

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 3: SESSION 1

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SESSION 1: THE CONCEPT MARRIAGE

- According to Nukunya as cited by Adams (2008), marriage is the recognized institution for the establishment" and maintenance of family life the world over.
- In some cultures, marriage is recommended or considered to be compulsory before pursuing any sexual activity.
- Marriage can be recognized by a state, an organization, a religious authority, a tribal group, a local community or peers
- The act of marriage usually creates normative or legal obligations between the individuals involved, and any offspring they many produce.

SESSION 1: THE CONCEPT MARRIAGE

- Gyimah and Asamany (2012), defined marriage as a socially recognized and acceptable union of a man and woman such that the two have undergone customary rites recognized by the society and are legally bound as husband and wife.
- According to Note and Queries 1981:110), the official handbook of the royal anthropological, a woman marries so that children born to the woman are recognized as legitimate offspring to both parents.
- This definition implies for example that after marriage children born to the wife (irrespective of the biological paternity) automatically become legitimate offspring of their mother's husband.
- Likewise, Brew and Ekuban (1991) saw marriage as a union between a man and woman who have agreed to live together as husband and wife.

SESSION 1: THE CONCEPT MARRIAGE

- three generally accepted essentially elements may stand out:
 - a. The marriage payment (performance of customary rites;
 - b. The formal handing over of the bride by the parent to the bridegroom and his parent.
 - c. And the marriage itself (could be wedding).
- **Marriage Process**
- In real life situations, courtship (dating) usually precedes the marriage. Courtship is the period during which a would-be.
- Suitors/spouses study each other to enable them decide on whether each possesses the acceptable qualities which will enable them to live together as husband and wife.

SESSION 1: THE CONCEPT MARRIAGE

- Courtship is meant for the potential spouses to declare their intentions of marrying and get to know each other very well.
- Investigation of family's background/history of the potential spouse to find out whether there are serious genetic diseases or bad behaviours in the prospective spouse's families such as leprosy, cancer, drunkenness, laziness, madness, epilepsy, gossiping, violence, bad temper, etc.
- Formal request for the woman's hand in marriage after they have been satisfied with the results of the investigation of family's background.
- The knocking ceremony is performed in accordance with the traditions and culture of the society concerned and at times according to the social or academic status of the woman, financial status of the man, their religious affiliations, etc.

SESSION 1: THE CONCEPT MARRIAGE

- Presentation of bride wealth by man's family to women's family. As a sign of good will, acceptance and witness (consent) to the marriage.
- The final performance of the customary rites by man's family to the woman's family is done including pouring of libation or praying for protection and prosperity of the couples, general exchange of gifts and pleasantries, appointing people to support the marriage asking advice for the couples, etc.

SOCIAL STRUCTURE OF GHANA
UNIT 3: SESSION 2

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SESSION 2: PURPOSES OF MARRIAGE

- **Purposes of Marriage**
- One important reason for marriage is to procreate. Marriage is the lawful or society's accepted way for child birth or reproduction
- Marriage is regarded as a socially accepted avenue for sexual satisfaction.
- Another importance of marriage is its ability to satisfy man's instinct of companionship, mutual understanding and support
- Marriage also serves as security for the partners. This is because spouses see each other as persons they can turn to time of difficulty
- Marriages are also contracted for social recognition, respect and prestige.
- It enhances unity among family and ethnic groups which foster peaceful coexistence through coming together of community to support or witness the marriage.

SOCIAL STRUCTURE OF GHANA
UNIT 3: SESSION 3

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SESSION 3: CLASSIFICATION OF MARRIAGE

- **Classification of Marriage by Process**
- **Customary Marriage**
- Customary marriage is the type of marriage that is contracted according to the established traditions and practices recognized by society
- **Religious marriage**
- Customary marriage is normally followed by the religious one. This is because many religious sects such as the orthodox Christian churches insist on the performance of the customary rites to marriage before religious ones performed. In religious marriages, the marriage is blessed by the minister of the church by performing the rites of the religion.
- **Marriage under Ordinance**
- This type of marriage may be performed after going through all the customary rites.

SESSION 3: CLASSIFICATION OF MARRIAGE

- **Types of Marriages**
- **Monogamy**
- being married to only one person at a time. Monogamy comes in two forms, monogamy (one wife at a time) and monandry (one husband at a time).
- **Polygamy:** It is a practice or custom of having more than one spouse at the same time. Polygamy also has two forms – polygyny and polyandry. Polygyny is the practice of having married to more than one wife at the same time, while polyandry is a custom of having more than one husband. While polygyny is widespread and acceptable in all ethnic groups in Ghana, polyandry is not an acceptable customary practice in most African societies.

SOCIAL STRUCTURE OF GHANA
UNIT 3: SESSION 4

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SESSION 4: RIGHTS AND OBLIGATIONS IN MARRIAGE

- **Marriage by Residence of Couples/Residential Patterns of Marriage in Ghana**
- **Patrilocal marriage:** This refers to the residential arrangement where a newly married couple live with the man's family.
- **Matrilocal marriage:** This is a residential arrangement where a newly married couple live with the wife's family.
- **Duolocal marriage:** This is a residential arrangement where a newly married spouse live separately even after marriage in their natal homes.
- **Neolocal marriage:** This is a residential arrangement where newly married couples establish their own household or newly apartments for their inhabitation.
- **Virilocal marriage:** This is a residential arrangement where newly married couples live in the house of the husband's established house.

SESSION 4: RIGHTS AND OBLIGATIONS IN MARRIAGE

- **Biolocal marriage:** This is a residential arrangement where a newly married couple (each spouse) stay in his/her own home
- **Avunculocal marriage:** This is a residential arrangement where newly married couples live with the husband's maternal uncle (brother of the man's mother).

SESSION 4: RIGHTS AND OBLIGATIONS IN MARRIAGE

- **Marriage Prohibitions**
- Traditional laws and beliefs forbid marriage between close relative or immediate family. The most well-known is that of lineage and clan which forbid marriage between members of these descent groups and exogamy (marriage outside one's tribe).
- Another prohibition is child betrothal which was common practice in Ghana. Also, the Ashanti observed puberty or nobility rites for girls at the rite of menstruation. Thus, any sexual activity before this was considered taboo.
- Incest is sexual intercourse between two close relatives such as sister and brother of the same parents. In Ghanaian context, it is sinful and criminal to practice incest.

SESSION 4: RIGHTS AND OBLIGATIONS IN MARRIAGE

- **Choice of Marriage**
- Prescribe marriage is the one where a person marries from the particular categories expected of him or her. For example, Ashanti marries Ashanti and Ga marries Ga.
- Preferential marriage is where a man finds a woman, he prefers in a particular category. This is the directly opposite of prescribe marriage. For instance, Asante marries Ewe. Preferential marriage is widespread. In Ghanaian and African societies. Among the Akans, Ewe, and Ga, marriages between the first cousins are permitted.
- Endogamy: This is the practice whereby people marry within a clan. It is the opposite of exogamy

SESSION 4: RIGHTS AND OBLIGATIONS IN MARRIAGE

- **Rights of the Husband**
- These are rights of the husband which differ from society to another.
- In patrilineal societies, woman's kin give him the means of continuing his line and keeping his name alive.
- Thus, married woman bears children for her husband's lineage. In matrilineal societies however, the children belong to the mother's descent group.
- In domestic context, the rights of the spouses show a slight bias in favour of the husband.

SESSION 4: RIGHTS AND OBLIGATIONS IN MARRIAGE

- This is because the husband has complete control over her sexual services.
- Adultery on her side is considered a serious crime and breach of marital bond may lead to divorce.
- He is entitled to her economic and domestic services as well. However, these services may differ from one society to another.

SESSION 4: RIGHTS AND OBLIGATIONS IN MARRIAGE

- **Rights of the Wife**
- Wife's rights are duties and obligations of the husband.
- She is entitled to sexual satisfaction for the and failure may lead to divorce. Her sexual right to him is not absolute because in Ghana, marriages are potentially polygynous.
- General upkeep of the home is the responsibility of the wife as is the preparation of food for the family and caring for the children.

SESSION 4: RIGHTS AND OBLIGATIONS IN MARRIAGE

- **Rights of the Wife**
- Polygyny, widow inheritance, ranking of wives and mortuary rites tend to give women a subordinate position in most Ghanaian societies.
- Generally, traditional marriages are culmination of a series of relationships, pre-marital play occur and in some cases husband's extra-marital affairs do not concern wife so long as he is able to fulfil his sexual obligations and other commitment to her.

SOCIAL STRUCTURE OF GHANA
UNIT 3: SESSION 5

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SESSION 5: CHALLENGES OF MARRIAGE IN GHANA

- One important challenge of marriage in Ghana is infidelity:
- A wife who goes behind her husband to have sexual relationship with another man is seen as a threat and disgrace to both families and is considered as a sufficient ground for divorce.
- Financial challenges cannot also not be left untouched: Financial constraints may prevent a husband from meeting his responsibilities adequately.
- Another important challenge worthy of note is childlessness
- Interference from family:
- Religious differences
- Sex of children: Most couples in Ghana would prefer having a mix up of male and female children

SOCIAL STRUCTURE OF GHANA
UNIT 3: SESSION 6

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SESSION 6: MARRIAGE AND SOCIAL CHANGE

- **Results of Social Change on Marriage**
- **Formal education:** During the pre-colonial period, girls could marry when they were teenagers. Today, a large number of these girls are in school. Since school attendance and marriage are in conflict with each other, girls get into marriage at a higher age.
- **Decreasing role of parents in choice of partners:** Modernization has affected the role parents play in marriages. During the Pre-colonial era, parents had very important role to play in the selection and counselling of partners.

SESSION 6: MARRIAGE AND SOCIAL CHANGE

- **Results of Social Change on Marriage**
- **Inter-ethnic marriages:** Most men and women would prefer marrying from their own ethnic group, but due to the influence of change, mobility and education, they develop a liberal attitude in the selection of partners
- **Advent of other forms of marriages:** Social changes have also come with new types of marriages. As the Christian churches brought in Christian marriages, the colonial authorities also introduced their form of marriages under the Marriage Ordinance of 1884.

SESSION 6: MARRIAGE AND SOCIAL CHANGE

- **Results of Social Change on Marriage**
- Payment of bride price: Bride price has been an important part of the Ghanaian traditional marriage. Urbanization and social change have not so much affected this important aspect of marriage.
- Reduction in polygamy: In Ghanaian traditional societies polygamy was seen as a prestige because wealthy people went into it
- Today, social, economic and religious factors have made polygamy less attractive

SESSION 6: MARRIAGE AND SOCIAL CHANGE

- **Results of Social Change on Marriage**
- Divorce: Another aspect of marriage that has been affected seriously by urbanization and social change is divorce.
- Traditional values that have made marriages to stabilize have broken down.
- Today, marriages are not properly contracted so divorce has become very common
- Government legislation on marriages: In recent times, governments have instituted legislations on marriages.
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THANK

YOU

FOR YOUR

ATTENTION!!!

