FUNDAMENTALS OF SOCIOLOGY

STUDENTS' COMPANION



ELIASU ALHASSAN & ZAKARIA SHANUNU

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PREFACE

This book presents and explores the complexities of human social behaviour, relationships and institutions that shapes human lives: from understanding how societies are structured to examining the impact of culture and social institutions on individuals' behaviour. The book delves into the core concepts, foundation theories and principles that help individuals and groups make sense of the social world. Whether we are curious about social inequality, interested in understanding group dynamics or grasping the forces that influence our daily life, the fundamentals of sociology can enrich our understanding of ourselves and the society in which we live.

The book aims to help BA undergraduate sociology students gain a solid understanding of current social issues through first-hand knowledge that will serve as a foundation. Social stratification, social class, social mobility, religion, kinship, marriage, and economics are among the classic topics covered in this book.

Sociology is the scientific study of human society, with an emphasis on human social behaviour, social interaction, social relationship and cultural elements related to daily living. In the late 1700s, the scientific study of society was given the name sociology, which is recognized as a component of both the social sciences and the humanities. It employs a variety of empirical

research and critical analytical techniques to create a corpus of knowledge regarding social order and social change.

The questions in this book were developed after considerable analysis of the answers provided by current and former students, as well as lecturers on the subject. These individuals' comments suggested that students required some basic knowledge.
Additionally, because sociology is such a broad field, not all of its facets are explored; instead, students are given a solid understanding of some of its concepts through fundamentals written in this book.

How to use the Book
Students should first read the book as a story to get a sense of what it offers. It will increase awareness to the point that the student is more cautious and curious, but also more deliberate and confident when making decisions. After reading the book's synopsis, the reader can now spend more time reading each chapter to conclude the topics it covers.

Readers can also refer to the index section for information on specific topics. Students may need to consult other sources for more detailed information on some of the topics discussed in this book. We believe that the goal of this book is to educate people by bringing to their attention what they do not already know.

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CHAPTER ONE

CONTRIBUTIONS OF THE FOUNDING FATHERS OF SOCIOLOGY

Introduction

The exact date of sociology's inception is hard to pinpoint. This is because sociology is the study of society, which has been done informally ever since humans first appeared on Earth. The study of social life, social change, and social factors that influence human behaviour is known as sociology. Sociologists study how societies, organizations, and groups are structured, as well as how individuals behave in various settings. Sociology covers a wide range of topics because all human behaviour is social, from the close-knit family to the violent mob; from organized crime to religious cults; from racial, gender, and social class divisions to the shared values of a shared culture; and from the sociology of work to the sociology of sports.

The earliest humans were known as amateur sociologists because they had to learn about the social environment to survive and advance. Since sociology had not yet been established, the intellectuals who emerged many centuries later were not sociologists. The pioneers of sociology included philosophers such as Aristotle and Plato, as well as religious leaders such as the Pharisees. Their contributions as philosophers, poets, novelists,

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and artists produced the sociological insights they offered. Scholars in France, Britain, and other European nations, as well as America, subsequently were interested in societal issues that emerged between the 17th and 19th centuries. During these times, scholars such as Comte, Durkheim, Weber, Marx, Mills, and others appeared and made important contributions. The enormous contributions these academics made to the advancement or firm basis of sociology are detailed in the section that follows.

Academic Contributions of Scholars

Auguste Comte (1798-1857)

On January 19, 1798, Auguste Comte was born in Montpellier, France. He was a philosopher who aspired to create a social science to address human social issues brought about by the French Revolution. Like many scientists, Comte thought sociology should be a scientific field. Comte wanted to construct a naturalistic science of society that would explain humanity's past evolution and forecast its destiny (Coser, 1971). He became well-known as a young man for his support of what he called positivism, or the scientific study of society. His contributions to the discipline of sociology include the following, as opined by Coser (1971).

Comte suggested a new science of society, which was his first contribution to the discipline of sociology. "Social physics" was the original name of the new social science that Comte aimed to

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create. Because "physics" signified "the nature of phenomenon" in the 1800s, he preferred the title "social physics." Comte expressed his intention to investigate nature and the social cosmos by placing "social" before "physics" (Coser, 1971). Unfortunately, he created the hybrid term "sociology," which is a combination of the Latin word "soetus," which means companion or associate, and the Greek word "legos," which also means study or science, after believing that the phrase had been "stolen" from him by the Belgian social statistician Adolphe Quetelet. Therefore, the science of society is the etymological definition of sociology. Because he gave sociology its identity, he was often regarded as the father of the field. He hoped that concerns like "how the society would be kept together in the face of the various changes occurring" would be addressed by the new science of society. He believed that society had social action and order in addition to being the culmination of people's social actions (Coser, 1971).

The hierarchy of the sciences was Comte's second contribution. The Law of Three Stages was closely related to this. Scientific knowledge goes through analogous stages of development, just as humanity only advances via determinant stages, each of which builds on the achievements of its predecessors (Coser, 1971). In a hierarchy characterized by the law of rising complexity and decreasing generality, each science in this series depends on the earlier advancements of its predecessors for its birth.

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The topic of sociology was the focus of Comte's third contribution to the field. He separated sociology into two subfields: social dynamics and social statics. According to Comte, social statics is the part of life that deals with stability and order and aids in the cohesion and longevity of society. He defined social dynamics as the part of social life that deals with institutional development patterns and social change. According to him, it is desirable to distinguish between statics and dynamics in sociology, just as it is beneficial to differentiate anatomy from physiology in biology. The difference is between two facets of theory, rather than between two categories of facts. It aligns with the dual idea of progress and order, since progress is social development and order is a state of perpetual harmony among the conditions of social existence. Therefore, there is always a correlation between order and progress, statistics and dynamics. He offered the theory of human progress by introducing social dynamics and social statistics.

Emile Durkheim (1858-1917)

Durkheim was an exceptional sociologist, a theorist who made significant contributions to sociology as a separate field of study. He established the foundation for sociology as a separate field of study. Durkheim's writings are primarily academic in nature, and he was not very interested in political affairs throughout his lifetime (Wright, 1959). He did not limit himself to European societies, as evidenced by his study of Australian Arunta religion in elementary religious life. He believed that sociology may

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contribute to the betterment of society and the eradication of social problems (Assimeng, 2006). He was essentially following Comte's line, which held that sociology should be applied to improve society by supporting and enabling social reform. Key works of Durkheim's convictions (beliefs) are discussed below.

The scientific method should be used while studying society. This was stated by Comte and Spencer, but Durkheim reaffirmed that certain scientists were deviating from this. He saw a wide range of generalizations and hypotheses back then that were based more on logical deductions than on methodical empirical research. He saw that the term "social" was used loosely, meaning that it was not well-defined. Additionally, the generalizations were not grounded in actual research, which he noted as a shortcoming in the subject of sociology. He set out to establish the social method and demonstrate how the scientific method could be applied to the study of society.

Sociology is a distinct field with its own vocabulary, degree, and frame of reference that must be studied. Once more, this conviction stemmed from his observation of the unsystematic way sociology was practised at the time. Also, the inclination of some social scientists to explain societal phenomena in terms of psychology and individual motivation.

He has focused on society when attempting to determine the parameters of sociology. He emphasized that individual realities

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were not the same as society. He described society as existing independently of the person and highlighted that it was a reality distinct from individual reality. Only then will we be able to see how society affects each member. He is regarded as a sociologist of the highest calibre because of this.

He also noted that social facts can be used to determine what sociologists should really research. He was also well-known for having researched the idea of suicide to ascertain if it was a private act or one that was prompted by social structure.

Marx Weber (1864-1920)

According to Assimeng (1999), social action is essential. The term "social action" describes actions that are significantly influenced by the actions of others. Assimeng (1999) also indicated that any behaviour lacking this kind of subjective meaning is outside the scope of sociology. To put it another way, a social action is an individual's action that they are able to comprehend and give meaning to. He proposed that the study of social action is at the heart of sociology. For instance, a lecturer's words are focused on his pupils' brains. As a result, the lecturer is the focus of all that the student does. Taking notes during lectures, for instance, is a social action.

As a result, he distinguished two kinds of knowledge: explanatory understanding and direct observational understanding. The four categories of social behaviour that Max identified are commonly

known as Ideal Types in sociology. They provide an ideal framework for examining the reality of social life (Cahman et'al 2004). Below is a discussion of these types:

1. ***Reasonable goal-oriented action:*** This is an intentional action. He noted that this kind of behaviour is logical because when the objective has been determined, it is given the proper means and all potential outcomes are fully considered. For instance, the student's objective is to pass every exam, yet he is unable to disregard his teacher. Studying is, therefore, the sensible way to accomplish the objective of passing, but he again considers the potential repercussions. Another way the likely outcomes of an action or behaviour are deliberately or logically evaluated in terms of the computation of means to an end. To make a logical judgment about the possibilities for the future, this kind of action could draw general rules from experience. For instance, to boost profit, a manager rationally decides to increase the price of goods and services while lowering operating costs.

2. ***Reasonable behaviour that is focused on values:*** When someone engages in this kind of behaviour, their actions are motivated by specific beliefs. This behaviour makes sense since it aligns with the beliefs of the individuals. The issue here is that, even though the objective we are pursuing may not be rational in and of itself, we discover

that we are pursuing it using rational ways. Salvation, for instance, is a goal that is pursued using reasonable means even though it may not be rational.

3. ***Affective or emotional action:*** This type of behaviour stems from the actor's emotional state rather than a logical analysis of the means and aims. For instance, a loss of temper that results in verbal or physical violence or the pursuit of instantaneous sensory fulfilment with little regard for any objective or value. This type of behaviour is obviously confirmed by an incomprehensible emotional component and is not easily verified.

4. **Traditional action:** This is the only behaviour that is dictated by custom or habit and consists of an automatic response in an unconscious obedience to customs without the actor being truly aware of the aim and value; as a result, it also includes certain incomprehensible parts. Weber's ultimate unit of analysis remains the concrete acting person or individual, stressing meaningful behaviour, as demonstrated by the shaving of a widow's head upon her husband's death. According to Weber's study of what he called interpretive sociology depends on the emphasis on the individual benefit. The study also indicates that interpretative sociology, an individual's actions are fundamental to society.

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Herbert Spencer (1820-1903)

Another significant figure in the evolution of sociology as a scientific study of society is Herbert Spencer. Like Comte, Spencer noted that the coexistence of growth and order in society makes the science of society conceivable (Dogan, 2000). As a result, he noted that sociology must focus on the early phases of evolution and apply them to the rules of evolution in order to explain the current state of society. He contends that civilization has gone through several stages of evolution to get to where it is today. Spencer, in his view, also indicated that sociology is the study of supernatural phenomena or evolution, and it implies that evolution will continue (Janowitz, 2001). In this sense, Spencer proposes that society is evolving as a part of the cosmos.

The three stages of evolution—stage one (inorganic), stage two (organic), and stage three (hyper organic)—were highlighted by Herbert Spencer (Kendall, 2000). He thinks there are two ways we can research the super organic. Using the observation method is the first step. Sociologists will be able to meaningfully understand the sequence of social evolution (social dynamics) and the response of coexistence (social order). He noted that in order to determine whether characteristics of size, structure, and function are related to one another, we can employ the comparative technique to examine societies of various types and evolutionary stages. Spencer contends that complex industrialized society and basic horticulture societies can be compared in terms of size, structure, and functions.

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While conventional society is seen by Spencer as an organic entity, modern society is described as a super organic phenomenon (Hughes et'al, 2009). This was predicated on a biological model analogy. In every culture, biological organisms develop or change in tandem with social changes. If he claims that society is comparable to a living being. In what ways does civilization develop? This occurs, for instance, when a small town expands into an urban region. Population growth and the unification of once disparate entities or groupings contribute to the expansion of society. He saw that societies become more complex structurally as they expand in size.

This increase describes how social aggregates develop from comparatively undifferentiated states where the components are similar to one another to differentiated states where the components are diverse but nonetheless interconnected and integrated. One component cannot play another role in a well-differentiated society, and even if it does, it will be done so inadequately.

The society grew increasingly complex as it developed, and its various components were unable to perform their respective roles flawlessly. Because the functions of one unit can be perfectly completed by another, complex societies are therefore more brittle and vulnerable than simple civilizations. For instance, when there is no light, people stand motionless until the light is restored. This suggests that other facets of society are negatively

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impacted by the failure of one unit (Nukunya, 2003). Spencer saw the creation of a regulatory system (a machinery of government) that controls the actions of the different components of society. Therefore, in contrast to the earlier type of evolution where the regulating system or control machinery resides with the external environment, there is informal regulation in complex industrial societies.

Spencer thought that society was evolving. This viewpoint differs from that of other evolutionists or those who share the same beliefs. We saw a unilinear progression (moving along a single line from simple to the most complicated) in Comte's law of three stages. According to Spencer, civilization evolves in response to its social and natural surroundings rather than following only set stages. He believed that man advances and regresses, acknowledging that evolution was as unclear as he was. He noted that a given society could both advance and regress. However, evolution is pushing humanity as a whole in the direction of advancement. He noted a few potential disruptions to a society's unilinear or straight-line progress.

1. The impact of the previous stage of evolution's social life. We wouldn't be where we are now if it weren't for prior experiences. Whether or not one is making progress, this works.
2. A society can advance or regress due to environmental influences. One society within the same environment will

be impacted if there are multiple hostile or militant societies.

3. The impact of the racial combination also disrupts the straight-line evolution (would a mix of Concusian and Negroid races advance? What impact does it have on how societies evolve? While some believe it will have a good impact, others assert that it will have detrimental effects. Why favourable outcomes? The resources from various parts will cooperate to support persons with varying degrees of specialization.
4. Straight line evolution may be disrupted by habitual idiosyncrasies. We will keep doing things the same way if the traditional method is taken for granted. However, certain people are more open to change than others, and as a result, they determine how some civilizations develop. Spencer is regarded as one of the pioneers of functionalism, a contemporary sociological viewpoint.

Karl Marx (1818-1883)

Nukunya (2003) indicated that, in addition to Max being a sociologist, he was also a historian, economist, and philosopher. Since it is impossible to distinguish Marx as a historian, economist, or philosopher, all of these become one. Whether we agree with him or not, Marxist ideology or analysis is an attempt to explain how capitalism's economic system and the social structure in which it is integrated operate on the premise that the two terms are inextricably linked. Furthermore, others contend that because

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of the doctrinal aspects of his writings, Marx was not just a social scientist but also a prophet whose ideas have become the official ideology recognized as such by millions of people. Without passion or emotion, it is difficult to examine or analyze his work. This is clear from the fact that he provided both an analysis of a particular kind of society and a remedy for its problems. Marx's writings include some social and economic analysis of bourgeois and capitalist society. He accomplished this by ensuring that the bourgeois society's structure operated and that it underwent the necessary transformation.

Offe (1999) suggested that during Marx Middle Ages, he focused more on politics and philosophy before turning his attention to economic concerns. Marx, like other sociologists, contends that society is composed of interconnected components, with the economy at its Centre influencing other components. He emphasizes that in a capitalist society, people must labour to survive, which makes people productive. People form relationships, work together, and create institutions that control and regulate activities during the industrial society's production process. Marx introduced the phrase "economic determinism" because he firmly believes that the economy is the foundation of society and determines all other facets of it. According to economic determinism, society's superstructure is determined by its economy (substructure). Put differently, the economy affects

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other facets of society. The economic structure of society is the source of all social, cultural, political, and intellectual endeavours. Marx's main argument is that the capitalist system is antagonistic or contradictory, and that these contradictions will ultimately cause the system to destroy itself. Surplus value is the central idea or concept of his work in terms of economics. He demonstrates that the pursuit of profit by business owners is the core of capitalism (Buchanan, 2000). How does this occur? There is a claim that the amount of labour required to manufacture a commodity determines its value. However, because the worker uses a portion of his labour time for the entrepreneur, which has its own worth, his pay falls short of the value of his labour. The business owner appropriates this as his surplus, or profit. This suggests that the worker is exploited by the entrepreneur, splitting society into two. The workers (proletariat) lease out their labour, while the owners (bourgeoisies) of the means of production are essentially the exploiters. The components of the capitalist system are the proletariat and the bourgeoisie.

Karl Marx noted that the forces of production and the relations of production constituted the fundamental contradiction. Tools, information, knowledge, land, labour, capital, technology, and ideas are all considered tools or methods of production. Since the ideas of the ruling class are always the ideas of that society, they are regarded as means of production. The social relationships used for production, particularly those involving property and

ownership, are referred to as the relations of production. Those who possess the means of production and those who own nothing but labour is part of the capitalist system (Giddens, 2006).

It is important to remember that capitalists prioritize producing profits. He saw that businesses were driven by the competition to create more and more, and that increased mechanization was necessary to boost output.

Marx's views have both economic and sociological components. Karl Marx presented the case that all facets of social life are intertwined while highlighting the unique role that the economy plays. To put it another way, he argued that the economic underpinnings of social existence are crucial and intimately linked to all other institutional social systems.

Merton (2003) asserted that Karl Marx's focus on conflict in industrial civilizations suggests that he discusses class struggle often, which is why class is a crucial subject in sociology. He defined class in terms of its position in the production, distribution, and exchange processes in his structural theory of class. As a result, he defined social class mainly in terms of economics, distinguishing between those who are excluded from means of production (i.e., labour and whose income consists of wages) and capital owners whose income is generated from profit.

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CHAPTER TWO

THE CONCEPT OF SOCIAL STRUCTURE

Introduction

The collection of regular social arrangements in society that both arise from and are determined by human behaviour is referred to in the social sciences as social structure. Similarly to this, society is thought to be divided into structurally related groups or sets of roles, each of which has a different purpose, meaning, or function.

The Concept of Social Structure

The concept of social structure has a long history in the social sciences, going back, for example, to the class structure analysis of Karl. Marx, later on the footing of Herbert Spencer, Ferdinand Tonnies, and Emile Durkheim. One of the earliest and most comprehensive accounts of social structure was provided by Karl Marx, who related political, cultural, and the religious life of people to the mode of production. He argued that the economic base of every society substantially determines the cultural and political superstore of a society (Lewis, 1999).

Ferdinand Tonnies, a German sociologist, also argued that only the constitution of a multitude into a unity creates a social structure. In his book, “The Present Problems of Social Structure

in the United States", he stated that the constitution of many people and groups is based on their social will (Rapopport,1998). Durkheim, drawing on the analogy between biological and social system popularized by Herbert Spencer and others, introduces the idea that diverse social institutions and practices play a role in assuring the functional integration of society.

1. Society is an organized and persisting group of individuals of varying dispositions, governed by a normative pattern of behaviour structured around the basic and mutual needs. This means that the individuals who make up the society do not think the same, they have different thoughts and perceptions because individual is born with different appetites.
2. The whole concept of social structure is about life. Why are we struggling for life? What do we want to achieve?
    a. Our feeling of the need to do as we pleased
    b. The need to allay our fears of the unknown.
    c. The need to satisfy our hunger to ensure our survival.
    d. The need to satisfy our sex drive.
    e. The need to gratify our vanity (dreams).
    f. The need to stay healthy.

Because of the satisfaction of these needs, there are socio-economic and political institutions which are responsible.
These include the Acronym:

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P- Political institution
R – Religious institution
E – Economic institution
M – Marriage and family institution
E – Educational institution
H - Health institution

These are rules of the society which govern the behaviour of the people in the society, therefore the components of the social structure in Ghana.

The word structure in its original English meaning refers to building or a physical setting, but by the 16th Century, it was also referred to the interrelationship between the parts of any whole, which was widely used in anatomical studies and sociology.

Social structure refers to entities or groups that have definite relations to each other. It also refers to the social institution and norms which are embedded into social system in such a way that they shape the behaviour of actors within those social systems. According to Merton (1998), social structure is defined as "Those human relations which have achieved a certain definite form, and relative commonness.

Wright Mill defined social structure as the combination of social institutions classified according to the functions each performs.

Sociological Study of the Social Structure

In the study of the social structure of Ghana, one has to first identify the geographical location of the society in terms of size and distribution of the population (Merton 1998).

a. The nation of Ghana is located in West Africa with an area of 92,098 square miles (238,533 square kilometres). It borders Burkina Faso to its north and northwest, the Ivory Coast to its west, Togo to its east and the Atlantic Ocean's Gulf of Guinea to its south. Ghana's population is estimated to be 30,832,019 (GSS, 2021). Ghana is by no means a large African nation, yet its economy and production satisfaction are among the highest on the continent. Most of the land in Ghana is low-lying, with the highest altitude not exceeding 3,000 feet (900 metres). Bisecting the landmass of the country is the Volta River Basin and the artificially created Lake Volta. The greatest masses of the population are found in and around southern and southeastern areas of the country.

b. Within Ghana, there are many distinct ethnic groups. They share a cultural identity as they also have strong local identities. There are roughly 100 distinct ethnic groups, most of which also differ in language. The major ethnic groups in Ghana are the Akan, Ewe, Guan, Mole-Dagbani and Ga-Adangbe. The different communities which make

up these groups share a common history, language and cultural practices.

c. The Akan occupy the largest part of the areas in Ghana, south and west of the Black Volta River. The primary form of socialization among the Akan is the extended family or the abusua. The Akan's are a matrilineal society, which means the child's family and group membership is determined by his or her mother's lineage (Assimeng 1999). Every member of the Akan becomes a member of a corporate group which has its own symbol, property and individual identity. Each corporate group has its own symbolic curved stool or chair. The chair or stool is often named after the female founder of the group, who often lived in the past. Such stools or chairs are seen as the most important possession of each group. Each group also share a belief in certain spirits and gods around whom many traditions and beliefs are centred. The Akan's are also exogamous, which means each person is obligated to many outsiders of his or her own corporate group. Land area 37,819, sq km.7

d. The Ewe live in south-eastern Ghana as well as the southern regions of neighbouring countries, Togo and Benin. The majority of Ewes make their living as farmers, although fishing is also a common profession in some

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areas. The Ewes are also known as traders and makers of society who regard children as descending from their father's family (Assimeng,1999). The head of the patrilineal family or group is often the oldest man; he is responsible for keeping the peace, representing his group in political affairs with other groups, and heading rituals regarding the ancestors of the group. In addition to honouring their ancestors. The Ewes participate in group and village rituals involving local spirits and gods. Along with these rituals, many Ewe also practice Christianity.

e. The Guans are thought to have originated north of Ghana in what is today Burkina Faso. The settlement of Guan moved down the Black Volta, eventually reaching the coastal plains (Burke, 1980). Today, the Guan from enclaves in or rear areas settled by other groups, such as the Akan, Ewe and Ga-Adangbe, are taking their customs and practices from their neighbors and adopting them for their own purposes.

f. Many inhabit the Northern part of Ghana, the three most prominent being the Mole-Dagbani (also referred to as Mossi Gurisi), the Gurma, and the Gurusi, of these three subfamilies of the Gur language group, Mole Dagbani make up 15% of the Ghana population and are the largest group in the region. The Mole Dagbani group include sub

group such as the Dagomba, Wala, Mampurisi, Frafara, Talensi, Nanumba and the Kusasi, known for their diversity of political structure. Gur-speaking people traditionally lived in small self – governed communities. In many of these communities, a traditional religious leader will sometime be summoned to settle disputes. This was not, however, the role in all Mole-Dagbani communities; some, like the Dagomba, Mampurisi and Gonja, like in societies of a larger scale, had kings.

g. The Ga-Adangbe live in the Accra plains along Ghana's southern coastal area. They are two distinct, yet culturally similar groups, the Ga and Adangbe, the languages stem from the same root but are today intelligible to each other. Today, the Adangbe include several subgroups all speaking different dialects, like the Shai, Ningo, Kpone, La, Gbugle, Krobo, and Ada.

h. Among the Ga are groups such as the Ga-Mashie, who are found in the neighbourhood of central Accra as well as those who have migrated to this area from Akwamu, Akwapim, Anecho and other areas surrounding Accra.

Origin of the People of Ghana

There are 2 schools of thought about the origin of the people of Ghana.

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1. The Migration School of thought led by Danquah and Meyerowitz, they argued that the Akan, Gas, and Ewe came from as far as East of the river Tigris in Euphrates in ancient Mesopotamia. This was based on certain identification (Assimeng 1999)
    i. The wearing of the cloth, which was dominated by the Gulf.
    ii. The outdooring and naming of children, which is also from the Gulf.
    iii. The practice of the matrilineal system.
    iv. They concluded that the Akan, Ewe and Gas originally migrated from Chad Basin.

2. The anti- migration school of thought
    i. The serologists – study common sickle cell blood
    ii. The linguistics – study similar language
    iii. Archaeologist – they study skeletal remains, especially those that looks similar.
    iv. The Botanist – study seeds and food of the people of Ghana, which look similar.

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Review Questions

1. Explain the term social structure and discuss the components of social structure in Ghana.
2. The needs of every society depend on how the components of social structure intertwined? Discuss.
3. Would you say that the anti-migration school of thought best explain the origin of people of Ghana?
4. Would you say that the migration school of thought led by Danquah best explain the origin of the people of Ghana?
5. Account for the similarities and differences between north and south of the people of Ghana.

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CHAPTER THREE

MARRIAGE AND FAMILY LIFE

Introduction

Marriage is a basic institution in every society. It is the recognized institution for the establishment and maintenance of family life all over the world. It is also the institution through which kinship ties are both established and extended, as suggested by Gyekye (2003).

There is no generally accepted definition for it; however, one often-quoted is provided by Notes and Queries, which sees marriage as "a union between a man and a woman such that children born to the woman are recognized as legitimate children of both parents" Gyekye (2003).

This definition recognizes marriage as an institution which helps to legitimize children. It also creates new social relationships and reciprocal rights between spouses, between each and the kin of the other and establishes what will be the rights and status of the children when they are born.

However, the loopholes are:

a. That children born to the wife (irrespective of their biological paternity automatically become the legitimate offspring of their mother's husband.

b. That marriage may take place only between a man and a woman, e.g. woman to woman marriage is well known
c. It also precludes or prevents those marriages in which children are not the aim or reason for their establishment.
d. Nukunya (2003) also defines marriage as any union in which a couple has gone through all the procedures recognized in society for sexual intercourse, raising a family, or companionship. Assimeng (1999) also adds that in Ghana societies, the role played by the families of the couple makes marriage essentially an affair between two families or a bond between two families.

Types of Marriage

a. Monogamy – a marriage in which a man is permitted to marry only one spouse
b. Polygamy or Plural marriage. Polygamy is further subdivided into, (1) Polygyny – in which a man marries more than one woman and (2) Polyandry which allows a woman to marry more than one man. (Among Marquesan's of Oceania or the Toda's of southern India)

Forms of Marriage

1. Infant betrothal- under this marriage a girl who is an infant can be given to a boy or an older person for future marriage.
2. An Arranged Marriage – under which two families could come together to provide the bride or groom.

3. The bride seizer – under which parents may inform their male child to marry on a particular day or seize the bride on her way to any place.
4. Preferential Marriage – a common practice, gives room to the bride to make a choice but with the family's concern. It gives room to courting before marriage.

Factors to consider when choosing a spouse for marriage

The acronym OGEERS can be helpful or serve as a pillar.

O- Origin of the spouse
G- Genealogy of the spouse
E- Economic background of the spouse
E- Educational background of the spouse
R- Religious background of the spouse
S- Status of the spouse in the society

The Marriage Process

Turner (2006) outlined some processes of marriage as follows.

1. It starts with courtship
2. The Knocking of the door – a bottle of schnapps or some other traditional and token drink – the acceptance of the drink by the woman's parents signifies the ritual acceptance or approval and consent by the girl's father.
3. After this, various presentations in the form of drink, cash, cattle, or foodstuff and game may from time to time be offered to the girls' parents.

4. Rendering of the bride-price by the boy's parents to the girls. This is the actual climax of the marriage process, and a day is set for this ceremony. (It differs from society to society and social status and personalities involved) The marriage is then sealed with the blessing of God and of the ancestors.
5. In terms of the modern system of marriage, it is based on individualized romance and a long period of courtship, elaborate wedding and some sort of honeymoon (Church and signing at the court)

Types of Residence

1. Patrilocal – this is when the couple. Live with the husband father house
2. Matrilocal – when the couple line in a house provided by the wife's family
3. Virilocal – when couple lives in a house provided by the husband
4. Uxorilocal – when the couple live in a house provided by the wife.
5. Duolocal – when the couple live individually either in their home after marriage or elsewhere (common among the Gas)
6. Avunculocal- staying in a rented house after marriage

Changes in Marriage Structure (Stability of Modern Marriage)

1. Delay of marriage – in the pre-colonial era, the age of marriage followed biological development and certain customary requirements (e.g. puberty rites for girls' social and economic maturity for boys). Most girls get married at tender ages. In contemporary Ghana, several factors have combined to delay marriages of both male and female e.g. education and apprenticeship.
2. The decreasing role of parents in the selection of marital partners (this is due to the school environment, migration, and media. However, it is worth noting that the influence of the parents still exists.
3. Increase in inter-ethnic marriages due to exposure to factors of change and inability to educate.
4. Impact of Christianity – Christian marriage involves consummation of the union by a priest of the religion in the church. For marriage under the ordinance, the union is registered at Registrar General's Department or the office of a city council (bride bears the name Mrs.) and may require a long courtship.
5. Monogamous marriage
   - done to Christianity
   - economic reasons
   - dying out of the weaning taboo
   - prestige can now also be achieved in many ways – car, building, business

- Controlling family size through family planning methods

6. Divorce – urbanization but it is debatable as to its increase or decrease

The Family

According Nukunya (2003) defines family as a group of individuals related to one another by ties of consanguinity, marriage or adoption, the adult members of which are responsible for the upbringing of children. It may not form an economic unit and is usually, but not always localized. Burges et'al (2015) also defined family as a group of persons united by ties of marriage, blood or adoption, making up a single household, interacting and communicating with each other in their respective roles as father, mother, brother, sister, husband and wife.

3 characteristics in the family

1. It originates from the marriage
2. It consists of husband, wife and children
3. It is united by social and psychological bonds – the social bonds are basically legal, economic, religious, and a precise network of sexual rights and prohibitions.

   Economic bonds – These include the mutual dependence of the members

   Religious bonds – what God has put together let no man put asunder.

Psychological bonds – These include love, affection, obedience, and submission of the wife based on the authority and final decision.

Types of Family

1. Nuclear or the Family of procreation) – It refers to a married couple and their children. Such a unit is called a monogamous family. We also have a polygamous family – comprises of a man, his wives and children (Polygynous) or a woman, her husbands and their children (Polyandrous)
    a. Families of Orientation – is the one in which the individual is a child, the one into which he or she is born
    b. Family of procreation – is the one in which the individual is the parent or adult and into which a new generation of children is brought up.
2. An extended family (orientation) – it is a residential group comprising a series of close relatives built around either patrilineal or matrilineal lines e.g. a woman, her husband, their children and their married daughters with their children or a man, his wife/wives, their children and their married sons and their wives. (whether nuclear or extended families can be divided into families of orientation and families of procreation).

Functions of the Family as Classified by Nazimuddin (2015)

(a) Primary

1. Procreation – this is usually made possible through marriage
2. Socialization – When children are born into the world, they must be trained in the accepted modes of behaviour in the society. This is the responsibility of the parents. However, the training of the child is not exclusively theirs. Socialization functions may be shared by others.
3. Economic co-operation – Members contribute to make a living. Each female head is entitled to a portion of the land, which, with the help of his family he works to feed them. There is a division of labour by age and sex to ensure that everyone is involved in the exercise. E.g. clearing of land is the husband's duty, while the wife takes over the less tiring ones like sowing, weeding, harvesting and marketing.

(b) Secondary

Other functions of the family are:

- Political – self-governing, maintaining order by the head of the lineage
- Religious – making sure that they worship God
- Responsible for children's education

Changes in the Family Structure in Ghana

1. The extended family is being affected by the process of urbanization and modernization. What urbanization does

basically is to bring people without blood relationship together. Urbanization gives rise to individualism and to increase nucleation of family commitment.

2. Industrialization – As the society began to change from Agrarian to an industrial society, both the functions and structure of the family changed. The family transforms itself from a unit of production to a unit of consumption.
3. Other social institutions have taken its secondary function e.g. Political – by the modern system Religion by churches, Muslim Education – schools, male selection – individual
4. The legislation of the PNDC III (1985) has destroyed the matrilineal inheritance where a nephew inherits his uncle who dies intestate. The properties of the deceased man go to the children and wife/wives, with a small portion going to the extended family.

Socialization

Socialization refers to the process by which people interact with others to learn the ways of their culture in order to function with it (Zeitlin, 2001). At the same time, during socialization we develop social selves and individual personalities. This process of social and personal development is made possible by the innate human capacity to learn. Undoubtedly complex, the socialization process begins at birth and continues in various ways throughout life.

We are learning how to adapt to our physical, cultural and social environments as we involve ourselves with others, take on new

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roles in family and work, grow older, face new ideals, and innovations and eventually confront death.

Importance of Socialization

Through interaction with others, we learn one of the most complicated languages in the world, we learn literally hundreds of folkways mores and laws that guide behaviour; and we learn what behaviour is considered necessary for the roles we play. One way to illustrate such complex learning is to give an example of a young boy who was denied the necessary early socialization.

The sociologist, Ross Eshlemay reports the experience of a two-year-old boy who had been severely neglected from an interview with a foster mother in the United States. The foster mother suggested that the child did not know what people were for, having never had any real interpersonal involvement with others and having virtually no language skills, we could ignore a person like he ignores a piece of furniture (Scheafer et al., 1998). The foster mother also noted that it mattered little to the boy if he pleased her or anyone else. He had learned no feelings for others and seemed not to miss her or others in the family because he had no comprehension of family relationships or family closeness. This clearly demonstrated how important socialization is and without socialization life in this world will be very difficult. Another good example is the case of Isabella, which viewers found difficult to believe, especially when the tape was played, but the painful case of Isabelle was real.

Isabelle's childhood was real. For the first six years of her life, Isabelle lived in almost total seclusion in a darkened room. She had little contact with other people except her mother, who could neither speak nor hear. Isabelle's mother's parents had been so deeply ashamed of Isabelle's illegitimate birth that they kept her hidden away from the world. Ohio authorities finally discovered the child in 1938, when Isabelle's mother escaped from her parents' home taking her daughter with her.

When she was discovered, despite being more than six (6) years old, Isabelle could not speak. She could not merely make various croaking sounds; her only communication with her mother had been with simple gestures. All that they found on Isabelle was abnormal, despite her physical and cognitive potential to learn, and her remarkable progress over the next few years underscores the impact of socialization on human development.

Types of Socialization

To get a better picture of what socialization is all about, it is useful to know four different kinds of socialization that occur in society, because socialization begins at birth and continues throughout the life cycle. It is a process that takes different forms, depending on the stage of life and the special environment and situational problems that may arise (Ritzer 2008). It is apparent that rural and urban socialization depended on the agents, but there are some modifications so far as urban ways are concerned.

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The most crucial phase of learning for an individual occurs in the first years of life. In the early years of childhood, socialization is referred to as primary socialization. Incredibly complex learning must occur, and it occurs relatively quickly. This early childhood socialization is referred to as primary. It is recalled primarily because, it supplies the foundation for all other learning, and it must come first.

In the urban community's primary socialization occurs. It is in this kind of socialization that the child of the urban community learns the necessary basic skills to function in society. The child must master, or begin to master the skills involving coordination and control of the body, such as walking, grasping, and feeding himself or herself and so on.

Language and understanding of symbols and gestures must be mastered if further learning is to take place. Most often the child learns from the family via imitation, conditioning and reward for accomplishing the expected behaviour. In the urban community, because most families stay with tenants, the child may learn all these things from other people besides the immediate family.

Anticipatory socialization refers to learning roles by practicing those we anticipate playing in the future. Numerous examples of anticipatory socialization in the urban communities can be found at various stages in our lives. In childhood, children play horse; boys practice being a father and husband while girls rehearse the

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behaviour seen in their mothers. Children spend hours. Copying role models from television, other toys and games gives the urban child the opportunity to experience through play, a test of what they may do in future. In urban communities, we have games about wars and about achieving financial success, and we have toys for children to practice various occupations such as doctor, firefighter and teacher. Conformity is encouraged, and children are quick to learn that some behaviour is not viewed by those around them as appropriate for a little boy or a little girl.

Anticipatory socialization is a powerful learning process in the urban communities in which children observe and practice multiple roles and use the adults around them as role models on which to base their experiments and rehearsals.

Anticipatory socialization is part of the primary socialization, but it is not restricted. We continue to rehearse through much of our lives because rehearsals function as a powerful learning tool in urban communities. and serve as a means of preparation by which people gain some certainty and confidence regarding their performance before others.

For many years, social scientists concentrated their studies of socialization on children and emphasized the importance of primary socialization. As a result, until recently, we overlooked the importance of learning and adjustment that occurs throughout the life cycle, a kind of secondary socialization. Now we are also

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studying what we call adult socialization, the learning that builds on and modifies primary socialization and is required of all of us. We move into a new stage of life and face a changing environment.

Our lives are never really static; learning is continually necessary, for example, and we may learn the basic framework of marriage and parenthood from both primary and anticipatory socialization. However, the actual adjustment of marriage and the ability to get along with your specific partner require some learning and adaptability. In addition, as societal expectations change regarding family and marital roles, divorce, and remarriage, many of us are forced to change as well.

Most people in the urban centre face changes in life due to simple, predictable development in the typical life cycle. For example, when the last child grows up and leaves, the parents must adjust to life without children at home.

In studying adult socialization, we have found typical stages of crises and adjustment faced by many adults in Ghanaian society, including predictable problems in a career, learning to adjust to ageing in a youth-oriented society and eventually dealing with the death of family members, which are all issues in adult socialization in the urban community.

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At times, some people in the urban community and required to face a radical new environment or life for which they are unprepared. They must relearn the basics of acting and survival. Resocialization is the process of unlearning past behaviour and learning to live in a very different way in an extreme situation, a person who has been resocialized is sometimes characterized as having brainwashed to perceive life and environment differently. Resocialization is sometimes confused with adult socialization, and it is important to be able to distinguish the two processes. It is helpful to think of adult socialization as a learning process required by all of us as we adjust to new stages in our lives.

Resocialization, on the other hand, applies to situations that are more unusual and dramatic. It requires a break from the past ways of life because those past ways of life no longer work, in a radically new situation. All of us go through the process of adult socialization while only some of us in the urban communities face the difficulties of resocialization. Those in police service, military, and prison service stationed in the urban areas have their lives different from those of their colleagues outside these institutions. It is very important to state that peer group influence in socialization in the urban areas is more difficult than its influence in the rural areas.

Agents of Socialization

By agents, it is meant institutions that are responsible for socialization.

1. The family or home is the primary agent of socialization since every individual is born into a family. This implies that his first contact is with his family. He learns the most basic and silent rules of his society at home. The sort of attitude he must develop later towards his larger society.
2. Peer group: These are groups in which the individuals associate with others who are of approximately the same status as themselves or who are approximately of the same age and have some similar characteristics. A child play group, for example, constitutes a peer group; they learn the values and cross the cultures of different families. Parents and peers exert what can be called or regarded as primary socialization.
3. Schools – they expand and consolidate what had already been learnt at home and among peer groups. They also educate people the secondary form of socialization. They help to instill values and attitudes of the society. We must add that they have also taught people to disrespect the existing social order and advocate for new ones.
4. Mass media – Newspapers, televisions, radio, and other printed material are important media through which certain aspects of socialization take place. They teach, educate, inform and even entertain individuals in any society. We must also be careful to point out the media, particularly the T.V has been a major impetus for aggressive behaviour.

5. The larger society – These focuses on the last of the agents of socialization. Larger society through institutions like political, economic, religious, social and law enforcement agencies such as police, carts and prisons, are able to socialize or resocialized its citizens.

In conclusion, generally speaking, the influences of the foregoing agencies of socialization vary from one individual to another. Some individuals may be influenced very little by their experience with their families while for other individuals, the family is the major source of influence; the same may be true of the peer group, school, and the larger society.

Review Questions

1. Explain why Marriage is a basic institution in every society?
2. Discuss four (4) forms of marriage?
3. Mention and explain five (5) Factors to consider when choosing a spouse for marriage?
4. Briefly outline Turner (2006) processes of marriage?
5. Discuss the Functions of the Family as classified by Nazimuddin (2015)?
6. Explain the term socialization and briefly discuss its agents?

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CHAPTER FOUR

KINSHIP, DESCENT AND LINEAGE GROUPS

INTRODUCTION

The web of social contacts that play a significant role in the lives of all people in all societies is the subject of this chapter. Children's socialization and the establishment of fundamental political, religious, and economic groupings are examples of these social goals. In general, the patterns can be thought of as involving individuals who are linked via marriage as well as descent, clan and social ties during development.

Kinship

Kinship refers to a social relationship based on marriage, blood and adoption. Those relationships are governed by specific rules and patterns of behaviour as well as reciprocal duties, obligations and responsibilities (Njoh, 2006).

The Importance of Kinship

a. The kinship system explains the social structure. It prescribes statuses and roles to people in a particular relationship. It determines the roles, duties and obligations of individuals and groups in all aspects of life.
b. It is the kinship which determines where the couple will live after marriage, how property will be transmitted, who succeeds whom, and even those who should worship in a particular shrine. The production and equitable distribution of

goods and services Centre around kinship, e.g. The Land tenure system is also based on kinship.

c. Kinship influences marriage, i.e. certain categories of kin may not marry each other because of their relationship.
d. Kinship, therefore, can be seen as the key to the understanding of traditional communities because it offers the principles forming the basis of the organization of almost all spheres of social life.

The Patrilineal System of Kinship

It is made up of persons, male and female who are descended through the male line only from a common ancestor. Thus, the children of male members of the group belong to it, but those of female members do not.

Characteristics / Elements of Kinship

Residence is patrilocal or virilocal

Succession – Succession and inheritance are also passed in the male line; however, the detail differs from society to society. In some societies, succession and inheritance are passed from father to son or to all his children, both male and female. In other societies, succession (status) passes from brothers while inheritance passes to children, yet more in others, both status and property go first to brothers before reaching children.

Even where the system requires that property should go to children, in some systems the daughters are totally excluded, in others both sons and daughters share property, but the daughters' share is small. In other systems, the property is shared equally among the wives who had claimed with the deceased before it is then distributed among the children of each wife.

In a patrilineal system, there is the concept of the opposition of generations; thus, in many of such societies, father-son relationships are characterized by taboo. For example, among the Talensi, a man is not regarded as a full-fledged adult as long as his father lives. It is only after the father's death that he attains adult status and becomes legal and effective head of his own household (Awedoba, 2002).

Furthermore, it is taboo for an older son to have contact with the cousins of his mother. The Talensi, Konkomba, Ewe, Ga the Adangbe and the Krobo are examples of ethnic groups that practice patrilineal.

Some other Kinship Systems

1) Double unilineal system: Where an individual simultaneously belongs to two unilineal descent groups. He belongs to his mother's and his father's descent Lobi, Dagaba and Mo are examples.

2) Bilateral system of kinship: This is not based on lineage consideration; it is just a genealogical connection. This means that at birth in a bilateral system, one has numerous possibilities of kinship ties to use for group alignment, thus, one uses descent ties from the two parents, grandparents and great-grandparents. For example, in the centralized group in northern Ghana, such as the Gonja, Dagomba and Mamprusi the political system is built around a dynasty based on patrilineal succession. Outside the royal dynasties, however, no lineage or clans on any line are defined; they exist in a residential pattern, and both paternal and maternal ties are utilized. There is an element of chance.

Effect of Social Change on Kinship

1. The compression of genealogical ties in effective and routine kinship behaviour means people now disregard their traditional reciprocal obligations, duties and responsibilities to relatives outside their nuclear families, except the closest and the most immediate.
2. The strengthening of the marital bond at the expense of that of kinship – married couples found it necessary to get close to each other with their children. They spend time with them and spend money on them.
3. Failure of kinship relations to be determined by traditional rules and in the urban centres, especially by strict genealogical distance.

4. The tendency of urban kinship, specifically among migrants, to be omni-directional rather than descent-oriented. The term omni-directional kinship means that when the balanced representations of relation are not available, others are used.
5. Non-adherence to traditional kinship practices both in rural and urban settings, but especially in the latter.
6. A gradual departure from traditional rules and practices relating to inheritance.
7. Gradual breakdown of sanction sustaining kinship behaviour

Descent Groups

Descent may be seen as the process by which direct genealogical connection is traced between an individual and his forbears or offspring for recruitment into a kin group (Awedoba, 2002). Genealogical connection is direct when ties of filiation are established at every generation in a genealogy. It is usually, but not always, traced only by one line, male or female, where the male is forced, the system is a patrilineal descent system, and where it is traced from the female line, it is known as a matrilineal descent system. According to Awedoba, (2002), there are two main descent groups, namely clans and lineages.

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The Matrilineal System

In the matrilineal system, the descent group to which one belongs is traced lineally through the female line. Inheritance and succession also pass in the female line, from a man to his brother or to his sister's clan while status and offices go first to younger brothers before to the sister's children.

This system is mostly practised by the Akan – speaking people, such as the Ashanti, Kwahu, Fantes, Akuapim among others.

1. The residential pattern is not straightforward as the patrilineal. In the matrilineal, such as among the Asante, it is patrilocal and since this runs counter to matrilineal inheritance, children cannot live permanently with their father and many never live with them at all.
2. An important element of matrilineal is that it is the mother's brother who performs the functions reserved for fathers in patrilineal.
3. Although matrilineal gives great weight to maternal ties in Ashanti Patri filiation, it is also quite important. It is the father who names the child and its moral life and training is the father's responsibility. There is the belief that the child obtains his blood from the mother and his spirit from the father. It is believed that the child cannot thrive if its father's "sumsum" is alienated from it and that its destiny and disposition are fixed by the ''Kra''

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The Clan

A clan is a group of people, male and female, who are believed to have descended through one line only, from a common putative ancestor or ancestress. The clan is a large and inclusive group, so genealogical ties connecting all the members to the founder are not clearly known. It is also dispersed in the sense that all the members are not found in the same settlement. Examples are the Akans and the Anlo's, among whom many clans are in the same society; however, in the case of Tallis and Ga, they are more localized. In some societies, clans are exogamous – i.e., marriages are forbidden among members. In Anlo and Tongu Ewe, there are no restrictions, but with the Anlo, marriages are encouraged between members with whom genealogical ties are either distant or unknown, but with the Tongu Ewe, marriages within the clan are encouraged with very close related members.

Clans are associated with totems and taboos. A totem is anything, usually a plant or animals which is believed to have some vital association with a group (Shanunu, 2024). A taboo is anything forbidden, e.g. it may be forbidden to eat a particular plant or fish. As a large and sometimes dispersed group with no firm knowledge about the links connecting members, the clan is normally not an effective means of regular and frequent social interaction. It is therefore in the fields of performance of rituals and interpersonal friendship that every member of the clanship works.

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The Lineage

Packer (2011) concluded that a segment of the clan found in one locality is known as a Lineage. It is defined as a group of people male and female believed to have descended through one line only from a common ancestor or ancestor's characteristics.

Lineage is almost always a corporate group:

a. It has a leader
b. It owns property, e.g. land
c. Its members meet regularly to discuss matters of common interest
d. It is an exogamous group

Lineage, however, is also highly segmented i.e. the relations among members are not all uniform but very relative to their genealogical position. For example, the whole lineage will have a leader, but the descendants of the respective members will also have their leaders at various levels to cater for their immediate needs. Only matters involving the entire lineage will affect the leader of the whole group.

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Review Questions

1. What is the difference between Kinship and Descent Groups?
2. Discuss the differences and similarities between Clan and Lineage?
3. Briefly outline the Characteristics / Elements of Kinship?
4. In the matrilineal system, the descent group to which one belongs is traced lineally through the female line. Explain this statement to a layman on the streets?
5. Explain five (5) Effect of Social Change on Kinship?
6. What is the difference between Double unilineal system and Bilateral system of kinship and their examples?

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CHAPTER FIVE

RELIGIOUS ORGANIZATION

Introduction

Religious organizations have a wide presence across society, unique organizational designs, and unique inter organizational linkages. Religious organizations have a wide presence across society, unique organizational designs, and unique inter organizational linkages. For a very long time, religious groups have been the source of organizational challenges and forms. This part of the book will discuss Islam, Christianity, witchcraft, magic, and sorcery in traditional communities.

Religion in Traditional Societies

Religion basically refers to the beliefs and practices associated with the supernatural. The origin of these beliefs is not easy to determine. Traditional religion is believed to be generally concerned with an explanation of ills or misfortunes and how to prevent these. Nukunya (2003) defines religion as “beliefs and practices associated with the supernatural”.

Emile Durkheim (1912). also defines religion as “a unified system of beliefs and practices related to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community called a church all those who

adhere to them." According to Assimeng (1999) "the central focus of religious activities in traditional Ghanaian society seems to be the wording off of "Honhonfi" (evils) from the affairs of men"

Fiawoo, who was a Ghanaian religious minister, playwright, and educator, recognized, in a general sense, that the search for security may be interpreted as the basis of the evolution of religion among the southern Ewes. According to him, "the basis of the religion of a people must be found in their philosophy of life. It is this quest for life for the individual and the group, that brings up religious thought and practices.

The Structure of Traditional Religion

The structure of traditional religion finds its expression in the belief in the hierarchy of the supernatural entities. The head is the High God (Supreme Being), lesser gods, ancestors, etc. The Supreme God has many names in the traditional religion.

Among the Akan, it is Odomankoma. ɔboadeɛ – creator

Ga	– Nyɔŋmo
Ewe	– Mawu
Gonja	– Eboore
Mamprusi	– Nawuni
Talensi	-- Nayiwuni

The meaning or implications of the names given to the Supreme Being demonstrate the qualities or their conception of God.

Though the Supreme Being is the greatest, he is not worshipped directly. He is worshipped through the ancestors of the lesser gods, etc. They believe that because of His Omnipotence, His Spirit is too big to be contained in a shrine. Also, since he is Omniscient His spirit cannot be caged in a shrine. He must therefore be worshipped through intermediaries.

Next in the hierarchy are the nature gods or small gods. They are so-called because they are associated with things of nature such as. trees, rivers and stones among others. They are believed to be the children of the supreme creator and are regarded as the intermediaries between God and men. They are functional specific i.e. they have specific functions to perform e.g. war god, god of love etc.

Among the Akan, the Krobos, the Talensi and many Northern societies the Earth is also an object of worship. The Earth priest is generally known in the Northern societies as Tindaana, in Akan, the earth god Asase Yaa. The small gods operate within shrines around which develop an organization involving a priest congregation and fellowship.

Ancestors

In Ghanaian traditional religion, the belief is that death is not the end of man. When death occurs, it is only the physical body that is affected, but the soul goes to the land of spirits to join other

departed souls. Akan and Gas have stool houses for ancestral spirits.

According to Assimeng (2006), the needs of men have been known to the ancestors since they lived on earth before and therefore should be in a position to help the living. Some of these helps are more on getting children, abundant harvest, more wealth, normal life, solidarity and harmony among men, peace and many more.
The honour of an ancestor is reserved for those who led a good life, live up to at least middle age, have children and die a good natural death. Death not considered good is one from any of the following ailments, diseases or causes, leprosy, lunacy, swollen body, suicide, accidents, execution and ulcers.

Ancestral belief manifests in many forms such as the practice of putting the first morsel of food or the first drops of water or drink on the ground before satisfying oneself. Periodically, decent groups organize rites, prayers for fertility, good health, good harvest and successful fishing. The Adae festival of the Akan is an outstanding example of such rites.

Witchcraft

Witches are people, male and female, who are believed to possess inherent supernatural powers which they use (knowingly or otherwise) to harm others or to benefit themselves. (Sjaak, 2018). From Evans Pritchard (2001). Witchcraft accusations are motivated by jealousy, hatred and envy as well as fear. He also

said witchcraft does not strike at random and that for a witchcraft accusation to come from someone, the supposed victim must have some relationship with the accused. This relationship may be of kinship, neighbourhood, friends, colleagues or fellow students. Witchcraft may be inherited or acquired. It is believed that the parent who does not provide the line of descent that transmits it to the child.

There is also the general belief that witchcraft is associated with certain physical characteristics and behavioural patterns in human beings. For example, elderly women with physical defects, people with red eyes, quarrelsome people and those with queer habits, as well as loners and misers, are often believed to have witchcraft. Other indices are excessive wealth or success or abject poverty and wretchedness.

In Ghana, witches are often reported to have held night assemblies where decisions are taken on their victims and the actual devouring of the unfortunate victims takes place. An important function of witchcraft and the belief associated with it is to serve as a means of social control.

Magic and sorcery

Magic is the manipulation of physical objects to affect supernatural ends. Apart from the physical objects, the essential elements are spells or incantation which together with the condition of the performer affect the result. Unlike witchcraft,

magic is not inherited, nor is it inherited involuntarily. Magic is always a voluntary act.

The terms ‘magic’ and ‘sorcery’ have so far been used almost interchangeably. However, sorcery is usually reserved for the anti-social use of magic, that is, the manipulation of physical objects to affect evil supernatural ends. Its popular connotation is juju, and through black magic is also used.

Magicians and sorcerers are consultants whose services are open to utilization by those who need them. Their services include: intervention in a promotion exercise, interviews causing harm to a rival or even having him killed, protection against accidents etc.

Divination

Is based on the notion that by the proper manipulation of certain special objects, it is possible to foretell the future discovers the unknown or interpret events. Instances for which divination may be required include: trying to find the cause of sickness or misfortune, looking for lost property, and what to do to ensure success.

Types

1. Oracle consultation
2. Trial by ordeal

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Impact of Christianity on the social structure

1. Cultural alienation of the Christians from their traditional beliefs and practices.
2. The weakness of the traditional mechanism of social control. For example, the converts refused to attend traditional festivals, ancestral rites and family gatherings for ritual purposes and to pay homage to traditional authorities. The Christian convict also refused to perform the ordinary services to the chiefs because being Christians, they could not take part in fetish observances.
3. They opposed puberty rites, dancing, payment of bride wealth, polygyny and pre-adolescent betrothal.
4. Christian preaching had disregard for the traditional deity and ancestral spirit. The supreme God alone deserve to be worshipped. This resulted in immorality and flagrant disregard for traditional sanctions.
5. Some Christian practices become assimilated not by the new converts alone but by the unbelievers also, e.g. Sunday as a holy day, Christians and Easter.
6. Christianity contributed to the establishment of schools, hospitals and the establishment of plantation and thus providing the country with social services and employment.

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Effects of Islam

Islam led to the alienation of the converts from their traditional beliefs and practices and though conversion has not resulted in the complete abandonment of these traditional beliefs and practices. Indeed, Islamic features like Moslem offices, festivals, calendar and certain ceremonies (especially those relating to naming, marriage and death) were superimposed on the traditional system. However, the result has been a combination of the two systems as in the case of Christianity.

The chiefs in the North not only became at least a nominal Moslem, but some of the ceremonies associated with the chiefship itself had to be modified along Islamic lines.

The Tindaana, the land priests seem to have lost out in the transformation generated first by state formation, followed by Islamization. Nevertheless, the institution of the Imam (Moslem Priest) now common in the area does not appear to have affected his new role very much since his area of operation is quite different. The Tindaana satisfies traditional needs while the Imam's interest is the converts and their Islamic requirements.

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Review Questions

1. Explain with some examples who an ancestor is?
2. In traditional Africa, what is witchcraft and its characteristics?
3. Discuss the impact of Christianity on the social structure of Ghana?
4. Discuss the impact of Islam on the social structure of Ghana?
5. What is Divination?
6. What is the difference between Magic and sorcery?

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CHAPTER SIX

POPULATION GROWTH IN GHANA

Introduction

The most important activity in any governmental planning is the census of the population. This is a national statistical operation that aims to provide up-to-date information on certain basic features of the population. In a population census, information on social, demographic and economic features is recorded for every person living within the boundaries of the country (Binns, 2014).

Economic and social planning of every government is based on a fairly accurate projection of the population. Any understanding of the history of population growth in Ghana requires a clear grasp of the difficulties encountered in previous attempts to obtain a reliable census figure.

Although censuses have been undertaken under the British administration since 1891 in Ghana, the real census was taken from 1960. The 1960 census took place according to the principles laid down by the United Nations under the supervision of the world bodies. This was a national headcount aimed at producing an up – to date information on certain basic features of the population.

Reasons why the Census under the Colonial Administration had some Problems

1. The 1891 population census in total covered only the Gold Coast colony.
2. The 1901 census included the Ashanti and parts of the Northern territories for the first time.
3. The population committee admitted that the figures that came as the population size 1, 338, 433 were unreliable.

The problem was that experienced enumerators were not there and also the fear that the census would be used to collect taxes. Another problem was the Yaa Asantewaa war; this gave rise to suspicion that the census was going to be used to arrest people and detain them.

GSS (2021) indicated the following yearly report as follows:

1. The 1911 population census for the three regions of the colony, Ashanti and the Northern territories, was 1,503,386.
2. The 1921 census laid a full-scale census in terms of wide coverage and the population was 2,296, 400.
3. In 1931, the population was 3, 163,568.
4. In 1948 the population was 4, 111, 680.
5. The 1960 population census was the first time the modern system was introduced and the population was 6, 726, 815.

6. In 1970, the population size was 8, 622, 000.
7. In 1984 the population size expanded to 12, 205, 574 finally in 2000, it was estimated to be about 20 million.

In all the population censuses, especially the 1884 and the 2000 census, the population in the urban areas have tremendously increased, as many people left the rural areas for the urban areas.

Migration

Migration is not easy to define, but it involves a permanent change or a semi-permanent change in the residence of an individual. It begins with an area of origin and ends with an area of destination, and may involve a short or a long stay (United Nations, 2008).

Types of Migration

Many attempts have been made to classify the movement of people using different criteria, and the criteria most people use are distance, time and origin.

Distance: under this, we have internal and external migration. This classification ignores culture and social distance travelled by the migrants.

Time: this is used to distinguish permanent and temporary migration. Most labour migrations in Ghana are temporary in nature. It usually involves people moving from rural areas to urban

centres, and also many temporary migrants become permanent migrants immediately they decide to move back at any time.

Origin: the third criterion for the classification of the migrants is the area of origin, which usually defines the migrant's area of origin as either rural or urban.

Divisions of migration: migration can be divided into two (2) broad categories which cannot be discussed here in detail; however, students interested in demography and sociology must familiarize themselves with the different forms of migration and the basis for which people migrate or move.

We can speak of force and voluntary migration; the best example of the former is slavery, where slaves have been forced to move to distances to provide labour for their masters. Force migration also includes individuals or groups of individuals who have been banished from their villages due to a breach of a norm or a taboo. Elopement is also a form of forced migration.

Voluntary migration, on the other hand, is done within the country as well as outside; we can also talk about inter-regional migration depending on the distance and the length of stay.
Voluntary migration can take the following forms.

1. Urban-Urban migration where an individual may move from an inner city to an industrialized cent re to take up employment.

2. Rural-Rural migration occurs in a situation where, because of pressure on land individual move to occupy a less advanced area than their own.
3. Urban-Rural, in this case, people move from an urban area to a rural area as a result of transfer or to embark on a developmental project.
4. The last voluntary Form is the rural-urban migration, which is the most crucial. This is the movement of people from rural areas to urban areas. The large movement of people from rural areas to urban areas not only changes the demographic pattern, but raises more fundamental questions for the sociologist: why is these large numbers of people moving from rural areas to the urban centres? Is it the impact of the technological innovations or inputs in the rural areas a significant part of the causal factors of lob our displacement? Do the same factors that motivate the rich also motivate the poor?

The wider implication, however, remains the same. Advice from sociologists is too often ignored primarily because the political and decision makers, it does not pay any immediate short-term political dividends to them.

Causes of rural-urban migration in Ghana

Let us look at the factors that are responsible for the rural-urban migration. The factors include. Push and pull factors. In other

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words, centripetal and centrifugal factors social, economic, and educational factors.

Push factors. The prevailing conditions in our rural areas do not favour young men and the young women, especially traditional beliefs and practices, witchcraft, sorcery; magic and harsh traditional sanctions push these people to the urban centres so that they can gain their freedom.

Poverty in rural areas is so alarming that those who cannot cope with the situation had to find their way to the urban areas to improve their standard of living.

The rate of unemployment increases day by day in rural areas. Local shoe shine boys, shoe makers, local artisans, local blacksmiths whose services cannot be employed had to look for jobs in the urban centres.

The ancestral worship, which young men and women do not favour, respect for age, and the constant obedience to the chiefs do not go down well with these young men and women, and as a result, these conditions push them out of the rural areas.

Lastly, on the push factors. The inability of the government to provide adequate social and entertainment facilities cannot be left out. The inter-ethnic and tribal conflicts, floods and the outbreak of diseases facilitate rural-urban migration.

Pull factors. The provision of social and entertainment facilities such as pipe-borne water, electricity, good roads, good hospitals, video halls, and good schools, just to mention a few attract these young men and women and, as a result pull them to the urban areas to also enjoy the facilities.

The city life, that most rural dwellers admire, cannot be left out. The prestige of staying in town are all causal factors, especially the freedom that exists in the urban centres, and to escape strict parental control and free oneself from the bondage of tribal ties and outmoded customs, one had to find their way to the urban centres.

Economically: For many years, the largest percentage of the urban migrants are very poor, landless and unskilled individuals whose rural opportunities are for the most part nonexistent, had to find their way to urban centres to seek jobs.

Educationally: The constant drops dropouts in our rural schools and the poor performance are so alarming that most young men and women who want to pursue higher education and quality education had to find their way to the urban centers.

Importance of Rural Urban Migration

Until recently, rural urban migration was viewed favourable in the economic literature. It was thought to be a natural process by

which the surplus labour was gradually drawn from the manpower rural sector to provide the needed for the urban industrial growth. This process was deemed beneficial because human resources were shifted from locations where their services were not needed. According to Brown (1986) in his book Rural Development in Ghana, a study conducted on the Frafra in the Upper East Region indicated that rural urban migration had some advantages, especially in reducing the population densities in some rural areas that had densities far beyond their carrying capacities.

The flows of income and gifts from migrants back home go a long way to improve the living standards of the people back home. The labour requirement for certain agricultural activities cannot be overemphasized, especially for cocoa and other exporting crops. The success of our cocoa industry would have been difficult without rural-urban migration.

Furthermore, urban workers have been able to build modern houses in their rural areas, and this has gone a long way to improve the infrastructure of rural areas with a subsequent rise in the standards of living.

Above all, the voluntary youth and other ethnic groups based in the urban areas contribute substantially to rural development efforts back home. Seasonal migration, especially during the lean

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season, is beneficial to the rural areas. This type of movement helps to eliminate unemployment in rural areas.

The impact of rural-urban migration on our rural institutions

Despite the positive things already mentioned rural-urban migration, the impact on our rural institutions cannot be overly emphasized. It has a serious impact on our chieftaincy institution, the religious institution, the economic, marriage, family. and kinship institutions.

Political institution: The political institution which operates mainly via the chieftaincy institution is woefully affected, as the migrants now live in the urban areas in chief has completely lost control over his members, and those who sometime return to the rural areas, fail to respect the chieftaincy institution. They find it very difficult to pledge allegiance to the chief because of the new ways of life and the thinking they acquired in urban areas. They stop looking up to the chief for protection and survival since they have now gained their economic freedom.

The traditional beliefs associated with the institution are disregarded by the migrant, who, who now turn to live a modern life and regard the traditional beliefs outmoded. This seriously affects the institution.

Religious institution: The traditional African religion, which is mainly affected, is also affected. The powers of the ancestors, the

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nature gods, the lesser gods and the Supreme Being are being disregarded, as the migrants are now either being converted to Islam or Christianity. Their concept of God had changed, and they had a different way of looking at the traditional religion.

Magic and sorcery, which dominate the traditional worldview are all being undermined, because of their experience of the urban life, they consider these beliefs outmoded, and this also retard the progress of the traditional religion.

In addition to that, the migrants who happen to find themselves back home refuse to attend traditional and religious festivities; they now move up and down to enjoy themselves on the beaches and other entertainment places.

Educationally: the oral tales which is the medium of cultural transmission is undermined. The processes and procedures involved in socialization are all being undermined. The adulthood and puberty rites, which are part of the socialization processes, are no longer observed by the children of the migrants; they now see it as outmoded because of the exposure they had in the urban centres.

The economic institution: The movement of the abled men and women hinders productivity in the rural areas. The economic activities, especially farming and fishing, are affected, and a lack of labour for these activities will possibly result in the shortage of

food and other raw materials, which leads to a high cost of agricultural produce, since the old men and women who are left behind cannot do any meaningful farming.

Marriage, family, and the kinship institutions

The marriage, family and the kinship institutions are all affected as a result of rural urban migration. The traditional rules and procedures for mate selection will no longer be adhered to by the migrants. Most of these young men and women now choose their spouses in disregard of their family choices, which result now from individuals rather than family initiatives.

The reduction in the family size also affects the production capacity of most families back home since more labour in the family leads to high productivity. The duties and obligations of the family members have drastically reduced. The migrants now rely on their friends rather than their family members, and this reduces the popularity of the families.

As the young men leave the rural areas, some have left their wives with the intention that the wives will quickly join them immediately they get jobs, but this has not been easy at all, and finally resulted in divorce, which may disrupt the family life.

The migrants, whether in the urban areas or back home, gradually break down the traditional sanctions sustaining kinship

behaviours, and also kinship relations will no longer be determined by the traditional rules.

It should, however, be mentioned that conditions in the urban areas tend to represent the extreme manifestation of alienation of people from their traditional practices. This is because these areas had experienced the highest level of exposure to factors of change. Although rural-urban migration dilutes the traditional flavour of the indigenous culture, the resilience of the local institutions and practices should not be underestimated. In the old sections of towns in Accra, Kumasi, and Cape Coast, one is likely to find remarkable evidence of traditional life with only a limited adaptation to meet the changing external influences.

It is still argued in literature that the impact of rural-urban migration, especially on family marriage and kinship, is debatable, since most migrants still consult their families in times of crisis. Therefore, I leave this issue for your evaluation.

In conclusion, overcrowding, armed robbery, prostitution and other social vices are significant effects of rural-urban migration. Therefore, it can be curbed via rural development. This involves creating employment opportunities in rural areas.

The provision of entertainment and social amenities will also help. The policy of decentralization can also be adopted and backed by action so that the rural dwellers can participate effectively in national issues. Lastly, the provision of credit facilities to the rural

dwellers so that they can embark on small-scale business will go a long way to reduce the exodus of these young men and women from the rural areas.

Review Questions

1. What are the major causes of bribery and corruption in Ghana?
2. Discuss five (5) main reasons why sociologists' study migration?
3. Outline and discuss five (5) reasons why we should marry in Ghana?
4. Discuss four impacts of rural-urban migration on our rural institutions in Ghana?
5. State and explain some of the Push factors in rural urban migration?
6. State and explain some of the Pull factors in rural urban migration?

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CHAPTER SEVEN

POLITICAL ORGANIZATION IN GHANA

Introduction

The fundamentals of Ghanaian political systems, chieftaincy institutions, chiefs' roles, and the Ghanaian parliament's legislative procedure are all covered in this chapter. It evaluates sub-themes like Ghana's stages of lawmaking and its centralized and non-centralized political systems.

Political Organization in Ghana

According to Lucy (1998), politics is defined as discussions and maneuvering which go on before a decision is taken. Political administration is the implementation of the decision taken. According to Brown (1986) a political system is that part of the total organization of the society which is concerned with the maintenance or establishment of social order within the territorial framework.

There are two (2) political systems in the Ghanaian traditional society. These are

a. the centralized political system
b. non centralized political system

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Centralized Political System

In the centralized system, power is wielded by one person. Even though Evans-Pritchard (2001) did not use any Ghanaian society to understate the centralized political system, it is obvious that many Ghanaian societies or ethnic groups have a political organization which meets the criteria mentioned by Evans-Pritchard (2001).

A centralized system has the following features:

a. A society in which there is a chief or king whose authority is recognized throughout the territory has clear-cut boundaries.
b. The ruler's authority is supported by well-developed administrative machinery and a clearly defined judicial institution
c. Among the centralized political systems, such as the Ashanti and the Baganda of Uganda, are also found paramount chiefs or kings, such as the Asantehene, or the kabaka, respectively. Each of these chiefs would be accompanied by palace officials, such as officials who are in charge of specific political functions, and all work to support the paramount chief or king in the rulership of their kingdom. Centralized political system also exists among the Ga/Adangbe, the Ewe, the Gonja, Dagomba, Wala, Mamprusi and many others.

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Non- Centralized Political System

The system is divided into two (2), namely:

(a) Those in which lineages provide the largest political unit. Janowitz (2000) confirms that South Sudan and Western Ethiopia are home to a confederation of tribes known as the Nuer. They make up one of the biggest ethnic groupings in East Africa when taken as a whole. The Dinka, Anuak, Shilluk, and other small tribes of Ethiopia and Sudan are bordered by the Nuer. Soon after the classification, things began to improve in Ghana; the segmentation of lineage type segmentation is virtually absent, and only tallness is represented.

(b) The second category of the non-centralized system is the bushmen of Kalahari Desert-they have no precise boundary, no centralized chief to wield immense power, the lineage head performs all tasks in the society, he provides the code of conduct and sanctions.

Chieftaincy Institution in Ghana

According to Kwame (1985), a chief is ‘’ A person elected or selected in accordance with the customary usage, and recognized by the government of Ghana to wield authority, and perform functions derived from tradition or assigned by the central government within a specific area.

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For official purposes, a ‘’chief is also defined as an individual who has in accordance with the customary laws, been nominated, elected, and enskined, or enstooled and whose name for the first time appears as a chief in the national register of chiefs.

Article 277 of the 1992 constitution of Ghana provides that a chief is a person who, hailing from the appropriate family and lineage, has been validly nominated, elected or selected and enstooled, enskinned or installed as a chief or queen mother in accordance with the relevant customary law and usage.

There are 3 ways of becoming a chief (Kwame, 1985).

1. By virtue of being a leader of the first group of settlers or a territorial occupier.
2. By conquest as a result of the victor becoming overlord of the vanquished.
3. Through bravery or through being a militant.

Functions of a chief

Chiefs in every society perform functions that can be summarized with the acronym, MRJALEC.

M- Military function –the Ghana army
R- Religions function –pastors and
J- Judiciary function –the courts
A- Administrative function-district assembly
L- Legislative function-parliament
E- Economic function- industries/self.

C- Cultural function

All these functions have been usurped by various agencies of government, leaving only the cultural functions to be performed by the chiefs in Ghana. Let us look at the legislative function chiefs. In the olden days chiefs used to make laws but today the modern parliament has taken this power of the chief to make laws and unmake them.

The process of law-making by the Parliament of Ghana

Even though parliament is the main body that today makes laws in most countries, originally, parliament had no power to make laws; law-making was the exclusive function of the queen in Britain. Parliaments of other European countries were only performing an advisory function, members could only petition the queen to make some specific laws, and it turned out that the queen could at any time refuse to make laws that were not in her interest or make laws very different from those parliament wanted or demanded. This led to the demand by parliament to share in the work of legislation.

It was not until the 15th century that parliament in Britain became the full fledge legislative body with the powers to make its own laws. Before a bill becomes a law or an act of parliament, it must pass through a long and cumbersome procedure.

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The first stage: The first stage is called the drafting stage, and it is simply the drawing up of the bill itself. If it is a private member bill, it is drafted by a sponsor or expert who may be employed. If it is a public bill or a government bill, an expert who can be found in the attorney general's office draft the bill. Drafting a bill is a difficult and technical work.

The second stage: the second stage is the first reading of the bill, when notice is given to the house that a bill is to be introduced, the minister or if private, the private member sponsoring the bill gives a copy to the clerk of parliament who reads the long title bill to the members of the house then a date is agreed that the bill be brought on the appointed time and date for the second reading. The first reading is normally short and simple, which is more than an indication to the house when the main debate on the bill will be conducted.

The third stage: this is the second reading of the bill, which is the most vital stage in the process of legislation. It is at this stage that members opposed to the bill, each in parts or in whole, bring out the merits and the demerits of the bill or call for its total rejection. Debate at the second reading is focused on the bill, principles and the details of its provisions. It is at this stage that it will be known whether it will be passed or not.

The fourth stage: This is the committee stage. After the second reading, the bill is referred to the relevant committee. At this

stage; members of the public are invited to contribute to the bill. This committee only sits when the full house is not working. The committee may make certain changes and report to the full house.

The fifth stage: This is the 3rd reading of the bill after the committee has submitted its report on the bill, the bill is then read the 3rd time, and this is the final debate on the bill. This stage does not take much time; only verbal amendments may be introduced.

The sixth stage: The final stage is the presidential assent. In most presidential systems, the president signs the bill as a matter of formality. He cannot refuse to sign, but in the parliamentary system, this is a substantive function, so the president might refuse to sign or even veto the bill.

The Executive

The executive branch of the political system in Ghana is traditionally the most powerful organ of government. It runs the day-to-day administration of the country, its decision constitutes the source of state power, and it is supposed to be answerable to the legislature.

It offers influence over all facets of the public as well as political and legislative leadership. Although the legislative branch of government, often known as Parliament, occasionally develop public policy, the executive branch of government in Ghana is

primarily in charge of doing so. The 1992 Constitution established a presidential form of government for the exercise of executive functions. As the Head of State and the Head of Government, the President has executive authority.

The Judiciary

The judiciary interprets the laws passed by the legislature and also serves as a check on the activities of both the executive and the legislature, and interprets some actions as null and void if they run contrary to the provisions of the Constitution.

Review Questions

(1) Discuss the steps and the processes involved in law-making in contemporary Ghana.

(2) The functions of chiefs in contemporary Ghana have been usurped by the various agencies of the state.

(3) Explain the functions of the Executive in the political system of Ghana?

4. Explain the functions of the Judiciary in the political system of Ghana?

5. What are the functions of chiefs in Ghana?

6. Discuss the Centralized Political System and the Non-Centralized Political System under Ghanaian traditional society?

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CHAPTER EIGHT

CRIME AND CONTROL IN GHANAIAN SOCIETY

Introduction

In many nations, including Ghana, crime is a significant social issue. Everyone is impacted by crime, but young people are especially at risk of becoming both victims and offenders. This section of the book will examine various historical trends, the Anomie idea, some crime control strategies, bribery and corruption, and the underlying reasons why sociologists research crime (both dysfunctional and functional).

Crime and Control in Ghanaian Society

In his book ‘‘The Outsider’’, Becker (1963) notes that every society has norms and these norms constitute the behaviour which identifies a specific need, and prescribe the behaviour appropriate for the attainment of the need. Crime in the traditional surety can be defined as acts which offend the strong and definite disposition of collective concourses which are hateful to God.

There are two types of crimes

1. Crimes of private delicts. These are laws dealing with minor crimes like stealing and often minor theft. They are normally handled by the head of lineages.

2. The public delicts deal with murder, incest, suicide, adultery and rape among others. These are hateful to God. They are normally dealt with by the chief.

Why do Sociologist Study Crime?

Sociologists study crime not only because of its negative effects but also its positive effects (functional and dysfunctional).

Dysfunctional – Crimes disorganize the society because lives and properties can be destroyed. Crime is also costly because much needs to be spent to control it. For example, much resources are invested to recruit and pay the security, especially the police. Crime can also destroy international relationship and discredit a country in international relations.

Functional-According to Emile-Durkheim (1912), crime provides an opportunity for society to collectively express its moral outrage against the deviant. This can increase the cohesiveness of the group and its devotion to important norms. Durkheim argued that crime is, in fact, normal and universal in human society. He encouraged the public not to ignore the positive functions of crime for society. According to him, the trial and punishment of criminals serve to clearly publicize the important norms of society. Also, criminal or deviant behaviour can challenge unjust or outdated laws, thereby bringing about the need for social change in society.

Crime gives a warning to governments to take preventive measures. It also offers employment opportunities to the public, including prison officers, police and military. It can relieve a person from emotional problems during pregnancy. Crimes are relative in time; what is right today may be wrong tomorrow. Crime is relative. What is right in Ghana may be wrong in America.

What is Crime?

Crime is defined as an action or omission that violates the provisions of the criminal code, and the criminal codes of any society include all the laws which forbid specific tasks or demand the performance of a specific task (Quinney 1980).

According to Haskel et'al (1994), crime is defined as an intentional act committed or omitted in violation of the law forbidding it or commanding it and which is annexed to either of the following punishments.

D – Disqualification from holding public office

I – Imprisonment

F – Removal from office

D – Death penalty.

From this one can form an acronym, D,I,F,D.

Historical Trends

The history of why people commit crimes has been there since time immemorial. The thought of the emergence of crime led by the classical school of criminology Propounded by Jeremy

Bentham (1798 – 1794) and Cesare Beccaria (1738 – 1994). This was a reaction to what was going on regarding the

1. cruel nature of punishment.
2. The second reaction was against the unlimited discretionary powers of the judiciary at that time
3. The absence of codification of the law at the time
4. The laws that were written down did not specify penalties. This led to the reaction or the classical school of criminology.

In England, 200 offences were punishable by death, including petty stealing but in Ghana, only three cases: murder, robbery, and treason. The punishment was too harsh because it was based on the theories of deterrence, rehabilitation and retribution (Paying for the crime).

Measures by the Classical School of Criminology

1. Creation of the penal pharmacy so that punishment can be made to fit the crime committed.
2. There was also a suggestion for the first time for the abolition of capital punishment as a form of punishment.
3. They also said that crime must be prevented instead of punishment, and this can be achieved through the process of social control and education.
4. There should be equal treatment of all before the law.

5. Punishment should be inflicted quickly and immediately, because criminals thought of ESI (escaping, severity of punishment and immediately) before committing a crime.

The Theory of Anomie

The Theory was originally formulated by Emile Durkheim (1912) to explain suicide, but later, it was modified by Robert Merton. He explained why human being commits crime. According to him, human beings are essentially insatiable (not always satisfied), what they have they want to have more.

The theory of anomie also explains the situation in Ghana, especially after independence. Before independence, Ghana was a state of anomie that was during the colonial era (Kwame 1985). This was because

a. The Native Jurisdiction ordinance was there to prevent crime, which led to the reduction of the powers of the chiefs. Chiefs who were guilty were to pay fifty pounds.
b. The land bill was in place to exploit minerals by the colonial masters.
c. Promotion of African civil servants could not go beyond Assistant Secretary
d. Living in a Bangalow was restricted. African civil servants were not allowed to live in his Bangalow with his wife because the black woman was incapable of making the Bangalow descent.
e. The above situation created anomie in colonial Ghana. When Ghana attained independence, all the above limitations were

removed in the aspirations of the people of gold coast. This created an open race which led to the statement that the sky is the limits psychology, everybody is free to reach their aspirations, and this resulted in bribery and corruption embezzlement, tax evasion and other criminal activities. It was recorded that ministers, like Adusei Nkumsah, Goka, and Tachie Mensah, amassed wealth at the expense of the state (Kwame 1985).

f. Merton (1998) argued that social structure exerts a definite pressure on certain people in society to indulge in criminal activities. So, he divided the society into two segments, which he called an arbitrary dichotomy.

The cultural goals

Approval means achieving the cultural goals of political power, religious leaders, wealth, getting higher education, and a section of society who do not have access to achieving the approved mean find their way out by committing various kinds of crimes in society. Merton (1998) identified five (5) categories of people in the social structure, and these are:

1. The conformists – They are satisfied with the cultural goals and the approved means of achieving them; therefore, they do not commit crimes in society.
2. Innovators – they accept the cultural goals but reject the means to achieve them, they innovate their own means, which leads them to committing crime in society

3. Ritualists – They are distinct people. They are said to have rejected the cultural goals but accepted the means of achieving them e.g. the Christian fathers and sisters
4. Retreats – They reject both cultural goals and the means to achieve them. These people have been socialized to accept the cultural goals, but because they do not have access to them, they reject them e.g., drug addicts, rapists, and drunkards.
5. Rebellions – they discovered that the cultural goals are good, but the majority of the people have no access to them; only a few people have access. The rebels overthrow the ruling authority for the redistribution of the cultural goals.

Crime Control

The sanctions used to encourage conformity and obedience and to discourage violation of social norms are carried through formal and informal control.

In the informal control, society attempts to control its members through a proper socialization process. In this process, individuals are taught what is proper according to their society, so that they internalize this belief and can control their own behaviours

Individuals are also being controlled by the group to which they belong and by the reaction of others to their perceived behaviours; Groups use ridicule, hostility, and gossip to keep group members in line. In some places and in many cultures,

adults often use spanking, slapping or kicking children as a means of informal control (corporal punishment).

Formal Social Control

This is used by authorized agents, such as police officers, administrations, employers, military officers among others. It is also use as a cast result when the informal control fails.

Behaviours that call for formal control differ from one society to another.

In Singapore, chewing of gum is prohibited, and feeding of birds can also lead to a fine of $640 and even a $95 fine for failing to flush a toilet after use.

a. Death penalty – for murder, drug trafficking and crimes committed with firearms
b. Imprisonment; Removal from office, and disqualification from holding public office, these are all social control mechanisms.
c. The use of public surveillance techniques involves the installation of a circuit television system on high streets (main shopping and business areas

Bribery and Corruption in Ghana

For several decades now, bribery and corruption have been household words. This means that the issues subsumed under the words constitute a social problem in the sense that many

members of the population are talking or complaining about them.

A bribe is money or anything offered to procure an illegal or dishonest action or decision in favour of the giver. It is simply the practice or procedure of giving money, services or other things to procure illegal or dishonest action or decision in favour of the giver.

A corrupt person is the one who gives bribes, is essentially influenced by bribes or demands or receives bribes. Corruption, therefore, refers to the practices associated with the giving and accepting of bribes (Gerry, 2020). Sometimes it is described simply as the use of public office for private gain.

Forms of Corruption

1. Individual corruption – The public officer in charge of the agency's public procurements is a shareholder in the business offering the relevant service.
2. Public corruption – when a government official, whether elected, appointed, or hired, demands, accepts, requests, or consents to obtain something of value in exchange for being persuaded to carry out their official obligations.
3. Nepotism- An employer's habit of giving a job applicant or employee preferential treatment. For instance, a manager at a corporation hires his niece despite the fact that she lacks the requisite training or experience, demonstrating familial partiality.

Causes of Bribery and Corruption in Ghana

1. The respect society gives to the wealthy people
2. low incomes of workers
3. Insatiable nature of human beings
4. Pressure from the extended families.
5. Lack of proper supervision
6. Some customary practices encourage bribery and corruption, e.g. the idea of a gift.

Effects of Bribery and Corruption

1. Loss of revenue to the state
2. A high state of B and C deter foreign investors
3. It paints a negative image of the county outside the world
4. It can lead to political instability in the country, e.g. the overthrow of Acheampong's government as a result of corruption.

Review Questions

1. Why should Sociologist Study Crime?
2. The Theory of Anomie, which was originally formulated by Emile Durkheim (1912) in mind, explain why human being commits crime?
3. Merton (1998) identified five (5) categories of people in the social structure, state who they are?
4. Explain the causes of Bribery and Corruption in Ghana?
5. Discuss the Effects of Bribery and Corruption in Ghana?
6. Suggest measures that can be used to stop Bribery and Corruption in Ghana?

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CHAPTER NINE

ETHNICITY IN GHANA

Introduction

Ghana has several group or collective identities that coexist side by side and are utilized by different population segments based on specific circumstance or place. This is similar to other multiethnic West African nations. Language, clan or kin group, religion, occupation, race or colour, origin region, or country are some of the most prevalent indicators of group identity. Basic ideas of ethnicity, the consequences of tribalism in Ghana, and its control will all be covered in this chapter.

Ethnicity in Ghana

Tribalism manifests itself in attitude and behaviour. The attitudes of a person towards his tribe are formed throughout the years of socialization until they change in adulthood. Throughout life, his experience helps in either modifying or hardening his earlier position.

Tribalism implies a consciousness of being different as a group, an evaluation of other groups in terms of the standard of one's own group. It simply means ascribing positive attributes to one's tribe or ethnic group and negative attributes to other tribes or ethnic groups.

It is also shown in behaviour, thus treating one's own group and its members more favourably than others.

Ghana is made up of many tribal groups. These groups include the Akan, Ewe, Gas and the Gur. From time to time, there has been public concern about tribalism in Ghana. This concern heightened considerably since the structural changes in the country's political system, consequent upon especially the overthrow of the Nkrumah regime in February 1966.

It is sometimes asserted that tribalism is not necessarily bad, one example in what Lentz, et'al (2000) call group solidarity, when people of the same tribal area cooperate or come together to promote personal interest or that of their tribe.

One aspect of tribalism that has received much attention in sociological studies is the assignment of stereotypes to tribal units. This goes with prejudice in developing hostile or negative feelings towards members of other tribes and certain beliefs about them.

Effects of Tribalism in Ghana

1. Disunity
2. Lack of trust among Ghanaian.
3. under development
4. Political instability
5. Massive unemployment

6. It can lead to civil war.
7. It can lead to hatred.

Control of Tribalism in Ghana

1. Embark on a religious crusade
2. Inter-tribal marriage
3. Institution of more boarding schools
4. Control of utterances by politicians
5. Equitable distribution of national cake.
6. De-emphasize the usage of tribal norms

Review Questions

1. Do you agree to the assertion, that tribalism or ethnicity has eaten deep into the moral fabric of Ghanaian society today? Illustrate with concrete examples?
2. What are some of the effects of tribalism in Ghana?
3. Discuss five (5) control measures that can be used to fight Tribalism in Ghana?
4. What is Ethnicity and its elements?
5. Discuss the accession by Lentz, et'al (2000) that tribalism is group solidarity and it is sometimes not necessarily bad, why?
6. Explain five (5) elements that can lead to Ethnic tension in a society?

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CHAPTER TEN

THE CONCEPT OF ECONOMICS

Introduction

Today, when economics is mentioned, to a layman, it ordinarily brings to mind such terms and concepts as demand and supply elasticity and inelasticity, money, prices interest, wages, credit, savings, banks, etc. These are mostly modern institutions and practices which are not found in the same form in traditional societies. As a result, the question might arise as to whether economic organization can be associated with traditional, non-industrialized societies. It also assumes that institutions for credit, loans, savings and the like can only take the form they take in the modern nation state.

What then is an economy?

As it is with many subjects one way of studying the content and coverage of economies is to look at books on the subject to see the whole picture, since most books on economies today look at the subject in respect to contemporary institutions without reference to practice in pre-industrialized societies, in view of this, scholars dealing with traditional and developing societies who tend to offer the most comprehensive definitions of the subject.

An example of such a definition is that of Williamson (2012). He defined economics as that broad sphere of human activity

concerned with resources, their limitation and uses, all time organization whereby these are brought into a national way into relationship with human wants.

Economic Institutions in Ghana

The state of development of a society will have a lot to do with the nature and level of its economic organization. So also with the ecological circumstance dictate, to a large extent, the central parameters of economic life. A variety of economic formations have been observed throughout human history.

Karl Marx (1818 – 1883) stand out prominently in modern studies of economic history and institution he has become one of the best-known figures in that disciple's history. Many scholars right have considerable reservation over aspects of Marx's theories and writings, efforts have been made lately at rethinking of Marx, but one Marxist point in never discarded in its entirety man must eat before we can do any other thing in other words the organization for ensuring human sustenance first in the area of food production and later in the various goods and services that satisfy human needs in a major priority.

An economic system is an organized way by which society produce organized, and distribute goods and services. In the modern economy we look at material things in traditional economy, we are interested in economic social relationship of production,

consumption and distribution modes of subsistence and adaptation in the client to the current.

1. **Hunting and gathering** – The most primal economic system has been hunting and gathering. They hunt for wild animals and edible fruits preceded every other form of economic activity, the society is usually known as a band, or is kin-based members of a family or a small kinship group operating under a leadership of a band or the eldest male in the population. This type of society had a clear division of labour, men hunt and the women gather. They take what is available without replacing it. They live in small group like 50, their population size is usually small so distribution of food is simple, when the men hunt, they hunt for distribution and when women gather, they gather for themselves because of the peculiar mature or the environment, the movement in controlled, this also dictated their ways of adoption and existence. They do not own land, territorial rights or property rights, there was no fighting at all, in fighting among groups were usually date to laziness and adultery.

   They worship many gods who have no exclusive rights on the individuals; no god is higher than the other all the gods had equal powers there was no priesthood, religious activities are carried out by individuals.

Contemporary examples of hunters and gathers in Africa are the pygmies of the Ituri rain forest of Congo in central Africa the Ikung Bush men of the kalahari desert in South Africa.It is believed that the hunter-gatherer stage of economic formation has occupied about 99% of human history, if not more.

2. **Horticultural stage** – It is reasonable to assume that as seeds of the eaten fruits fall on fertile soil, they germinate. Technically, horticulture is the planting of fields using human muscles that are held by the digging stick or hoes. This stage was a considerable advance from the unpredictable hunting and gathering regime. Eventually, with time, seeds were deliberately sown, and this gave rise to a relatively large population. They also relatively caused an increase in population. Dogs, for instance, were originally wild in the forest and are now also domesticated. They practice shifting cultivation. There are two types of horticulture. They are;
   a. Extensive – they practically practice shifting cultivation.
   b. Intensive – cultivation is done using the environment to determine whether to cultivate intensively or extensively.

   They have a more developed and dependent human relation and depend on one another because of the population that is closely allied to the ownership. The kin group is based on

relatedness. The size of kin group system is larger than the hunters and gatherers.

They are more stable in terms of movement, and only move about when the need arises. The scheme of ownership of land in clan ownership is individual ownership. This system is more developed in some clans. Due to competition for land, conflicts are bound to happen. Traditional rules and regulations are developed and made binding. It may be argued that several African clans have not moved significantly away from this practice.

There are 2 books by a noted Archeologist V. Gordon Childe, entitled “Man makes History Himself” (1955) and “What happened in History” (1942). These books vividly indicated mankind’s long and tortuous journey to economic survival and the development of various tools that make the journey possible.

3. **Pastoralism** – Pastoralism connotes an almost exclusive stress on the rearing of cattle, goats and sheep as an economic activity. This is especially the situation of many people, such as Nandi and the Masai in Kenya and the Fulani in Northern Nigeria, as well as the Nuer in Sudan. The types of animals they keep depend on their habitants some keep camel, especially in desert area some also keep goats. These groups practice

ancestral worship, there is respect for the dead, most pastoralists are acephalous, which means they have no chiefs; the territories they use belong to them, everybody is equal, nobody holds formal control over the other.

4. **Agriculturist** – Properly speaking, agriculture involves the planned cultivation of crops with the assistance of irrigation and other uses of plough and fertilizer. In this regard, almost all African countries are said to be agricultural. In Ghana, for instance, agriculture is generally weather-driven. One consequence is that whilst only 3% of the labour force in the U.S.A will be found in Agric related activities in Ghana, the proportion is about 60% and paradoxically, Ghana cannot feed herself. These societies and their population depend on the cultivated goods. They also form a nation state. They have a reliable division of labour and are governed by a recognized formal leader who alone has the right to use coercion on members in the country. The territory of the people is well defined. There is a system of social stratification. A member is ranked either high or low based on wealth, power and prestige. Work is defined according to the skills of individuals. Religion became more specialized because there is a line of priesthood emerging; although polytheism practices any of the gods, there is still a hierarchy.

5. **Industrialization** – This is the dominant mode of economic organization in the world today. Industrialization brings more people together in the process of large-scale production. Major features of industrialized activity are rationality, respect for time, elaborate division of labour, precision in production and quality control. They look at energy sources instead of the muscular power to operate. There is no subscription to kinship and they have natural boundaries which have been recognized. They have governments that pass laws. The state collects taxes, and has control over law agencies. Majority of the people are employed based on their skills, not based on kinship.

   In this type of population, the density is high. The processes of production and distribution of goods and services are social activities; these too need rules and regulations to ensure predictability and reliability. Right from the period of fruit gathering and hunting, mankind has travelled along the path of pastoralism, horticulture, agriculture and industrialization. However, the journey has not been evenly undertaken, and this is simply illustrated by the present levels of economic development that characterized several societies in Africa.

Social Stratification

All social systems produce rewards that are valued in their culture. Some have possessions such as land, automobiles or buildings.

Money represents the power to possessions and services. Other rewards, such as prestige, are nonmaterial but are nonetheless important.

Assimeng (1999) concept of social stratification refers to the social structure through which reward is distributed unequally among the occupants of different statuses. The definition of stratification has three aspects that you should understand: (1) Stratification is a social process; societies continuously sort people into different statuses and distribute rewards among them.

1. A society is stratified only if wealth, power, and prestige are distributed unequally according to people's social statuses, such as age, gender, education, occupation and ethnicity.
2. What is distributed in society varies according to cultural values. In a poor village society, for example, food and clothing may be the major rewards while in a wealthier society, political power seizure, time, and healthcare are also distributed.

The most important concept in the study of stratification is “social class” a concept developed most notably by Karl Marx and Max Weber.

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Social Differentiation

In every society, we encounter some features associated with human beings. At the most primary level, there are males and females. There are age groups, infants' children, and adolescents in a village. In terms of traditional ranking, there are chiefs (paramount, divisional, village), stool or skin, elders, commoners and strangers and (as in the pre-colonial Ghana) males are usually ranked higher than females and the aged higher than the young.
Social differentiation refers to the distinction of duties and responsibilities in a social system and the process by which individuals are categories of individuals are ranked based on social differentiated features is known as social stratification (Assimeng,1999).

Social Mobility

There are 2 types of mobility

a. Upward mobility
b. Downward mobility

In an open society, there should be considerable opportunity for an individual to change their position over time. It is only sex and ethnicity that cannot be changed, but occupational educational more amenable to mobility.

Occupational Mobility – This involves the changes in the occupation of the same individual during his or her lifetime.
Vertical mobility – movement up or down of a status hierarchy.

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Horizontal mobility movement between positions in the same rank across the same status position. An example is a person who leaves a job as a government economist to teach economics in the university. Both jobs fall into approximately the same stratus in the occupational status hierarchy.

In some places in the world, social mobility is not allowed. The caste system in India is illustrative. Membership was divided into 4 major castes;

1. Priests and scholars
2. nobles and warriors
3. merchant and skilled workers

Common labourers below all of these, were the outcastes or untouchables, with whom physical contact was avoided at all costs by others. The caste system was officially abolished in India in 1949. Although it is now less important in urban areas, it remains an important force in traditional rural communities. South Africa's former apartheid system is perhaps the only other example of a true caste system. The more open a stratification system is, the more freely people can compete with one another, but a closed system like the caste, competition is nonexistent.

Review Questions

1. To what extent can the nature of an economy determine the form of social organization?

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2. State and explain in your own words, the major functions of the economy as a social institution in Ghana?
3. Explain what we mean by an economy of a Nation?
4. What is the difference between Social Stratification and Social Differentiation?
5. Discuss the term Industrialization and the Society?
6. In traditional economy, we are interested in economic social relationship of production and consumption. What constitute the traditional economy of a rural society?

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