

# **Module for B.Ed Primary/Junior High School Programme**

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**IoE/MoF/TUC/GHANA CARES TRAINING AND RETRAINING  
PROGRAMME FOR PRIVATE SCHOOL TEACHERS**



**Ministry of Finance**



**Trade Union Congress**



**Institute of Education, UCC**

# **SOCIAL STRUCTURE OF GHANA**

## **UNIT 2: SESSION 1**

**Dr. Atta Kwenin**

# SESSION 1: THE CONCEPT OF FAMILY

- Family is the first institution which individuals have contact with and it tends to remain at the Centre of social life.
- All of us have had contact with at least one family and will be involved in several different families during your lifetime.
- A family is a group of persons united by ties of marriage, blood, adoption, constituting a single household, interacting and communicating with each other in their respective roles as mother and father, brother and sister, husband and wife.
- A social group characterized by common residence, economic cooperation and reproduction.
- The family is a universal social institution.

# SESSION 1: THE CONCEPT OF FAMILY

- According to Gyimah (2012), family refers to a group of people who are related by kingship ties (that is via marriage, birth) or adoption.
- To other authors, family is could be as a group of people who are related to each other through birth or blood, marriage, or adoption.
- Thus, family is seen as social group whose members are related and forms the basis of every society.
- For example, children, grand-children, parents, grand-parents are related by blood.
- Stevens (1963) defined family as a social arrangement based on marriage contract, including recognition of the rights and duties of parenthood, common residence for husbands, wives and children and reciprocal economic obligations between husband and wife

# SESSION 1: THE CONCEPT OF FAMILY

- Carrington (1999) defines family as consisting of people who love and care for one another.”
- Weston (1991) defines the family from two perspectives: families of affinity or families of choice.
- The family is being affected by changes in the society, including; shifts in economic structure, changes in demographic processes and variables of the population.
- Consequently, some scholars believe explanation of family should include unmarried heterosexual couples, cohabiters, same sex couple, single parents, teen mothers and couples who are voluntarily and involuntarily childless, and so on.
- This explanation of family is against our values as Ghanaians

# SESSION 1: THE CONCEPT OF FAMILY

- **Other Ways of Defining Family**
- In the most basic definition, a group of people who share a legal bond or a blood bond is a family.
- **Legal Bonds:** Families are legally bound through marriages, adoptions, and guardianships, including the rights, duties, and obligations of those legal contracts.
- **Blood Bonds:** Individuals who are directly related through a common ancestor are part of a family.

**SOCIAL STRUCTURE OF GHANA**  
**UNIT 2: SESSION 2**

**Dr. Atta Kwenin**

## SESSION 2: THE EVOLUTION OF FAMILY FORMS

- **Maine's Theory of Evolution of Family Forms**
- The earliest attempts at the comparative study of kinship institutions were undertaken by 19th-century theorists of cultural evolution.
- The most prominent of these scholars combined legal studies with ethnology and included Henry Maine, Johannes Bachofen, John Ferguson McLennan, and Lewis Henry Morgan.
- They attempted to trace the historical evolution of family forms from the most “primitive” to the most “modern” and “civilized”.



## SESSION 2: THE EVOLUTION OF FAMILY FORMS

- **Maine's Theory of Evolution of Family Forms**
- According to Maine's theory, the earliest form of kin organization was a state of "patriarchal despotism" in which society consisted of an aggregation of families, each under the rule of the father.
- The evolution of society was characterized by Maine as a movement from "status" to "contract" forms of relationship.
- In other words, a change from relations ordered by ascribed positions in a familial system to one in which relations were based on contractual obligations freely entered into by individuals.

## SESSION 2: THE EVOLUTION OF FAMILY FORMS

- **Morgan's Theory**
- In contrast, Bachofen, McLennan, and Morgan posited that the earliest societies were ruled by women and that the forms of kinship used by these societies were rather less regulated than Maine had suggested.
- Between what Morgan labelled a state of “primitive promiscuity” in which sex and marriage were quite unregulated and the patriarchal monogamous family form of “civilization”
- came a sequence of intermediate stages.
- These varied depending on the theorist but typically included variations such as group marriage, exogamy (out marriage), matriarchy, and polygamy.

## SESSION 2: THE EVOLUTION OF FAMILY FORMS

- **Morgan's Theory**
- Morgan called kinship terminology that differentiated lineal kin from others “descriptive,” while systems that grouped lineal and collateral kin became known as “classificatory.”
- He posited that classificatory terminology reflected a system in which a group of brothers shared their sisters in marriage and that it was a cultural survival from an earlier time in which either father and father's brother had been indistinguishable or the distinction held no social significance.
- To Morgan this implied a system of marriage in which the identity of a specific father was unknowable while the identity of the mother was known but socially unimportant.

## SESSION 2: THE EVOLUTION OF FAMILY FORMS

- **Morgan's Theory**
- The facts of pregnancy and birth appeared to differentiate motherhood from fatherhood in a crucial way.
- Motherhood was always recognizable although not necessarily significant whereas fatherhood required regulation to be identifiable.
- From this premise Morgan posited a hypothetical stage of “group marriage,” and it was but a small leap to suggest an even earlier era of “primitive promiscuity” during which sex and marriage were totally unregulated.
- Morgan's theories thus suggested a mechanism for the evolution of the family: technological developments and the concomitant changes in the ownership of property drove the development of new kinship institutions.

# SESSION 2: THE EVOLUTION OF FAMILY FORMS

- **Engels' Theory**
- Engels Marx and were engaged in an ambitious project to analyse capitalist society and to demonstrate that the social institutions of capitalism were neither historically inevitable nor desirable.
- Morgan's work was of major interest to them for two reasons.
- The first was historical: his evolutionary scheme linking kinship institutions to technology and the ownership of property suggested how the particular social relations of capitalism might have developed from earlier social and economic systems.
- The second was comparative: Morgan had provided ethnographic evidence that the private ownership and control of property, which was dominant under capitalism, was not the only possible form that property relations could take.

## SESSION 2: THE EVOLUTION OF FAMILY FORMS

- **Engels' Theory**
- Indeed, ownership by a group such as a clan or a lineage was by no means unusual in precapitalistic societies that were organized through kinship.
- Engels' theory traced the evolution of family forms, linking them, as Morgan had done, to changes in technology and arrangements for the ownership of property.
- Despite their similarities, however, the two works were set apart by a crucial difference Morgan's work was intended as a scholarly product, or an end in itself, while Engels's was revolutionary in tone and spirit.
- Rather than regard mid-19th-century European society and family life as the apotheosis of civilization, Engels was highly critical of these institutions.

**SOCIAL STRUCTURE OF GHANA**  
**UNIT 2: SESSION 3**

**Dr. Atta Kwenin**

# SESSION 3: TYPES OF FAMILY

- Though family is a universal institution, its structure or form vary from one society to another.
- Some experts have classified the family on the basis of marriage, residence, descent or ancestry, and on the nature of relations.
- Classification of families is generally done on the basis of organisation (nuclear and joint), forms of marriage (monogamous or polygamous), authority (matriarchal or patriarchal) and residence etc.



# SESSION 3: TYPES OF FAMILY

- **On the Basis of Organisation**
- **Nuclear Family:** The nuclear family is a unit composed of husband, wife and their unmarried children
- **Single person household:** this type of nuclear family refers to a couple with or without children type of
- **Supplemented sub-nuclear family** refer to a group of relatives, members of a formerly complete nuclear family along with some other unmarried, divorced or widowed relative who was not a member of the nuclear family.
- **Sub-nuclear family** is defined as a fragment of a former nuclear family, for instance a widow/ widower with her/his unmarried children or siblings (unmarried or widowed or separated or divorced) living together.
- **Extended / Joint Family:** This is a combination of two or more nuclear families based on an extension of the parent-child relationships.

# SESSION 3: TYPES OF FAMILY

- **On the Basis of Authority**
- Patriarchal Family: Patriarchal family is a type of family in which all authority belongs to the paternal side
- Matriarchal Family: It is a form of family in which authority is centred in the wife or mother.
- **On the Basis of Residence**
- Neolocal Residence: When the couple after marriage moves to settle in an independent residence which is neither attached to the bride's family of origin nor bridegroom's family of origin
- Avunculocal Family: In this type of family the married couple moves to the house of the maternal uncle and live with his son after marriage.

# SESSION 3: TYPES OF FAMILY

- Matri-Patri Local Family: In matri-patrilocal family, immediately after marriage the bridegroom moves to the house of the bride and temporarily settles there till the birth of the first child and then comes back to his family of orientation, along with wife and child for permanent settlement.
- The Chenchuas of Andhra Pradesh live in this type of family.
- Virilocal: This kind of residence is provided by the husband but not necessarily the man's relative
- Duolocal: This is the type of residential arrangement in which the couple stay separately from each other.

# SESSION 3: TYPES OF FAMILY

- **On the Basis of Residence**
- **Patrilineal Family:** When descent is traced through the father, it is called patrilineal family
- **Matrilineal Family:** In this type of family descent is traced along the female line and inheritance of property also takes place along the female line of descent.
- Besides the above types, there are **other two types of family based on descent namely** Bilateral and Ambilineal family.
- When the ancestry or descent is traced through both father and mother, it is called bilateral family.
- Ambilineal family is one in which one's ancestry may be traced through father's line in one generation, but in the next generation one's son may trace his descent or ancestry through his mother's line.

# SESSION 3: TYPES OF FAMILY

- **On the Basis of Marriage**
- **Monogamous Family:** A monogamous family is one which is consisted of one husband and one wife
- **Polygamous Family:** When one man marries several women or one woman marries several men
- polygamous family is divided into two types such as polygynous family and polyandrous family.
- **Polygynous Family:** It is a type of family in which one man has more than one wife at a given time and lives with them and their children together.
- **Polyandrous Family:** In these types of family one wife has more than one husband at given time and she live with all of them together or each of them in turn

# SESSION 3: TYPES OF FAMILY

- **On the basis of In-group and Out-group Affiliation**
- Endogamous Family: Endogamy is the practice of marrying someone within a group to which one belongs
- Exogamous Family: Exogamy means marriage with someone outside his group.
- **On the basis of Blood-relationship**
- The conjugal family is a nucleus of the husband, the wife and their offspring, who are surrounded by a fringe of relatives only incidental to the functioning of the family as a unit
- The consanguine family, which is typical of an agricultural society, is large, stable, secure, self-sufficient and authoritarian. On the other hand, the conjugal family, typical of a modern society, is small, transient, isolated and relatively insecure but democratic

**SOCIAL STRUCTURE OF GHANA**  
**UNIT 2: SESSION 4**

**Dr. Atta Kwenin**

# SESSIONS 4: FUNCTIONS OF FAMILY

- We shall focus our discussions on the functions of family provided by Maclver. Maclver divides the functions of the family into two categories: Essential and Nonessential functions.
- **Essential Function**
- **Satisfaction of Sex Needs:** This is the essential function which the family performs.
- **Reproduction:** The task of race perpetuation
- **Sustenance Function:** The family provides the daily care and personal protection to its dependant members namely aged, children etc
- **Provision of a Home:** Establishment of household life or provision of a home is another essential function of the family.
- **Socialisation:** Man is not born human or social but is made social through the process of socialisation.



# SESSIONS 4: FUNCTIONS OF FAMILY

- **Non-Essential Functions**
- **Economic Functions:** Family serves as an economic unit
- **Property Transformation:** The family acts as an agency for holding and transmission of property.
- **Religious Function:** Family is a centre for religious training of the children.
- **Educative Function:** The family provides the bases of the entire child's latter formal education learning.
- **Recreational Function:** The family provides recreation to its members. The members of the family visit their relations
- **Wish Fulfilment:** The family gives moral and emotional support for the individual member, providing his defence against social isolation and loneliness and satisfying his need for personal happiness and love

**SOCIAL STRUCTURE OF GHANA**  
**UNIT 2: SESSION 5**

**Dr. Atta Kwenin**

## SESSION 5: CHANGING FUNCTIONS OF FAMILY

- Historically, the family has been transformed from a more or less self-sufficient group into a definite and small group of minimum size. The small independent nuclear family has replaced the big consanguine family in Western advanced societies
- The changing functions of the family are discussed below:
- Change with regard to Satisfaction of Sex Needs: The family satisfies the sex need of male and female through the institution of marriage.
- But change is visible in the function of the family with regard to satisfaction of sex need.
- This change can be seen more in Western societies where premarital and extramarital sex relations are on the increase.

# SESSIONS 5: FUNCTIONS OF FAMILY

- Change in the Reproduction Function:
- Western couple do not prefer to have children. On the other hand, in some case women in Western societies become mother before they are married
- Change in Sustenance Function: The sustenance function of the family has been taken by other agencies.
- Hospitals and nursing homes are now offer medical care. Government and other non-Government organizations provide protection and care to aged persons
- Change in Socialisation Function: The industrial system has made necessary for women to go to the office, the school or the factory to work for a wage.
- As a result, they do not get much time to socialise the children.

# SESSIONS 5: FUNCTIONS OF FAMILY

- Changes in Economic Functions: The earlier agricultural family with its numerous economic functions was a self-supporting 'business enterprise'.
- The home was the centre of production, distribution and consumption.
- Today the importance of family as an economic unit has been lessened as most of the goods for consumption are purchased from the market.

# SESSIONS 5: FUNCTIONS OF FAMILY

- Changes in Educational Functions: The modern family has transferred the educational function to outside agencies such as nursery schools, Kindergarten and Montessori schools.
- Changes in Religious Function: Family is a centre for religious training of the children and various religious activities.
- Now it is found that the family is losing the religious functions performed in the past.
- Changes in the Recreational Function: Earlier, the family provided all kinds of recreation and entertainment to its members. Recreation is now available in clubs or hotels rather than homes

**SOCIAL STRUCTURE OF GHANA**  
**UNIT 2: SESSION 6**

**Dr. Atta Kwenin**

# SESSION 6: THEORIES ON THE CHANGING FUNCTIONS OF THE FAMILY

- **Conservative Theory**
- There are two seriously regarded schools of thought.
- The more conservative school says that without work or other concrete activities carried on by the family group, the bonds will loosen and the family will tend to disintegrate.
- The family, they say is an institution which is more easily preserved than built up.
- Throughout the thinking of this school runs the implication that social structure itself is an achievement whose conservation requires effort; that some functions which might be transferred without loss should nevertheless be kept in their original setting for the sake of the structure and its other functions which might not be so readily transferable.



# SESSION 6: THEORIES ON THE CHANGING FUNCTIONS OF THE FAMILY

- **Progressive Theory**
- The more progressive school says that the loss of functions which the family has experienced does not threaten its unity and permanence.
- By transferring to the economic order, the state, and the school those functions which are appropriate to these highly organized institutions, the family, as Maclver sees it, is now "thrown upon its own inner strength."
- Thinkers of this school have faith in the strength of human love, emotions and the conditioned stimuli they acquire during childhood, courtship, and parenthood.
- Many feel that greater freedom from material chores and problems about the home is conducive to better emotional relations, because there is less danger of negative conditioning through the annoyances and fatigue of housework.

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# SESSION 6: THEORIES ON THE CHANGING FUNCTIONS OF THE FAMILY

- **Radical Theory**
- claims to place no value upon even the reproductive emotional family.
- It envisages a community of free individuals, satisfying their instrumental needs through economic institutions, government, schools, clubhouses, nurseries, flexible collectives for dwelling and eating; and their emotional needs through free, unregulated pair relationships and congeniality group.
- The radicals in essence say, start with freedom and forge your own bonds at will.



*THANK  
YOU  
FOR YOUR  
ATTENTION!!!*

