

**UNIVERSITY OF EDUCATION, WINNEBA**

**GENDER INEQUALITY AND POVERTY: PERCEPTION OF PEOPLE IN  
TECHIMAN TRADITIONAL AREA OF GHANA**

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## DECLARATION

### Student's Declaration

I, Asantewaa Faustina Cynthia, hereby declare that this study is my original piece of research and that no part of it has been submitted for another degree in this university or elsewhere with the exception of quotations and references contained in published works which have all been identified and dully acknowledged.

**Signature**.....

**Date**.....

### Supervisor's Declaration

I hereby declare that the preparation and presentation of this thesis was supervised in accordance with the guidelines on supervision of thesis laid down by the University of Education Winneba.

**Supervisor's Name:** Prof. Bernard Yaw Ofofu Kusi

**Signature**.....

**Date**.....

## **DEDICATION**

This work is dedicated to my Lord and Personal Saviour Jesus Christ for making me an example of his Amazing Grace.

It also goes to my mother for giving me the best gift (education) which no one can ever take away from me.



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## LIST OF ABBREVIATIONS

AAB:	Affirmative Action Bill
AIDS:	Acquired Immune Deficiency Syndrome
BACCSOD:	Bono Ahafo Catholic Co-operative Society of Diocese
CHRAJ:	Commission on Human Rights and Administrative Justice
DOVVSU:	Domestic Violence Victim Support Unit
DV:	Domestic Violence
EI:	Executive Instrument
FAO:	Food and Agriculture Organization
FGM:	Female Genital Mutilation
GBV:	Gender Based Violence
GSS:	Ghana Statistical Service
HIV:	Human Immune Virus
JHS:	Junior High School
NGOs:	Non-Governmental Organisation
PNDC:	Provisional National Defence Council
RQ:	Research Question
SD:	Standard Deviation
SHS:	Senior High School
Tech.:	Technical
TV:	Television
UN:	United Nations
UNDP:	United Nation Development Programme
UNICEF:	United Nations International Children's Emergency Fund
USAID:	United States Agency for International Development
Voc.:	Vocational
WHO:	World Health Organisation
WID:	Women in Development

## ABSTRACT

The study focused on the perceptions of the people in the Techiman traditional area about gender inequality and poverty. The study was motivated by the fact that not enough literature is available on the subject in Ghana and the Techiman traditional area in particular. The major issues the research investigated were socio-cultural structures and institutions that promote gender inequality in Techiman Traditional Area, people's perceptions about these socio – cultural structures and institutions as a push factor for unequal distribution of resources, people's perceptions about existing national laws, policies and programs that are meant to protect and empower women in the Area, and appropriate strategies that can be adopted to address gender inequality for progress in the area. The study adopted the mixed method design. Specifically, a convergent parallel mixed method design was used for the study. The population of study, however, consisted of 160 people made up of all market women and men, Queen mothers and Chiefs of different socio-cultural backgrounds and orientation in the area. The two sampling techniques employed for the study are the simple random sampling and Purposive sampling. Ten (10) respondents comprising five (5) Queens and five (5) Chiefs were purposively sampled for the interview. A total of One Hundred and fifty (150) respondents comprising market women and men were also selected using the simple random sampling techniques for the study, where their views on how they perceive gender inequality and poverty were explored. It emerged that there are still some socio-cultural practices that contribute to the inequality among men and women in the society. Another finding that came out of this survey was that majority of the respondent were not aware of the existing national laws, policies and reforms, including constitutional provision for gender equity under the law. The results also show that most of the respondents were not aware that, the words increasing poverty has a direct link to gender inequality which is as a result of these socio-cultural structures and institutions which under pins women's development. The study recommended among other things that there is the need to educate the public most especially traditional leaders on cultural practices that deepens gender inequality, improve gender mainstreaming through the establishment of appropriate policy and guidelines that enable women and men to have equal opportunities in resources allocation and management and to share their views and concerns in decision-making especially on gender issues, government, non-governmental agencies and other stake holder must also create people's awareness on the link between gender inequality and poverty. Institutions like CHRAJ must establish strict measures to punish offenders of constitutionally prohibited cultural practices to serve as deterrent to others. Recommendations were also made to other researchers who would want to conduct studies in the area on gender inequality to try and look into the role of community leaders (especially the men) in ensuring gender equality to eradicate poverty in our societies and also gender inequality from religious perspective (Christianity, Traditional and Islamic religions).

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background of the Study

This paper seeks to envisage the perceptions people have about gender inequality as a catalyst to poverty in Ghana in the Techiman Traditional area. The concept of gender and its related issues have seen a profound applause of all countries over the world in recent years. After the endorsement of the first international women's conference in Mexico in 1975 and other subsequent conferences related to women and gender issues, significant economic, political, psychological and social changes that had implications for women have been experienced all over the world.

Many countries including Ghana have endorsed various United Nations conventions and declarations to promote gender equality and to mainstream gender perspectives in all aspects of society. Again, the 1992 constitution of Ghana enshrines constitutional protection for all persons before the law. Chapter five, Section 17 prohibits discrimination based on gender, race, colour, ethnic origin, religion, creed or social or economic status. Sub-section 3 of section 27 provides that women shall be guaranteed equal rights without any impediments from any person (Constitution of Ghana, 1992). Ghanaian governments over the years in their efforts to ensure gender equality have also formulated and implemented policies and programmes aimed at empowering women.

Despite these international conventions and constitutional changes as well as other programmes and policies geared towards gender equality, comparatively, little has changed in terms of Ghanaian women's life experiences. Evidentially, women in Techiman Traditional Area, just like other women in Ghana, have always been

numerically important in the country's population. However, they continue to suffer under extreme poverty. The reason is that the informal sector, such as petty trading, subsistence farming, beauty parlours and tailoring shops et cetera. Employ huge number of women in the area. In Techiman markets, 75% of the traders are women (Ghana Statistical Service, 2010).

The growing concern of governments to find a pragmatic solution to this phenomenon derives from its direct link to the world's increasing poverty. Ghana's increasing poverty rate cannot be distanced from gender inequality. According to USAID (2015, p. 1), an increase in the female share of labour force participation results in faster economic growth, which can help countries move out of extreme poverty. The USAID opined that, while many data gaps remain, we know that women are vulnerable to extreme poverty because they face greater burdens of unpaid work, have fewer assets and productive resources than men, are exposed to gender-based violence (GBV), and are more likely to be forced into early marriage and all factors that reduce their ability to participate fully in the economy and to reap the benefits of growth.

Important empirical evidence in support of the gender inequality-poverty paradigm is the United Nations Millennium Development Goals which set out specific targets for 2015. These include commitments to reduce extreme poverty, increase women's empowerment, and reverse the spread of the HIV pandemic. In this respect, they clearly recognise what has been called the triple threat facing Africa: poverty, gender inequalities, and HIV and AIDS. To them, tackling poverty from gender inequalities perspective is central to controlling the HIV pandemic in Africa. This is because over half of adults infected with HIV in Africa are female. Thus, poverty and social

structures still prevent many women from protecting themselves. (The Global Gender Gap Report, 2013, p. 331).

The World Bank Group's goals are also clear, thus, "we are committed to ending extreme poverty by 2030 and boosting shared prosperity of the bottom 40 per cent of populations in every country. But today we face a powerful threat to progress around the world which is inequality. High income inequality is hardly new in human history. But today, inequality is constraining national economies and destabilising global collaboration in ways that put humanity's most critical achievements and aspirations at risk. This includes the goal of ending extreme poverty by 2030" (World Bank Group, 2016).

In addition, as a regular panellist for political, social, and economic discussions on three radio stations in Techiman Municipal, issues of gender equality, is one of the areas that have raised a lot of differences in people's opinions. Amongst the panellist, there are sometimes heated unresolved arguments as to how they perceive the concept gender equality and its related issues in the area. The phone in segment of issues on gender becomes more aggravated as people misconstrue the main intent of gender equality debate. Whilst some argue that some traditional practices in the area deepen gender gap which has resulted in women's vulnerability and hard core poverty, others do not. Some men quoting from the popular Beijing conference slogan "What men can do, women can do better" assert that, the motive of some women gender advocates is to snatch power from men.

These arguments and the likes informed the researcher's thought on the following questions; do people really understand the concept gender and gender equality? Do they believe that there are socio-cultural practices in the area that underpin women's

development? Do they believe that gender gap has a direct influence on poverty in the Techiman traditional area?

In my quest to search for solutions to these rhetorical questions and others, I realised that little has been said and written in the form of newspaper articles and Face Book comments on the issue under discussion in the study area. Hence, the ignorance of people on the subject in the community. Problems arise from the different perceptions people hold about gender and its related issues. This is because, the different opinions if not curbed will continue to impede the realisation of policies and programmes geared towards women empowerment and poverty reduction in Techiman traditional area.

Again, “Progress cannot be delivered in a vacuum. For societies to thrive, women and girls must have access to education, healthcare, and technology. They must have control over resources, lands, and markets. And they must have equal rights and equal opportunities as breadwinners, peace-builders and leaders” (USAID 2016, p. 2). Hence, the earlier we close the gap, the better chances are that we will be re-positioning ourselves to alleviate women in the area from hard core poverty, which will later translate into social, political, and economic development of the area and the nation at large.

## **1.2 Statement of the Problem**

The issue of gender inequality and development is still highly discussed because it has a significant impact on any developed or developing economy globally. This does not appear to be the case in the Techiman traditional area. As stated earlier, little has been researched, written and debated on gender inequality in the area, hence the lack of information has led to divisive discourses in private and public realms such as local

radio stations. This situation is worth lamenting over because, it impedes the progress of government and non-governmental policies and programs aimed at reducing gender inequality and poverty in the area and the country as a whole.

Again, the limited nature of information on this phenomenon portrays women in Techiman traditional area as relatively better off. Meanwhile, the situation of the women in the area is not different from their counterparts in the other parts of the country which is generally one of relative poverty compared to men. There are traditions, customs, and practices in the area that have given rise to male control/dominance (patriarchy) and women subordination.

They survive on the large market size during market days through petty trading like buying and selling popularly known as “Masom, Masom” (this is when women in the market run after vehicles with loads of farm products, at times mark a quantity of numbers your hands can touch and after off-loading those marked products become yours), loading and off-loading of goods, the “Kayaye” (this when one engages in carrying and charging of load based on the load and distance to be covered) system and the like.

After market days farming activities like tiger nut, yam, plantain, pepper, and tomatoes harvesting also set in as income generating activities for the women. Mango and pawpaw hunting during their seasons as well as firewood fetching are also lucrative jobs for the women in the area. However, the informal nature of women’s employment in the area has made them vulnerable to poverty, and rendered many of them incapable of providing for their households.



It is against this problematic background that the researcher has developed an intellectual curiosity to seek in-depth information and knowledge on the perceptions people have about gender inequality as a cause of poverty in Techiman Traditional area.

### **1.3 Purpose of the Study**

The purpose of the study is to unveil the perceptions people have about gender inequality as a cause of poverty in Techiman Traditional area.

### **1.4 Objectives of the Study**

In line with the above purpose of the study, the specific objectives will be:

1. Identify socio-cultural structures and institutions that promote gender inequality in Techiman Traditional Area.
2. Examine people's perceptions about these socio – cultural structures and institutions as a push factor for unequal distribution of resources.
3. Assess people's perceptions about existing national laws, policies and programs that are meant to protect and empower women in the Area.
4. Identify appropriate strategies that can be adopted to address gender inequality for progress in the area.

### **1.5 Research Questions**

1. What are the socio-cultural structures and institutions that promote gender inequality in Techiman traditional Area?
2. What are people's perception about these socio – cultural structures and institutions as a push factor for unequal distribution of resources?
3. What are people's perceptions about existing national laws, policies and programs which are there to protect and empower women in the Area?

4. What appropriate strategies can be adopted to address gender inequality for progress in the area?

### **1.6 Scope of the Study**

The study will cover Techiman Traditional Area (Techiman north & south) in the Bono Ahafo Region of Ghana, with particular attention to people's perception about the concept of gender inequality and poverty and their related issues.

### **1.7 Significance of the Study**

The study will be significant in the following ways:

First, it will help in understanding the reason why government and non-governmental interventions with gender inequality in Techiman traditional area has not effectively worked as is intended.

In addition, it will enable individuals, institutions, government and non-governmental agencies to realise the real issues underpinning gender inequality in the area and adopt appropriate strategies to deal with the phenomena.

Again, it will help the women themselves acknowledge the situation they found themselves and the need for liberation from gender-related poverty.

Finally, the research will serve as a reference point to all those who would like to undertake future research work in the area. Thus, adding up to the literature base of the gender equality phenomena in the area and the nation as a whole.

## 1.8 Definition of Terms

For the purpose of the study, the researcher associate herself to the following definitions:

**Gender-** The commonly shared expectations and norms within a society about appropriate male and female behaviour, characteristics and roles.

**Gender inequality-** is the unequal power relations between men and women in accessing, owning and controlling resources. Thus, the Persistent Female-Male Gaps which constrains women from fully participating their capabilities to the development of the economy.

**Gender equality** - the absence of discrimination on the basis of a person's sex in authority, opportunities, allocation of resources or benefits, and access to services.

**Patriarchy** - This is a Practice that calls for males' dominance and female subordination which is imparted through socialisation.

**Empowerment** - a process by which „those who have been denied the ability to make choices acquire such ability.

**Women empowerment** - Women's abilities to make strategic decisions that affects their well-being and their families.

## 1.9 Chapter Outline of the Study

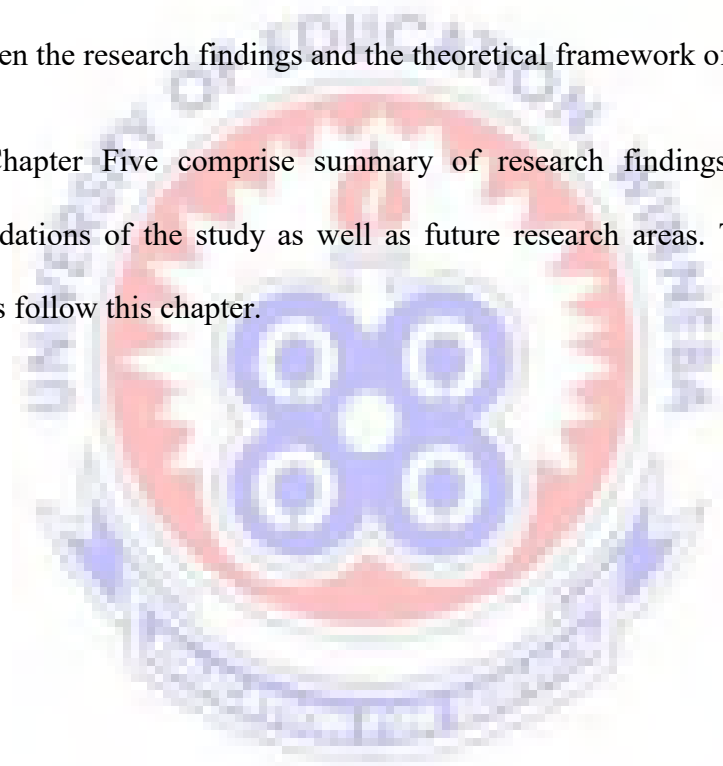
This thesis is organised into five chapters. The first chapter introduces the research and comprises of the research background, research problem, and research purpose, objectives of the study, research questions, research significance, scope, and limitation of research and chapter outline of the research.

Chapter Two presents a review of relevant literature on the perceptions people have about gender inequality as a cause of poverty in Techiman Traditional area and the theoretical framework for the study.

Chapter Three covers the methodological approaches which highlight the research strategy, study population, sampling techniques, data collection instruments and method, data processing and analysis, and ethical considerations.

Chapter Four presents the data collected, analysis of findings, discussions, and the link between the research findings and the theoretical framework of the study.

Finally, Chapter Five comprise summary of research findings, conclusions and recommendations of the study as well as future research areas. The references and appendices follow this chapter.



## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

Even though the concept gender inequality and poverty have extensive literature, little has been researched on how people perceive the link between these two phenomena. In fact, the present study represents the first attempt to formally examine how people perceive gender inequality as enshrined by socio-cultural practices and traditions which serve us a catalyst of poverty, most especially on women in Techiman traditional area of Brong Aharfo region of Ghana. Nevertheless, an evaluation of the existing literature and related theories provides valuable insights into potential determinants of gender inequality and poverty. The following chapter briefly summarises the relevant literature and review of theories, focusing in particular on gender inequality, socio-cultural practices, poverty and its related issues. The final part of the chapter introduces the theoretical framework which guides the study. The literature will be from Ghana, Sub-Saharan Africa and other parts of the World.

#### **2.1 The Concept Gender**

Gender is different from biological sex that we are naturally given at birth. Such biological differences between men and women clearly define sex. Gender deals with the “social construction of relationship between people which shape their identity as men and women” Manu (2017, p. 22). According to Gupta (2000, p. 86), gender is the commonly shared expectations and norms within a society about appropriate male and female behaviour, characteristics and roles. Gupta (2000) asserted that gender can be considered a social and cultural construct that differentiates females from males and thus defines the ways in which females and males interact with each other. These roles and expectations are learned and they can change over time as well as vary

within and between cultures. To World Health Organisation (2014, p. 5), “Gender is related to how we are perceived and expected to think and act as women and men because of the way society is organised, not because of our biological differences.”

According to Mokiwa (2015, p. 12), it is the social, economic, and cultural roles of men and women, as well as relations between them. Thus, it takes into account the specific responsibilities of men and women in a culture or in different population groups (seniors, ethnic groups, etc.). He asserted that, gender approach entails systematically taking into account the differences in terms of conditions, situations, capabilities and needs of women and men in all development policies and actions in order to set up a new equitable partnership between them. It moreover, respects the right and ensures their equal, full and complete participation at all levels. And the final goal is to come to an equitable development and their empowerment.

Kristin (2012, p. 24), emphasise that the concept gender is not interchangeable with women. Gender refers to both women and men, and the relations between them. Doyal (2013, p. 42) noted that, first we need to be clear that “gender” is not just a more modern or more politically correct term for “sex”. Rather it is a term used to distinguish those differences between men and women that are socially constructed from those that are biologically given. Second, it is important to recognise that gender issues are not only of concern to women.

The concept gender includes our expectations about the characteristics, attitudes and behaviours of women and men. The different roles, rights and resources that both the genders have in society are important determinants of the nature and scope of their inequality and poverty. To them gender inequality therefore refers to inequality in conditions among women and men for realising their full human rights. Hence,

eradication of gender inequality to Promote gender equality with the aim at harnessing gender base poverty should concern and engage men as well as women (Sharif & Saeed 2009).

## 2.2 The Gender Debate

Globally, there have been on-going debates about gender and its related issues. Whilst majority of the debaters argue in favour that, the concept gender is a social constructed, not biological or natural few others oppose this assertion. To McLeod (2014, p. 2), there is no distinction between sex and gender, thus biological sex creates gendered behaviour. To him gender relations are determined by two biological factors: hormones and chromosomes. Hence, gender is biological construct. According to Saul (2015, p. 7),

*“Gender identity/relations are not a social construction, but are almost entirely based on genetics. Gender roles may slightly base on social constructions such as culture, but gender roles are ultimately rooted in real, measurable, biological differences between men and women. To him there are more men than women in stem fields because men are generally more biologically inclined toward science. There are more women in social and philanthropic fields because women are generally more biologically inclined to them”.*

Again, he opined that, men do not rape because our culture teaches them to, but because they are biologically inclined to and the sexual drives between men and women are fundamentally different, with men being designed for promiscuity and women for selectivity. Thus, he is not implying that social construction does not influence these things to some degree. But the emphasis is that if society existed in a cultured vacuum these gender differences would still emerge.

To substantiate their arguments, McLeod (2014, p. 8) advanced the following claims; the sexes are essentially as old as life. Across virtually all species genders are evolutionally designed to fill specific roles and invest in different mechanisms to perpetuate their gene. According to him, to pretend that humans are the exception to this is absurd, the brains of men and women are visibly and measurably different. Among other differences, men have larger brains (even when correcting for body size) and females has more grey matter. He added that, Women preparing for a sex change who are given "male" hormones improve on tests of 3-D rotation (a "male" ability) and get worse on tests of verbal fluency (a "female" ability). Women with higher levels of testosterone exhibit more stereotypically "male" behaviours such as increased promiscuity, less inclination to smile, and even a stronger handshake.

Schalkwyk (2000, p. 7) adding his voice to the biological construction of gender argued that, a study examined 25 boys who were born without a penis and then castrated and raised as girls. All of them showed male patterns of play as children and more than half spontaneously declared they were boys. People born with Turner's syndrome have one X chromosome and are therefore genetically neutered. However, people with Turner's syndrome that got their X chromosome from their father (which is biologically designed with female traits) show more stereotypically female behaviour. Those who got the chromosome from their mother (which is biologically designed for male behaviour) exhibit more stereotypically male behaviour.

In their conclusion, Octavian (2015, p. 7) emphasise that Science alone disproves sexist viewpoints that concludes that gender relations are social relations. And that, just because the average traits between genders are different does not make it ok



stereotype and discriminate against others. People should be treated as individuals, not representatives of their gender/race/class.

In contrast, the proponents of gender as a social construct have this quick response to the biological submission. According to Gupta (2000, p. 86), none of the points above refute the assertion that gender relations are a social construct, because it seems like they don't understand what exactly that means. He accepted that, "biological differences between men and women influence individual's behaviour. But he stressed that, we have over time developed language and a way of thinking based on those differences which we treat as universal truth but are actually not. Example, "Oh, you can't ask him out, girls don't do that!" Where is the scientific evidence of "girls can't ask out guys" gene?" Maybe the reason we have that idea has its origins in a biological factor, but biology is not God. It doesn't 100% put us into either Box A or Box B: how could it? Not every woman is exactly the same, and not every man is the same. And yet there are only those two categories.

To Bean (2012, p. 2) "Gender is a social construct" as an idea is not saying, "We are entirely born as blank slates and gender is a made-up fantasy that is imposed on us." All language, all tradition, all categorisation of human beings are social constructs, but they are constructed based on biological factors. They are "constructs," though, in the sense that they don't hold true with the reliability we typically want them to. According to Jackson (2010, p. 1), expectations about attributes and behaviours appropriate to women or men and about the relations between women and men in other words, gender are shaped by culture. He posited that, gender identities and gender relations are critical aspects of culture because they don't shape the way daily life is lived in the family, but also in the wider community and the workplace.

WHO (2010, p. 2) argued that, there is evident in the division of labour according to gender. Thus, in most societies there are clear patterns of “women’s work” and “men’s work,” both in the household and in the wider community and cultural explanations of why this should be so. The patterns and the explanations of women’s and men’s behavioural vary among societies and change over time. While the specific nature of gender relations varies among societies, the general pattern is that women have less personal autonomy, fewer resources at their disposal, and limited influence over the decision-making processes that shape their societies and their own lives.

Finally, Jackson (2010, p. 1) posits that, one could argue that God is a social construct using your same logic: most people believe in God and most cultures have a concept of religion. It is likely there is a genetic component in human biology that leads to the development of religion. However, the specifics of what that religion is, is a social construct, and God doesn’t actually exist. It is possible not to believe in him, or believe in him in differing ways.

### **2.3 Nature of Gender Relations in Ghanaian Society**

The social nature of gender relations/ roles of women in Ghana have varied throughout history. The overall impact of women in Ghanaian society has been significant. The social and economic well-being of women as mothers, traders, farmers, and office workers has evolved throughout centuries and is continuing to change in modern day. Life for women in Ghana varies by generation, location, and culture (Aduamo-Addo 2016, p. 3). Dilli (1987, p. 2) posits that “gender relations in Africa most especially in Ghana parallel significantly to those of Europe and Caribbean in general. Ghana adopted patriarchal values in her socialisation process which has great influence on gender relations”.

According to Bottah (2010, p. 7), historically, Ghana has had varying degrees of successes in its efforts at effectively ensuring women's representation in national decision-making bodies. The post-independence regime under Dr Kwame Nkrumah, Ghana's first Prime Minister, who became President in 1960 when Ghana attained a republican status, instituted affirmative action programmes that saw women in public offices and other male-dominated professions. For instance, he created 10 parliamentary seats for women in Ghana's first Parliament, increasing the number of women parliamentarians to 18 by 1965, five years after Ghana attained a republican status in 1960. This became possible when he introduced the Representation of People's Amendment Bill after he realised that the country's Parliament was made up of only men.

The Women's Manifesto for Ghana, a document that sets out critical issues of concern to women in Ghana, put together in 2004 by the Coalition of the Women's Manifesto for Ghana, acknowledges that in spite of the pivotal role Ghanaian women play within the family, community and society at large, they occupy limited positions of key decision making in various sectors of the economic, political and social life. This is because though Ghana has ratified major international instruments that call for affirmative action policies, created a specific Ministry for Women and Children, now Gender, Children and Social Protection, with explicit objectives to improve the socio-economic status of women and children; there still exists a disconnect between the existence of these concrete policies and the effective creation of avenues for women's participation, both in politics and public organisational life (Abantu 2004, p. 19).

To UNDP Report (2017, p. 10), Progress towards increasing the number of women in public life suffered a setback. The number of women elected into Parliament during the 2012 general elections was 29 out of 275, representing about 10 per cent. This proportion still puts Ghana under the international average of 13 per cent. Access of women to wage employment in non-agricultural sector has remained quite weak, undermining the country's quest to promoting gender equality and women empowerment.

#### **2.4 Gender Inequality and Poverty**

In the past 20 years, Ghana has made great strides in economic growth and in reducing poverty. Government interventions have played a critical role in this process and improvements have been noted in key areas such as enrolment in primary school and access to preventative healthcare. Nevertheless, Ghana is becoming an increasingly unequal country where the benefits of economic growth and poverty reduction are not equally distributed across the nation, across gender and across economic quintiles. This trend has the potential to undermine earlier progress, weaken social connections, and substantially slow poverty reduction effects (UNICEF, 2014)

According to Wrigley-Asante (2012, p. 15), gender inequality is the unequal power relations between men and women in accessing, owning and controlling resources. Thus, the Persistent Female-Male Gap which constrains women from fully participating their capabilities to the development of the economy. UN Report (2014, p. 10), indicated that gender inequality refers to inequality in conditions among women and men for realising their full human rights. Thus, the different roles, rights and resources that both the genders have in society are important determinants of the

nature and scope of their inequality and poverty. Inequality in access to resources between women and men is most common in poor and developing countries.

According to Manu (2008, p. 14) there is an established fact and evidence within the literature on gender inequality and its direct link to the words extreme poverty, most especially in the underdeveloped and developing countries. UNDP Report (2014, p. 19) emphasised that, the words increasing poverty has a direct link to gender inequality which is as a result of political and socio-cultural structures which underpins women's development.

UNDP report (2012, p. 36) in their analysis of gender inequality and poverty, made these three statements: First Women compared to men have a higher incidence of poverty, second Women's poverty is more severe than men's and third, over time, the incidence of poverty among women is increasing compared to men. They emphasise that women's responsibilities for reproductive labour limit the range of paid economic activities they can undertake. Women are less mobile than men because of their reproductive/caring labour activities and because of social norms that restrict their mobility in public. In the paid sphere, they tend to be concentrated in informal labour activities (such as homeworking), since such activities allow them to combine paid work with unpaid reproductive labour. However, these are also insecure forms of work. It is hard for such workers to get organised for collective action. The gender-based division of labour between unpaid (and often reproductive labour) and paid labour renders women economically and socially more insecure and vulnerable to not only chronic poverty but also to transient poverty that can result from familial, personal or social and economic crises, including those that arise from

macroeconomic policies, political and ethnic conflict situations or health-related crises such as the HIV/AIDS epidemics.

Manu (2008, p. 25) in adding his voice to the gender inequality and poverty phenomena discussions opined that, poverty has become a key area of focus for governments, development agencies and other international organisations for the past decade. Some commentators suggest that the poor are getting poorer and that the gap between the rich and the poor is alarming. To him “Poverty has several meanings and connotations but from sociological perspective, it can be seen as a relative deprivation defining levels of need in relation to other groups and individuals. Thus, women become the victim of hard core poverty because of our social structure which seems to favour men than women”.

According to Blanka (2011, p. 17), poverty reduction is presumably the key aim of development practices and therefore a significant purpose of development practitioners. Poverty has many forms and is not experienced by women and men in the same way due to gender inequality. Kristin (2010, p. 16) opined that it is estimated that of over the 1.2 billion people living in poverty, two out of three are women and girls. This unfavourable fact is often referred to by the term feminisation of poverty. Women and girls get less education, health care, and material benefits. Their poverty is directly related to the absence of economic opportunities and resources, including credit, land ownership, and inheritance, as well as minimum participation in the decision-making processes at national and community level. World Bank (2013, p. 13), added that, women and girls carry great responsibility and work load for the maintenance of families and household, childrearing, care for seniors and disabled

and support for men in general. In other words, reducing poverty without tackling the specific situation of women and girls is condemned to failure.

## **2.5 Socio – Cultural Structures in Ghana**

Gender inequality has been attributed to institutional and structural barriers; in addition to women's multiple roles, cultural and customary barriers and negative attitudes and perceptions about women in general. There are social factors with its code and structures in African societies that have given rise to male control/ dominance. The interaction of these systems and structures act jointly to form basis of male dominance and female subordination in our societies. These structures serve as constraints which has negative impact on women's productivity (Ekaterine, 2016)

Christopher (2000, p. 28) stated in his research titled :Gender Inequality in Poverty in Affluent Nations: The Role of Single Motherhood and the State, that, many studies in Ghana have shown that women do indeed experience greater poverty and this has been identified as directly related to their lack of access to economic resources, including credit, land ownership and inheritance, the absence of economic opportunities and autonomy, lack of access to education and support services and their minimal participation in the decision-making process of various level.

## **2.6 Patriarchy**

According to Stacey (1993) cited in Maanu (2008, p. 24), “Patriarchal” as important term in feminist theory, has been used to explain the subordination of women in terms of historical and material and psychoanalytic definition. Patriarchy describes the power of the father as a head of family or household but the term has been used within post-1960s feminism to denote the systematic organisation of male supremacy and female subordination”. He asserts that countries dominated by the patriarchal

system that attaches little social value to women and girls portray high levels of gender inequality in social and economic areas as well as within households. The system brings about socio-economic inequalities between women and men, girls and boys within society with the result of enhancing class division between the rich and poor, educated and non-educated, urban and rural.

According to United Nations (2013, p. 45) women have less access to and control over agricultural land, inputs, and other productive resources. Even though it varies from one ethnic group to another, the generalised picture is that women have no property or inheritance rights before male members of the clan. Most Ghanaian men still prefer male children so that they can pass on their heritage to sons. This is one reason why individual level poverty is more pronounced among women in Ghana. The situation is compounded by women's inability to access credit from formal sources which may demand collateral in the form of landed property.

Women have a low representation in decision making arenas both nationally and at the local community level. Ghana's gender desegregated political and administrative statistics as of 2010 are informative: out of 230 members of parliament only 19 were women; out of 23 cabinet and non-cabinet ministers only 6 were women; out of ten regional ministers only 1 was female; and in a Council of State of 24 members only 3 were women. Theoretically, and thus, constitutionally, appointment to political office in Ghana is gender neutral. Men and women are collapsed into seamless sameness. However, practically, and thus, manifestly, political appointment is a male-biased undertaking. Masculinity speaks in the constitution to dictate that the majority of cabinet ministers must come from parliament. Indirectly, since parliament is a male-dominated chamber, women are effectively evicted from political office without



raising an eyebrow. Even when advocacy groups have forced a forty per cent allocation for women in the name of affirmative action policy, the 40% appointment is hardly forthcoming. The unspoken law is that one must be literate before you get into parliament or hold a political office. However, given that women are discriminated against in terms of formal education, how could the majority of them dream of civil and public service? In short, in Ghana, access to education, political office, and other such public services are gendered to the disadvantage of women (Gender Ministry's report 2010, p. 13).

## **2.7 Lineage Systems**

Lineage is a descent group reckoned through only one parent, either the father (patrilineage) or the mother (matrilineage). All members of a lineage trace their common ancestry to a single person. It is also another cultural element that patriarchy thrives on. It includes; Patrilineal & Matrilineal Property acquisition, Property ownership, Inheritance, Rules and regulations (Ekaterina 2016, p. 12). According to Aduamoah – Addo (2016, p. 13), for any individual in Ghana and indeed for rural women who want to acquire land for any purpose, the significance of traditional rulers and family heads cannot be overlooked. Whist the fraternity of traditional leaders and family heads is male dominated and potentially biased against the interests of women, the threat is generally pronounced in patrilineal societies in Ghana.

Zita (2016, p. 2) opined that in Ghana, in patrilineal families, male children are valued as they continue the family name, legacy and inherit all property. Female children are expected to get married and start a family with their husbands. Once female children from a patrilineal lineage get married, they are no longer members of their fathers' family. These women become part of their husbands' family as well as the children

begotten in the marriage. As correctly noted by Siegel (1996, p. 6) cited in Zita (2016, p. 1) “a wife, at the time of her marriage, exchanges the authority of her father for that of her husband”.

According to Takyi and Gyimah (2007, p. 4), Traditional leaders operating under the patrilineal system of inheritance are inherently placed in influential positions on matters around land rights and allocation of land to their subjects for different uses including agriculture which is the main economic activity in rural areas. They asserted that based on patrilineal rules, women received a minimum education. Her parents expected her to learn a trade and later find a husband to start a family. A woman’s status as a wife and mother attracts respect in the Ghanaian society. So, it is normal for parents to demand such expectations from their daughters. La Ferrara (2010, p. 16) argued that women born to matrilineal families tend to enjoy some privileges as the descent is traced through mothers. However, it is important to note that property and inheritance are largely the prerogatives of males in both patrilineal and matrilineal lineage systems. The rules of inheritance which is significant to improving an individual’s life chances are solely reserved for males.

## **2.8 Marriage, Customs and Traditions**

Traditional cultural practices reflect the values and beliefs held by members of a community for periods often spanning generations. Every social grouping in the world has specific traditional cultural practices and beliefs, some of which are beneficial to all members, while others have become harmful to a specific group, such as women. These harmful traditional practices serve as a driving force of patriarchy. Examples are; the payment of dowry (men perception), polygamous marriage, roles in the

family/ authority structure, traditional beliefs, (ancestral worship) etc. (Maluleke 2012, p. 9).

According to Takyi and Gyimah (2007, p. 23), before any marriage ceremony takes place in Ghana, the male suitor is given a list of items to provide for the hand of the bride he seeks. The list of items demanded by the bride's family is called the bride-price (or bride wealth as known in other cultures). However, there are variations in the kinds of gift payments offered by the groom and his family. In most instances, the bride's family accepts livestock (as practiced by ethnic groups in northern Ghana) or other moveable property (like African fabrics, drinks, beads, and money) as compensation for the loss of their daughter's labour and fertility. To Takyi and Gyimah (2007, p. 24), the significance of the bride-price is to legitimise the union. From the perspective of rational choice, the traditional obligation of the payment of bride-price hypothetically implies that women are considered part of the property of men

According to Joas and Knobl (2009) cited in Zita (2016, p. 2), rational choice theory simply argues that rationality is the premise for most decisions or actions. Connecting this to marriage in the Ghanaian context, the exchange of resources between families in the form of bride-price payment gives men power over women. Without the payment of the bride-price, the legitimacy of the marriage and the children begotten from the union remain questionable under customary laws.

## **2.9 Socio – Cultural Structures in Techiman Traditional Area**

There have been many development projects and reforms to provide men and women equal property rights. Under the Laws of Ghana, both men and women have equal access to land and other resources. However, many ethnic groups have strong

customary practices regarding inheritance that impede women's progress (Judith, 2015, p. 4.).

The people of Techiman traditional area are Bono speaking people of the Akan group in the Brong Aharfo region of Ghana. As a typical Akan subgroup, the traditional area has several cultural attributes in common, notably the tracing of descent, inheritance of property, marriage process and succession to high political office (Bottah, 2016) According to Kasanga and Kotey (2000) cited in (Boachie-Ansah, 2007, p. 1), Ghana is a country with several multi-ethnic and linguistic groups. An alien, stranger or migrant is therefore used to refer to a non-subject of a clan, skin, stool or tribe. But as a unitary state with different levels of resource endowments in the regions there is a high level of migration particularly from northern to southern Ghana. The Techiman area is one such net recipient of migrants in the country. The traditional area has a diverse population consisting of about 60 ethnic groups with different socio-cultural practices. These have therefore affected the original customary laws and traditions in the area (Boachie-Ansah, 2007, p. 7)

### **2.10 Patriarchy in Techiman Traditional Area**

This is a practise that calls for male dominance and female subordination which is imparted through socialisation (Wrigley 2012, p. 12). According to Bottah (2016, p. 5), in Techiman traditional area just like their counterparts in other Akan communities, patriarchy thrives on two assertions, which are; ideological and material assertions. Ideologically some of the assertions that patriarchy thrives on includes; expressions of manhood, male dominance (religious sayings and practices), male superiority and female subordinations (idioms and proverbs), e.g. "if a woman buys a gun she will definitely keep it in a man's room, a woman sells garden eggs not gun

powder, women are not allowed to be the head of the family (Abusuapanin) etc. sex as a man's right, Child bearing as a primary purpose of marriage (entry point for female reward "Badu Odwan" (this is where a woman's family is made to compensate her husband after her tenth birth ) etc. whilst material assertions also include; Owners of resources (like, information, education, credit, technology, land, and many other resources essential for social and economic development.

### **2.10.1 Lineage Systems (Matrilineal) in Techiman Traditional Area**

Techiman Traditional area as an Akan subgroup practise matrilineal inheritance (system where decent and inheritance systems are organised around the female figure). The traditional Akan economic and political organisation is based on matrilineal lineages, which are the basis of inheritance and succession. A lineage is defined as all those related by matrilineal descent from a particular ancestress. Several lineages are grouped into a political unit headed by a council of elders, each of whom is the elected head of a lineage which itself may include multiple extended-family households. Public offices are thus vested in the lineage, as are land tenure and other lineage property. In other words, lineage property is inherited only by matrilineal kin. Each lineage controls the lineage land farmed by its members, functions together in the veneration of its ancestors, supervises marriages of its members, and settles internal disputes among its members (Government of Ghana Official Portal, 2017).

According to Bottah (2010, p. 9), source of information about the Akan (Bono's), a man is strongly related to his mother's brother (wofa) but only weakly related to his father's brother. This must be viewed in the context of a polygamous society in which the mother/child bond is likely to be much stronger than the father/child bond. As a result, in inheritance, a man's nephew (his sister's son) (wofaase) will have priority

over his own son. Uncle-nephew relationships therefore assume a dominant position. The principles governing inheritance, generation and age that is to say, men come before women and seniors before juniors. When a woman's brothers are available, a consideration of generational seniority stipulates that the line of brothers be exhausted before the right to inherit lineage property passes down to the next senior genealogical generation of sisters' sons. Finally, it is when all possible male heirs have been exhausted that the females may inherit (Bottah, 2010).

Currently, even though families in the study area are changing from the above family structure to the nuclear family that is housing, childcare education, daily work, and elder care etc. are then handled by individual family, rather than by the extended family or clan. Especially in the cities, still male dominance continuing to enshrine women subordination in the area. The above taboo on marriage within one's family is sometimes ignored. But "clan membership" is still important, with many people still living in the extended family framework presented above (Bottah, 2010).

In some few places in the area, women are allowed to hold and take care of lands and other valuable assets. However, often both agree that the name of the head of the family should be on the land title which is mostly men. In rural areas, men's customary role is very important. This role is necessary both in practical terms and for ceremonial purposes (Luanghot & Mann 2008, p. 30) cited in FAO (2010, p. 29) highlight that, "men have power over women's access to use land resources through their control over mediation with the spirit world which regulates when and how land is used".

### **2.10.2 Marriage Customs in Techiman Traditional Area**

Social-cultural practices in Ghana come from diverse backgrounds. Marriage is one of the social-cultural practices that is universally acclaimed and practiced throughout societies and various ethnic groups in Ghana. Marriage can be used to serve as a unifying force in the country. Unfortunately, the unifying force of our different cultures has not had much attention. Marriage system in Techiman traditional area has undergone many changes both negatively and positively. In spite of these changes there still are certain components within the marriage system that impedes women's progress in their social and economic life which has exposed them to extreme poverty. This poverty condition as it has been established in the literature does not affect women in the area alone but their households and the general populace at large.

Early marriage is still practiced in Techiman traditional area, most especially in the rural areas and the Islamic communities. According to Maluleke (2012, p. 12) "early marriage is the symptoms of and exacerbates gender inequality. The subordinate position of the girl or young woman is reinforced by the fact that in most of the documented cases the girl child has been forced to marry men old enough to be their parents or grandparents". He noted that community development depends on its people; this includes the level of health, knowledge and education, skills and resources controlled by those people. Hence, any community that undermines girl-child's access to these resources indirectly undermines community development. Maluleke using Ukuthwala a traditional area in the Republic of South Africa as a study area asserted that, there is a proven link between a lack of education, under development and poverty. Ukuthwala deprives girl children of opportunities to educate and develop themselves. Their lack of education and underdevelopment, due to Ukuthwala, deepens their poverty and perpetuates the cycle of poverty. Thus, in



many instances the children born into poverty also tend to be poor. This contributes to the cycle of poverty in the communities, particularly rural communities.

The payment of bride price is another component in marriage which perpetuates women's subordinated position in the area. The terms of the bride price that your husband paid, if you are in a matrilineal society, means you and your children belong to your mother's lineage, not your husband's; your husband's nephews and nieces, and brothers and sisters can expect to take over everything on the day he dies. You do not take direct possession of your husband's lands. Even though this is one of the practices that is fading out in most areas in the country, significant of it still prevails in the Techiman traditional.

Many settlers in Techiman are women from patrilineal societies of Northern Ghana. The terms of the bride price paid for them dictate that the wife and children belong to the husband's family. When he dies, his brothers come in to take everything, including even the woman, if they so desire, and add her to their wives. How in the world could women in these societies accumulate wealth and pass it on to their children? The Akans of Ghana have a saying: If a woman even buys a gun, it still behoves on a man to shoulder and keep it. What that means is a woman is not expected to rise above a man. They would make sure to keep women, under a man's thumb. Clearly there is systemic sexism arraigned against women (Bottah 2010, p. 21).

Polygamy which also serves as a driving force to gender inequality is still common in Techiman traditional area. According to Zita (2016, p. 18), Polygamy clearly debases and dilutes the incomes that should accrue to the average woman in a polygamous relationship. The men decide and dictate what to grow, when to clear the bush, what



to sell, what to keep and what to buy even for the wives. There is very little a woman can do when your husband decides to bring in another woman.

According to Koczberski, (2017, p. 37), widowhood rite is another practice which also subjects women to discrimination and poverty. Whilst women are forced in various degrees to conform to such rites after the death of their husband, their male counterparts are not. Oppong (2015) narrated that in Techiman traditional area it is only after forty days that a widow is allowed to visit her husband's farm or place of work. It is also a taboo for a widow to remarry before one year after her husband's death. There is a social sanction for widows if a deviation from the defined social role occurs. However, an altogether different set of norms applies to men upon the death of their wives. As a results of these, Gray (2012, p. 47) opined that

*“A woman's status shifts drastically (downward) after the death of her husband in contrast to the widower's status which remains unchanged (including in terms of the administration of the estate). A decrease in social status not only has implications for women's livelihood, economic status and quality of life, but also increases their vulnerability to discrimination, abuse, harassment and gender-based violence, as well as their ability to assert their rights”*

To Maluleke (2012, p. 16), both women and men experience increased social pressure during widow(er) hood, but in opposite directions: widows are pressured to remain 'loyal' and 'faithful' to their late husbands, and honour their memory, whereas men are often pressured into a quick remarriage, regardless of their readiness or wish to remarry

The revival of tradition, culture and customs is part of the new national and international identity; however, this revival must be rooted in a way of life based on human rights, democracy and equality for all, and understood from a point of view of Ubuntu (2015). Thus, culture, tradition and customs have to be balanced within the

social and legal context of the constitution and provisions of the Bill of Rights (Zita 2016, p. 27)

### **2.10.3 Conclusion**

Inferring from the above literature the danger of these harmful traditional practices is that children and adolescents whose rights to personal safety and wellbeing are violated are at increased risk of long-life developmental challenges, which has a long term effects on the nation at large. The next reviews touches on laws, programs, policies and other social interventions governments of Ghana has implemented to check gender inequality.

### **2.11 Laws, Programmes and policies**

This section evaluates the progress that has been made towards gender equality in Ghana. After the endorsement of various international conventions, treaties, and protocols, Ghana, has adopted a combination of strategies and interventions to promote gender equality and women empowerment. Amongst them are:

#### **2.11.1 The 1992 constitution of Ghana**

In addition to the international commitments, the Ghanaian constitution enshrines the rights of all people in Ghana and affirms the democratic values of human dignity, equality and freedom for all persons before the law. Chapter five, Section 17 prohibits discrimination based on gender, race, colour, ethnic origin, religion, creed or social or economic status. Sub-section 3 of section 27 provides that women shall be guaranteed equal rights without any impediments from any person (Constitution of Ghana, 1992).

Again, the 1992 constitution of Ghana enshrines constitutional protection as a policy area for gender equity. Legal reforms, including constitutional provision for gender equity under the law; and revision of Criminal Code of 1960, to criminalise harmful

traditional practices, (e.g. ritual servitude, FGM perpetuated against young women and girls). Parliament has enacted laws that promote the welfare of women and families, including: Domestic Violence (DV) Act (Act 732) 2007, the intestate succession law (the PNDC Law 111), Human Trafficking (HT) Act (Act 694) 2005, Matrimonial Causes Act, (Act 367) 1971, laws against FGM, and harmful cultural practices injurious to the health of women and girls (Hammah, 2015).

According to Ghana Country Gender Profile (2002, p. 21), Ghana established a Ministry of Women and Children's Affairs through Executive Instrument (EI 8) in January 2001. The core mandate of the ministry is to initiate and coordinate formulation of policies, monitor and evaluate execution of policies to promote gender mainstreaming, women empowerment and child development issues across all sectors. Also, in 2009 government implemented a gender responsive budgeting with the aim of mainstreaming gender strategy by using the government's fiscal policy (normally considered "gender blind") to achieve gender equality. Gender responsive budgeting was piloted in three sectors of the economy (education, health, and agriculture).

To better focus attention on gender issues, Ministry of Women and Children's Affairs in collaboration with the Ghana Police Service, established a Domestic Violence (DV) Secretariat of the Domestic Violence Victims Support Services Unit (DOVVVSU) to facilitate prosecution of DV cases (Gender Ministry Report, 2015)

The National Gender Policy focuses on mainstreaming gender equality, women empowerment and social protection concerns by strongly concentrating on the implementation of the following five policy commitments (representing policy objectives):

1. Women's Empowerment and Livelihood,
2. Women's Rights and Access to Justice,
3. Women's Leadership and Accountable Governance,
4. Economic Opportunities for Women,
5. Gender Roles and Relations.

The Ministry of Gender, Children and Social Protection will be the main machinery to drive all the policy actions using a Strategic Implementation Plan to actualise the policy objectives (Gender Ministry's report, 2015).

Currently, there is a Drafted Affirmative Action Bill (AAB) in parliament aims to enhance women's participation in governance and decision making. The Bill was expected to be passed by 2013. The Bill includes the following: Implementation of Free Maternal Health Care, Project Specific Interventions; e.g. promotion of girls' enrolment into Technical and Vocational training institutions to pursue non-traditional courses (electronics, masonry, plumbing, auto-mechanics, and carpentry) through provision of scholarships for girls from extremely poor households. It is an accelerated action to address maternal mortality.

Apart from the Government's efforts to improve the legal environment through the enactment of statutes to aggressively tackle gender inequality and the promotion of the welfare of women and girls. In an attempt to address the challenges posed by these inequities, successive governments of Ghana have also made conscious efforts by promoting girl-child education, social development and protection initiative such as distributing free school uniforms, free exercise books, skilled training for young women, free ante-natal services for pregnant women, access to credit in the form of programmes such as the Livelihood Empowerment against Poverty among others.

UNDP (2014) indicated that, “the weakness of state interventions in promoting gender equality is attributed to the persistence of customs and traditions, which often undermine rules and regulations. There is the need to accompany state and international efforts to change traditional and cultural barriers through education, training as well as affirmative action to promote women's representation in politics”. Also states are required to take action to modify social and cultural attitudes and practices that disadvantage women (Schalkwyk, 2000)

## **2.12 Theoretical Framework**

“Without a theoretical framework, the structure and vision for a study is unclear, much like a house that cannot be constructed without a blueprint. By contrast, a research plan that contains a theoretical framework allows the study to be strong and structured with an organised flow from one chapter to the next” (Grant & Osanloo, 2014, p. 13). This study therefore adopts the Western feminist theories of gender inequality and its applications. The second WID anti-poverty approach which seeks to reduce inequality between women and men to reduce income inequality and poverty in general will also guide this study.

Feminist theory is a major branch of theory within sociology that is distinctive for how its creators shift their analytic lens, assumptions, and topical focus away from the male viewpoint and experience. In doing so, feminist theory shines light on social problems, trends, and issues that are otherwise overlooked or misidentified by the historically dominant male perspective within social theory. Key areas of focus within feminist theory include discrimination and exclusion on the basis of sex and gender, objectification, structural and economic inequality, power and oppression, and gender roles and stereotypes, among others (Ashley 2017, p. 34).

To Goodfriend (2017, p. 17), Feminism refers to the belief that men and women deserve equality in all opportunities, treatment, respect, and social rights. In general, feminists are people who try to acknowledge social inequality based on gender and stop it from continuing. Feminists point out that in most cultures throughout history men have received more opportunities than women. There are lots of different, specific types of feminism. These include radical feminism, socialist feminism, cultural feminism, liberal feminism etc. Each of these perspectives views the issue from a slightly different angle and offers different insights into the problem in addition to different solutions.

In general, feminism is an ideology that is opposed to gender stratification and male dominance. Feminist beliefs and concomitant actions are intended to help bring justice, fairness, and equity to all people regardless of gender and aid in the development of a society in which women and men are equal in all areas of life. Again, feminists attempt to understand the nature of women in society in order to bring about social change that will liberate women from being oppressed and bring them parity with men (Acker, 1987).

Ellen (1984) emphasised that, Socialist feminism is a movement that calls for an end to capitalism through a socialist reformation of our economy. Basically, socialist feminism argues that capitalism strengthens and supports the sexist status quo because men are the ones who currently have power and money. In short, socialist feminism focuses on economics and politics. Socialist feminists point out that this difference is based on a capitalist system. Cultural feminism is a movement that points out how modern society is hurt by encouraging masculine behaviour, but society would benefit by encouraging feminine behaviour instead. Liberal feminists argue that women have

the same capacity as men for moral reasoning and agency, but that patriarchy, particularly the sexist division of labour, has historically denied women the opportunity to express and practice this reasoning.

These dynamics serve to shove women into the private sphere of the household and to exclude them from full participation in public life. Liberal feminists point out that heterosexual marriage is a site of gender inequality and that women do not benefit from being married as men do. Indeed, married women have higher levels of stress than unmarried women and married men (Ashley 2017, p. 28).

### **2.12.1 Theories of gender inequality**

Gender inequality theories include Liberal feminist and Marxist feminist. It has therefore been characterised by the ideas that Women are not only differently situated in society, but that they are unequally situated. Particularly, they get less material resources, social status, and power and opportunities for self-actualisation than men of a similar social location. All human being are characterised by a deep need for self-actualisation and freedom, and that what the conservative sees as “given differences” might in fact be an adaptation over time, by women to the situation of permanent constraint. Both women and men will respond fairly easily and naturally to conditions of more egalitarian social structure and situations. It is thus possible to change the situation of the prevailing inequality Odora (1993, p. 33) cited in (Manu 2008, p. 36).

Liberal feminists believe that "female subordination is rooted in a set of customary and legal constraints that blocks women's entrance to and success in the so-called public world". They strive for sexual equality via political and legal reform. Liberal feminists just want men and women to have equality in all situations, no more, no less (Godfriend, 2017). Marxist feminist perspective adapts the principles of Marxism to



emphasise how capitalism uses the family to oppress women, and the harmful consequences of the family to women's lives. Marxist feminists look on class and gender inequalities as dual systems of oppression, with both being very powerful and independent systems. Marxist feminists often argue that class and gender inequalities reinforce each other and create groups that are doubly oppressed (Thompson, 2013). "The main point feminists have stressed about gender inequality is that it is not an individual matter, but is deeply ingrained in the structure of societies. Gender inequality is built into the organisation of marriage and families, work and the economy, politics, religions, the arts and other cultural productions, and the very language we speak. Making women and men equal, therefore, necessitates social and not individual solutions" (Koczberski 2015, p. 32)

These theories would therefore inspire the study to unveil the perceptions people have about gender inequality as enshrined by socio-cultural structures and institutions in our societies, which undermines woman's development most especially in Techiman Traditional area of Ghana. Liberal feminist and Marxist feminist theories of gender inequality are important for such study because they deal with the marginalised groups in the society like females. Females have on occasions been treated differently from their male counterparts. Females are situated in unequal aspect of life, economically, socially and politically. In addition, it is concerned with the location of women and their experiences which are considered to be different from men. This is true in the Ghanaian society where some people tend to marginalise girls and women in different aspect of life by focusing on gender differences that are based on biology. In many cultures in Ghana, biological differences between men and women indirectly led to men's domination of women. Just like Techiman traditional area, culture treats men and women differently men are usually seen as the head in all spheres of life.



There are strong perceptions and prejudices about how females and males should behave in the society. These stereotypes are used to justify traditional gender roles and men's higher status. Gender stereotypes make it seem like women are not suited for anything other than child bearing, child rearing, and supporting men in their work whereas men are best suited for power and status position ( Burn, 2000).

Burn (2000) cited in Manu (2008, p. 30) pointed out that the majority of men who seem to dominate women are connected deep with culture with social norms condoning male supremacy and female subordination. This clearly shows that gender based differences in aggression seem to depend strongly on cultural acceptance and social norm. Our perception and interpretation of biological differences are results of social context and discourse, open to multiple and different kinds of meaning Meena (1992) cited in (Maanu, 2008, p. 34). Prevailing culture and norms in Ghana place boys in a greater social value than girls and this leads to discrimination of the majority of girls in higher level education. These theories explain the change of the situation of prevailing inequality as is in this study. Liberal feminists argue that girls from the start are maimed and conditioned in to accepting an adult life as mindless, dependent, sub- consciously depressed beings by the kind of gender specified roles they are fitted into. Liberal feminists also believe all individuals should be free to explore equal opportunities and rights. It's really a pretty simple idea.

### **2.12.2 The anti-poverty approach**

The anti-poverty approach is next to WID equity approach, it started gaining momentum from the mid-1970s. The anti-poverty approach shifts the emphasis from reducing inequality between women and men to reducing income inequality Moser (1993, p. 67) cited in (Maanu, 2008, p. 23). It visualises income discrepancy between

men and women bringing differentiation in the recognition of their status and worth. “Feminization of poverty” contributed to the low status of women in the society. The observations like “women make up half of the world’s population and yet represent a staggering 70% of the world’s poor” and “women work two thirds of the world’s working hours, produced half of the world’s foods, but earn only 10% of the world’s income and owns less than 1% of the world’s property” were the germinating points of the Anti-poverty approach. So, poverty alleviation among women became the prime focus of all their development policies and programmes.

The anti-poverty approach provides a special space for women; it tried to equip women with skills and training to increase their economic participation and through that tried to ensure income generation. It tried to make the woman stakeholders in the productive resources of the community like lands; credit etc. irrespective of its noble objective, the anti-poverty programmes had their limitations in alleviating the situation of women. Many of the anti-poverty programmes were translated into welfare programmes during the course of their implementations (Nayak 2014, p. 27). As Buvinic (2005, p. 653) cited in (Maanu 2008, p. 32) argues, a large number of income-generating projects designed during the United Nation's Women Decade had "misbehaved" since their economic objectives were subverted into welfare action during the implementation. Another point of criticism regarding the employment and income-generation projects is that they remained limited to those activities which were traditionally undertaken by women.

Two anti-poverty strategies approach emerged during this period. These were “income generating strategy” and the second was “basic needs strategy” the income generating strategy was a monetary approach while the basic needs strategy was a

right based approach. The first strategy tried to expand the possibilities of employment that could ensure an income to the poor and the basic needs strategy aimed at fulfilling the fundamental and minimum human needs. Basic needs included the survival needs like food, clothing, shelter, as well as the social needs like education, human rights, and better and greater participation in public affairs through economic involvement and involvement in political processes (Nayak, 2014).

The anti-poverty approach, as already mentioned above, seeks to increase employment and income-generation opportunities for women. In this regard, it recognises the productive role of women. However, the anti-poverty approach often ignores the reproductive role of women. Productive actions for women need to take into account not only their productive role but also their other roles reproductive and community managing roles. Productive actions for women need to carefully keep the balance between different roles of women, or else these actions may imply an extra workload, and increase in their 'triple burden'.

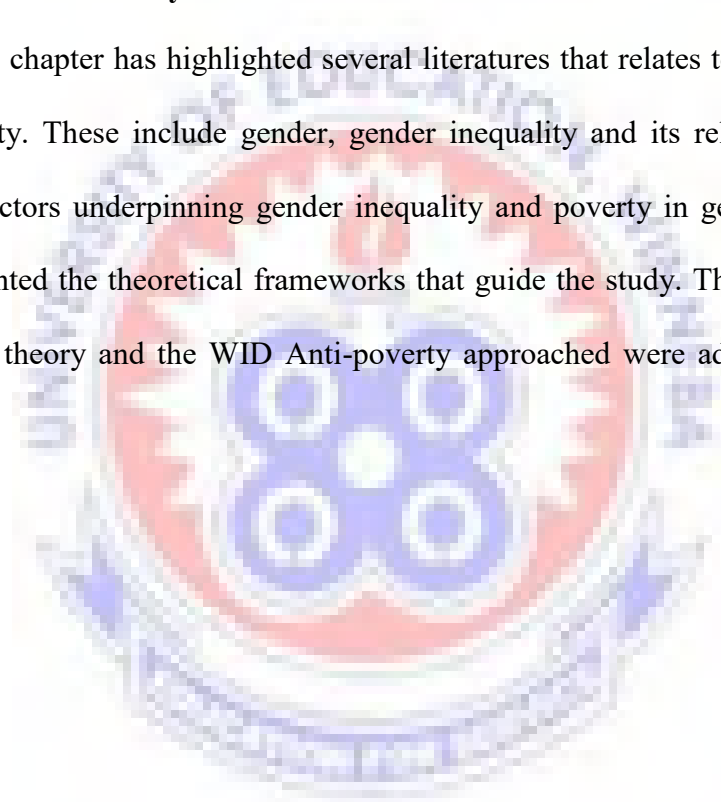
New employment opportunities and income-generating projects may increase women's access to additional income, and therefore meet practical gender needs. However, unless economic advancements do not lead to a greater autonomy, they do not meet strategic gender needs (Moser, 1993, p. 69) cited in (Maanu, 2008).

This study therefore operationalized the anti-poverty approach by envisaging the perceptions people have about gender inequality as a catalyst to poverty in Ghana in the Techiman Traditional area. In Ghana women do indeed experience greater poverty and this has been identified as directly related to their lack of access to economic resources, including credit, land ownership and inheritance, the absence of economic opportunities and autonomy, lack of access to education and support services and

their minimal participation in the decision-making process at different levels. Strategies to address poverty among women in Ghana according to Wrigley-Asante (2012, p. 21), have been linked to women's empowerment programmes. She emphasises that, many poverty reduction programmes specifically targeted at women have credit component, which has been extensively promoted as a way of empowering women and alleviating poverty in general.

### **2.13 Chapter Summary**

The above chapter has highlighted several literatures that relates to gender inequality and poverty. These include gender, gender inequality and its related issues, socio-cultural factors underpinning gender inequality and poverty in general. The chapter also presented the theoretical frameworks that guide the study. The feminism gender inequality theory and the WID Anti-poverty approached were adopted to guide the study.



## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.0 Introduction

This chapter discusses the methodology that was adopted for the study under the following theme: research design, study area, population, sample and sampling techniques, instruments for data collection, validity and reliability of data, method of data analysis and ethical considerations.

#### 3.1 Research Design

The design available to the researcher have grown over the years as computer technology has advanced our data analysis and ability to analyse complex models and as individuals have articulated new procedures for conducting social science research. According to Creswell (2014, p. 41) research designs/ strategies of inquiry are types of inquiry within qualitative, quantitative, and mixed methods approaches that provide specific direction for procedures in a research. It provides a series of sign posts to keep one in the right direction Msabila and Nalaila (2013, p. 21) cited in (Marsela 2015, p. 29).

##### 3.1.1 Qualitative research

According to Perry and Gronhaug (2001) cited in Woods (2015, p. 73), Qualitative research is grounded in a broadly interpretivist philosophical position, in the sense that it is concerned with how the social world is interpreted, understood, experienced, and produced. Interpretivist regards reality as a complex social construction of meanings, values and lived experiences. This can better be understood through people's interpretive or meaning-endowing capacities rather than through our sensory observation and experience of the world. To this effect, data for interpretivist research is

obtained through the interpretations people give to situations and experiences of reality Cohen et al. (2000) cited in (Woods 2015, p. 75).

To Creswell (2013, p. 48), qualitative research is: “An inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyses words, reports detailed views of informants, and conducts the study in a natural setting”. The approach usually involves “in-interviewing, archival or other documentary analysis or ethnographic study” Ragin (1994 p. 91) cited in (Woods 2015, p. 79).

One of the advantages of this approach, according to Creswell (2013, p. 50) is that, there is close collaboration between the researcher and the participants, while enabling participants to tell their stories. Thus, through these stories the participants are able to describe their views of reality and this enables the researcher to better understand the participants’ actions. Qualitative research has some weaknesses such as the likelihood of respondents to misunderstand the concept under study which is likely to affect the findings of the study. There is also an argument that qualitative studies often cannot generalise findings. Again, there is an issue of the researcher not having knowledge about what variable to be controlled in qualitative studies. Katsirikou (2013) cited in (Mensah 2015, p. 56)

### **3.1.2 Quantitative research**

According to Creswell (2013, p. 44) quantitative research is the study of relationships between variables. Compared to the qualitative method, the quantitative method is known for the reliability of the results and the ability to create visual aids to distinguish relationships between two or more patterns to describe main ideas. Scholars belonging to the positivist school of thought argue that this method is

reliable because it reduces individual bias, it takes observed facts as an absolute reality, it permits verification by other researchers, and it imposes the Western value of capitalist ideas Janicijevic (2011, p. 83) cited in (Woods 2015, p. 73).

According to Pandey (2009, p. 4) cited in Woods (2015, p. 77), quantitative method has “a neutral stand unaffected by any personal values and moral prescriptions in the process of data correction”. Pandey continues that the advantage of quantitative research lies in the size of the sample and generalisation and quantification of results. In addition, the graphs and charts can be created to distinguish relationships between two or more patterns to describe main ideas. By introducing tables and pictures into the presentation, the speaker’s message is much more likely to reach and convince a viewer (Sevilla & Somers, 2007). Graphs and charts are a quick way to summarise large amounts of information, which may be easier to understand because the visual allows people to see.

### **3.1.3 Mixed methods research**

Mixed methods research has been established as a third methodological movement over the past twenty years, complementing the existing traditions of quantitative and qualitative movements Teddlie and Tashakkori (2009) cited in (Ralph 2013, p. 2). The term „mixed methods“ has come to be used to refer to the use of two or more methods in a research project yielding both qualitative and quantitative data (Creswell 2013, p. 24) . In general, mixed methods research represents research that involves collecting, analysing, and interpreting quantitative and qualitative data in a single study or in a series of studies that investigate the same underlying phenomenon (Onwuegbuzie, 2008, p. 265) as cited in (Roslyn 2015, p. 4).

Several authors propose pragmatism as the best paradigm for justifying mixed method research this is because, Pragmatism supports the use of both qualitative and quantitative in same study and rejects incompatible stance, Pragmatic researchers consider the research question to be more important than either the method or paradigm that underlies the method, that is “dictatorship of the RQ”, Pragmatists rejects forced choice between post positivism and constructionism with regards to logic and epistemology. Pragmatism is very practical and applied.

Early thoughts about the value of multiple methods called mixed methods resided in the idea that all methods had bias and weaknesses, and the collection of both quantitative and qualitative data neutralised the weaknesses of each form of data (Creswell 2012, p. 43). According to Tashakkori and Teddlie (2010) as cited in (Creswell 2012, p. 42), Procedures for expanding mixed methods developed such as follows:

- i. Ways to integrate the quantitative and qualitative data, such as one database, could be used to check the accuracy (validity) of the other database.
  - ii. One database could help explain the other database, and one database could explore different types of questions than the other database.
- One database could lead to better instruments when instruments are not well-suited for a sample or population.
  - One database could build on other databases, and one database could alternate with another database back and forth during a longitudinal study.



### **3.1.4 Convergent parallel mixed methods**

Based on the above, this study adopted the mixed method design. Specifically, a convergent parallel mixed methods design was used for the study. This is a type of mixed methods design in which qualitative and quantitative data are collected parallel, analysed separately, and the results compared to see if the findings confirm or disconfirm each other. The researcher adopted this design based on the assumption that, collecting diverse types of data as opined by Creswell (2014, p. 48) best provides a more complete understanding of a research problem than either approach alone. Thus, the strengths of both quantitative and qualitative research (and its data) can provide the best understanding for a researcher who may want to both generalise the findings to a population as well as develop a detailed view of the meaning of a phenomenon or concept for individuals.

Hence, the study began with a broad survey in which data was collected using both quantitative and qualitative instruments like questionnaires and open-ended interviews to collect detailed views from participants on the same variables about the concept. Then in a second phase, it focused on convergent sequential analysis and interpretation.

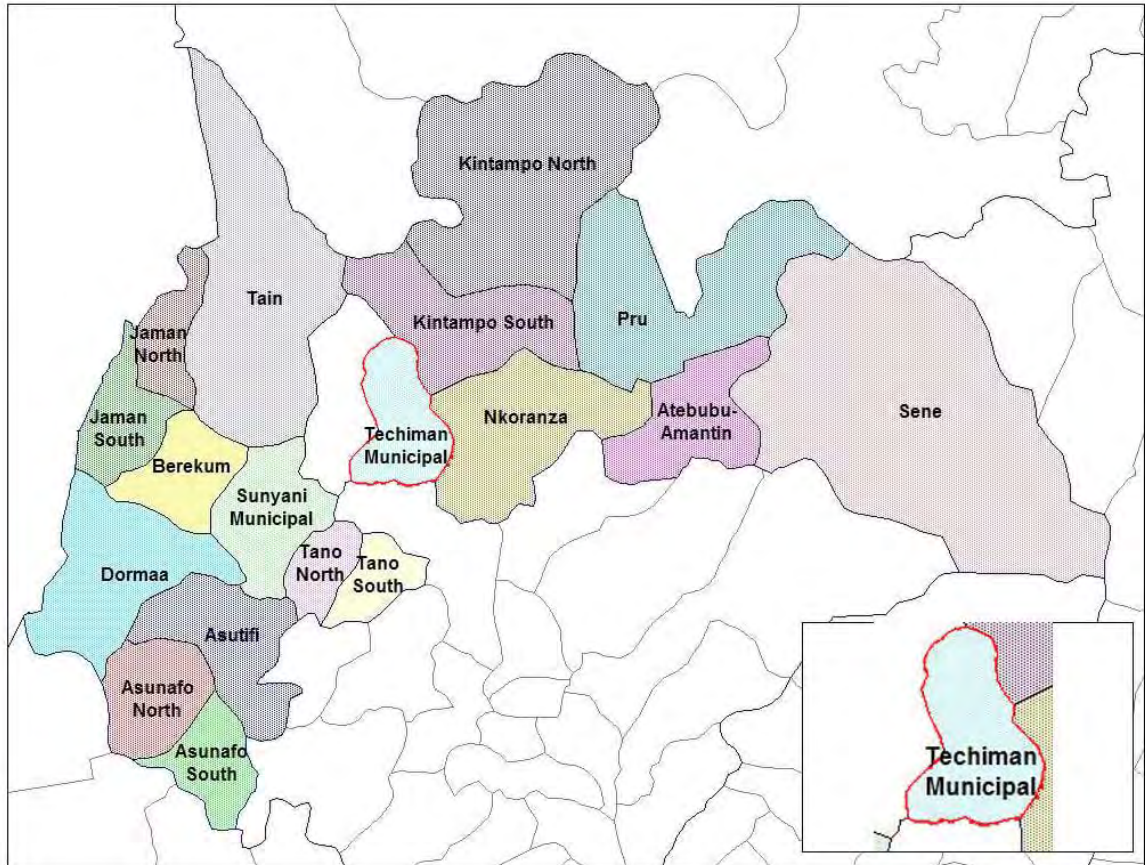
### **3.2 Study Area**

Techiman traditional area comprises Techiman North and South constituencies with Techiman as its capital in the municipality. The Techiman traditional area lies in the northern part of the Brong Ahafo Region between longitudes 1049' East and 2030' West and latitude 8000' North and 7035' South. It shares borders with the Wenchi Municipal to the north-west, Kintampo South District to the north-east, Nkoranza District to the south-east, all in the Brong Ahafo Region, and Offinso North District in

the Ashanti Region to the south. According to the Ghana Statistics Service (2018), the current population of Techiman North District is 59,068 comprising 28,766 (48%) Males and 30,302 (51.3%) females whilst Techiman Municipal is estimated to be 147,788 comprising 71,677 Males constituting 48.5% and 76,111 Females representing 51.5% of the total population. From the statistics the Techiman Traditional area has majority of its population being females (Mustapha 2015, p. 4)

The Techiman traditional area is generally regarded as an agricultural production zone. This is largely attributed to the vast fertile lands mostly in the southern part of the area. Agriculture and its related activities constitute the major economic activities in the Municipality as it engages about 55% of the economically active population. The key agricultural sub-sector includes crops, livestock, fisheries, agro forestry and non-traditional commodities. Some of the crops cultivated are cassava, plantain, yam and vegetables among others. Cash crops such as cocoa and cashew nut are also produced on large scale. The farming practices in the Municipality cover mono-cropping, mixed cropping and mixed farming.

The Techiman Municipality has one of the largest markets in the Brong Ahafo region and even considered by many as the largest within the West African sub-region. Actual market days start from Wednesday and end on Friday every week although marketing activities go on throughout the week (GSS 2010, p. 9).



*Figure 1: The Geographical Location of Techiman in the Brong Ahafo Region of Ghana*

### 3.3 Population

According to O'Leary (2004) cited in Obeng – Dwamena (2015, p. 55) population is the total membership of a defined class of people, objects or events. Nworgu (2006) cited in Obeng-Dwamena (2016) identifies two main groups of population for any research. This is the target population and accessible population. The former consists of all the members of a specified group to which the investigation is related and the later, all those elements in the group within the reach of the researcher. Therefore, given the justification above, the target population of the study consisted all adults of age 18 and above within the Techiman traditional area. The accessible population for the study was 860 people made up of all market women, and men, Queen mothers and Chiefs in the area.

### **3.4 Sampling and Sampling Procedure**

Sampling is the process of selecting a group of subjects for a study in such a way that the individuals represent the larger group from which they were selected (Nantwi, 2016, p. 45). A sample population of 160 people was drawn out from the 860 accessible populations for the study. The two sampling techniques employed for the study are the simple random sampling and purposive sampling. In all forms of research, it would be ideal to test the entire population, but in most cases, the population is just too large that it is impossible to include every individual. This is the reason why most researchers rely on sampling techniques like simple random sampling and purposive sampling, the most common of all sampling techniques.

#### **3.4.1 Purposive Sampling**

According to Merriam (1998) cited in Doris (2014, p. 53) “Purposive sampling is based on the assumption that the investigator wants to discover, understand and gain insight into an issue and therefore must select a sample from which the most can be learned”. Patton (1990) also argues that the logic and power of purposeful sampling lies in the selection of information-rich cases for in-depth study. He further explains that information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research, thus the term purposive sampling. Again, according to Merriam (2001), purposive sampling technique reflects the average person, situation or instance of the phenomenon of interest. That is to say that you are likely to get the opinions of your target population.

In this study, ten (10) respondents comprising five (5) Queens and five (5) Chiefs were purposively sampled for the interview based on the assumption that those people were to give responses based on their status as the custodians of the socio-cultural

practices and institutions that promote gender inequality. The list of all the chiefs and queen mothers in the traditional area was obtained from the traditional council registrar. The researcher was initially briefed by the registrar to select some specific chiefs and queen mothers who have occupied their seats for more than ten years and have experience in socio-cultural practices in the area. This is because they would be able to provide rich information with respect to the purpose of this particular study. Hence, this information guided the researcher to purposively sample these chiefs and queens for the study.

### **3.4.2 Simple Random Sampling**

A total of one hundred and fifty (150) respondents comprising market women and men were selected using the simple random sampling techniques. The simple random sampling technique and precisely the sampling without replacement method was used for the selection. This technique was used because each person had an equal chance of being selected. Boakye (2014) suggested that simple random sampling is a probabilistic sampling which serves as an alternative to purposeful sampling, works when the researcher wants to extract smaller groups from a larger population in a way that they approximate the characteristics of the latter. Again, Boakye (2014) opined that, with probabilistic sampling, the researcher will be better able to make generalisations from the sample that applies to the larger population. In this study, sampling without replacement method was used to select eighty (80) women and seventy (70) men from the Techiman Traditional area. Sampling without replacement is a method of random sampling in which members or items of the population can only be selected one time for inclusion in the sample (Mary, 2017)

Based on the above, these respondents were sampled after their lists were obtained from the four market centres in the area namely: Tanoso, Techiman central, Zongo and Tuoabodom. With the help of two research assistants, these lists obtained were typed and numbers assigned to each name on the list from 1 to 860. The numbers were then written on pieces of paper and put in a bowl, mixed them up, and randomly selected one after the other. After that we checked the list and recorded the information to include that person in the sample and then set that piece of paper aside rather than putting it back into the bowl. After the sampling, women were found to be more than their male counterparts because there were more women on the list than men.

### **3.5 Instruments for Data Collection**

Questionnaire made up of close-ended structured items in a Likert Summation Scale type was administered to 150 respondents out of which 93 of them were JHS, SHS, Voc/Tech graduates as well as diploma and degree holders who could read and interpret the questionnaire, hence, they responded appropriately on their own. The remaining 67 happened to be illiterate traders and could answer the questionnaire after the researcher had explained thoroughly and guided them. Also where their candid opinions were required, the researcher assisted by translating their responses. According to Bertram (2015, p. 11) Likert summation scale is a psychometric response scale primarily used in questionnaires to obtain participant's preferences or degree of agreement with a statement or set of statements.

Apart from their suitability to wider coverage, the statements in the questionnaires produced reliable information which helped to gather data from more respondents and reduced bias and influence of the researcher. The questionnaire comprised both close-



ended statements and open-ended questions. The close-ended statements facilitated comparison. They also reduced the time it took to complete the questionnaire; it took much less time for respondents to tick the boxes than it took them to write sentences. However, the statements were elaborative enough to get much information from the respondents. They were very clear and concise in order to avoid ambiguity which could have made analysis difficult. The open-ended items also helped the researcher to get a general overview of the attitudes and opinions of the respondents. Again as in the case of many surveys, the questionnaire was appropriate in getting the necessary responses needed for the study.

Face-to-face interviews for 10 informants were conducted by the researcher with the help of an interviewer's guide. The responses were recorded and later transcribed. This was done with the permission and consent of each informant. The face-to-face interview helped the researcher to get more in-depth information by asking open questions and follow-up questions. This is because the intent of data collection for qualitative data is to locate and obtain information from a small sample but to gather extensive information from this sample; whereas, in quantitative research, a large number is needed in order to conduct meaningful statistical tests (Creswell, 2014, p. 52). The face-to-face interviews covered all the necessary issues likely to influence the perception of the people in Techiman traditional area regarding gender inequality and poverty.

Again whereby respondents could not get some question clearly or did not seem to understand them the researcher had the opportunity to ask those same questions in a different way. Besides, the researcher could actually observe the attitudes of respondents through their facial expressions, tone of voice as well as gestures to get a

deeper understanding of what the respondents meant. In a nutshell, both the questionnaire and face-to-face interviews served as very useful instruments for collecting accurate data for the study.

### **3.6 Data Analysis**

Regardless of the chosen paradigm or methodology, data analysis is the process of making meaning from collected data (Sanyo 2015, p. 49). In line with the research questions, the quantitative data collected were analysed using descriptive statistics such as frequencies and percentages with the use of SPSS version 20 for easier interpretation and understanding. The data collected from interviews was also coded and analysed thematically.

The analysis was done as follows:

The demographic characteristics of the respondents such as gender, age, marital status, occupation and educational background were analysed separately and presented on six different tables after which graphical representation was done for each. They formed items 4.1-6 in the analysis. Since the questions were composed under themes that are under the various research questions, the analysis and descriptions were done under those themes and their respective research questions as well. The open-ended questions were analysed using descriptive statistics. Descriptive statistics were again used to analyse data from the interviews because of the qualitative nature of the instruments and responses. The research sought to unveil the perceptions people have about gender inequality as a cause of poverty in Techiman Traditional area. Relentless efforts were made by the researcher to collect all the 150 questionnaires distributed after they had been successfully completed. Both analyses



were compared to find out whether they confirm or disconfirm each other before conclusions were drawn.

### **3.7 Validity and Reliability of Instruments**

The questionnaires and interview guide were moderated by the researcher's supervisor and another Lecturer at the Social Studies Department, University of Education, Winneba for face and content validation. To ensure content validity, the resulting survey was reviewed for clarity and correlation to research objectives by the researcher, subject expert and the researcher's supervisors. To ensure validity, multiple sources of evidence namely a quantitative Likert scale questionnaire and an open-ended questionnaire were used in this study. The instruments, comprising 30 respondents, were later pilot-tested in the Techiman Municipality. The respondents were made up of market women and men as well as queen mothers and chiefs who were of similar characteristics as those who were sampled for the study. Suggestions and responses from the piloted-test were used to review the instruments. Responses from the questionnaire and interviews were cross-checked and compared in order to achieve valid outcomes.

The reliability of the questionnaire was then determined with the help of the SPSS version 20. The Cronbach's Alpha reliability co-efficient obtained for the internal consistency of the questionnaire was 0.70. According to Atindanbilla (2013), co-efficient of reliability value above 0.7 is considered reliable. This suggests that the instrument was adequate to be used to gather data.

The interview protocol was also pilot-tested with the same sample size used in the actual face-to-face interviews and the same questions in the questionnaire were used. The reliability of the interview protocol was enhanced by the fact that the researcher

held one-to-one interview sessions with the various respondents using the same questions. Conway, Jako and Goodman (1995) maintain that one-to-one interviews with standardised questions appear to have the highest reliability.

### **3.8 Ethical Issues**

There is no doubt that the study was a very sensitive one which required strict adherence to ethical considerations and principles. In the researcher's quest to maintain integrity of the research, efforts were made to ensure that certain ethical issues were strictly addressed in respect of the privacy as well as the security of the participants. These issues were identified in advance in order to prevent problems that could arise in the conduct of the research. Among the significant issues that were considered were consent, confidentiality and data protection. Before the instruments were administered permission was obtained from each respondent who participated in the study. Besides, their names were not required. The purpose (purely educational) and significance of the study were all relayed to the respondents. All data collected from respondents were kept with the researcher for analysis. The information collected were kept confidential and used for the purpose of this study only to ensure information from respondents were protected and secured.

### **3.9 Conclusion**

A research must be carefully planned and effectively carried out in order to address the objectives it has set for itself. This chapter has spelt out the parameters within which sampling was carried out and as well how the data was collected and analysed. The next phase of the study would seek to present the data, results, interpretation and discussion of the findings of this study.

## CHAPTER FOUR

### PRESENTATION OF DATA, RESULTS AND DISCUSSIONS

#### 4.0 Overview

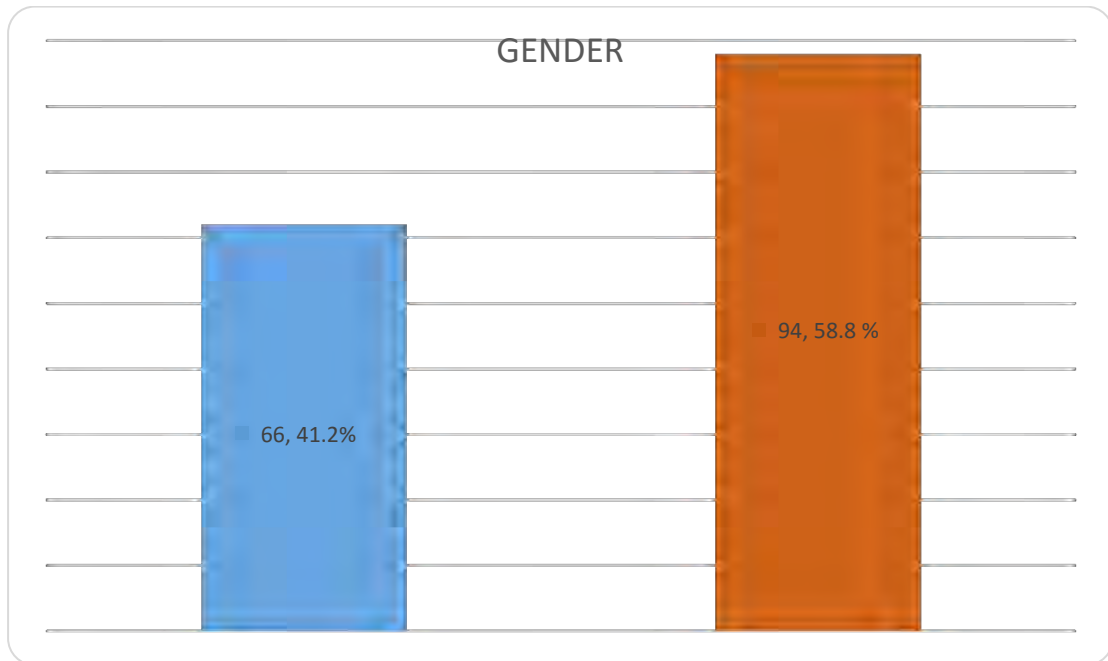
This chapter presents the data, results and interpretation of the results of this study. The purpose of the study was to unveil the perceptions people have about gender inequality as a cause of poverty in Techiman Traditional area. Descriptive statistics (such as frequencies and percentages) were performed on the participants' responses using statistical package for the social sciences (SPSS). The results presented in this chapter are based on the following research questions:

1. What are the socio-cultural structures and institutions that promote gender inequality in Techiman Traditional area?
2. What are people's perceptions about these socio-cultural structures and institutions as a push factor for unequal distribution of resources?
3. What are people's perceptions about existing national laws, policies and programmes which are there to protect and empower women in the area?
4. What appropriate strategies can be adopted to address gender inequality for progress in the area?

The first section of the data analysis captures the demographic characteristics of the respondents whereas the second section concentrates on research questions formulated for the study.

#### 4.1 Demographic Characteristics of Respondents

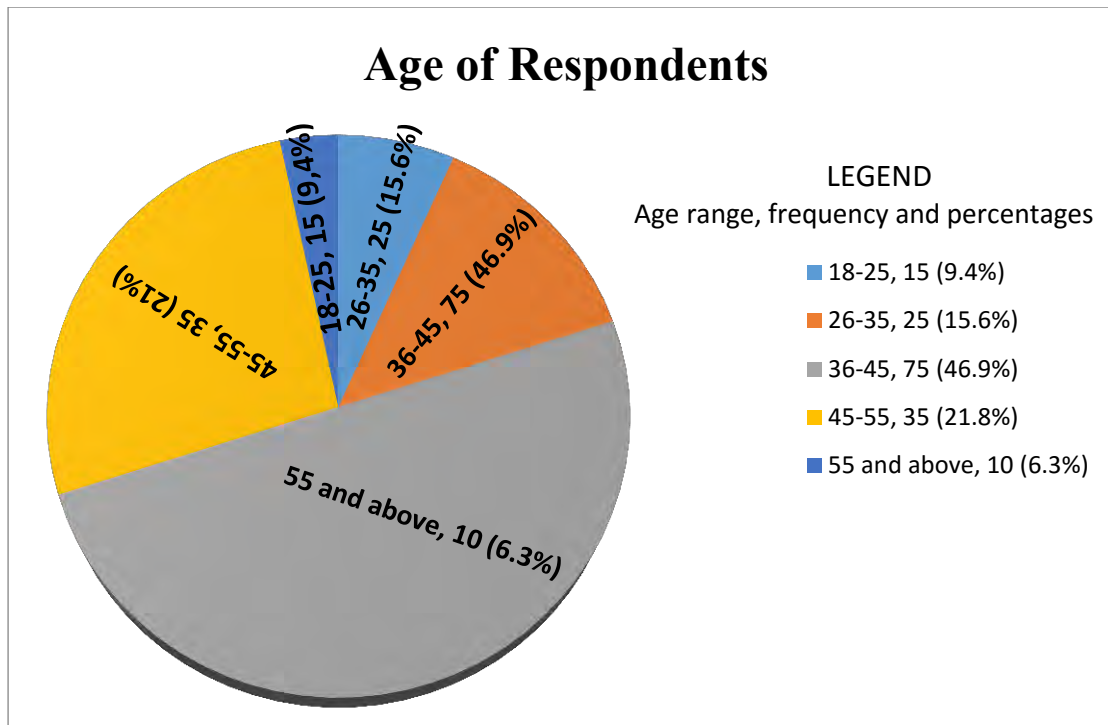
The demographic information considered in this section includes the gender, age, marital status, years of working experience, level of education and those with children.



Source: Field Data (2018)

*Figure 2: Gender distribution of Respondents*

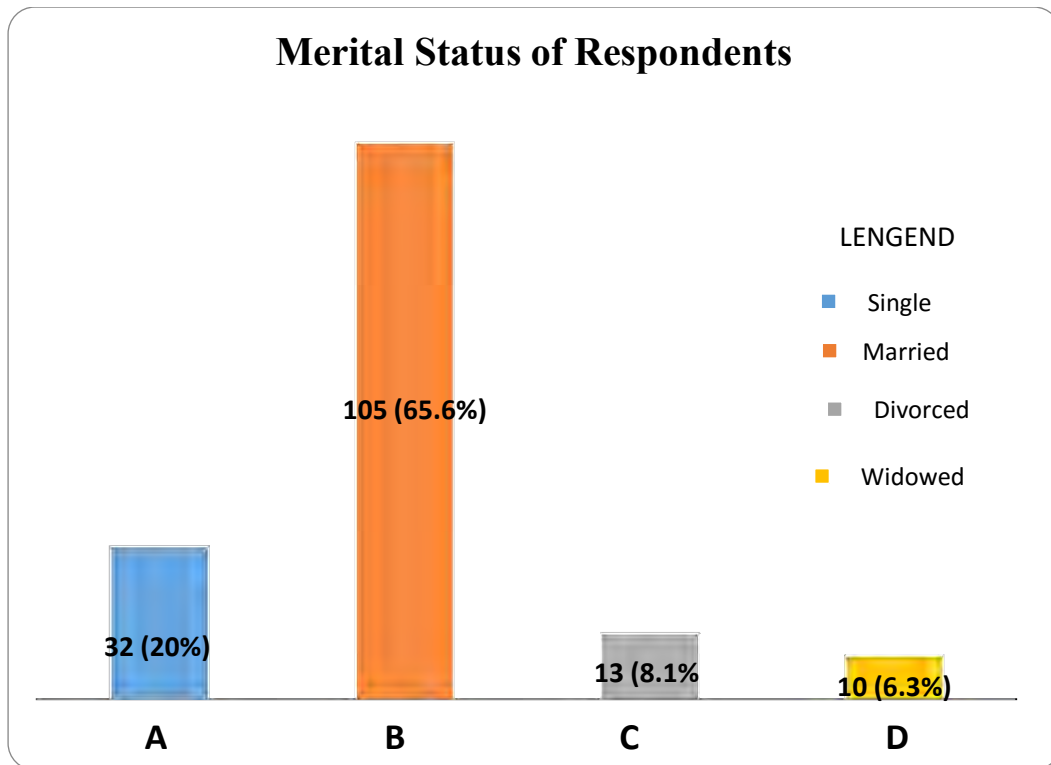
Figure 2 presents gender distribution of the respondents. The figure shows that 94(58.8%) of the respondents were females whereas the remaining 66(41.2%) were males. The indication here is that, there were more female respondents than males in the study. There was no intention to involve more women than men but since the data was mainly gathered from market places majority of them happened to be females.



Source: Field Data (2018)

*Figure 3: A Pie Chart showing the Age Range of the Respondents*

Age of the respondents is presented in Figure 3. The results clearly show that the respondents were dominated by people in the 36 – 45 (75, 46.9%) years’ age group, with the least represented age group 10(6.3%) been 55 years and above. About 25 (15.6%) of the respondents were between the ages of 26 and 35 years, 15(9.4%) respondents were also between the ages of 18 and 25 whereas 35 (21.8%) of the total participants were between the ages of 46 and 55 years. The distribution means that participants in the study were old adults. This was very crucial to the study as the respondents who are old adult experience the socio-cultural practices and other factors that underpin women’s development, hence getting majority of the views from the made the findings very substantial.



Source: Field Data (2018).

*Figure 4: A Bar Chart showing the Marital Status of the Respondents*

As shown in Figure 3 above, majority of the respondents, 105 (65.6%) were married, while 32 (20%) were single. Thirteen of them, representing 8.1% were divorced and 10 (6.3%) were widowed. This vast difference between the married and the single participants emanated from the fact that, most of the market women were relatively older. It therefore not surprising that majority of the respondents were married and inadvertently are the most affected so far as the concept under study is concerned.

*Table 1: Educational Level of Respondents*

	Frequency	Percent	Valid Percent	Cumulative Percent
No Formal Education	67	41.3	41.3	100.0
JHS	37	21.3	62.6	58.0
SHS/Voc/Tech	24	16.0	78.6	32.0
Diploma	24	16.0	94.6	32.0
Bachelor's Degree	8	5.3	99.9	16.0
Total	160	100.0	100.0	

Source: Field Data (2018)

With regards to the respondents' level of education, it was observed in Table 4.1.4 that 67 (41%) of the participants forming the majority had no formal education, 37(21.1%) participants had JHS education whereas 24(32.3%) participants had SHS/Voc/Tech education. Twenty-four participants (16%) also had diploma education while 8(8%) of them representing the minority of the participants had Bachelor's Degree. The educational backgrounds of the respondents were necessary as it gave the researcher a fair idea of the kind of assistants the respondents needed to complete the various questions. It must also be noted that, gender inequality largely affects indigenes with low educational backgrounds and for that matter their responses will better inform the researcher to formulate appropriate conclusions for the findings.

**Research One (1):** *What are the socio-cultural structures and institutions that promote gender inequality in Techiman traditional Area?*

*Table 2: Socio-Cultural Structures and Institutions that Promote Gender Inequality*

Items	Freq.			Per. (%)		
	D	U	A	D	U	A
Gender relations is imposed on, rather than developed by individuals	35	19	96	23.3	12.7	64
Women have autonomy in making reproductive and sexual decisions	91	6	53	60.7	4.0	35.3
Polygamous marriage is a traditional practice which serves as a driving force to gender inequality	16	5	129	10.7	3.3	86.0
In marriage, sex and reproductive rights are the prerogative of men	13	14	123	8.7	9.3	82.0
Property and inheritance are largely the prerogatives of males	46	0	104	30.7	0	69.3
Early marriage is still practice in Techiman traditional area, most especially in rural areas and the Islamic communities	67	0	83	44.1	0	55.3
Gender relation is biological not social relation	72	0	77	48.0	0	52.0
In customary marriage the exchange of resources between families in the form of bride-price payments gives men power over women	26	1	123	17.3	0.7	82.0
Women should bear more responsibilities for housework than men	33	19	98	22.0	12.7	65.3
Traditionally, in both patrilineal and matrilineal system women have less access to and control over agricultural land, inputs, and other productive resources than women	43	7	100	28.7	4.7	66.7

Source: Field Data (2018)



Table 2 presents participants' view about the socio-cultural practices and institutions that promote gender inequality in the study area. In a bid to find out from participants whether gender relations are imposed on, rather than developed by individuals, the table revealed 96 (64%) of the respondents registered their agreement to the statement with only 35 (23.3%) disagreeing. Nineteen respondents representing, (12.7%) were undecided. This implies that majority of the respondents believed that gender relations is imposed on, rather than developed by individuals.

From the table Ninety one respondents representing (60.7%) disagreed with the statement that women have autonomy in making reproductive and sexual decisions. Six (4.0%) were not sure about this statement, while 53 (35.3%) respondents agreed to the statement. This implies that majority of the respondents hold the position that women have no autonomy in making reproductive and sexual decisions.

On whether participants believe that polygamous marriage is a traditional practice which serves as a driving force to gender inequality, 129 (86%) of participants responding in favour, 16 (10.7%) disagreed, and 5 (3.3%) stated otherwise. The indication here is that; majority of people held the opinion that polygamous marriage is a traditional practice which serves as a driving force to gender inequality.

The results from the analysis of participants' responses as presented in Table 4.2 again show that, 123 (82%) of the participants responded in favour in relation to the statement „In marriage, sex and reproductive rights is the prerogative of men“. 14 (9.3%) respondents were undecided whereas 13 (8.7%) participants responded otherwise. This is an indication that, most people hold the view that sex and reproductive rights are the prerogative of males in marriage.

With the statement property and inheritance are largely the prerogatives of males, forty-six respondents representing (30.7%) disagreed. One hundred and four (69.3%) however agreed to this phenomenon. This suggests that majority of them subscribed to the statement that, property and inheritance are largely the prerogatives of males.

In their response to the statement „Early marriage is still practiced in Techiman traditional area, most especially in rural areas and the Islamic communities“, 67 (44.1%) respondents disagreed with the statement whilst 83(55.3%) subscribed to it. This seems to suggest that the majority of the respondents are certain about the statement whereas a few of them were not.

As it is evident in Table 2, one hundred and twenty-three (82%) of the participants agreed to the statement that „in customary marriage the exchange of resources between families in the form of bride-price payments gives men power over women“. Twenty-six (17.3%) disagreed, whilst the remaining 1 (0.7%) of the participants on the other hand registered their disagreement. The implication here is that majority of respondents affirm that in customary marriage the exchange of resources between families in the form of bride-price payments gives men power over women.

On the issues of women bearing more responsibilities for housework than men, thirty-three (22%) respondents disagreed, 98 (65.3%) respondents agreed and 19 (12.7%) respondents were not sure. This also seems to suggest that majority of people doesn't believe that women should bear more responsibilities for housework than men.

As to whether traditionally, in both patrilineal and matrilineal system women have less access to and control over agricultural land, inputs, and other productive resources than men, 43 (28.7%) respondents disagreed, 7 (4.7 %) were not sure while 100(66.7%) answered in the affirmative. The indication here is that majority of people

believe that in both patrilineal and matrilineal system women have less access to and control over agricultural land, inputs, and other productive resources than men.

Question 11 was just simple objective questions which sought the respondents' candid opinions about how often they read on issues of gender inequality, 123(82%) responded they have never read anything about gender inequality whilst 27 (18%) responded sometimes. This indicated that majority of people have never read anything about gender inequality.

Question 12 was also an open-ended question aimed at guiding respondents to identify some other socio-cultural practices that serve as driving force to gender inequality besides what were captured in Table 2. They identified these;

- The men „Abusuapanin“ system (women are not allowed to hold the „Abusuapanin“ position in the family)
- The nature of procedures in divorce, where a woman is supposed to return the schnapps for her bride price to the man without compensation when a woman is seeking divorce.

**Research Question 2:** *What are people's perception about these socio – cultural structures and institutions as a push factor for unequal distribution of resources?*

*Table 3: People's Perception about Socio-Cultural Structures and Institutions as a push factor for unequal distribution of resources*

Items	Freq.		A	Per. (%)		
	D	U		D	U	A
Inequality in access to resources between women and men is as a result of socio-cultural structures and institutions (marriage procedures, lineage systems etc.) in our society.	30	1	119	20.0	0.7	79.3
Women have a low representation in decision making arena at the local community level due to traditions, customs and practices.	26	10	114	17.3	6.7	76.0
Women have autonomy in making reproductive and sexual decisions	103	0	47	68.7	0	31.3
Women and men are equally treated in the society.	96	0	54	64.0	0	36.0
Gender inequality is as a result of political and socio-cultural structures which underpins woman's development.	50	16	84	33.3	10.7	56.0
Women and men have equal access/share equal opportunities in the workplace.	81	0	69	54.0	0	46.0
Women are less mobile than men because of their reproductive/caring labour activities and because of social norms that restrict their mobility in public.	21	7	122	14.0	8.7	63.3
Men are paying more for the family than women	95	13	42	28.0	8.7	63.3
Men should bear more financial responsibilities for the family than women.	66	2	82	44.0	1.3	54.7
Gender inequality is strongly associated with human poverty.	113	12	25	75.3	8.0	16.7

Source: Field Data (2018)

Table 3 presents data on people's perception about socio-cultural structures and institutions as a push factor for unequal distribution of resources. From the table, it could be indicated that total respondents of 119 (79.3%) agreed that, inequality in access to resources between women and men is as a result of socio-cultural structures and institutions (marriage procedures, lineage systems etc.) in our society. Thirty (20%) respondents disagreed whereas 1(0.7%) remained undecided. This means that, majority of people believe that inequality in access to resources between women and men is as a result of socio-cultural structures and institutions (marriage procedures, lineage systems etc.) in our society.

On whether women have a low representation in decision making arenas both nationally and at the local community level due to traditions, customs and practices, these were the results obtained. It was revealed that 114(76%) of participants representing majority perceived that women have a low representation in decision making arenas both nationally and at the local community level due to traditions, customs and practices with 26 (17.3%) of the participants declining to that perception and the remaining 10 (6.7%) undecided. The indication is that, most people hold the perception that women have a low representation in decision making arenas both nationally and at the local community level due to traditions, customs and practices.

Ninety-six (64%) respondents disagreed with the statement that women and men are equally treated in the society and remained 54 (36%) agreed to it. These implied that majority of the respondent does not believe that women and men are equally treated in the society.

Responding to the statement gender inequality is as a result of political and socio-cultural structures which underpins woman's development, 84 (56%) of the respondents subscribed to the statement, 50(33.3%) disagreed while 16 (10.7%) were undecided. The assumption here is that majority of the respondents affirmed that gender inequality is as a result of socio-cultural structures which underpins woman's development.

With the statement „women and men share equal opportunities in the workplace“, sixty nine (46%) agreed to the statement, whilst 81(54%) disagreed. This indicates that majority of respondents do not agree to the statement that, women and men share equal opportunities in the workplace“

Also, concerning the question on whether women are less mobile than men because of their reproductive/caring labour activities and because of social norms that restrict their mobility in public, 122 (63.3%) conceded to the question with only 21(14%) of them in disagreement. Seven (8.7%) were undecided. This indicates that most people hold the perception that women are less mobile than men because of their reproductive/caring labour activities and because of social norms that restrict their mobility in public.

In responding to the statement, „men are paying more for the family than women“, 95(63.3%) respondents registered their disapproval to the statement, 42(28%) respondents approved of it whilst 13 (8.7%) responded indicated undecided. These suggest that a fair majority of respondents affirms their agreement to the statement „men are paying more for the family than women“.

As whether men should bear more financial responsibilities for the family than women, 82 (54.7%) respondents agreed to the statement, 66 (44%) respondents disagreed and two respondents were not sure. This implies that most of the respondent subscribe to the statement that, men should bear more financial responsibilities for the family than women.

Again, 25 (16.7%) of the participants agreed to the statement that „Gender inequality is strongly associated with human poverty“. Meanwhile, 113(75.3%) of the participants forming the majority disagreed with the statement that gender inequality is strongly associated with human poverty with the remaining 12 (8.0%) undecided. The indication here is that; most people hold the perception that „gender inequality is not strongly associated with human poverty“

The last close-ended question under this section was whether respondents do believe gender inequality has a direct link with the world’s increasing poverty. One hundred and thirty-two (88%) disagreed, while 18 (12%) agreed. This seems to suggest that even though a few respondents were not in agreement with the statement, majority of them strongly indicated a lack of belief in any connection between gender inequality and poverty.

**Research Question 3:** *What are people's perceptions about existing national laws, policies and programmes which are there to protect and empower women in the Area?*

*Table 4: People's perceptions About Existing National laws, Policies and Programmes which Protect and Empower Women*

Items	Freq.			Per. (%)		
	D	U	A	D	U	A
I am aware of legal reforms, including constitutional provision for gender equity under the law	94	8	48	62.7	5.3	32.0
The existing national laws, policies and programmes has decreased gender inequality.	95	4	51	63.0	2.7	34.5
The policies and programmes which are there to ensure gender inequality are ineffective	34	12	104	22.7	8.0	69.3
There is little or no education on policies and programmes concerning gender inequality	3	0	147	2.0	0	98.0
There are lots of credit components from banks for women with the aim to empower them and to reduce gender inequality	101	15	34	67.3	10.0	22.7
I have enough knowledge about national laws, policies and programmes on gender inequality	41	18	91	27.3	12.0	60.7
Interest rates on credit facilities which empower women are very high	55	7	88	36.7	4.7	58.6
Existing policies and programmes are enough to reduce gender inequality	86	3	61	57.3	2.0	40.7
The existing national laws and policies have not done much in the reduction of gender inequality	74	6	70	49.3	4.0	46.7
I have no knowledge of national laws, policies and programmes on gender inequality.	74	6	70	49.3	4.0	46.7

Source: Field Data (2018)



Table 4 presents people's perceptions about existing national laws, policies and programmes which protect and empower women. As is evident in Table 4.4, forty eight (32%) of the respondents are aware of legal reforms, including constitutional provision for gender equity under the law whereas 94(62.7%) are not. This reveals that, majority of people are not aware of legal reforms, including constitutional provision for gender equity under the law.

The next statement is "the existing national laws, policies and programmes have decreased gender inequality". This is how the responses went, 4 (2.7%) were not sure of this statement, 51 (34%) agreed, while 95 (63%) disagreed. This implies that majority of respondents were not in support with the statement "the existing national laws, policies and programmes have decreased gender inequality".

Moreover, concerning the statement whether the policies and programmes available to ensure gender inequality are ineffective, 104(69.3%) of the participants agreed to the statement, with 34 (14%) of them in disagreement. Twelve (8.0%) of the respondents were undecided. This indicates that majority of the people hold the view that, the policies and programmes which are there to ensure gender inequality are ineffective. This makes it imperative to strengthen our policies and laws to reduce such social injustice in the area.

On whether there is little or no education on policies and programmes concerning gender inequality, it was revealed that, 147 (98%) participants representing a majority perceived that there is little or no education on policies and programmes concerning gender inequality, with only 3(2%) having a contrary view. This is an indication that, most people hold the perception that there is little or no education on policies and programmes concerning gender inequality.

From the table the respondents' reaction to the statement that: "there are lots of credit components from banks for women with the aim to empower them and to reduce gender inequality" were as follows: One hundred and one respondents representing (67.3%) agreed. Thirty-four respondents representing 22.7% disagreed and the remaining 15 (10%) respondents were not sure about this statement. This seems to suggest that even though few people disapproved of the statement, majority of the respondents were sure that there are lots of credit components from banks for women with the aim to empower them and to reduce gender inequality but there has not been much improvement in the lives of these women who access such facility from the banks.

As whether participants have enough knowledge about national laws, policies and programmes on gender inequality, 41 (27%) were in favour of the statement, with 91(60.7%) respondents disapproving of it. Eighteen respondents (6%) were undecided. It seems therefore that most of the respondents' does not have enough knowledge about national laws, policies and programmes on gender inequality.

"Interest rates on credit facilities which empower women are very high". This is the next statement. Eighty-eight of the participants representing (58.6%) strongly affirmed this statement, fifty-five (36.7%) disaffirmed it. These suggest that majority of the people hold the perception that interest rates on credit facilities which empower women are very high therefore refuse to access such credits to avoid defaulting.

In response to the statement "existing policies and programmes are enough to reduce gender inequality" a total of 86 (57.3%) disagreed. Sixty-one respondents representing 40.7% agreed. Three (2%) were not sure about the statement. This implies that most of the respondents disagreed to the statement that "existing policies

and programmes are enough to reduce gender inequality”, notwithstanding, a few respondents were in favour of it.

Question eleven was an open-ended question which sought respondents’ views on how often they read or heard studies on national laws and programmes on gender inequality. A total of 124 (83%) respondents expressed views which vividly suggested that they have never read or heard studies on national laws and programmes on gender inequality whereas 16 (11%) indicated they sometimes read or heard studies on national laws and programmes on gender inequality. Ten participants (6%) indicated rarely to the statement. This is a confirmation that publicity on our national law is virtually non-existent and the quest to read about these laws is a prerogative of the educated citizens.

The last close-ended question under this section was “do you think laws can restrict or eliminate gender inequality (Yes/ No)” Out of total of 150 participants, 91(60.7 %) chose „Yes“ while the remaining 59 (33%) endorsed „No“. This implies that a greater percentage of the respondents strongly uphold the perception that laws can restrict or eliminate gender inequality. This presupposes that the respondents still have confidence in the laws and it is incumbent on the authorities to properly implement and enforce our laws.

**Research Question 4:** *What appropriate strategies can be adopted to address gender inequality for progress in the area?*

*Table 5: Appropriate Strategies that can be adopted to Address Gender Inequality for Progress*

Items	Freq.			Per. (%)		
	D	U	A	D	U	A
Women and men should have equal responsibilities in raising children	19	18	113	12.7	12.0	75.3
Men and women should be equally involved in national political decisions.	21	0	129	14.0	0	86.0
The state should assume legal measures in reducing gender inequality	41	20	89	27.3	13.3	59.3
Men and women should have equal legal rights	43	11	96	28.7	7.3	64.0
People should be made aware of national laws, policies and programmes on gender inequality	34	16	100	22.7	10.7	66.7
People should be educated on the link between gender inequality and poverty	29	0	121	19.3	0	80.7
Appropriate suctions should be meted out to people who still hold on to constitutionally prohibited cultural practices	31	0	119	20.7	0	79.3
The interest rate on bank's credit components for women should be reduced	64	4	82	42.7	2.7	54.7
Men and women should have equal political representation in the government	92	7	51	61.3	4.7	34.0
The social norms that women are to keep quiet when men are talking should be discouraged.	60	10	80	40.0	6.7	53.3

Source: Field Data (2018)

Table 5 presents participants' views about the appropriate strategies that could be adopted to address gender inequality.

As is evident in Table 5, 113 (75.3%) of the participants agreed to the statement that women and men should have equal responsibilities in raising children. Eighteen (12%) respondents remained undecided whereas the remaining 19 (12.7%) of the participants on the other hand registered their disagreement. This indicates that, most participants propose that women and men should have equal responsibilities in raising children.

„Men and women should be equally involved in national political decisions“. In relation to this question, 129 (86%) of the participants responded in favour whereas the remaining 21(14%) responded otherwise. This is an indication that, most people hold the view that men and women should be equally involved in national political decisions.

In relation to the statement: “the state should assume legal measures in reducing gender inequality”, 89 (59.3%) respondents agreed, 41 (27.3%) disagreed, whereas 20 (13.3%) were not sure about the statement. This implies that most of the respondents agreed that the state should put in place legal measures in reducing gender inequality.

The next statement was “People should be made aware of national laws, policies and programmes on gender inequality” and this is how the responses went, 100 (66.2%) respondents answered in the affirmative, while a total of 34 (22.7%) registered their disapproval. Sixteen (11.1%) participants were however not sure. The implications here are that majority of the respondents are of the view that people particularly women should be made aware of national laws, policies and programmes on gender inequality so that they can report any social injustice that stifles their freedom.

On whether or not people should be educated on the link between gender inequality and poverty, 121 (80.7%) participants responded in favour whereas 29 (19.3%) stated otherwise. This means that, most people propose that people should be educated on the link between gender inequality and poverty in order to address gender inequality for progress.

In a bid to find out from participants whether appropriate sanctions should be meted out to people who still hold on to constitutionally prohibited cultural practices, Table 4.5 revealed 119 (79.3%) of the respondents conceded to the statement with the remaining 31 (20.7%) declining. This indicates that, most people held the perception that appropriate sanction should be meted out to people who still hold on to constitutionally prohibited cultural practices

Closely knit to the above statement six is statement seven which says, “The interest rate on bank’s credit components for women should be reduce”. Eighty-two respondents (94%) agreed to the statement, while 64 (42.7%) disagreed. Four (2.7%) were undecided. This seems to suggest that the majority of the respondents strongly believe that the interest rate on bank’s credit components for women should be reduced.

In responding to the statement “men and women should have equal political representation in the government”, 92 (61.3%) of the participants strongly agreed to the statement whereas the 51 (34%) disagreed. Seven (4.7%) were undecided. This suggest that majority of people affirms that men and women should have equal political representation in the government. Closely related to statement two above is the next statement which states “the social norms that women are to keep quiet when men are talking should be discouraged”. Eighty respondents representing 53.3%

agreed to the statement whereas 60 (40%) disagreed. Ten (6.7%) were not sure of the statement. The implication here is that; majority of the participants held the view that the social norms that women are to keep quiet when men are talking should be discouraged.

The last statement was put in a question form, that is; what other measures do you suggest to eliminate gender inequality? Some of the measures they outlined were as follows:

- Girl child education should still be encouraged.
- Educate the public on cultural practices that deepens gender inequality.
- The public must be educated on the need to eliminate gender inequality to eradicate poverty.
- We have to educate our traditional leaders on consequences of some of the traditions and socio-cultural practices in the area so far as gender inequality is concerned.
- Gender inequality issues should be main stream in our school curriculum from basic to higher institutions.

## 4.2 Presentation of Data from Interviews

### 4.2.1 Introduction

Data gathered from informants were analysed using word description. In the views of Cabrera, Murali, and Karlovsky (2005, p. 4), data analysis is the process of systematically applying statistical and/or logical techniques to describe and illustrate, condense and recap, and evaluate data. The data collected from interviews were organised and presented under each of the research questions as follows:

- i. What are the socio-cultural structures and institutions that promote gender inequality in Techiman Traditional area?
- ii. What are people's perception about these socio – cultural structures and institutions as a push factor for unequal distribution of resources?
- iii. What are people's perceptions about existing national laws, policies and programs which are there to protect and empower women in the Area?
- iv. What appropriate strategies can be adopted to address gender inequality for progress in the area?

The researcher supported the findings with responses from informants to give in-depth understanding of the views as they pertain to this research. It is worth noting that not all of the issues discussed in the interviews are presented in the analyses but rather those that have relevant bearings to research questions. These are discussed below.



#### **4.2.2 RQ. What are the socio-cultural structures and institutions that promote gender inequality in Techiman Traditional area?**

This research question sought to interrogate the participants on socio-cultural structures and institutions that promote gender inequality in Techiman Traditional area. The attempt to identify these socio-cultural structures to ascertain how they affect gender inequality is guided by Bessonova (2016) and Maanu (2008) view that there are many cultural practices in Africa that do not serve the interests of women. These range from genital mutilations, early marriages, to disproportionate labour in the field and in households and inability to own the land. Based on the above, participants were asked to determine their understanding of gender inequality. The interviews show that most of the interviewees had almost the same feelings about cultural factors. Out of the ten respondents seven seemed to affirm the cultural intrusion of gender inequality while the remaining three stated otherwise. The following are some of the views expressed by the interviewees on their understanding of gender inequality as enshrined by socio-cultural practices.

*Gender inequality, ok, I see it to be the differences between men and women because of different work we have been taught to do by our parents and other people who are matured than us.*

*Gender inequality..... (Little silent) eemmmm, I think is what men and women do (traditional gender roles) in societies that have made men more powerful than women. It is what we have been doing over time. We came and met it. I was told our great, great grandfathers" enacted those roles.*

*I think it is how our system has made men more powerful socially, politically and economically than women. What women and men are supposed to do in society have created this?*

There was further probing into participants' awareness of early marriage as traditional practice which lead to gender inequality. Majority of the interviewees noted that early marriage as a traditional practice led to gender inequality most especially in Techiman traditional area. Some of the comments are:

*Yes! I do. Even though it has changed small, it is very predominant and common in the Islamic, northern, and rural communities. Some of the girls are given to men who are twice as their father's age. The women at that age has no strength to work so depend solely on the man, this render them incapable in the event the man passes away, they are completely denied education.*

*Yes, girls at that time are school going age who are denied education completely. Their male counterparts are left to go to school. This is why men are more advanced in formal sector work which assures income while the women are wallowing in the informal sector with most of them into petty trading. This makes the women more vulnerable to poverty than men in our society.*

In contrast another interviewee had this to say,

*Yes, it is still practiced here but I don't really know how this can lead to gender inequality. This is because some girls also do well in life even though they marry early.*

Another area that was delved into was the issue of polygamous marriage. The aim was to seek for participants' views on polygamous marriage as a traditional practice which leads to gender inequality. Almost all the participants agreed that polygamous marriage engenders inequality among genders in the study area.

A respondent noted in this regard:

*Yes, I do. Always there is division in the man's resources amongst his wives and children which does not make the man to take adequate care of the family. Since most at times almost all the family resources are entrusted in the hands of the man as a head of the family as custom demands, the women are left without care which push them into works like charcoal burning, mango hunting, fire wood fetching and the likes to sustain themselves and their household. This makes women more prone to hard core poverty than men.*

Another respondent also noted:

*Yes, what you're asking is very true. In this community the men after using their wives and children in the main pepper and tomatoes season farming, use the income from the farm to marry another woman. My sister, is a problemooo hmmm...Is after harvesting that you hear music in this community and any time you hear such music around then it is a married man marrying another woman. When it happens this way the men shifts their attention from the old wives to the new wives. Children are left uncared. This makes the former to engage in all sorts of activities to sustain their family. That is why most of the women here are poor*

In addition to the above, participants' opinion were also sought on how the bride price in customary marriages empower men over women. Some of the views are:

*This is very true; at times some men feel that the bride price means they have bought the women; this makes them subject them to various maltreatments.*

*Yes, after payment of whatever men give to a bride's parents, some men see the woman as a bought property which needs to be used as such.*

*Yes, I do believe to some extent. But isn't that natural that men should have more power than women. I think power belongs to men. But it is true also that some married men abuse their powers extremely. I don't necessarily think it is the bride price. Bible and Quran even affirm that.*

Furthermore, informants were asked whether traditionally, in both patrilineal and matrilineal system women had less access to and control over agricultural land, inputs, and other productive resources than men. During the interview three participants noted:

*Yes. That is how we came and met it. Even queen's mothers don't own land and other family properties. But our men counterparts do.*

*Yes. But there is nothing wrong with that, we take care of all family expenses. So men are given such prerogative to enable us exercise our responsibilities well. Funeral donations on behalf of the family alone are not easy at all.*

*Yes. It is true women have less access to and control over agricultural land, inputs, and other productive resources than men. But it is a cultural something. Even though is not all that bad, some men misuse the resources at the detriment of the women.*

Regarding the statement that “women have autonomy in making reproductive and sexual decisions” majority of the respondents hold the position that women have no autonomy in making reproductive and sexual decisions. These are some of the informants’ views

*No. not sure, because as for reproductive and sexual decisions it is we men who are always on top of issues. At times the women try to make suggestions on that but when they insist it create problem in the marriage.*

*Not at all. Women don’t have any say in sexual decisions in the family.*

*How can a woman decide the number of children she will like to have, not in Ghana. My husband sleep with me any time he wishes. So if you are not lucky and you are not on family planning then that means you can be pregnant any time.*

*Not sure, even we the educated women who try to voice out on sexual decisions turn to have more problems with our husbands*

Aside respondents affirming the above socio-cultural practices and institutions as prevailing and enshrining gender inequality, this question also aimed at enabling respondents to identify other socio-cultural structures and institutions that promote gender inequality in the study area. Some of the respondents identified widowhood rites, traditional land ownership and land sales, the kinship system, decision making system and family inheritance and succession systems.

A respondent had this to say;

*Widowhood rites, I think it also needs to be looked at. In this area, a widow is supposed to be in a room for forty days during this rite. Some widows are deprived from their husband's properties, houses and doors are locked to make sure that you don't go closer to even joint properties owned by the man and the woman. Some are sent to observe the rite in her family house. A kind family will let you stay in but will assigned a female guide from the husband's family to make sure that you don't get closer or discuss anything with somebody about your husband's property in the pretence of taking care of you. But the man goes through these same rites loosely with little or no strict compliance to rules governing it. In case there is the need for guide, the men are assigned a very refined nice lady a bit distance from your family to be taken care of him which they think if anything happens will not be incest.*

#### **4.2.2 RQ. What are people's perception about these socio – cultural structures and institutions as a push factor for unequal distribution of resources?**

This question also sought to examine the general perceptions of informants about these socio-cultural structures and institutions as a push factor for unequal distribution of resources. That is to review participants' awareness of the link between gender inequality and the world's increasing poverty phenomena. Based on the responses from the interview, majority of the people believed there were structural defects in our socio-cultural practices which have resulted in unequal distribution of resources among men and women in the society.

The first question under this session was to review respondent's views on whether inequality in access to resources between women and men is as a result of socio-cultural structures and institutions (marriage procedures, lineage systems etc.) in our society. Their reactions to the question above clearly suggest that, most of the participants believe inequality in access to resources between women and men is as a result of socio-cultural structures and institutions in our society. One respondent disagreed while the remaining one remained neutral.

These are examples of respondents' views:

*I really do believe what you're saying, because most of our traditions and cultural practices do not allow women to have control over productive resources. Men are seen as leaders and custodians of all the productive resources in our societies. This has made women more vulnerable to poverty.*

*I believe cultural practices play a lot of functions so far as owners of resources in our society are concerned. The resources including land, capital etc. it is owned by men which give them more opportunities than women.*

The participant who responded "neutral" to the question had this to say;

*I think it depends on which perspective you see it. Women and men's social status should be equal, but their social division of labour shouldn't be equal. Women and men have their separate and different divisions of labour in the society.*

On whether women have a low representation in decision making at the local community level due to traditions, customs and practices, the finding revealed that, most people hold the perception that women have a low representation in decision making arena at the local community level due to traditions, customs and practices whereas few of the participants declining to that perception.

Two female respondents expressed their views during the interview:

*Yes. I feel that women are unequally treated so far as representation in decision making arena at the local community is concerned.*

*Yes. Women are far, far, far below when we are talking about decision making processes.*

A male participant also expressed his view of the issue of decision making and women participation:

*Yes, it is true that women are low represented in decision making, and times, the few who get the chance to decision making arenas are labelled and tag with all forms of negative names.*



Responding to the question, “is gender inequality as a result of political and socio-cultural structures which underpins women’s development”, majority of the respondents affirmed that gender inequality is as a result of political and socio-cultural structures which underpin women’s development whereas few respondents were undecided. The responses include:

*I think your question is very true, gender inequality has a lot to do with culture.*

*Yes, there are lots of cultural practices that promote gender in equality in our societies, especially this area.*

*Yes. The gap between women and men are more of culture. There are cultural practices which do not allow women to exhibit their full potentials. Societal stereotypes, labelling, stigmatisations etc. discourage women from involving themselves in activities locally and nationally to develop their capabilities.*

As whether men should bear more financial responsibilities for the family than women, the results show that most of the respondent subscribe to the statement that, men should bear more financial responsibilities for the family than women. These are some of the views participants shared:

*Yes. Men should bear more financial responsibilities for the family than women, while women should mainly take care of the home.*

*I think the answer is yes; men should work and cater for the women.*

Two other participants shared their opinions with reasons:

*Men should pay more for the family than women. That’s because men earn more than women.*

*Men should bear more financial responsibilities for the family than women because they are the head of the family and control much of the family resources.*

In relation to this question, “are women and men equally treated in the society”, majority of the respondents affirmed that women and men are equally treated in the society. Two respondents shared a contrary view. This question sought to reveal

respondents level of awareness of gender inequality in the society. It is the first step towards a full understanding of gender inequality and any further related issues. This is because the more aware people are of the unequal gender situation, the more they will disagree with this statement. During the interview amongst respondents'' responses to the above question are:

*Oh for now I can say yes. I think whatever work women want to do they can do it provided they have gone to school. Those who have not even gone to school we can see them doing well in the market.*

*Yab, I think women are now even better than men. Some are even paying more school fees than their husbandooo ... (laughing).*

*Is a big yes, look, when I became a queen mother just around 1995 here, we Queens were not allowed to sit among Chiefs to settle even normal household quarrels not to talk of land sharing disputes and the like. But now we can even at times sit among them and settle disputes that go beyond these. So is ok for us.*

Among the contrary views is:

*No, women and men are not equally treated in our society at all. Most especially in the chieftaincy institution we still hold on to our old traditions'' and practices which I think are not treating our*

This question helped to reveal people''s level of awareness of the link between gender inequality and poverty in the society. Majority of respondents were sceptical about the connection between these two phenomena.

Two respondents noted in this regard:

*I don''t notice any connection between gender inequality and poverty. I''m already used to how it is.*

*There is no link between gender inequality and poverty. I think women in the cities are doing well, it is women in the rural areas who are riddled with poverty because they depend on their husbands for everything.*

Another respondent had a contrary view:

*It is closely connected just that the level of education on the link is very low.*



#### **4.2.3 RQ. What are people’s perceptions about existing national laws, policies and programs which are there to protect and empower women in the Area?**

This question aimed at reviewing informants’ perceptions about existing national laws, policies and programs which are there to protect and empower women. It measures people’s level of awareness on existing national laws, policies and programs which are there to protect and empower women in the society. Awareness of legal reforms on gender and its related issues are important because it is the first step towards a full understanding of gender inequality and any further achievement. Theoretically, the more aware people are of these legal issues, the more they will adhere to its implementation. The first questions asked was whether people are aware of the constitutional provision for gender equity which seeks to eliminate all forms of discrimination against women. The results show that majority of the participants completely lacked awareness to the above constitutional provision whereas two participants affirmed their awareness. This suggests a low level of awareness of gender and its related issues among participants. Their responses include:

*Aaaaaa..... (Little silence) ok...am not sure, am not aware.*

*No, no, no, am not aware.*

*At times you hear some of the radio stations discussing constitutional issues but not on gender per say. It comes within it in a flash.*

A participant affirmed his awareness in this regards:

*Oh yes am very much aware, before I became a king I was with a foreign NGO which was dealing with gender issues in Sub-Saharan Africa. We always analysed some country’s constitution including Ghana and how it’s tackling gender issues from their own perspective. Just that when I became a king our customs are such that, they don’t permit me to fully practice some of my experiences.*

Another important issue worthy of discussion under this session is whether gender inequality has decreased or stayed the same so far as existing national laws, policies and programs in the country are concerned. Seven respondents forming majority of the participants think that existing national laws, policies and programs have not done much to reducing gender inequality in the area. The remaining three think that it is decreasing, but in a slow pace.

Two respondents had this to share:

*Noooo, it has not done much, we still have a long way to go.*

*Yes, in fact even though the pace at which it decreasing is very slow, in fact I can say there is a significant decrease in gender inequality in the country as a whole.*

Moreover, concerning the question on whether the policies and programmes available to ensure gender inequality are ineffective, the findings show that majority of the people hold the view that, the policies and programmes which are there to ensure gender inequality are ineffective. Two participants noted:

*Yes, they are not effective at all even constitutionally prohibited cultural practices like FGM is still being practiced*

*They are not effective at all. We don't even know and don't hear about it how would we know is effective.*

A female participant lamented:

*They are not effective, go to Gambaga and see what is happening there, women are chased daily from their homes to the witch camp because they see them to be witches. Don't they have wizards too? Why don't they chase the wizards to the camp? Where are the laws to defend these innocent women?*

On whether there is little or no education on policies and programmes concerning gender inequality, it was revealed most people hold the perception that there is little or no education on policies and programmes concerning gender inequality. Some of the responses from the interviews are:

*I don't hear any education on any policies or programme that gears towards gender equality.*

*Not at all, I can't remember the day I heard any education on such policies and programmes.*

*Not really, at times you hear on radio discussions about women and men but not gender policies and programmes per say*

Again, respondents' reaction to the question whether there are lots of credit components from banks for women with the aim to empower them and to reduce gender inequality was a positive one. This is because majority of the respondents were sure that there are lots of credit components from banks for women with the aim to empower them and to reduce gender inequality.

*Yes, we have a lot of banks here who support women in terms of loan to enhance their petty trading activities. Even here we have BACSOD savings and loan, Opportunity Susu loan, Nsuatremansusu loan, etc.*

*Yes, as for loans and credit facilities like fertilizers, weedicides, and the likes, the banks are always ready to give to the women, especially those into petty trading. But the collaterals and the terms of payment couple with the interest rate makes it difficult for the women to access.*

*Yes, there are lot of loans and credit facilities from banks. Most especially during the main farming season, women are given a lot of assistance from banks to be repaid after harvest.*

On the question whether interest rate and collaterals on bank's credit components for women in the area are very high? Almost all the respondents subscribed that interest rates on credit facilities which are there to empower women are very high.

Two female participants noted in this regard.

*Madam hmmm as for bank loan, don't go there, I don't want to try again. I better remain this way than going for. I had to run to hide for more than one year from my children before my family defrays the loan for me to come back. As for the loan, they will give to you but the period of repayment couple with the weekly interest rate makes it difficult to pay.*

*Loan? Don't try at all, when they come here and you listen to them you will definitely take the loan but their interest and mode of collecting the money will make you run away. When I took a loan from this bank, I used all my capital to repay the loan but I still own them. Sister, it is until recently a friend helped me with small amount to be selling this silver shine to be able to repay the rest of my bank debt and avoid harassment from the banks. They have been chasing me here and there.*

In responding to the question „how often do you read or hear studies on existing national laws, policies and programs on gender inequality“, results show seven respondents do not read or hear studies on existing national laws, policies, and programs on gender inequality. Two affirmed that they sometimes hear about these existing national laws, policies, and programmes on gender inequality whiles one respondent believe he has read and heard about the statement. Amongst the responses includes:

*Ooohh! Not really, I don't think I have read about it.*

*No, not sure, I don't even send my attention there.*

*No, I don't follow this gender issues.*

Two male respondents affirmed the question in this regard:

*Oh, ok, sometimes, I do listen to gender discussion programs on radio and on TV.*

*Yes, i have ever heard and read about it. It looks interesting but controversial*

#### 4.2.4 RQ. What appropriate strategies can be adopted to address gender inequality for progress in the area?

Based on participants' personal experiences, this question aimed to explore people's subjective assessment about appropriate strategies to adopt to address gender inequality for progress in the area. This question interrogates informants on appropriate measures to adopt to address this phenomenon in the study area and in Ghana as a whole. One important question asked to ascertain participants' view on the above is "Do you think laws can restrict or eliminate gender inequality"?

Almost all the participants agreed that laws can restrict or eliminate gender inequality except only one person who stated otherwise. Hence, the state should assume legal measures in reducing gender inequality. Interesting views were provided by the interviewees on this issue.

*Yes, laws can, it just a matter of ensuring proper implementation. Women should be able to have some legal support when they get discriminated.*

*Oh yes, I think so. People need to be sensitised about this laws and the need to adhere to them. And also change our attitudes towards women's development.*

*Yes, the laws are ok, but offenders of the law need to be punish dearly to deter others.*

In contrast, a female respondent noted:

*Yes, the laws are the major tool. Legal measures are very necessary. But I don't think law can restrict or eliminate gender inequality. To me is purely attitudinal.*

Do you think women and men should have equal responsibilities in raising children?

This is another important question that was asked during the interview. Majority of the interviewees affirmed that women and men should have equal responsibilities in raising children?

These are some of the views:

*Yes, women and men must have equal responsibility in raising children.*

*Yes. Is very necessary, the children even fear their fathers more than their mothers.*

*Yes. Men and women must come to together in raising their children. Children who are trained by both parents seem to be more discipline than those with single parent.*

The next question was “do you think people should be made aware of national laws, policies and programmes on gender inequality”. Again, most of the respondents answered in the affirmative. The implications here are that majority of the respondents are of the view that people particularly women should be made aware of national laws, policies and programmes on gender inequality. Amongst respondents’ views are:

*Yes, I think people should be made aware of such policies and programmes.*

*Yes. Most especially women need to be aware of these laws, policies and programmes. This will enable them defend themselves in case they are discriminated in any form as they go about their duties.*

The results from the analysis of participants’ responses in relation to this question „do you think Men and women should be equally involved in national political decisions“, most of the interviewees responded positive to the question whereas two respondents took a neutral stand. Amongst the respondents’ views;

*Yes. I support that call, is better to involve women in all decision making process locally and nationally.*

*Yes, is very important, women should be equally involved in national political decisions so that the female side of view on issues can be articulated.*

*It’s not necessary to have the same amount of female and male representatives in the government. It’s a matter of ability.*

*I choose neutral on this one. I think it all depends on individual ability.*

Another important question to affirm the strategies to be adopted is whether participants think people should be educated on the link between gender inequality and poverty. All the ten participants think that there should be intensive public sensitisation on the link between gender inequality and poverty. Amongst the informant views are;

*Yes, it seems most people are ignorant about the link between these two phenomena. Is very important we create that awareness. People need to know that the surest way of eradicating poverty is ensure women development.*

*Yes. Institutions like NCCE and the mass media must take it upon themselves and do this very important public sensitisation.*

*Yes. I strongly support the education. Religious bodies, NGOs and other agencies need to take up this task since it bothers around development of the people.*

The informants were also asked to share their views on low interest rate and collaterals on bank loans for women who can empower them and to reduce gender inequality in the area. Their expressions shared alarmed at how the high rate of interest on bank credit has rendered most women frustrated and poorer than before because their businesses were suffering. Two participants had this to say.

*Madam hmmm as for bank loan, don't go there, I don't want to try again. I better remain this way than going for. I had to run to hide for more than one year from my children before my family defrays the loan for me to come back. As for the loan, they will give to you but the period of repayment couple with the weekly interest rate makes it difficult to pay.*

*Loan? Don't try at all, when they come here and you listen to them you will definitely take the loan but their interest and mode of collecting the money will make you run away. When I took a loan from this bank, I used all my capital to repay the loan but I still own them. Sister, it is until recently a friend helped me with small amount to be selling this silver shine to be able to repay the rest of my bank debt and avoid harassment from the banks. They have been chasing me here and there.*



The last statement was put in a question form, that is; what other measures do you suggest to eliminate gender inequality? Some of the measures they outlined were as follows:

- i. Girl child education should still be encouraged,
- ii. Educate the public on cultural practices that deepens gender inequality,
- iii. The public must be educated on the need to eliminate gender inequality to eradicate poverty,
- iv. We have to educate our traditional leaders on consequences of some of the traditions and socio-cultural practices in the area so far as gender inequality is concerned.
- v. Gender inequality issues should be main stream in our school curriculum from basic to higher institutions.

#### **4.3 Discussion of Research Findings**

The purpose of this study was to unveil the perceptions people have about gender inequality as a cause of poverty in Techiman Traditional area. The major issues the research investigated were the general views or perceptions the people have about socio-cultural structures and institutions that promote gender inequality, general perceptions of informants about these socio-cultural structures and institutions as a push factor for unequal distribution of resources, people's perceptions of existing national laws, policies and programs which are there to protect and empower women, and informants views about appropriate strategies to adopt to address gender inequality for progress in the area.



To achieve these objectives, simple random and purposive sampling techniques were used to select 160 respondents which included eighty (80) women and Seventy (70) men, five (5) Chiefs, and five (5) Queen mothers from the Techiman Traditional area. The survey employed both quantitative and qualitative instruments for data collection. Data from the research were analysed using the SPSS and word description for questionnaires and interviews respectively. Deducing from how the quantitative and qualitative data were analysed, findings from the research are discussed under themes. It is worth noting that, the face-to-face interviews also produced results which were no different from that of the open-ended questions. Almost all the interviewees responded affirmative to the issues below.

#### **4.3.1 Socio-cultural structures and institutions that promote gender inequality in Techiman Traditional area**

This research question as indicated earlier on sought to interrogate the participants on socio-cultural structures and institutions that promote gender inequality in Techiman Traditional area. These range from genital mutilations, to early marriages, to disproportionate labour in the field and in households and inability to own the land. Based on the above, participants were asked to determine their understanding of gender inequality. The interviews and the questionnaire indicated that most of the participants have almost the same feelings about cultural factors. Majority of the respondents seemed to affirm the cultural intrusion of gender inequality.

A female respondent noted in this regard:

*Gender inequality..... (Little silent) eemmmm, I see it to be what men and women do in societies that have made men more powerful than women. It is what we have being doing over time. We came and met it. I was told our great, great grandfather's enacted those roles.*

A male respondent also noted:

*I think it is how our system has made men more powerful socially, politically and economically than women. What women and men are supposed to do in society have created this?*

They represent a lot more Ghanaian people in their thinking. It indicates the existing presence of the traditional cultural value of gendered division of labour. As local traditional leaders they accept the fact that customs and traditional practices have put women in disadvantageous position. These practices make men superior to women so children grow up with the same believe. Moreover, the relationships between women and men, as they exist in most societies, are characterised by the marginalisation of women in decision making and other forms of power sharing in the home and places of authority. The economic exploitation of women and extensive violence to the person and psyche of women, the problem of unequal gender relations is both personal and systemic. This give rise to gender-based violence, poverty of families, neglect of children and a variety of societal dysfunctions in the interest of justice, empowerment and the development of families and communities, these relations need to be analysed and new solutions found for their transformation. According to Institute for Social Transformation Uganda (2019), the first step in the empowerment of women is to shun cultural practices that are impediments to gender equality.

There are lots of previous studies which are consistent with the finding above. Among them are: Gupta (2000, p. 2) who asserted that, gender can be considered a social and cultural construct that differentiates females from males and thus defines the way in which females and males interact with each other. These roles and expectations are learned and they can change over time as well as vary within and between cultures. To World Health Organisation (2014, p. 5), “Gender is related to how we are perceived and expected to think and act as women and men because of the way

society is organised, not because of our biological differences." According to Mokiwa (2015, p. 12), it is the social, economic, and cultural roles of men and women, as well as relations between them. Thus, it takes into account the specific responsibilities of men and women in a culture or in different population groups (seniors, ethnic groups, etc.). He asserted that, gender approach entails systematically taking into account the differences in terms of conditions, situations, capabilities and needs of women and men in all development policies and actions in order to set up a new equitable partnership between them. It moreover, respects the right and ensures their equal, full and complete participation at all levels. And the final goal is to come to an equitable development and their empowerment.

In their responses to the statement "Early marriage is still practiced in Techiman traditional area, most especially in rural areas and the Islamic communities" the finding suggested that majority of the respondents were certain about the statement whereas a few of them were not.

In the interview, there was further probing into participants' awareness of early marriage as traditional practice which leads to gender inequality. It was also revealed that; majority of the interviewees affirmed that early marriage is traditional practice which leads to gender inequality most especially in Techiman traditional area.

A female participant noted in this regard:

*Yes, even girls at that time are school going age who are if not completely are denied education early. Their male counterparts are left to go to school. This is why men are more advance in formal sector work which assures income while the women are wallowing in the informal sector with most of them into petty trading. This makes the women more vulnerable to poverty than men in our society.*

From the response above, girls are exploited in early marriage; they are either married as second or third wife which makes their position in marriage wobbly. They are mostly used for agricultural activities to support the family and this makes them less self-reliant. The traditional occupations such as farming, charcoal burning, and firewood fetching activities take away the dignity of women. The remuneration from these activities is given to the man to manage since he is the head of the house).

Again, girls at this stage are denied of education while their male counterparts are left to go to school. This is why men are more advance in formal sector work which assures income while the women are wallowing in the informal sector with most of them into petty trading. The woman at that age has no strength to work so depend solely on the man. This render her incapable in the event the man passes away, she has no choice than to engage in all kinds of activities whether good or bad for survival. This makes the women more vulnerable to poverty than men in our society. This confirms the findings by Maluleke (2012, p. 58) when he opined that, “early marriage is the symptoms of and exacerbates gender inequality. The subordinate position of the girl or young woman is reinforced by the fact that in most of the documented cases the girl child has been forced to marry men old enough to be their parents or grandparents”. He noted that community development depends on its people; this includes the level of health, knowledge and education, skills and resources controlled by those people. Hence, any community that undermines girl-child's access to these resources indirectly undermines community development.

Another literature that also confirms this finding is Christopher (2000, p. 28) when he stated in his research titled :Gender Inequality in Poverty in Affluent Nations: The Role of Single Motherhood and the State, that, women do indeed experience greater poverty

and this has been identified as directly related to their lack of access to economic resources, including credit, land ownership and inheritance, the absence of economic opportunities and autonomy, lack of access to education and support services and their minimal participation in the decision-making process of various level.

On whether participants believe that polygamous marriage is a traditional practice which serves as a driving force to gender inequality, majority of people hold the opinion that polygamous marriage is a traditional practice which serves as a driving force to gender inequality. In the interview, a female participant had this to say:

*Yes, I do. Always there is division in the man's resources amongst his wives and children which does not make the man to take adequate care of the family. Since most at times almost all the family resources are entrusted in the hands of the man as a head of the family as custom demands, the women are left without care which force them to inter to works like charcoal burning, mango hunting, fire wood fetching and the likes to sustain themselves and their household. This makes them more prone to hard core poverty than men.*

Inferring from this finding, the remunerations from all agricultural activities could be misused by the man. Children are not enrolled in School, wives are not properly cared for, and food and clothing are insufficiently provided by the man after taking custody of all the farm proceeds. In a very sad instance, some men marry extra wife in addition to the two or three he already has. Such practices put the women in a difficult situation and make them more impoverished.

Previous studies in Ghana and Nigeria are consistent with this finding. For instance, a study by Maluleke (2012, p. 9) concluded that every social grouping in the world has specific traditional cultural practices and beliefs, some of which are beneficial to all members, while others have become harmful to a specific group, such as women. These harmful traditional practices serve as a driving force of patriarchy. Examples are; the payment of dowry (men perception), polygamous marriage, roles in the

family/ authority structure, traditional beliefs, (ancestral worship) etc. According to Zita (2016), polygamy clearly debases and dilutes the incomes that should accrue to the average woman in a polygamous relationship. The men decide and dictate what to grow, when to clear the bush, what to sell, what to keep and what to buy even for the wives. There is very little a woman can do when her husband decides to bring in another woman. This therefore serves as a driving force to gender inequality.

Concerning the issue of bride price, majority of respondents affirm that in customary marriage the exchange of resources between families in the form of bride-price payments gives men power over women. Two interviewees noted in this regard:

*This is very true; at times some men feel that the bride price means they have bought the women; this makes them subject them to various maltreatments.*

*Yes, after payment of whatever men gives to a bride's parents, some men see the woman as a bought property which needs to be used as such.*

Deducing from participants' views, the exorbitant fee charged as bride price contributes to the mishandling of women by men in marriage. Men who feel they have paid so much to the woman's family normally take total control of issues in the marriage. They often demand unrealistic respect from their partners and maltreat them if they fail to offer them. In addition, men could borrow to pay bride price and if they are not able to pay off such debt they vent their frustrations on the women.

Moreover, some religions have placed so much emphasis on the superiority of men. Unfortunately, this has sunk into the heads of men in such religions thereby abusing their partners in marriage. Although this cultural practice is worthwhile, men must be well-informed to understand that dowry and bride-price are meant to serve as symbol of marriage contract, form of compensation to the bride's parents for her absence,

show the grooms ability to take care of the wife and the family, and to thank family for taking good care of the bride but not to buy her.

Takyi and Gyimah (2007, p. 24), posit that the significance of the bride-price is to legitimise the union. From the perspective of rational choice, the traditional obligation of the payment of bride-price hypothetically implies that women are considered part of the property of men.

According to Joas and Knobl (2009) cited in Zita (2016, p. 2), the exchange of resources between families in the form of bride-price payments gives men power over women. Without the payment of the bride-price, the legitimacy of the marriage and the children begotten from the union remain questionable under customary laws.

As to whether traditionally, in both patrilineal and matrilineal system women have less access to and control over agricultural land, inputs, and other productive resources than men, majority of people subscribed to the issue.

During the interview a female respondent has this to say:

*Yes. That is how we came and met it. Even queen's mothers don't own land and other family properties. But our men counterparts do.*

From this statement of the Queen mother, the right to own a piece of land is the sole prerogative of men in the society. Land as natural resource can be used for several purposes including building construction, farming, etc. At times it can be used as collateral to secure other resources like loan to improve or establish a business. So if women are prevented from owning such resources how could they live a meaningful life? Here, the implication is that women will continue to suffer in the hands of men for survival. This act of injustice brings gender inequality among men and women in the society.



This finding is in conformity with the finding of Kristin (2010, p. 16) when she opined that Women and girls get less education, health care, and material benefits. Their poverty is directly related to the absence of economic opportunities and resources, including credit, land ownership, and inheritance, as well as minimum participation in the decision-making processes at national up to community level. WHO (2010, p. 2) argued that, in most societies there are clear patterns of “women’s work” and “men’s work,” both in the household and in the wider community and cultural explanations of why this should be so. The patterns and the explanations of women’s and men’s behaviour vary among societies and change over time. While the specific nature of gender relations varies among societies, the general pattern is that women have less personal autonomy, fewer resources at their disposal, and limited influence over the decision-making processes that shape their societies and their own lives.

Regarding the statement that “women have autonomy in making reproductive and sexual decisions” majority of the respondents hold the position that women have no autonomy in making reproductive and sexual decisions.

In the interview a male respondent noted:

*No. not sure, because as for reproductive and sexual decisions is we men who are always on top of issues. At times the women try to make suggestions on that but when they insist it create problem in the marriage.*

From the comments women have little or no contribution to make in sexual and reproductive decisions. This probably is one of the reasons for high maternal mortality among women in the traditional areas. Men decides when to have sex with their wives, when to make their wives pregnant. With no recourse to the emotional, physical, and mental readiness of women, Men choose the number of children to have



without agreeing with their wives. This kind of unfairness must be curtailed in our bid to empower women.

This finding contradicts the outcome of a study conducted by Rui Hao (2013, p. 53) which found out that; women have autonomy in making reproductive and sexual decisions. Confirming this finding is Christopher (2000, p. 28) when he stated in his research titled :Gender Inequality in Poverty in Affluent Nations: The Role of Single Motherhood and the State, that, many studies in Ghana have shown that women do indeed experience greater poverty and this has been identified as directly related to their lack of access to economic resources, including credit, land ownership and inheritance, the absence of economic opportunities and autonomy, lack of access to education and support services and their minimal participation in the decision-making process of various level.

Question 12 was an open-ended question aimed at guiding respondents to identify some other socio-cultural practices that serve as driving force to gender inequality besides what were captured in Table 4.2. They identified these;

- Widowhood rites:

Widowhood practices are oppressive and humiliating to women as a result of the death of the husband. The study brought to light that, Widowhood makes women suffer a lot of mental, physical and emotional problems. A lot of sanctions placed on widows make them more vulnerable in the society. It takes away their dignity and respect thereby depriving them from expressing their views on issue in the family and the community at large. This unwholesome practice stifles the freedom women expect to enjoy as members of the traditional society therefore widowhood rite needs to be abolished since it does not protect the dignity of women.

- The men „Abusuapanin“ system (women are not allowed to hold the „Abusuapanin“ position in the family). It was revealed that, the Abusuapanin system of leadership in the society makes women vulnerable and makes them unequal to men. Women have minimal contribution in the society as key decisions that involve their wellbeing and family resources are often taken by their male counterparts in the family. It must be note that when women have a larger role in decision making, household wellbeing improves. Again, in the world over, women participation in governance, leadership and decision making has become a priority of every nation that seeks to achieve gender equality and women empowerment. Women’s role in caring for the home makes them competent enough to lead the family therefore when such positions are vacant women must be encouraged to lead the family.
- The nature of procedures in divorce (where a woman is supposed to return the schnapps for her bride price to the man without compensation when a woman is seeking divorce). It came out that, traditionally the procedure for divorce put women in a disadvantaged position and this further increase their woes. A woman seeking divorce is made to go through unpleasant situations and for that matter a lot of women do not file for divorce even when they are unfairly treated by their husbands. A woman is supposed to return the Schnapps which was given to her family as part of her bride price and because most women cannot afford the cost of this item they are coerced to stay in the marriage regardless of the poor and inhuman treatment meted out to them.
- Our traditional system that allows polygamous marriage.  
They were of the opinion that, these practices contribute to the impoverishments and vulnerability of women in the society and that until they are refined or abolished women will continue to be vulnerable. Men take advantage of this

traditional practice and marry several women even when they cannot care for them properly. In most instances, women in polygamous marriage are used for menial jobs by their husbands. They are often used for farming activities, firewood and charcoal burning and selling, washing, cooking, etc. however, remunerations from such ventures are fully controlled by the man who is considered the head of the family. Some men fail to provide the basic needs of the family and rather used their resources to marry many more women. This will continue to serve as a hindrance to women's development if proper measures are not put in place to curtail such menaces.

#### **4.3.2 People's perception about socio – cultural structures and institutions as a push factor for unequal distribution of resources?**

This question sought to examine the general perceptions of informants about these socio-cultural structures and institutions as a push factor for unequal distribution of resources. That is to review participants' awareness of the link between gender inequality and the world's increasing poverty phenomena. Based on the responses from the questionnaire and the interviews, majority of the people believe there are structural defects in our socio-cultural practices which have resulted in unequal distribution of resources among men and women in the society.

The first issue under this session was to review respondents' views on whether inequality in access to resources between women and men is as a result of socio-cultural structures and institutions (marriage procedures, lineage systems etc.) in our society. Their reactions to the question above clearly suggest that, most of the participants subscribed that they do believe inequality in access to resources between

women and men is as a result of socio-cultural structures and institutions in our society. These are examples of respondents' views during the interview:

*I really do believe what you're saying, because most of our traditions and cultural practices do not allow women to have control over productive resources. Men are seen as leaders and custodians of all the productive resources in our societies. This has made women more vulnerable to poverty*

*I believe cultural practices plays a lot of functions so far as ownership of resources in our society is concern. The resources including land, capital etc. is owned by men which gives them more opportunities than women.*

Women have been denied the opportunity to own resources that will empower them to be at par with their male counterparts in the society. The advantages of owning such natural resources especially land are manifold: you can build, grow, camp, and even hunt on your land. Again, it is the prerequisite for owning a house, apart from been a great deal of investment that yields high interest when it is sold. In bridging the gap between men and women in the society, it is crucial to give women the necessary support to acquire any resources depending on their fiscal strength.

Again, this finding confirms a study by Christopher (2000, p. 28) when he stated in his research titled :Gender Inequality in Poverty in Affluent Nations: The Role of Single Motherhood and the State, that women do indeed experience greater poverty and this has been identified as directly related to their lack of access to economic resources, including credit, land ownership and inheritance, the absence of economic opportunities and autonomy, lack of access to education and support services and their minimal participation in the decision-making process of various level. According to Wrigley-Asante (2012, p. 15), gender inequality is the unequal power relations between men and women in accessing, owning and controlling resources. Thus, the Persistent Female-Male Gap which constrains women from fully participating their

capabilities to the development of the economy. UN Report (2014, p. 10), in conformity with this finding indicated that gender inequality refers to inequality in conditions among women and men for realising their full human rights. Thus, the different roles, rights and resources that both the genders have in society are important determinants of the nature and scope of their inequality and poverty. Inequality in access to resources between women and men is most common in poor and developing countries.

On whether women have a low representation in decision making arenas both nationally and at the local community level due to traditions, customs and practices, the finding reviewed that, most people hold the perception that women have a low representation in decision making arenas both nationally and at the local community level due to traditions, customs and practices.

A female respondent noted in this regard:

*Yes. I feel that women are unequally treated so far as representation in decision making arenas both nationally and at the local community is concerned*

A male participant also noted:

*Yes, it is true that women are low represented in decision making. But at times the few who get chance at decision making arenas are labelled and tag with all forms of negative names.*

Women are the managers of the home; cooking and feeding of the members of the family, washing of clothes, educating the children, cleaning and farming are all activities women do, yet their views are not considered in decision making. Even at the national level, women's participation in decision making is quite minimal meanwhile they form the greater percentage of the population in the society. Most of the decisions at local and national levels directly affect women but their contributions

are not welcome in decision making because their thoughts are considered as superficial to be accepted. This promotes gender inequality in the society, therefore the earlier they are included in decision making process the better.

This finding that women have a low representation in decision making arenas both nationally and at the local community level due to traditions, customs and practices correlates and confirms with these previous research: Kristin (2010, p. 16) opined that it is estimated that of over the 1.2 billion people living in poverty, two out of three are women and girls. This unfavourable fact is often referred to by the term feminisation of poverty. Women and girls get less education, health care, and material benefits. Their poverty is directly related to the absence of economic opportunities and resources, including credit, land ownership, and inheritance, as well as minimum participation in the decision-making processes at national up to community level. The Gender Ministry's Report (2010, p. 13), affirming this finding also opined that, Women have a low representation in decision making arenas both nationally and at the local community level. The report reviewed that theoretically, and thus, constitutionally, appointment to political office in Ghana is gender neutral. Men and women are collapsed into seamless sameness. However, practically, and thus, manifestly, political appointment is a male- biased undertaking. Masculinity speaks in the constitution to dictate that the majority of cabinet ministers must come from parliament. Indirectly, since parliament is a male-dominated chamber, women are effectively evicted from political office without raising an eyebrow. Even when advocacy groups have forced a forty per cent allocation for women in the name of affirmative action policy, the 40% appointment is hardly forthcoming. The unspoken law is that one must be literate before you get into parliament or hold a political office. However, given that women are discriminated against in terms of formal

education, how could the majority of them dream of civil and public service? In short, in Ghana, access to education, political office, and other such public services are gendered to the disadvantage of women

Responding to the statement gender inequality is as a result of political and socio-cultural structures which underpin woman's development, almost all the participants who responded to both the interviews and the questionnaire affirmed that gender inequality is as a result of political and socio-cultural structures which underpin woman's development.

In the interview a female and a male respondent noted in this regard:

*I think your question is true; gender inequality has a lot to do with culture. Institutions like marriage, chieftaincy and the likes have been structured to favour men more the women.*

*Yes, there are lots of cultural practices that promote gender inequality.*

Many cultural practices do not support women empowerment in the society. For instance, polygamous marriage, early marriage among girls, widowhood and chieftaincy stifle gender equality. Most polygamous men are not able to give the necessary care to their wives and children, therefore polygamous wives are often rendered impoverished in the society. Again, men are considered more prominent, wiser and more intelligent; therefore, in terms of chieftaincy women can only raise to the level of the Queen mother, all other sub-chief-titles example Gyasehene, Okyeame, Nkosoohen, etc. are all conferred on men. In the palace where most traditional decisions are taken men constitute about 90% of the quorum.

This finding conforms to the following previous findings by UNDP (2014, p. 19) and Judith (2015, p. 4). UNDP (2014, p. 19) emphasised that, the words increasing poverty has a direct link to gender inequality which is as a result of political and



socio-cultural structures which under pins women's development. Judith (2015, p. 4), found out that, there have been many development projects and reforms to provide men and women equal property rights Under the Laws of Ghana, both men and women have equal access to land and other resources. However, many ethnic groups have strong customary practices regarding inheritance that impede women's progress.

The next statement is "women and men are equally treated in the society". With this statement the results show that most of the respondents think that women and men are equally treated in the society whereas two disagreed. The investigation of awareness is important because Rui Hao (2013, p. 53) opined that, awareness is the first step towards a full understanding of gender inequality and any further related issues. Hypothetically, the more aware people are of the unequal gender situation, the more they will disagree with this statement. Amongst the respondents' views during the interviews are:

*Oh for now I can say yes. I think whatever work women wants to do they can do it, provided they have gone to school. Those who have not even gone to school we can see them doing well in the market.*

*Yab, I think women are now even better than men. Some are even paying more school fees than their husbandsooo ..... (Laughing).*

*Is a big yes, look, when I became a queen mother just around 1995 here, we Queens were not allowed to sit among Chiefs to settle even normal household quarrels not to talk of land disputes and the like. But now we can even at times sit among them and settle disputes that go beyond these. So is ok for us.*

Among the contrary views is:

*No, women and men are not equally treated in our society at all. Most especially in the chieftaincy institution we still hold on to our old traditions" and practices which I think are not treating our Queens well.*



This suggests a low level of gender awareness among Ghanaian people. This result corresponds to my earliest speculation from my radio programme about the inconsistent relationship between gender and its related issues and people's perception about it. There are Lots of factors that influence people's perceptions about gender inequality. What makes people not perceive gender inequality can be due to people's lack of awareness owing to a hole in the education system, or people's acquiescence of the phenomenon or the influence of certain cultural values and customs in our society.

The united nation development programme in their analysis of gender inequality and poverty made these three statements which contradicts the finding above. According to UNDP Report (2012, p. 36), first women compared to men have a higher incidence of poverty, second women's poverty is more severe than men's and third, over time, the incidence of poverty among women is increasing compared to men. They emphasise that women's responsibilities for reproductive labour limit the range of paid economic activities they can undertake. Women are less mobile than men because of their reproductive/caring labour activities and because of social norms that restrict their mobility in public. In the paid sphere, they tend to be concentrated in informal labour activities (such as home working), since such activities allow them to combine paid work with unpaid reproductive labour. However, these are also insecure forms of work. It is hard for such workers to get organised for collective action. The gender-based division of labour between unpaid (and often reproductive labour) and paid labour renders women economically and socially more insecure and vulnerable to not only chronic poverty but also to transient poverty that can result from familial, personal or social and economic crises, including those that arise from

macroeconomic policies, political and ethnic conflict situations or health-related crises such as the HIV/AIDS epidemics.

As whether men should bear more financial responsibilities for the family than women, the results show that most of the respondent subscribe to the statement that, men should bear more financial responsibilities for the family than women.

Two participants confirmed this view during the interview:

*Yes. Men should bear more financial responsibilities for the family than women, while women should mainly take care of the home. I think the answer is yes; men should work and cater for the women.*

Two other participants pointed out a reason for men paying more than women.

*Men should pay more for the family than women. That's because men earn more than women.*

*Men should bear more financial responsibilities for the family than women because they are the head of the family and control much of the family resources.*

The responses above indicate that men are required to cater for women by providing shelter, clothing, food and even medical care. This is a common societal notion. As the saying goes, when much is given, much is expected. Men control the affairs of the family because they are responsible for the survival of the members of the family therefore every decision is taken by them. The superiority of men in the society is often due to the fact that they are breadwinners. The few women who are able to contribute to the sustenance and maintenance of the home in terms of meaningful financial contribution are able to rub shoulders with their male counterparts. For that reason, Women must be encouraged to acquire formal or non-formal education and training towards skills development to be able to setup business that will enable them assist the family when need be.

This phenomenon is also a cultural legacy. It confirms the traditional Confucian view that men should be working outside home while women inside home, men over the exterior world and women over the domestic world. Guisso (1982) as cited in (Rui-Hao, 2016, p. 29). Therefore, it is deemed a cultural virtue for men to pay more than women. From everyday practice, it is the norm to think that it is admirable and “gentleman” behaviour to pay for the women instead of equal sharing.

The last close-ended question under this section was whether respondents do believe gender inequality has a direct link with the words increasing poverty. The data seems to suggest that even though a few respondents were not in agreement with the statement; majority of them strongly indicated a lack of belief in any connection between gender inequality and poverty. Data from the interviews provided the same result. Some of the interview responses are;

*I don't notice any connection between gender inequality and poverty. I'm already used to how it is. (Queen, 20<sup>th</sup> June 2018).*

In contrast a male respondent also noted:

*It is closely connected just that the level of education on the link is very low.*

There were dissenting views from the female and the male participants as to whether Gender inequality and poverty are connected or not. Gender inequality makes people especially women vulnerable and impoverished. Undoubtedly, practices such widowhood, inheritance, polygamous marriage, Abusuapanin system, chieftaincy all put women in a disadvantaged position. Ownership of natural resources generates income but women are deprived of such opportunity. These render women vulnerable to hard core poverty. It is worth lamenting at this point if the custodian themselves don't see any connection between gender inequality and poverty. This is because it will be very difficult if not impossible to eradicate gender inequality in our system if

they continue to harbour this perception. The earlier we educate the public on the link between gender inequality and poverty the better our chances of eradicating it.

There is a sharp contrast between this finding and previous finding of UNDP (2014, p. 19) which emphasised that, the words increasing poverty has a direct link to gender inequality which is as a result of political and socio-cultural structures which underpins women's development. The finding also contradict the outcome of a study conducted by Manu (2008, p. 14) which found out that there is a direct link between gender inequality and the words extreme poverty, most especially in the underdeveloped and developing countries. The contradiction in this finding can be attributed to the fact that people may not be preview to the issues of gender inequality and the poverty or lack the insight into the link between these two phenomena.

In the discussions, many socio-cultural structures and institutions have been identified as push factors for unequal distribution of resources which result in gender inequality. Marriage procedures, financial responsibilities of men, reproductive and sexual decisions, traditions, and other customary practices underpin gender inequality in the society. In ensuring women empowerment, such customary practices must be minimised or completely removed to make way for modernity and ingenuity which will allow both males and females in the society to contribute their quota in the development of the society and the nation at large.

#### **4.3.3 People's perceptions about existing national laws, policies and programmes which are there to protect and empower women in the Area?**

This question aimed at reviewing informants' perceptions about existing national laws, policies and programs which are there to protect and empower women. It measures people's level of awareness on existing national laws, policies and programs which are there to protect and empower woman in the society. Awareness of legal reforms on gender and its related issues are important because it is the first step towards a full understanding of gender inequality and any further achievement. Putatively, the more aware people are of these legal issues, the more they will adhere to its implementation.

The first questions asked to ascertain informants' awareness of these existing national laws, policies and programs which are there to protect and empower women is whether people are aware of the constitutional provision for gender equity under the law which seeks to eliminate all forms of discrimination against women. This reveals that, majority of people are not aware of legal reforms, including constitutional provision for gender equity under the law. In the interview most of the interviewees affirmed the above finding whereas one respondent stated otherwise. Their responses include:

*Aaaaaa..... (Little silence) ok...am not sure, am not aware.*

*No, no, no, am not aware.*

A male participant with a contrary view noted in this regard:

*Oh yes am very much aware, before I became a king I was with a foreign NGO which deal with gender issues in Sub-Saharan Africa. We always analyse some country's constitution including Ghana and how it's tackling gender issues from their own perspective. Just that when I became a king our customs are such a way that, it doesn't permit me to fully practice some of my experiences.*

Another important issue worthy of discussion under this session is whether gender inequality has decreased or stayed the same so far as existing national laws, policies and programs in the country are concerned. The results show that majority of the participants think that existing national laws, policies and programs have not done much in decreasing gender inequality in the area.

Two respondents from the interview have this to share:

*Noooo!, it has not done much, we still have a long way to go.*

*It has not decreased, because women are still marginalised in our society. Queen mothers are even worst; there are lots of things „nanaom“ do which are detrimental to our progress. They sell lands and we don't; they own all family properties and use it to disadvantage of queen mothers.*

A female respondent shares a contrary view in a mixed feeling

*Yes, in fact even though the pace at which is decreasing is very slow, in fact I can say there is a significant decreased in gender inequality in the country as a whole. (A Chief, 22nd July, 2018)*

Moreover, concerning the question on whether the policies and programme available to ensure gender inequality are ineffective, the findings show that majority of the people hold the view that, the policies and programmes which are there to ensure gender inequality are ineffective.

Most of the participants affirmed this during the interviews.

A female respondent noted

*Sure, they are not effective at all even constitutionally prohibited cultural practices like FGM are still being practiced.*

Another female participant also noted in this regard:

*They are not effective at all. We don't even know and don't hear about it how would we know is effective.*

On whether there is little or no education on policies and programmes concerning gender inequality, it was revealed most people hold the perception that there is little or no education on policies and programmes concerning gender inequality. The responses from the interview also affirmed the above statement. These are some of the examples:

*I don't hear any education on any policies or programme that gears towards gender equality.*

*Not at all, I can't remember the day I heard any education on such policies and programmes.*

Again, from the table the respondents' reaction to the statement that "there are lots of credit components from banks for women with the aim to empower them and to reduce gender inequality" was a positive one. This is because majority of the respondents were sure that there are lots of credit components from banks for women with the aim to empower them and to reduce gender inequality but there has not been much improvement in the lives of these women who access such facility from the banks. These are some of the responses from the interviews:

*Yes, we have a lot of banks here who support women in terms of loan to enhance their petty trading activities. Even here we have BACSOD savings and loan, Nsuatreman susu loan, Opportunity susu loan etc.*

*Yes, there are lot of loans and credit facilities from banks. Most especially during the main farming season, women are given a lot of assistance from banks to be repaid after harvest.*

On this statement, participants were asked to share their views on interest rate and collaterals on bank's credit components for women with the aim of empowering them and to reduce gender inequality in the area. From the table, the data suggest that majority of the people hold the perception that interest rates on credit facilities which empower women are very high therefore their refusal to access such credits to avoid defaulting. During the interview informants were also alarmed about how the high



rate of interest on banks credit components has rendered most of the women weak in their business and making them more frustrated and poor than before. Two participants have this to say:

*Madam hmmm as for bank loan, don't go there, I don't want to try again. I better remain this way than going for. I had to run to hide for more than one year from my children before my family defrays the loan for me to come back. As for the loan, they will give to you but the period of repayment couple with the weekly interest rate makes it difficult to pay.*

*Loan? Don't try at all, when they come here and you listen to them you will definitely take the loan but their interest and mode of collecting the money will make you run away. When I took a loan from this bank, I used all my capital to repay the loan but I still own them. Sister, it is until recently a friend helped me with small amount to be selling this silver shine to be able to repay the rest of my bank debt and avoid harassment from the banks. They have been chasing me here and there.*

Question eleven was an open-ended question which sought respondents' views on how often they read or heard studies on national laws and programmes on gender inequality. Majority of the participants expressed views which vividly suggested that they have never read or heard studies on national laws and programmes on gender inequality before. This is a confirmation that publicity on our national law is virtually non-existent and the quest to read about these laws is a prerogative of the educated citizens. Most of the interviewees in responding to the question also affirmed that they have never heard about these existing national laws, policies, and programs on gender inequality. Amongst the responses includes:

*Ooohh! Not really, I don't think I have read about it.*

*No, not sure, I don't even send my attention there.*

A male participant affirmed the question in this regard:

*Oh, ok, sometimes, I do listen to gender discussion programs on radio and on TV.*



The last close-ended question under this section was “do you think laws can restrict or eliminate gender inequality (Yes/ No)” Out of total of 150 participants, 91(60.7 %) chose „Yes“ while the remaining 59 (33%) endorsed „No“. This implies that a greater percentage of the respondents strongly uphold the perception that laws can restrict or eliminate gender inequality. This presupposes that the respondents still have confidence in the laws and it is incumbent on the authorities to properly implement and enforce our laws.

A male and a female respondent noted in this regard:

*Yes. I do but we need to test the law any time somebody goes contrary to it.*

*Yes. The laws can eliminate gender inequality but we need to enforce the laws more aggressively than we are doing.*

From the discussions above and the feedback from the face-to-face interviews it could be concluded that the general perceptions that the respondents have about existing national laws, policies and programs which are there to protect and empower women is not a good one.

This goes to support UNDP (2014, p. 27) who argues that, “the weakness of state interventions in promoting gender equality is attributed to the persistence of customs and traditions, which often undermine rules and regulations. There is the need to accompany state and international efforts to change traditional and cultural barriers through education, training as well as affirmative action to promote women's representation in politics”. The finding also affirms Abantu (2004, p. 19) when acknowledge that in spite of the pivotal role Ghanaian women play within the family, community and society at large, they occupy limited positions of key decision making in various sectors of the economic, political and social life. This is because though

Ghana has ratified major international instruments that call for affirmative action policies, created a specific Ministry for Women and Children, now Gender, Children and Social Protection, with explicit objectives to improve the socio-economic status of women and children; there still exists a disconnect between the existence of these concrete policies and the effective creation of avenues for women's participation, both in politics and public organisational life. UNDP Report (2017, p. 10), also found out that, progress towards increasing the number of women in public life suffered a setback. The number of women elected into Parliament during the 2012 general elections was 29 out of 275, representing about 10 per cent. This proportion still puts Ghana under the international average of 13 per cent. Access of women to wage employment in non-agricultural sector has remained quite weak, undermining the country's quest to promoting gender equality and women empowerment.

There is virtually no education on gender equality issues in our society. Institutions that have the mandate to educate the general public on such sensitive issue have failed to deliver. The discussions on radio, TV and other media circus are centred on domestic violence which comes mostly as result of gender inequality. Due to this, there is a low level of awareness of gender and its related issues among participants. Traditional authorities have not setup any measures that seek to sensitise the indigenes on gender inequality so there is a zero advocacy on this issue. There is the need for public sensitisation on these issues.

Furthermore, Laws and policies exist to ensure gender parity, however, these laws have not been properly enforced to achieve the target. Therefore, there is the need for authorities to be proactive in ensuring that the law works. All stakeholders thus law

enforcement officers, chiefs, queen mothers, the judiciary and the central government all have part to play.

Again, the laws have not been effectively enforced so it imperative to strengthen our policies and laws to reduce such social injustice in the area. It must be noted that, the effective enforcement of the law will go a long way to empower women to be more useful in the society. The traditional authorities particularly have a bigger role to play in ensuring women empowerment. If customary practices such as widowhood and early marriage are curtailed it will help minimise the vulnerability of women.

In addition, one of the factors to be considered in ensuring women empowerment is to assist them setup their own businesses, this will make them independent and self-reliant. In doing this, banks and other financial institutions need to extend their loans services to women who prove them worthy of such credit facility. Interest rate and mode of payment of such loans must be flexible so that more women can access it.

Lastly, this difference in people's opinion on gender inequality and poverty is due to the fact that institutions that are in charge of civic education have failed to deliver on their mandate. It must be noted that, the local assembly has a well-designed law, policies and programmes to protect and improve the wellbeing of the citizenry but owing to lack of proper implementation, enforcement and supervision the people do not benefit from them.

#### **4.3.4 Informants views about appropriate strategies to adopt to address gender inequality for progress in the area**

As it is evident in Table 4.5 most of the participants propose that women and men should have equal responsibilities in raising children. Majority of the respondents affirmed this question during the interview. These are some of the views:

*Yes, women and men must have equal responsibility in raising children.*

*Yes. Is very necessary, the children even fear their fathers more than their mothers.*

*Yes. Men and women must come to together in raising their children. Children who are trained by both parents seem to be more discipline than those with single parent.*

Inferring from the finding the gender base socialisation process need to be relooked at. Raising children as a prerogative of women should be averted. Both men and women should be seen at the fore front of raising their children. The agents of socialisation (parents, family, the mass media etc.) need to socialise boys and girls the same way. We need to put an end to the gender role socialisation phenomena. By these way children especially boys will grow up to appreciate the roles of women in the society and give them the needed respect. Again, these children are our future leaders, husbands, and wives so their role in bridging the gap between men and women in the society will be well performed.

This finding goes to battle with a report from WHO (2010, p. 2) when it argued that, there is evident in the division of labour according to gender. Thus, in most societies there are clear patterns of “women’s work” and “men’s work,” both in the household and in the wider community and cultural explanations of why this should be so. This finding also affirms UNDP (2012, p. 39) finding that emphasize that women’s responsibilities for reproductive labour limit the range of paid economic activities

they can undertake. Women are less mobile than men because of their reproductive/caring labour activities and because of social norms that restrict their mobility in public. This finding again confirms FAO (2014, p. 21) which found out that, women and girls carry great responsibility and work load for the maintenance of families and household, childrearing, care for seniors and disabled and support for men in general. In other words, reducing poverty without tackling the specific situation of women and girls is condemned to failure.

This is another important statement to ascertain participants' view on whether laws can restrict or eliminate gender inequality. Almost all the participants agreed that laws can restrict or eliminate gender inequality except only one person who stated otherwise. This proves that another strategy to curb gender inequality is the enforcement of the law. During the interviews interesting views were provided by the interviewees on this issue. Amongst them includes:

*Yes, laws can, it just a matter of ensuring proper implementation. Women should be able to have some legal support when they get discriminated.*

*Oh yes, I think so. But people need to be sensitised about this laws and the need to adhere to them.*

A male respondent shared a contrary view:

*Yes, the laws are the major tool. Legal measures are very necessary. But I don't think law can restrict or eliminate gender inequality. We need to change our attitudes towards women. Ghanaians need total attitudinal change other than that the laws cannot work.*

There should be punitive measures to check those who frown on the constitutionally prohibited cultural practices that serve as an engine to gender inequality. In other words, drastic measures need to be put in place to safeguard the welfare of the vulnerable women in the area. This finding is inconformity with the reasons why past and current government in Ghana have formulated and implemented lots of policies

and programmes gear toward elimination of gender inequality. According to Ghana Country Gender Profile (2002), Ghana established a Ministry of Women and Children's Affairs through Executive Instrument (EI 8) in January 2001. The core mandate of the ministry is to initiate and coordinate formulation of policies, monitor and evaluate execution of policies to promote gender mainstreaming, women empowerment and child development issues across all sectors. Also, in 2009 government implemented a gender responsive budgeting with the aim of mainstreaming gender strategy by using the government's fiscal policy (normally considered "gender blind") to achieve gender equality. Gender responsive budgeting was piloted in three sectors of the economy (education, health, and agriculture). Again, to better focus attention on gender issues, Ministry of Women and Children's Affairs in collaboration with the Ghana Police Service, established a Domestic Violence (DV) Secretariat of the Domestic Violence Victims Support Services Unit (DOVVSU) to facilitate prosecution of DV cases (Gender Ministry Report, 2015).

The results from the analysis of participants' responses in relation to this statement „Men and women should be equally involved in national political decisions“ as presented in Table 4.5 again indicated that, most people hold the view that men and women should be equally involved in national political decisions. During the interview most of the interviewees responded positive to the question whereas two respondents took a neutral stand. Amongst the respondents' views are:

*Yes, I support that call, is better to involve women in all decision making process locally and nationally.*

*Yes, is very important, women should be equally involved in national political decisions so that the female side of view on issues can be articulated.*

*It's not necessary to have the same amount of female and male representatives in the government. It's a matter of ability.*

*I choose neutral on this one. I think it all depends on individual ability.*

The participation of both men and women in political activities to an extent enhances gender equality. This is why most governments in Africa and the world over are encouraged by experts to reserve parliamentary seats and political appointments for women.

WHO (2010, p. 2) in conformity with this finding argued that, women have less personal autonomy, fewer resources at their disposal, and limited influence over the decision-making processes that shape their societies and their own lives. WHO (2010, p. 21) emphasis that in most societies there are clear patterns of “women’s work” and “men’s work,” both in the household and in the wider community and cultural explanations of why this should be so. The patterns and the explanations of women’s and men’s behaviour vary among societies and change over time. While the specific nature of gender relations varies among societies, the general pattern is that women have less personal autonomy, fewer resources at their disposal, and limited influence over the decision-making processes that shape their societies and their own lives.

Another important statement to affirm the strategies to be adopted is whether participants think people should be educated on the link between gender inequality and poverty. Most of the respondents answered in the affirmative. This means that, most people propose that people should be educated on the link between gender inequality and poverty in order to address gender inequality for progress. During the interview, all the ten participants unanimously think that there should be intensive public sensitisation on the link between gender inequality and poverty. Amongst the informant views are;

*Yes, it seems most people are ignorant about the link between these two phenomena. Is very important we create that awareness. People need to know that the surest way of eradicating poverty is ensure women development.*



*Yes. Institutions like NCCE and the mass media must take it upon themselves and do this very important public sensitisation.*

It is of great important to educate people on the link between gender inequality and poverty. This is because the more people become aware of issues underpins gender in equality and poverty, the more they will succeed in eradicating it. The first step to effective implementation of laws, policies and programmes is when people are made to feel to part of the implementation. Thus, they will adhere to such laws, policies and programmes when they are educated on what is involve in such laws, policies and programmes.

Completely in line with this finding is UNDP Report (2014, p. 27) which emphasize that, there is the need to accompany state and international efforts to change traditional and cultural barriers through education, training as well as affirmative action to promote women's representation in politics

The next statement was “people should be made aware of national laws, policies and programmes on gender inequality”. Again, most of the respondents answered in the affirmative. The implications here is that majority of the respondents are of the view that people particularly women should be made aware of national laws, policies and programmes on gender inequality so that they can report any social injustice that stifles their freedom.

*Yes, I think people should be made aware of such policies and programmes.*

*Yes. Most especially women need to be aware of this laws, policies and programmes. They will be able to defend themselves in case they are discriminated in any form anywhere.*



From the findings, it is very important that women become aware of the laws, policies and programmes that guide them to enable them defend themselves in times of all forms of discrimination against them in the society. It is very important that men also be made aware of the laws, policies and programmes which are there to protect women and to ensure their development. The earlier our men appreciate these policies, laws, and programmes, the better our chances of eradicating the gender inequality phenomenon.

In a bid to find out from participants whether appropriate sanctions should be meted out to people who still hold on to constitutionally prohibited cultural practices, Table 4.5 revealed that, most people suggest that appropriate sanctions should be meted out to people who still hold on to constitutionally prohibited cultural practices to deter others from them.

A female participant noted:

*Yes, offenders of the law need to be punished dearly to deter others.*

*Yes, people who go contrary to the constitutionally prohibited cultural practices must be punished severely.*

The criminal code of Ghana spells out the appropriate punishment that should be meted out to offenders of any of the acts. Any laws which do not punish offenders render the laws worthless and void. Therefore, there is the need to test the law or evoke the law to deal with offenders to deter others.

This goes to support UNDP (2014, p. 27) who argues that, “the weakness of state interventions in promoting gender equality is attributed to the persistence of customs and traditions, which often undermine rules and regulations.

The last statement was put in a question form, that is; what other measures do you suggest to eliminate gender inequality? Some of the measures they outlined were as follows:

- Girl child education should still be encouraged

It is not surprising that girl child education was one of the issues that came up as one of the ways to deal with gender inequality. Offering quality and universal education to young girls promote progress for society as a whole. The United States Agency for International Development, better known as USAID describe girl child education as “silver bullet” for empowerment and progress. Girl child education helps to reduce the rate of human trafficking and child abuse and subsequently reduces gender inequality.

- Educate the public on cultural practices that deepens gender inequality

There is the need for public education and sensitisation on customs and practices that deepens gender disparity. Practices such as female genital mutilation, widowhood rites, early marriage, human trafficking, and child abuse and so on, take away the dignity of mankind particularly women who are worse affected by these inhuman treatments. When people are educated on the effects of these practices they will be discouraged to abstain from them. Again, when punishments for such wrong doings are clearly spelt out during the education it will put fear into people who may want to engage in such practices.

- The public must be educated on the need to eliminate gender inequality to eradicate poverty.

When women are given equal rights and equal access to education, family resources, and decision making they go on to participate in business and economic activity. This

increase their earning power and income and combat against current and future poverty through feeding, clothing and providing for entire family.

- We have to educate our traditional leaders on consequences of some of the traditions and socio-cultural practices in the area so far as gender inequality is concerned.

The leaders in the society already have the responsibility to safe guard the wellbeing of the people in their territory. The chiefs, queen mothers, and other leaders („Abusuapanin“) are considered the custodians of the laws in the society. They are in charge of Taboos and ensure that right punishment is always given to those who flout the laws. It is therefore important to polish up their knowledge on the consequences of some socio-cultural practices to be able to enforce the law and deliver good leadership to the people.

- Gender inequality issues should be main stream in our school curriculum from basic to higher institutions.

Gender inequality issues coming from preconceive stereotyping of boys and girls often arise. It is often believed that boys are better at physical activities than girls and that girls are better at „home“ activities including sewing and cooking. This believes prevail in many cultures around the world and is not bound to Techiman traditional area only. A gender equality curriculum which shows the diversity of society which highlights successful female characters in texts as well as in the examples should be use during classes. Instructional materials, including textbooks, hand-outs, workbooks, should be studied to determine whether they are gender biased, gender neutral or gender sensitive/responsive. In teacher education, curricula need to include elements that recognise gender-equality-related issues in learning materials and how

those issues can be faced by teachers once they take up the profession and start to use these materials in their classes.

Deducing from the findings of this research, despite the progress that has been made towards the eradication of gender inequality, poverty and its resultant effects in Ghana, gender inequality still persists. The people of Ghana most especially women continue to suffer under extreme poverty due to socio-cultural practices and institutions in our societies which underpin women's development. It has also been found that local researchers seem to be silent on the education on gender inequality and poverty issue most especially in the study area.

It is envisaged therefore, that the findings of this survey will trigger further studies on gender inequality and its related issues.

Evidence from several studies both within and outside Ghana have shown that without meaningful engagement of women in national development decisions, significant improvement in the living condition of people most especially rural people will only be a mirage Boateng et al. (2013) cited in (Doris 2014, p. 109). According to USAID (2015), an increase in the female share of labour force participation results in faster economic growth, which can help countries move out of extreme poverty. Kim (2005) inferring from United Nations Millennium Development Goals report asserted that tackling poverty from gender inequalities perspective is central to controlling the HIV pandemic in Africa. This is because over half of adults infected with HIV in Africa are female. Thus, poverty and social structures still prevent many women from protecting themselves.

The World Bank Group (2016) affirmed the above assertion when they posited that, a powerful threat to progress around the world is Inequality. They continue by saying that high income inequality is hardly new in human history. But today, inequality is constraining national economies and destabilising global collaboration in ways that put humanity's most critical achievements and aspirations at risk.

### **The link between the findings of this study and the theoretical frameworks**

This study therefore adopts the Western feminist theories of gender inequality and its applications. The second WID anti-poverty approach which seeks to reduce inequality between women and men to reduce income inequality and poverty in general also guided the study. To Goodfriend (2017), feminism refers to the belief that men and women deserve equality in all opportunities, treatment, respect, and social rights. In general, feminists are people who try to acknowledge social inequality based on gender and stop it from continuing. Feminists point out that in most cultures throughout history men have received more opportunities than women.

In addition, touching on the link between the findings of this study and the theoretical frameworks that guided them there seem to be a strong correlation between what the Western feminist theories of gender inequality and the second WID anti-poverty approach stipulates and the findings. From the close-ended and open-ended questions the respondents expressed views that suggested that, gender inequality is as a result of political and socio-cultural structures which underpins women's development. In view of this they opined by answering open-ended questions that the state should assume strict legal measures in reducing gender inequality as well as appropriate sanctions should be meted out to people who still hold on to constitutionally prohibited cultural practices to deter others from them.

In line with the second WID anti-poverty approach, the respondents expressed views that seemed to suggest that they believe inequality in access to resources between women and men is as a result of socio-cultural structures and institutions (marriage procedures, lineage systems etc.) in our society which under pins women's development and render them as well as the whole nation vulnerable to hard core poverty. They were explicit in their opinion that government and other stakeholders should educate the public most especially traditional leaders on cultural practices that deepens gender inequality in the country.

The results of this survey have implications not only for academic purposes but policy makers and the government at large. Findings from the survey could be used as bases to conduct further research on issues pertaining to homosexuality. Also, it is envisaged that, these findings will directly or indirectly inform opinion leaders like chiefs in their decision making. Moreover, it is hoped that these findings will inform policy makers and government in general about the stand of Ghanaians on gender related issues.

## CHAPTER FIVE

### SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

#### 5.0 Introduction

This chapter summarises the main findings from the survey. It also draws conclusions from findings and makes recommendations based on the findings.

#### 5.1 Summary of Main Findings

The major research questions posed for the survey as well as other interest areas have been exhaustively dealt with. It emerged that some of our socio-cultural practices contribute to the inequality among men and women in the society. Cultural practices such as polygamous marriage, early marriage, and bride price payment have resulted in unequal distribution of resources among men and women in the society. In polygamous marriage, men are not able to take care of their families and men often do not treat their wives well after paying exorbitant bride price. Another important finding that was envisaged from the study was that, most people hold the perception that „gender inequality is not strongly associated with human poverty.

It also emerged that in both patrilineal and matrilineal system women have less access to and control over agricultural land, inputs, and other productive resources than men. This is because men are considered as the Head of the family. Another finding that came out of this survey was that majority of the respondent were not aware of the existing national laws, policies and reforms, including constitutional provision for gender equity under the law. In addition, most people hold the perception that there is little or no education on policies and programmes concerning gender inequality.

Again, the study revealed that majority of the people believes there are lots of credit components from banks for women with the aim to empower women and to reduce gender inequality but with high interest rate. Furthermore, from the survey it was found out that, majority of the respondents want the state to undertake legal measures in reducing gender inequality, appropriate sanctions should be meted out to people who still hold on to constitutionally prohibited cultural practices to deter others from them.

Finally, some of the measures the participants view as a strategy to address gender inequality issues includes: Girl child education should still be encouraged, gender inequality issues should be main stream in our school curriculum from basic to higher institutions, educate the public most especially traditional leaders on the link between gender inequality and poverty and also cultural practices that deepens gender inequality.

## **5.2 Conclusion**

In conclusion, majority of people hold the perception that there are socio-cultural practices and institutions which serves as a driving force to gender inequality but they are not aware that, the words increasing poverty has a direct link to gender inequality which is as a result of socio-cultural structures and institutions which under pins women's development.

Addition, the respondents were not in favour of the existing laws, policies and programs which are there to address gender inequality. They rather wished that parliament should enact more responsive and aggressive legal measures to deal with offenders of constitutionally prohibited socio-cultural practices that undermine national development. These findings go to support UNDP (2014, p. 27) report that



argues that, “the weakness of state interventions in promoting gender equality is attributed to the persistence of customs and traditions, which often undermine rules and regulations”. They further asserted that, there is the need to accompany state and international efforts to change traditional and cultural barriers through education, training as well as affirmative action to promote women's representation in politics.

Deducing from the findings of this research, despite the progress that has been made towards the eradication of gender inequality, poverty and its resultant effects in Ghana, gender inequality still persists. The people of Ghana most especially women continue to suffer under extreme poverty due to socio-cultural practices and institutions in our societies which underpin women's development. It has also been found out that local researchers seem to be silent on the education on gender inequality and poverty issue most especially in the study area.

### **5.3 Limitations of the Study**

Admittedly precautionary measures were put in place to ensure that this research was devoid of possible deficiencies in order to make it an ideal study. Nonetheless, there were other instances or aspects of the study that the researcher could have little or no control over and likely to affect the outcome of the study. For instance, the related literature which supported the study was more foreign than local, so cultural variations may not sit well for readers.

Another limitation of the study was the scattered nature of the communities studied which made the researcher unable to retrieve all the initial 200 questionnaires administered to the participants as sample size. This is due to means, time and resource constraints. However, the researcher was able to retrieve 150 questionnaires from the participants. Even though sample size of 150 was good for generalization, it must be

noted that, the remained 50 questionnaires could have had a significant impact on the findings. That is, these 150 participants may not have an accurate representation of the opinions of the entire population as compared to 200 participants who were actually sample from the population for the study.

#### **5.4 Recommendations**

In the light of these findings of the study, some recommendations have been proposed to ensure that gender inequality and poverty are reduced to the minimum if not completely eradicated from our societies and the nation at large. One major recommendation is that government in partnership with local leaders and non-governmental organisations should be committed to a continuing revolution of gender traditional roles in our rural communities. This is because regardless of the continuous attempt of government to empower women to enable them make decisions for themselves, the traditional perception that the place of a woman is in the kitchen still persists in most rural Ghanaian communities. It is therefore imperative for the central government to design robust policies and strategies that ensures women participation in decision making.

Government, non-governmental agencies and other stakeholder must also create awareness on the link between gender inequality and poverty. Institutions like CHRAJ must institute strict measures to punish offenders of constitutionally prohibited cultural practices to serve as deterrent to others. Steps should be taken by local government to improve the lives of women, especially those in the rural areas self-employable skills to develop themselves. Financial institutions must also reconsider collaterals and interest rate on bank loans to enable women to access loans in their facilities to improve their work and their lives. It is also worthy of note that the

contribution of women alone will not be sufficient to ensure the eradication of the gender inequality and its related effects since most rural women do not believe in their own capacity to effectively manage their own affairs. There is therefore the need to ensure the joint participation of both sexes to create gender equality environment in all the various departments in our societies. These include: Women in high authority must support their fellow women when they find themselves on decision making platform to speak on their behalf. Women who are engaged in petty trading should also be given regular guidance and counselling on financial management to ensure sustainability of loans they borrow from banks.

Lastly, Government in collaboration with local leaders should endeavour to organise series of seminars aimed at educating rural men in building the capacity of their wives, assisting them in domestic chores and encouraging them to be active participants in decision making projects/programmes. These also mean that men should be the target for reforms. An exclusive focus on women is unlikely to yield any desirable result.

### **5.5 Scope for Future Research**

Having explored the given research questions within the stated scope of this study, it was realised that certain essential issues were not discussed by the study. In an attempt to envisage the perceptions people have about gender inequality as a catalyst to poverty in Ghana in the Techiman Traditional area, this current study only focused on socio-cultural structures and institutions as underpinnings to gender inequality and poverty. Besides, other subjects such as the role of community leaders (especially the men) in ensuring gender equality to eradicate poverty in our societies and gender inequality from religious perspective (Christianity, Traditional and Islamic religions)

remained untouched. It is believed that to clearly understand the dynamics of gender inequality and poverty, future research can look into these relevant and interesting areas.



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## APPENDICES

### APPENDIX A

#### QUESTIONNAIRE REGARDING PEOPLE'S PERCEPTIONS ABOUT GENDER INEQUALITY AS A CAUSE OF POVERTY IN TECHIMAN TRADITIONAL AREA.

##### INSTRUCTIONS

Read each statement below. Tick the box that corresponds with the letter which best describes your response to the statement. If you STRONGLY DISAGREE with the statement, tick SD, if you DISAGREE, tick D, if you are Undecided, tick U; AGREE, A; or STRONGLY AGREE, SA.

##### Background Information:

Gender: Man  Woman

Marital Status: Single;  Married;  Divorced;  Widow;  Widower

Age: \_\_\_\_\_ Occupation: \_\_\_\_\_

How long have you been working.....

Level of Education: JSS; SHS; Technical/Vocational School;   
Bachelors;  Masters;  No Formal Education

Do you have kids?  Yes, I have \_\_\_\_\_ kid(s).  No.

**SECTION A:*****Socio-cultural structures and institutions that promote gender inequality in Techiman Tradition at the Area.***

S/N	STATEMENTS	SD	D	U	A	SA
1	Gender relations is imposed on, rather than developed by, individuals. (Gender roles are product of the society.)					
2	Women have autonomy in making reproductive and sexual decisions.					
3	Polygamous marriage is a traditional practice which serves as a driving force to gender inequality.					
4	In marriage sex and reproductive rights are the prerogative of men.					
5	Property and inheritance are largely the prerogatives of males.					
6	Early marriage is still practiced in Techiman traditional area, most especially in the rural areas and the Islamic communities.					
7	Gender relation is biological not social relation					
8	In customary marriage the exchange of resources between families in the form of bride-price payments gives men power over women					
9	Women should bear more responsibilities for housework than men					
10	Traditionally, in both patrilineal and matrilineal system women have less access to and control over agricultural land, inputs, and other productive resources than women.					

11. How often do you read studies on gender inequality?  Never  Rarely

Sometimes  Often  Always

12. Do you think gender inequality is increasing or decreasing?  It's increasing.

Its decreasing.  It hasn't changed.  I don't know.

13. Do you know any other cultural practice(s) that serves as a driving force to gender inequality in Techiman traditional area?  Yes.  No.  Not sure.

14. If yes, name them .....

### SECTION B:

**People's perception about socio – cultural structures and institutions as a push factor for unequal distribution of resources.**

S/N	STATEMENTS	SD	D	U	A	SA
1	Inequality in access to resources between women and men is as a result of socio – cultural structures and institutions (marriage procedures, lineage systems etc.) in our society.					
2	Women have a low representation in decision making arenas both nationally and at the local community level due to traditions, customs and practices.					
3	Women have autonomy in making reproductive and sexual decisions					
4	Women and men are equally treated in the society.					
5	Gender inequality is as a result of political and socio-cultural structures which under pins woman's development.					
6	Women and men have equal access/share equal opportunities in the workplace.					
7	Women are less mobile than men because of their reproductive/caring labour activities and because of social norms that restrict their mobility in public.					
8	Men are paying more for the family than women.					
9	Men should bear more financial responsibilities for the family than women.					
10	Gender inequality is strongly associated with human poverty.					

11. Do you think there are socio-cultural practices and traditions that lead to gender inequality? No  Yes

If yes, please state any of these practices and traditions you are familiar with.....

.....  
 .....

12. Do you believe gender inequality has a direct link with the world's increasing poverty? No  Yes

If yes, please explain why this is so:

.....  
 .....

**SECTION C:**

**People's perceptions about existing national laws, policies and programs which protect and empower women in the Area.**

S/N	STATEMENTS	SD	D	U	A	SA
1	Am aware of Legal reforms, including Constitutional provision for gender equity under the law.					
2	The existing national laws, policies and programs has decreased gender inequality					
3	The policies and programs which are there to ensure gender inequality are ineffective.					
4	There is little or no education on policies and programmes concerning gender inequality					
5	There are lots of credit components from banks for women with the aim to empower them and to reduce gender inequality					
6	I Have enough knowledge about national laws, policies and programs on gender inequality					
7	Interest rates on credit facilities which empower women are very high					
8	Existing policies and programmes are enough to reduce gender inequality					
9	The existing national laws and policies have not done much in the reduction of gender inequality.					
10	I have no knowledge of national laws, policies and programs on gender inequality					

11. How often do you read or hear studies on national laws, policies and programs on gender inequality?  Never  Rarely  Sometimes  Often  Always

13. Do you think laws can restrict or eliminate gender inequality? Yes No

14. Explain your choice on question (13)

.....  
 .....

**SECTION D:**

**Identify appropriate strategies that can be adopted to address gender inequality for progress in the area.**

S/N	STATEMENT	SD	D	U	A	SD
1	Women and men should have equal responsibilities in raising children.					
2	Men and women should be equally involved in national political decisions.					
3	The state should assume legal measures in reducing gender inequality					
4	Men and women should have equal legal rights.					
5	People should be made aware of national laws, policies and programs on gender inequality					
6	People should be educated on the link between gender inequality and poverty.					
7	Appropriate sanctions should be meted out to people who still hold on to constitutionally prohibited cultural practices.					
8	The interest rate on bank's credit components for women should be reduced.					
9	Women and men should have equal political representation in the government.					
10	The social norms that women are to keep quiet when men are talking should be discouraged.					

11. What other measures do you suggest to eliminate gender inequality.....

.....  
 .....

## APPENDIX B

### INTERVIEW GUIDE

#### SOCIAL AND DEMOGRAPHIC DATA

##### Background Information:

Gender: Man    Woman

Marital Status:    Single;     Married;     Divorced;     Widow;     Widower

Age: \_\_\_\_\_    Occupation: \_\_\_\_\_

How long have you been working.....

Level of Education:    JSS;     SHS;    Technical/Vocational School;        Bachelors;      
Masters;    No Formal Education

Do you have kids?    Yes , I have \_\_\_\_\_ kid(s).    No .

##### SECTION A:

Socio-cultural structures and institutions that promote gender inequality in Techiman Traditional Area.

- 1    What is your understanding of the concept gender?
- 2    How do you understand gender inequality?
- 3    Do you know that early marriage is a traditional practice which leads to gender inequality?
- 4    Do you know that Polygamous marriage is also a traditional practice which leads to gender inequality?
- 5    What do you think are the socio-cultural structures and institutions that promote gender inequality in Techiman Traditional Area?
- 6    What is your opinion about this statement? “In customary marriage the exchange of resources between families in the form of bride-price payments gives men power over women”.



### **SECTION B:**

People's perceptions about socio – cultural structures and institutions as a push factor for unequal distribution of resources).

- 1 Are Women and men equally treated in the society?
- 2 Do you believe that inequality in access to resources between women and men is as a result of socio – cultural structures and institutions in our society”.
- 3 Do you believe that Women's low representation in decision making arenas both nationally and at the local community level is due to traditions, customs and practices?
- 4 Do you think socio-cultural practices and traditions lead to gender inequality?
- 5 Is there any connection between poverty and gender inequality?

### **SECTION C:**

People's perceptions about existing national laws, policies and programs which are there to protect and empower women in the Area.

- 1 Are you aware of the Constitutional provision for gender equity under the law which seeks to eliminate all forms of discriminations against women?
- 2 Do you think the existing national laws, policies and programs have decrease gender inequality?
- 3 Do you have enough knowledge about national laws, policies and programs on gender inequality?
- 4 How often do you read or hear studies on national laws, policies and programs on gender inequality?

### **SECTION D:**

Identify appropriate strategies that can be adopted to address gender inequality for progress in the area.

- 1 Do you think laws can restrict or eliminate gender inequality?
- 2 What other measures do you suggest will help eliminate gender inequality?
- 3 Do you think people should be educated about national laws, policies and programs on gender inequality?
- 4 Do you think Peoples should be educated on the link between gender inequality and poverty?
- 5 What is your opinion about interest rate and collaterals on bank's credit components for women with the aim of empowering them and to reduce gender inequality?

## APPENDIX C

### CRONBACH'S ALPHA RELIABILITY CO-EFFICIENT

Case Processing Summary			
		N	%
Cases	Valid	20	100.0
	Excluded	0	.0
	Total	20	100.0
a. List wise deletion based on all variables in the procedure.			

Reliability Statistics	
Cronbach's Alpha	N of Items
.695	40

Item-Total Statistics				
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Gender relations is imposed on, rather than developed by individuals.	137.85	122.871	.317	.684
Women have autonomy in making reproductive and sexual decisions.	139.60	143.832	-.619	.737
Polygamous marriage is a traditional practice which serves as a driving force to gender inequality	137.65	124.766	.160	.691
In marriage sex and reproductive rights are the prerogative of men.	139.10	131.989	-.152	.717
Property and inheritance are largely the prerogatives of males.	138.60	120.463	.257	.685
Early marriage is still practice in Techiman traditional area, most especially in rural areas and the Islamic communities.	137.65	123.187	.257	.686
Gender relation is biological not social relation.	139.85	129.292	-.050	.703
In customary marriage the exchange of resources between	137.65	121.187	.484	.678

families in the form of bride-price payments gives men power over women.				
Women should bear more responsibilities for housework than men.	139.25	133.987	-.221	.720
Traditionally, in both patrilineal and matrilineal system women have less access to and control over agricultural land, inputs, and other productive resources than women.	137.50	123.737	.383	.684
Inequality in access to resources between women and men is as a result of socio-cultural structures and institutions (marriage procedures, lineage systems etc.) in our society.	138.20	108.484	.693	.649
Women have a low representation in decision making arenas both nationally and at the local community level due to traditions, customs and practices.	137.90	120.516	.324	.681
Women have autonomy in making reproductive and sexual decisions.	139.40	139.726	-.407	.732
Women and men are equally treated in the society.	139.60	123.726	.206	.689
Gender inequality is as a result of political and socio-cultural structures which underpins woman's development.	137.75	125.250	.363	.687
Women and men have equal access/share equal opportunities in the workplace.	139.40	131.095	-.138	.707
Women are less mobile than men because of their reproductive/caring labour activities and because of social norms that restrict their mobility in public.	137.80	117.747	.653	.668
Men are paying more for the family than women.	138.60	134.989	-.276	.719
Men should bear more financial responsibilities for the family than women.	138.35	126.450	.045	.700
Gender inequality is strongly	139.35	138.134	-.447	.724

associated with human poverty.				
I am aware of legal reforms, including constitutional provision for gender equity under the law.	138.85	135.187	-.268	.721
The existing national laws, policies and programmes has decreased gender inequality.	138.60	118.674	.357	.678
The policies and programmes which are there to ensure gender inequality are ineffective.	138.35	111.292	.714	.654
There is little or no education on policies and programmes concerning gender inequality.	137.55	131.418	-.237	.703
There are lots of credit components from banks for women with the aim to empower them and to reduce gender inequality.	137.65	115.292	.676	.663
I have enough knowledge about national laws, policies and programmes on gender inequality.	139.15	119.713	.311	.681
Interest rates on credit facilities which empower women are very high.	137.45	112.997	.760	.656
Existing policies and programmes are enough to reduce gender inequality.	139.20	129.326	-.059	.706
The existing national laws and policies have not done much in the reduction of gender inequality.	137.25	132.197	-.291	.705
I have no knowledge of national laws, policies and programmes on gender inequality.	138.75	134.092	-.265	.715
Women and men should have equal responsibilities in raising children.	138.05	112.366	.784	.654
Men and women should be equally involved in national political decisions.	137.55	119.524	.563	.673
The state should assume legal measures in reducing gender inequality.	137.60	123.516	.216	.688
Men and women should have	137.50	124.158	.263	.687

equal legal rights.				
People should be made aware of national laws, policies and programmes on gender inequality.	137.95	110.576	.670	.653
People should be educated on the link between gender inequality and poverty.	137.90	110.516	.657	.654
Appropriate sanctions should be meted out to people who still hold on to constitutionally prohibited cultural practices.	138.10	106.305	.739	.643
The interest rate on bank's credit components for women should be reduced.	137.90	120.832	.354	.680
Men and women should have equal political representation in the government.	138.05	116.997	.432	.673
The social norms that women are to keep quiet when men are talking should be discouraged.	137.70	120.326	.336	.680

