

UNIVERSITY OF CAPE COAST

CHANGES IN THE TRADITIONAL MARRIAGE AMONG THE FANTES:
A STUDY IN MANKESIM, GHANA



SARAH ENTSIE

2024



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CHANGES IN THE TRADITIONAL MARRIAGE AMONG THE FANTES:
A STUDY IN MANKESIM, GHANA

BY
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Thesis submitted to the Department of Vocational and Technical Education of
the Faculty of Science and Technology Education, College of Education
Studies, University of Cape Coast, in partial fulfilment of the requirements for
the award of Master of Philosophy degree in Home Economics Education

JUNE 2024

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere

Candidate's Signature Date.....

Name.....

Supervisor's Declaration

I declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast

Supervisor's Signature Date.....

Name

ABSTRACT

The Fantes are a group of people located in the Central Region of Ghana. It is one of the largest Akan groups in Ghana with their traditional Headquarters at Mankesim. Early encounters between the Fantes and Europeans brought new religious and educational ideas to the group, which in turn altered Fante customs and traditions, including marriage. To ensure that these native yet significant traditions survived in this age of technology and modernity, it is essential that their histories be preserved in the light of the changes that have taken place. Using Ethnographic research design, data was obtained from queen mothers, chiefs, family heads and opinion leaders/ elderly people of Mankesim; employing interview and focused group discussion as the main data collection procedure. The study revealed that in the indigenous traditional marriage, the groom and his family were allowed to bring anything they deemed befitting for a marriage ceremony unlike now that a list of items is handed over to the groom's family to present at the ceremony. Due to migration, there is little or no background enquires of the prospective spouse family; it is no longer mandatory to have the ceremony at the brides' family house as practiced. Some items presented for the ceremony included velvet/silk cloths, *amonsei, tsri ahoma, tsri nsa*, palm wine among others, have been replaced with modern items like lingerie, weave-on/hair extensions, suitcases printed fabrics like GTP, foreign drinks like whiskey, wine, just to mention a few. In line with the findings, in line with the findings, it was concluded that high levels of education, urbanization, innovation as well as religion has affected traditional norms and practices.

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KEYWORDS

Change

Diffusion

Evolution

Fante's

Marriage

Modernization

Traditions

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To my lecturers especially Dr. Patience Daquaah Monney. Thank you for the words of encouragement.

DEDICATION

To my husband Elliot Bueteye Aryitey and my Son, Elliot Burt-eye Aryitey

Junior

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CHAPTER ONE

INTRODUCTION

This chapter comprises of the background to the study, statement of the problem, the purpose for which this research was conducted as well as the research questions, which helped obtained data for the study. The significance of the study, organisation of the study and summary of the whole chapter is also presented.

Background to the Study

Culture is a challenging term to define as many disciplines define it differently to fit their own parameters. According to Varnum and Grossmann (2017), it is a set of shared ideas, norms, behaviours, and beliefs that characterise a group and limits its geographic location. A people's culture is what sets them apart among other human societies within the human family. These characteristics include the social norms, marriage, language, beliefs, taboos, rites of passage, attire, values, music, employment, artistic expression, religion, dancing, cuisine, and so forth of the populace.

Socialisation is a generational legacy that transmits culture from one generation to the next (Idang, 2015). Culture, is shared by all members of the society and is exclusively human. People adhere to morals and social norms such as marriage, taboos and conventions, beliefs about what is right and wrong, and others (Idang, 2015).

The ethnic groups that make up Ghanaian society each have distinct cultures with regard to languages, attire, cuisine, dancing, greetings, marriage and other aspects of daily life. In spite of this, people from different cultures do, nevertheless, have some commonalities in their belief systems and values

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that set them apart from others. People change their way of life as a result of moving, interacting, and forming relationships with others as well as adopting and adapting different cultures. However, a shift in a group of people's beliefs, customs, and behaviours is referred to as cultural change. Over decades or centuries, the content of peoples' products and practises reflects these changes.

Cultures are dynamic by nature; none of them stays the same. As the world is going through social and cultural transformation (Sibani, 2018), every society, as a fundamental component, has the desire for change. Political attitudes and norms have changed in many societies throughout the world. In addition, new technologies such as Science and legal rights have been developed; these developments have had a significant impact on people's lives and careers (Varnumm & Grossmann, 2017) and marriage among others.

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Change can be as a result of internal or external influences on culture (Inglehart & Baker, 2000), African as well as Ghanaian customs and culture have been impacted significantly due to European domination of the African continent which resulted in trade liberalisation, urbanization, formal education, technological advancement among others (Adu-Gyamfi *et al.*, 2020). Social and ethnic inter marriage, migration, and employment, to mention a few, is said to have an internal influence and leads to culture dynamism, which means a culture is open to absorbing and incorporating other cultural values (Uwandu & Nwankwor, 2006).

Marriage is an old tradition which is one of society's rites of passage. As a significant rite of passage, in many communities, this custom signifies a person's passage from one stage of life to the next Clarke, (2006). According to Gyasi (2006), marriage is a fundamental institution that formally unites a

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man and a woman as husband and wife. In addition to acting as a means of uniting individuals and families, marriage also has symbolic meaning, which makes it a part of gendered relations (Hunter, 2016).

Being the force that drives procreation and the formation of the family, marriage is an essential social institution that unites individuals from all walks of life. Since practically all social relations, such as those related to tenancy rights, political, loyalty, and religious observance, are based on the family or their kinship organisation; it is even more significant in Ghana and other African communities (Gbadagba *et al.*, 2020).

The laws of Ghana recognise three types of valid marriages; Marriage under the Marriage Ordinance, Islamic marriage under Marriage of Mohammedans and the final one being the Customary or Traditional marriage. The standards of mutual support, fidelity, permanence, parenthood, and gender complementarity have all been central to the traditional ideal of Marriage (Wilcox & Dew, 2010). The extent to which societies rely on the family to achieve reproductive as well as productive goals are reflected in the extended lifespan of traditional marriage patterns (Fussell & Palloni, 2004). In accordance with Cherlin (2010) and Grossi (2014), the institution of marriage is undergoing a profound transformation, with a significant shift away from its traditional perception of lifelong, patriarchal, or religious institution. This change is reflected in statistical trends, which indicate that an increasing number of individuals view marriage as a contractual agreement rather than a sacred or lifelong commitment.

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The Fantes and other Ghanaian tribes view marriage as a fundamental aspect of their culture and religious tradition; which shapes and upholds communal values. There are numerous political, social, religious, and cultural organisations among the Fantes as kinsmen. The attitudes, dialects, and customs of the Fantes reveal their customs, beliefs, and culture. Ignoring such customs, values, and cultural practises indicates a lack of comprehension of human behaviour and issues. This notion underpins their strong regard for the institution of marriage (Baryeh, 2016).

Without a doubt, over the past 60 years, the marriage institution in Ghana like any other institution has seen significant changes, particularly with regard to traditional Fantes marriage. To protect the indigenous practise, it is critical to recognise and record this dynamism.

Statement of the Problem

Marriage is the basis for family formation and ensuring human generation continuity, which needs to be preserved. However, due to various factors, authentic customary practices, including traditional marriage in the natural setting of Mankessim, have been intermingled with the urban and modernised ones due to their encounter with the Europeans.

During my National Service as a Teaching Assistant, I observed that Students had scanty information when asked to make presentations about the various ethnic groups traditional rites including marriage students are given the opportunity to present various traditional rite including marriage. It was obvious that they had no idea how these rites were performed in their indigenous ways. What they presented was what they observed in real life. More so, reviewing literature, I also realised that there was not enough

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literature on the topic under study. Even if there was, it was outdated. In my opinion, this was part of the reason why students were unable to present information in relation to indigenous traditional rites and practices

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As the Ghanaian culture is gradually losing some of its original practices and uniqueness, it is vital to give more attention and emphasis or throw more lights on the cultural practices that are gradually fading out. It is obvious that foreign influences have affected the traditional marriages in the Fante-land, hence the need to investigate the changes that have occurred in the traditional marriage of the Fantes over time and document the indigenous practise so as to preserve our culture since if we do not have a “past,” we cannot have a future.

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Purpose of the Study

The purpose of the study was to document the indigenous traditional marriage of the Fantes and also investigate the changes that have occurred and factors accounting for these changes.

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Research Questions

The broad overarching research question that guided the study was What are the changes that have occurred in indigenous Fante marriage over the years?

The specific research questions developed out of the broad overarching research questions were:

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a) What was the original marriage process of the Fantes of Mankesim?

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b) Which items were required for the traditional marriage among the Fantes?

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c) What is the significance of these items?

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d) What changes have occurred and what accounted for these changes?

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Significance of the Study

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1. This study sought to gather information on the various changes that

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has occurred in traditional marriage; describe the original marriage process of the Fantes in the central region of Ghana.

2. The study will help to identify the cause of these changes and its effects on our traditional marriage. As the world changes, it is important we increase awareness of the changes in traditional marriage which will increase our knowledge base.

3. Educators in the area of marriage can also make changes in their course content with the findings of this study to reflect current happenings; acting as a good source of reference for academic purpose.

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4. The study will help increase literature on the topic, as there are not enough literature as it stands.

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5. Practically, it might contribute as an input for various stakeholders like Culture and Tourism industry, and Authority for Research and Conservation of Cultural Heritages who are devoted to promoting and preserving the culture and traditions of Ghana.

6. It would also let the new generation (youth) have an idea of how such rites were performed to help maintain our tradition and culture.

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Organization of the Study

This research was organised into five chapters, and each chapter was classified into various subtopics. The first chapter was the introduction and background of the study, including the research gap that the researcher

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planned to fill (the problem statement), research questions, and other subtopics. Chapter Two, encompasses a review of related scholarly literature, followed by Chapter Three, which constitutes the research methodologies (design, population, sampling, sampling size, and data collection method) of the study. The Fourth Chapter presents and discusses the findings of the study in a thematic manner based on the research questions. The fifth and final chapter dealt with a summary, conclusion, and recommendations.

Chapter Summary

Marriage as a social institution is shaped by cultural norms and practices, which tend to influence people's attitudes towards it. These cultural norms and practices have undergone many changes over the years, and marriages among people of Mankesim have not been left out of these changes. The chapter dealt with the background of the study, the statement of the problem, and its purpose. It further stated the research questions, the significance of the study, and the Outline of the study about changes in the traditional marriage among the Fantes in Mankesim, Ghana.

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CHAPTER TWO

LITERATURE REVIEW

Introduction

The section reviews literature in relation to the issue under study. it begins with definitions of marriage from different authors and a look at tradition and culture, followed by the concept of African marriage, which includes some forms of African marriage.

Furthermore, this section reviewed literature about traditional marriage structure in Ghana: social and cultural change, which is a result of some factors called agents of change that have affected our tradition and led to modern traditional marriage. This chapter also discussed three theories, which would be the basis for this study. Finally, a summary of the review of related literature. It is important to note that some of the literature reviewed here are dated, as far back as the 1960s, this is due to the historical nature of the study.

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Definition of Marriage

There is no widely accepted definition for marriage, despite the fact that it is a universal concept and a rite of passage in our daily lives (Otite & Ogionwo 2006, Esiri 2021). Culture, region, and jurisdiction all have an impact on its definition. For the past century, a number of writers have tried to define it as they deem fit.

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Ember as cited by Srivastava (2018) defined marriage more precisely as a socially approved sexual activity and economic union between a man and a woman which comprises reciprocal rights and obligations between spouses and their future children, and which is presumed, both by the couple and by others, to be more or less permanent. Likewise, Yamah (2012) opined that, a

man and woman's alliance legitimises sexual access and the offspring that follow, granting them an identity in society as belonging to a specific family and lineage. This according to Srivastava (2018) is the best definition of marriage as it incorporates the legal, social and biological fundamentals of marriage.

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Girgis et al., (2011) help us understand the concept of marriage in two perspectives. The conjugal view and the revisionist view. In the conjugal view, Girgis *et al* (2011) revealed "marriage as a union of a man and a woman who make a permanent and exclusive commitment to each other of the type that is naturally (inherently) fulfilled by bearing and rearing children together". In contrast to the conjugal approach, revisionism emphasises the union of two individuals (of the same or different sexes) who pledge to share the responsibilities and rewards of domestic life as well as to love and care for one another romantically. This is consistent with the definitions of marriage provided by Horton (2007), who did not limit marriage to a partnership between a man and a woman but rather allowed same-sex partners.

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According to Oslon and Defrian (2000), marriage is viewed similarly. They contend that marriage is a legally binding emotional and physical commitment between two people, along with a variety of tasks and financial resources. If gay and lesbian marriages are accepted in a culture, this definition might apply universally. Furthermore, Wimalanesa (2016) argued that a "personal association between a man and a woman and a biological relationship for mating and reproduction" form the core of the definition of marriage. It is impractical to ignore the definitions provided by Riggs and Tweedell (2010) and Brown *et al.*, (2020), who saw marriage as an institution

requiring individuals to collaborate on legal, emotional, and religious grounds in addition to sharing a role, status, expectations, and resources. This definition is in agreement with that provided by Braby (2021), who stated that, marriage is the act by which a man and a woman unite for life with the aim of delivering those duties, which ensue, from the partners' relations to society and to each other.

Anthropologist William as cited by Acheampong (2010) **contended** that marriage is a socially acceptable sexual partnership. One that is initiated with a public declaration, pursued with a sense of performance and predicated on a relatively clear contract that outlines the reciprocal duties between partners and their offspring. Nonetheless, Leach and Goodenough as cited in Acheampong (2010) **proposed** that, marriage is vital because it binds a variety of rights and relationships between couples while controlling sexual relations; it should not be viewed as serving a single purpose. It establishes legal rights and interests, defines a person's social status and group membership, forms domestic economic units, links a person to kin groups other than their own, and acts as a mediator in political interactions between groups and individuals.

However, **according** to Wimalasena (2016), marriage is the best and most significant relationship that can exist between two people. It is also a notable result of positive and peaceful interactions and relationships between people over time (Onyima, 2014). According to scholars like Suom-Dery (2000) and Adomako Ampofo (2004), marriage is a holy rite of passage that raises men and women into respectable social statuses. An important and historic institution that is necessary to preserve in order to support family formation and ensure the continuation of human generations (Atakilit, 2020).

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Agreeing with Deezia (2016a), the institution of marriage is both a sacred reality and a tool for maintaining social stability. As a communal practice, it helps shape and uphold community values (Deezia, 2020).

Tradition and Culture

Otite and Oginwo as cited by Samuel *et al.*, (2021), opined that culture is “the complex whole of man’s acquisition of knowledge, morals, beliefs, arts, customs, and technology, which are shared and transmitted from generation to generation”. Culture, a multifaceted aspect of existence, shapes human social life and sets humans apart from other animals because it allows people to create behavioural patterns that they can pass down from generation to generation and from one person to the next (Sibani, 2018).

Linton as cited by Dollard *et al.*, (2013) indicated that, “Culture is learned by growing up with it; in this way, cultural is transmitted from one generation to the next. This is referred to as enculturation.” The dynamism of culture as explained by Akama (2012) indicate that, all cultures change overtime, and these changes take place in response to events and phenomena as environmental pollution and crisis, intrusion of migrants and cultural diffusions, or modifications in behaviour and values within the social system. Varnum and Grossmann (2017) expressed briefly that human cultures were not static.

The values and beliefs that members of a community have held for extended periods of time often generations are reflected in traditional cultural practises. All social groups worldwide have their own traditional cultural practises and beliefs, some of which are advantageous to all members and others of which have turned against a particular group (Maluleke, 2012).

African Marriage

For Africans, marriage is the foundation of life, and its institution benefits everyone as well as society (Tapio *et al.*, 2011). It is typically between two people and their families as a valid source and the foundation of the family. Because any issue will typically impact both families and strain their otherwise amicable relationship, there is pressure on the spouses to ensure the success of their marriage (Esiri, 2021). A complicated institution that typically works in phases, the majority of which are marked by the fulfilment of rituals.

African marriages are mostly polygamous which was mostly rooted in the early lifestyle of our ancestors (Thobejane, & Flora, 2014). Which is why Horton (2007) opined that marriage is the accepted social pattern through which two or more people form a family. This highlights the traditional understanding of marriage which is shaped by cultural, historical and social norms.

There are two primary types of polygamy: polygyny, which is when a husband has multiple wives, and polyandry, which is when a wife has multiple husbands. Polygyny is more common in Africa than polyandry, particularly in Muslim communities (Anderson, 2000, Liversage, 2019,) and that is what is popularly known as polygamy (Otite & Ogionwo, 2006).

African polygamy is encouraged by a variety of factors, and its prevalence is a reflection of social and economic structures, as well as tribal and religious differences. Although polygamy is permitted in Muslim marriages by their faith, non-Muslims also enter into polygamous marriages for social, economic, or status related reasons (Ezra, 2003). The practise of

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polygyny has been encouraged by the value that is placed on a man with more wives and children in terms of prestige, reputation, labour force, defence, and leadership. However, monogamy is now promoted and practised as a result of modernization and civilization.

Those who wish to enter into marriage must go through certain rites of passage, just like those in other African institutions. This rite of passage is thought to be a way to help someone go from one stage to the next, where they have to learn new attitudes towards their new social surroundings. Between the preliminary rites and the couple's complete acceptance as a social unit, marriage is a process that involves multiple stages (Ekpenyong, 2016). Every culture approaches this issue differently, giving it its own uniqueness. Many traditional societies, particularly patrilineal ones, believe that marriage negotiations are too important to be left to the young. As a result, partner choice was limited and future spouses' families arranged marriages (Meekers, 1992).

The marriage contract is completed when the bride's wealth which is a calculated payment that often establishes the marriage is paid. Payment of the bride price has social and legal ramifications; the husband is then entitled to his wife's economic and sexual services. Nevertheless, Allendorf and Ghimire (2013), opined that, paying the bride price does not turn a woman into a commodity, instead, it grants the groom the right to any children his wife may have .

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Traditional marriage customs vary greatly amongst ethnic groups and within them as well. This variation amongst ethnic groups may be due to factors like cultural heritage, religious differences, geographical location

among others (Khatun & Islam, 2023). The variations within them may be attributed to social class, urban versus rural areas, generational difference and so on. In matrilineal societies, marriage frequently does not imply co-residence of the partners; a woman may choose to live with her parents until she has given birth to multiple children, or she may choose to move out with her husband altogether (Meekers, 1992).

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In African societies, one of the main purposes of marriage is reproduction. Before having a child, a wife's status in her husband's family is unstable and unpredictably unstable; however, once a "male" child is born, her position becomes stable (Deezia, 2020). In African society, expected of every normal person to get married and start a family. Refusing to get married is viewed as reckless and can result in exclusion from society (Esiri, 2021).

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Forms of African Marriage

As a common feature of many cultures, marriage can take many different forms, some of which are extremely familiar to most cultures worldwide. Otite and Ogionwo(2006) and a few sociologists identified the following types of marriage in African communities:

Girl/ Woman Marriage

Woman marriage is a long-standing custom in many parts of Nigeria, practised by the Fulani people, who are dispersed throughout many parts of Africa, primarily in West Africa (Omoteye & Akinlade, 2016). This type of marriage, known as "Waa Pya-kawa" (Female Husband) among the Ogonis of Nigeria, is typically taken up by affluent, past childbearing, or single women with no children. This type of union allows a woman to wed another woman and bestow wealth on her spouse over whom she has complete control over

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Commented [CG53]: Affluent women past childbearing

the progeny, transferring the burden of reproduction to a male genitor (Deezia,2020). It is worth knowing that, this marriage and Lesbianism are not the same thing. It is a social and legal bond between married women, other than a sexual one. According to Deezia (2020), this type of marriage strengthens the socioeconomic status of women and mitigates the negative effects of the inheritance law, which barred women without male children from inheriting their deceased husbands.

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Levirate/ Widow Marriage

It is customary to inherit a brother's wife who has passed away. In this instance, a brother need not be a child of the same mother; he could be any other close relative. In accordance with local custom, traditional ceremonies are carried out to dissolve the widow's previous union with her deceased husband and to form a new one with her new spouse. A decision is made regarding the widow's inheritance following the death and burial of the deceased. This is to guarantee that the bond that was started in the first marriage between their respective groups will continue (Schwimmer, 2003). The bible mentions levirate marriages, which were common among ancient Hebrews (Deuteronomy 25:5–10) (Wiesberg, 2004). When a widow refuse to marry her late husband's brother, certain rites would be carried out and the woman would be permitted to marry outside of her husband's family. In this instance, the family of her late husband will receive her bride wealth. However, the widow may be permitted to stay in her husband's home and care for her children if she chooses not to get married again (Esiri, 2021).

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Betrothal Marriage

This is an arrangement for marriage made by the prospective couple's parents. It is essentially a pledge of future matrimony between two individuals of different sexes (Atakillit, 2020); the Ewes of Ghana, the Fulanis, Kanuris, and Urhobos of Nigeria observe it, among many other ethnic groups. The boy's parent approaches the girl's parents in this instance to ask for her hand in marriage (Gemechu & Assefa, 2006). As an alternative, the parents might visit a home with a girl and request a favour—a wife—and if granted, they would set a date for the marriage ceremony (Esiri, 2021). The prospective husband then pays the bride's wealth, or in his absence, an elder from his family does so. According to Ewe customs in Ghana, an elder can be either the prospective groom's mother or father's aunt (Yin & Black, 2014). Following the marriage ceremony, a day is set aside for the bride to be led to her husband's home.

According to Lester, as cited by Toren (2005), this arrangement was required because women were valuable and rare in the past. However, as women now outnumber males worldwide, these "scarcity" phenomena cannot be applied to women today. It is important to understand that, even though there may be a bride price commitment, most betrothal weddings do not end with an instant marriage ceremony, particularly if the persons involved are young or have not yet been born. When the fiancé is too young or not yet born, her family, the putative husband's, looks after her during her pregnancy and adulthood until she reaches adulthood, at which point she is sent to her husband's home. Marcus, as cited by Ifeanacho, (2023) is of the opinion that,

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to betroth a person is to obtain a societal proclamation of marriage before the wedding/ ceremony.

Cousin Marriage

Cousins getting married. Married individuals can have a shared grandmother. This kind of union was typical in the past and is still typical in certain modern countries. While it is illegal in certain jurisdictions, this kind of marriage is ideal and expected in others (Paul & Spencer, 2008). It is intended to uphold cultural values, protect family assets, maintain customs, and fortify family bonds (Bittles, 2001). There are two different kinds of cousin marriage: cross- and parallel-cousin marriage. It is legal to marry the child of one's mother's sister or father's brother in a parallel cousin marriage. In certain cultures, or societies, marriages like this are frowned upon as incest.

According to Chignon *et al.*, (2017), men are expected to wed their female cross cousins, which are the daughters of their parents' opposite-sex siblings (i.e., Mother's brother's daughter \ Father' sister's daughter). Every culture prefers marriages like this one. While it is forbidden in some cultures, it is common in some parts of India and other African societies, such as the Kanuris in Nigeria and the Akyems in Ghana. Among the Dagaaba, this arrangement is called '*langdinwuo*', which gives a man the right to marry his maternal uncle's daughter at a reduced bride price. This is to help circumvent an otherwise high bride price (Forkuor *et al.*, 2018).

Cross-cousin marriage helps to forge bonds between descent groups and encourages lineage exogamy (Chignon, et al, 2017). This preserves lands within the family and fortifies links between clans.

Social and Cultural Change

In our globalised world, change is unavoidable and has always existed in society. Since social change is a universal phenomenon, it happens in all societies. The only thing that is constant in life is change; its intensity, stage, or stages vary depending on the society because it does not happen at the same rate everywhere. Different societies respond differently to change (Esiri, 2021). Applebaum as cited by Siregal (2022), viewed **change as** a function of growing adaptability brought about by specialisation, structural-functional differentiation, and increasing complexity.

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Dunfee, (2019) defined social change in the lens of the sociologist as changes in human interactions and relationship that transform culture and social institutions; which occurs over time and often have profound and long-term consequences for society. Social change is a way human interaction and relationships transform cultural and social institutions over time, having a profound impact of society; as Moore, cited by Harper and Leicht (2018) opined, institutions have always been changing their forms and functions. Social change is a universal phenomenon, which is inevitable, and a necessary part of life. Culture is always evolving along with society. Culture is dynamic, because all cultures undergo constant change in response to various events and phenomena, such as crises and pollution of the environment, the influx of migrants and cultural diffusion, or shifts in behaviour and values within the social structure. According to Popoola (2016), changes in the environment lead to changes in culture.

Uwandu and Nwankwor (2006), are of the view that, culture change must be distinguished from culture dynamism, which refers to just the

susceptibility of culture to receive and add to itself certain other cultural values. Nevertheless, Sibani (2018) opined that cultural dynamism takes place alongside acculturation, which is the emulation of the objects of one culture by another culture. Nevertheless, the act of an individual or a group of individuals starting to embrace a different culture is what constitutes acculturation. Even the members of the culture being imitated might not be aware of it. Cultural dynamism, then, is the process by which a culture changes. A culture may change as a result of the adoption of new ideas or the elimination of outdated beliefs or practises. These shifts in a group of people's beliefs, customs, and behaviours happen gradually over decades or even centuries. In the meantime, changes in practises and products have been used to study how individualism and collectivism have changed across cultural boundaries (Morling & Lamoreaux, 2008).

The trend seems to be returning to political repression in other societies whose political standards had been trending toward democracy. Human cultures are obviously dynamic. In addition to political beliefs and customs shifting, cultures also create new technology, many of which have a significant impact on how people live and work (e.g., the internet, television, and automobiles). In a period of decades or years, social norms and attitudes can change. Examples include perspectives on immigration in industrialized nations, attitudes toward gay marriage in Western communities, and more generally, conventions around the physical punishment of children (Varnum & Grossmann, 2017).

Numerous developments have been sparked by Africa and Ghana's rapid economic development. Marriage and the family are two social

structures that are evolving. These changes are a reflection of changing attitudes on gender roles and gender relations, which form the basis of some of Ghanaian society's most fundamental norms and values (Wang, & Kassam, 2016). Change brings with it difficult problems and tensions for people, families, and communities. Governments, religious organizations, and other organizations are still struggling to deal with the fallout from change and figure out how to lessen, eliminate, or manage it. However, there are a number of reasons why cultures change throughout time, including advancements in education, technology, indecorous socialization, and the outside world. Furthermore, Janetius (2019) identified the following causes as contributing to these changes and modifications: population expansion, industrialization, urbanization, mass media dissemination, and the influence of western culture.

Christie-Mizell (2014) proposed additional variables that contribute to cultural change, including invention, discovery, dissemination, environment, and acculturation. She went on to say that in border areas where inhabitants of neighbouring cultures are more likely to interact, cultural diffusion is more likely to occur and is more intense. This according to Biswas as cited by Suarez (2022) could lead to cultural acculturation, in which people from one group embrace the values and customs of another. Individuals adjust and modify their responses to certain cultural conditions as they relocated and underwent environmental changes. As ethnic groups with their own unique cultural norms and practices mix with others in marriage and other unions, the society becomes more and more diverse (Konadu, 2005). Ghana's demographic patterns have now shifted due to industrialization, urbanization, and education, resulting in an ethnically diverse nation. People acquire new

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ideals and new knowledge through education, and as a result, their lifestyles and cultures are altered in one way or another.

Traditional marriage

It is challenging to determine the exact origins of traditional marriage because it has been a part of many different civilizations for a very long time. For a group of people in a specific place, traditional marriage is a kind of cultural practice. Typically, it stems from deeply held religious and cultural convictions. One person is labelled as the husband and the other as the wife in this socially and culturally acceptable union of two people. Traditional gender roles and expectations on the people involved are determined by the society. A few prerequisites must be met before a given kind of marriage is labelled as customary or conventional.

Traditional marriage structure in Ghana

Ghanaian marriage customs traditionally involve polygamy. This is the situation in which a woman, can marry more than one husband and a man can marry more than one wife. One man marrying numerous women is known as polygyny, and it is the recognized and common form of polygamy in Ghana. A person who has numerous wives conducts numerous marriage ceremonies; each ceremony and the addition of a new wife establishes a new network of relationships (Esiri, 2021). Specifically, certain African traditional leaders have been known to employ this to forge dependable and enduring bonds with their subjects and preserve the unity of their kingdom (Otite & Ogionwo, 2006; Sherkat *et al.*, 2011). In the past, the number of wives and children he had, or received as chieftaincy titles determined a man's wealth. According to Nukunya (2003), "a man who managed to marry two or more wives was

respected because, in addition to having multiple women at his disposal, he was also able to muster payments for the marriages." He claimed that this was a crucial fact to take into account when in assigning status to individuals.

Be that as it may, the Asantehene, who has both his customary stool wife, known as *ekondwayere*, and his second wife, demonstrates how a chief in Ghanaian culture is permitted to have many wives. That being said, the Asantehene does not have to carry out husbandly duties alongside his conventional spouse. Notwithstanding the prevalence of polygyny, married couples are supposed to coexist peacefully and assist one another and their relatives with home chores. However, the majority of polygamous households are plagued by jealousy-related disputes, and the offspring of these households bear the brunt of these problems. There is some pressure for an adult to get married in Ghana's majority ethnic groups. As a result, being a bachelor or a spinster in particular is socially abnormal. In Ghanaian traditional society, there are several significant requirements for being married, including the consent and participation of the partners' families, paying the bride fortune (also known as the bride price), and attending the marriage ceremony itself (Nukunya, 2003; Brown, 2004; Wilcox & Wolfinger, 2007;). Two of these essentials (involvement of families and approval of spouses; payment of bride price) are discussed as follows

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Involvement of families and approval of spouses

Marriage in traditional Ghanaian civilizations has historically been and continues to be a family/kin affair rather than an individual one (Amuasi & Alhassan, 2022). This is a result of the institution of marriage serving the needs of the extended family as well as fostering alliances between various

ethnic/tribal groups or cultures. Families are involved, and couples can build new social relationships with the checks and balances provided by both families. It is the social duty of relatives to ensure that eligible people enter into accepted marriages, as parents decide their children's marriages (Esiri, 2021). According to Nukunya (2003), before a spouse is chosen and approved, the families of each partner verify that the potential spouse is respectful and hardworking, does not have any serious illnesses like epilepsy, leprosy, or lunacy, is not a criminal or a witch, and is not prone to arguments. This is due to the fact that while selecting a wife or husband, consideration was given to all the members of the individual's descend group in addition to the individual's riches and character. In addition, there is the problem of incest, which hindered certain relatives from engaging in sexual relations and getting married.

Payment of bride price

In the Ghanaian traditional system, bride price payment is required before a marriage is accepted. This payment is a necessary component and certifies the union (Thiara & Hague, 2011; Muthegheki, *et al.*, 2012; Sambe *et al.*, 2013). The groom and his family (parents and lineage head) make this payment (Nukunya, 2003, Adjei, 2015). In other words, the groom's family typically provides financial support to help him pay the bride price of his future wife (Adjei & Mpiani, 2018). The payment of the bride price, according to the Dagabaas, is not just an occasion but rather a difficult procedure involving discussions in kind and currency (Forkuor *et al.*, 2018). Similarly, bride price payment is seen by the indigenous people of the Upper West

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Region as the primary element that forms the basis of marriage; in the absence of it, the marriage contract is deemed unlawful (Abdul-korah, 2014).

According to Forkuor et al., (2018), the bride joins the husband's royal clans after the bride price is paid. His younger brother might remarry the woman without disclosing her previous family in the event of the man's passing. Thus, a custom that is prevalent and well regarded in Ghana.

Bride price items include cattle, livestock, bottles of schnapp, ornaments and other items (Okyere-Manu, 2015). It is the amount of money provided by the groom and his family to the bride's family in exchange for the bride's labor and her ability to bear children (Oguli Oumo, 2004). Notably, Sambe *et al.*, (2013) proposed that the bride price is supposed to reflect the girl's or young woman's estimation of their own worth. When a girl's family receives the bride price, her economic and sexual rights are transferred to the husband (Meekers, 1992).

The terms for bride prices in Ghanaian society vary depending on the ethnic or tribal group, custom, and culture. The Akans call it *tiri nsa*, *see nihamo* by the Gas', and the Anlos' call it *sronu* among others. Once more, the bride price's amount, structure, and customs vary depending on the ethnic and tribal group. In northern Ghanaian societies, bride prices are paid in cattle or cowries, per custom. For instance, the majority of the people in the districts of Dagaaba, Nadowli, and Jirapa pay their bride prices with cowries and animals. Though the residents of Nandom still utilize cattle as payment, the lack of cowries these days has forced them to turn to cash (Abdul-Korah, 2014; Dery, 2015). According to the hypothesis put forth by Forkuor *et al.*, (2018), males in patrilineal cultures pay more than men in matrilineal societies.

Kule and Naeemah as cited by Asen (2017), opined that, the bride's parents' acceptance of the payment signifies their approval of the new relationship. It also compensates the bride's family for the loss of the bride's (re)productive services to her husband's family, strengthens the newly formed affinal bonds, and legitimizes any children born to the union. Sambe *et al.*, (2013), are of the view that, bride prices serve to bring two families together, provide formal acknowledgment to weddings, shield wives from abuse, and sustain partnerships. Nonetheless, it is important to highlight that bride prices bind women to unwelcome marriages; in the event that a woman wishes to file for divorce, her family must return the money; otherwise, she is forced to endure an unhappy marriage, which impairs her freedom and rights (Armstrong *et al.*, 1993).

Marriage structure in contemporary Ghana (modernized marriage)

Over the past few years, Ghanaian society and its traditional customs have experienced a number of changes. According to Wittle (2015), marriage is a proof of change in the majority of Ghanaian Traditional culture today. It can be seen increasingly both legally and generally as a private contract that can be made, maintained, and dissolved as the parties see right. According to Nukunya (2003), social change and the introduction of various innovations have had an impact on marital customs and regulations. Globalization, education, colonization, and western missionaries are a few of these causes. The conventional patterns of marriage are one way that these driving forces have brought about different alterations in most aspects of our civilization.

The majority of marriages in Ghana nowadays are monogamous because of the impact of Western and Christian religions. As Jeermison and

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Sahoo (2018) concluded in their study, "the marriage structure has tremendously changed with dawn of Christianity and Western education". The Christian faith discourages polygamy and forbids its followers from having more than one wife. The indigenous polygamous marriage customs and social patterns are not recognized by the churches. Similarly, the marriage Act (Cap 127) governs ordinary marriages in the West, which are exclusively monogamous. Recently, the Christian marriage has emerged as a key neocolonial construct that establishes the parameters of a "proper and complete marriage" (Dery & Bawa, 2019).. On the other hand, because Ghanaian culture views marriage as a family matter rather than an individual one, traditional marriage is seen as a requirement or foundation for Christian and/or civic marriage.

Parents have less influence over their children's marriage choices, and people are now free to choose the partners they want. Nukunya (2003) attributes this to migration (urbanization), education (school environment), the general flexible atmosphere of today's society, and more mobility. The need for witnesses and agreement from parents and other family members to the preparation of marriage contracts, as well as the need for waiting periods before requiring in-depth questions from the families of both parties, have essentially vanished (Deezia, 2020).

In Ghanaian culture today, the majority of soon-to-be spouses follow the traditional and customary procedures, get married in a church. They then register with the Registrar General's Department to receive a marriage certificate. It is significant to remember that this is the "proper and complete marriage" in the eyes of modern Ghanaians.

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Theoretical bases for the Study

The following three theories were found crucial to this study in order to explain and answer the objectives of the study: Modernization Theory; Diffusion Innovation Theory; and Evolutionary Theory of Social Change.

Modernization Theory

The Modernization Theorists, an American group of economists and social scientists from the 1950s, are credited with contributing to the development of this theory. The modernization process that a country goes through when it moves from a traditional to a modern civilization is explained by this notion. According to this idea, industrialization and rising educational attainment are to blame for the current adjustments and changes within norms and customs. Modernization will strengthens traditional institutions like marriage and the family, improves gender equality, and has a good impact on education. Caldwell as cited by Moghadam (2003), indicated the traditional system has seen significant changes in relation to family, marriage, cuisine, lot of changes and modifications have gone into the age at marriage, mate selection, items required, dressing, ceremony venue, and others. However, it is certain that further changes would continue with time. In modern Ghana, modernization has affected some, if not all, of the traditional marriage practices.

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Diffusion innovation theory

The diffusion innovation theory was created by Everett Rogers in 1962. One of the earliest theories in sociology, it emerged from communication to explain how and why novel concepts, behaviors, or goods take hold and diffuse (or spread) among a particular group of people or social

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structure. Rogers as edited by Miller (2015), view diffusion is the process by which innovations spread via urbanization, education, and other channels. Similarly, Deeza (2020), opined that "people adopt a new idea, behavior, or product as part of a social system as a result of diffusion."

The diffusion theory is applied in the context of this study to explain the several social change channels like education, technology, globalization among others that have resulted in the modification of traditional marriage practise of the Fante marriage. People who migrate to different nations and cities are exposed to diverse cultures and ethnic backgrounds. Their experiences and acquired knowledge also have an impact on these cultural exposures, leading to changes in their lifestyles. Due to the entrance of Western education, religion, technology, and other influences, a large number of people in the area have become knowledgeable about other cultures and are utilizing those insights to question and alter long-standing cultural norms in their group or civilization.

Evolutionary theory of Social change

The founder of Sociology, Auguste Comte, adopted Darwin's theory of evolution and applied it to society in 1876, creating the Evolutionary Theory of Social Change. This gained prominence in the 1800s. In perspective, the evolutionary theory of social change suggested that societies were always evolving into higher forms; much like complex creatures, they go from simple to complex and change because of their experiences and interactions with other civilizations. Over time, societies developed and altered as a result of circumstances and surroundings. However, these changes came gradually, incremental changes that added up over time. The cultural behaviours, beliefs,

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and values of people evolved along with society. Technology advancement, political revolutions and upheavals, social movements, to name a few, were the driving forces behind these changes.

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The Ghanaian society for that matter the Fantes, have advanced from prehistoric times marked by low levels of technology, a simple manner of life, and subsistence. Agriculture in an era when hunting and gathering was the primary source of subsistence; a lack of scientific understanding; superstitious traditions and beliefs gave way to more advanced and sophisticated ones. The contemporary Ghanaian society is more developed; there has been substantial advancement in many areas, including Science, Engineering, Medicine, Communication, Transportation, Education, and Technology. Numerous people's quality of life has improved as a result of all of these, including the Fantes.

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Modern theorists contended that societies can grow in a variety of ways and directions, despite social evolutionists' emphasis that all societies must go through a comparable sequence of development. This is particularly clear in Ghana, where certain areas lack power in comparison to the cities, a necessity for advancement in a number of fields, including Science, Education, Healthcare, and Technology (DiCampo, 2007). These folks progress very slowly and lead to very low-quality lives.

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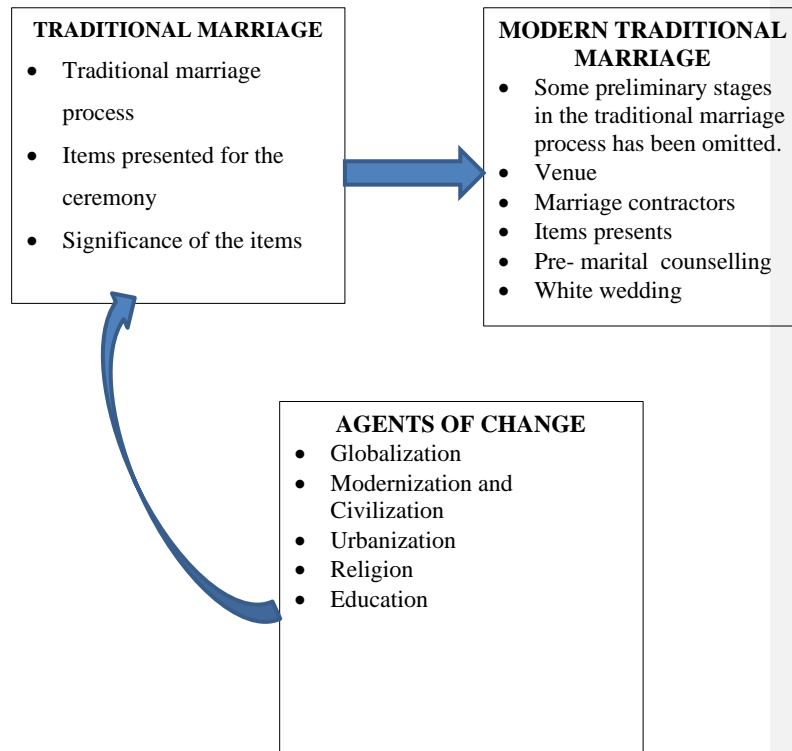
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The linkage or relationship between these theories fit perfectly for this study. Evolutionary Theory of Social Change contextualizes these changes within the broader, long-term development of Ghanaian society from simple, traditional forms to more complex, modern ones. The diffusion of innovations is crucial for modernization. As new ideas and technologies spread, they

contribute to the transformation of traditional societies into modern ones. For instance, Western values and educational practices disseminated through missionary education have significantly influenced African traditional systems, including those in Ghana.

Overall, the reviewed studies suggest that cultural change, Western education, and Christianity have significantly impacted traditional marriage practices in African societies, leading to a decline in traditional practices and a shift towards more Westernized forms of marriage.

Conceptual Framework

This framework is contextually relevant to the Fante culture and society, taking into account the specific social, economic, and cultural conditions that are shaping changes in traditional marriage practices.

Based on the literature reviewed and theoretical perspectives, several factors are driving changes in traditional norms and practices including marriage practices among the Fantes. The increasing influence of modernization and urbanization is leading to changes in traditional marriage practices, as younger generations become more exposed to Western values and customs. The spread of Christianity and Islam is also influencing traditional marriage practices among the Fantes, as some individuals begin to adopt

Western-style wedding ceremonies and abandon traditional practices. Again, the growing importance of education, which has steered the increase participation of women in the workforce, are also driving changes in traditional marriage practices. Globalization and cultural exchange has led to the adoption of new marriage practices and the blending of traditional and modern customs.

This framework acknowledges the influence that the independent variables (agents of change) have on the dependent variables (traditional Fante marriage) in terms of process, items presented, venue for the ceremony, marriage contractors among others. These have gradually resulted in the modern traditional marriage where there are changes in the process, venue for the ceremony, marriage contractor, items presented. The addition of pre-marital counselling, white wedding and the rest.

Chapter Summary

The literature review highlighted the diverse interpretations of marriage put forth by different writers. Nonetheless, nearly all definitions agree that it includes a number of standards from different eras and cultures. Conventional norms have encompassed heterosexual union, acceptance of sexual relationships, prioritizing family above individual affairs, assuming reciprocal rights and obligations between spouses, and concluding with a legally bonded relationship that presume permanency. Because of this, marriage is the foundation of life for Africans, which benefits everyone as well as society.

African marriages are primarily polygamous, which has its roots in our ancestors' prehistoric way of life. African marriage customs encompass a

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variety of arrangements, such as widow, betrothal, cousin, and girl/woman marriages. The most common and widely accepted form of polygamy in Ghana is polygyny, which is defined as the union of one man with several women. The consent and participation of the spouses' families, the payment of the bride wealth, sometimes known as the bride price, and the marriage ceremony itself are some of the significant prerequisites for marriage in Ghanaian traditional society.

Over the past years, Ghanaian society and its traditional customs have experienced a number of changes. Marriage and family life have changed as a result of migration; cross-cultural mechanisms have had a negative impact on marriage. Nonetheless, immigrants make an effort to preserve some of their cultural customs and marriage customs; with time, however, social change causes some adjustments to occur. These shifts are caused by urbanization, migration, education, and the generally flexible and mobile nature of today's society.

The modernization theory, diffusion theory and evolutionary theory of social change were likely to understand, explain and answer the objectives of the study.

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CHAPTER THREE

RESEARCH METHODS

Introduction

This chapter presents the methodology of the study. It contains information about the research design, study area, population for the study, sampling procedure, sampling size, data collection instruments and procedure. This chapter also presents ethical issues, delimitation as well as data analysis and presentation.

Research Design

This research deployed an ethnographic research design, which is a qualitative type of research. As described by Creswell (2013), it is a qualitative procedure employed to describe, analyse and interpret a cultural characteristic. Ethnographic research according to Harris and Johnson (2000) is “a portrait of a people,” a written account of a particular culture, the customs, beliefs, and behaviour based on evidence collected through fieldwork. Oshunrinade, (2016) opined that in ethnographic research the researcher tries to describe a cultural system or social group by studying the history, religion, politics, economy and surroundings of the subjects being investigated. In doing ethnography, the ethnographer actively participates in the group in order to gain an insider’s perspective of the group and to have experiences similar to that of group members.

This research sought to find out the changes that have occurred in the traditional marriage of the Fantes. For the researcher to be able to ascertain this change, she studied the culture, customs, collected evidence through, interviews, focus group discussion and documentation. Ethnographic research

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design was appropriate for this study because it helped the researcher obtain answers to her research questions.

Study Area

Mankesim is a town in the Central Region, one of Ghana's sixteen administrative regions. The name Mankesim means 'Oman kese' (big town), comparatively, it is the largest of the many small towns and rural communities that make up the Mfantseman West and East districts. It is bordered to the south by a coast town of Saltpond, to the East by the Ekumfi communities and the West by Nkwanta and Krofu villages. It shares its northern boundary with Enyan miam and Ajumako communities (drumghana.tripod.com, 2022). It is approximately 75 km west of Accra, on the main road to Sekondi-Takoradi.

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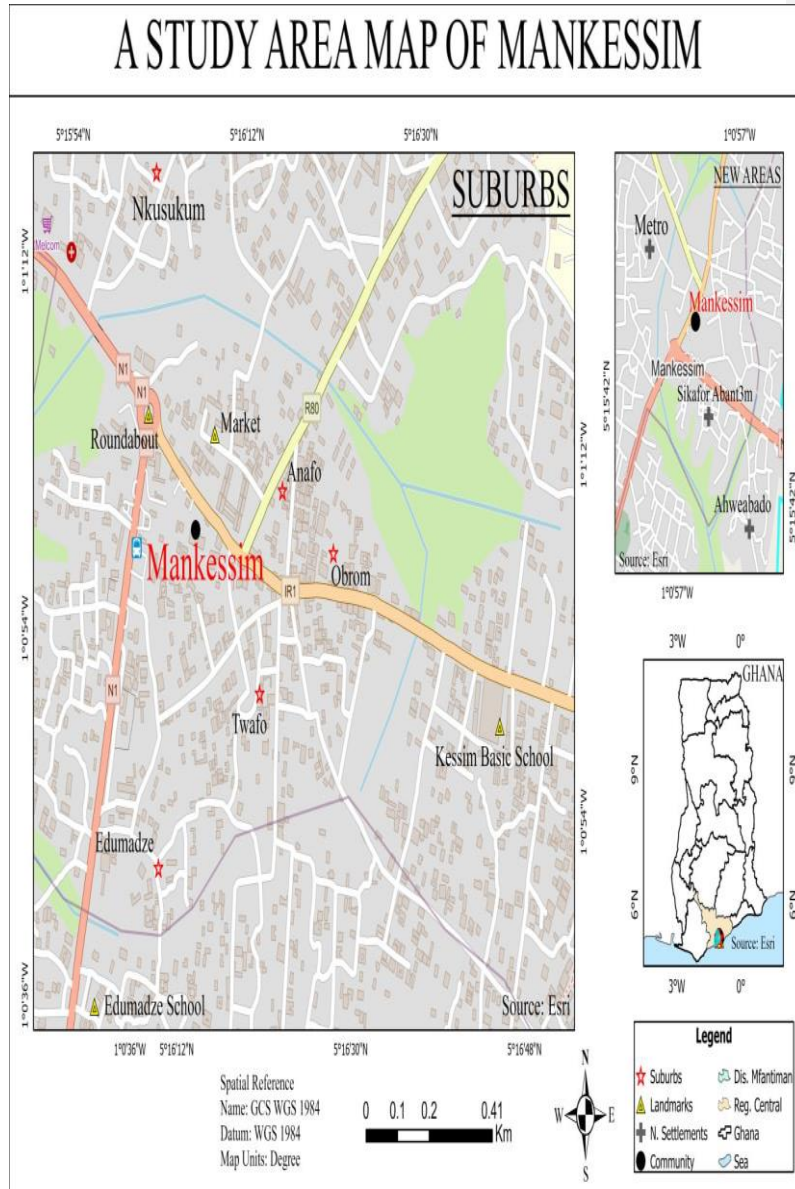


Figure 1: Source; Google earth, 2023

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History of Mankesim

The Fantes are one of the largest Akan groups, who settled in Mankesim after cutting links with the other Akans under the leadership of their three great commanders. Their origins can be traced back to the Old Ghana Empire in the Sahara. Mankesim is best known for its Posuban Shrine. Its history is linked to three famed warriors (Obrumankoma, Odapagyan and Oson) who helped the people migrate from Techiman in then Brong Ahafo Region to Adoagyir in the Central region.

The town is located at an elevation of 75 meters above sea level and is the traditional paramount city for all the Fantse-speaking people. It is linked to the Nananom Pow (sacred grove) near Obidan (Shumway, 2011), initially made up of five suburbs namely *Nkusukum*, *Anafo*, *Obrom*, *Twafu* and *Edumadze*. New areas (*Metro*, *Sikafor Abantem* and *Ahweabado*) have been added. It has seven clans and several sub-chiefs. As a hub of commercial activities, it has a local central market that serves surrounding villages and fishing communities in the central region. It attracts traders from Ghana and beyond.

Just as in other prominent Fante towns, Mankesim has Asafo Companies that have been in existence for many years. The Asafo companies are the traditional military groups who no longer fight wars but are acknowledged for their role in the history and development of the town. It has a number of cultural performing groups that help to preserve and promote its rich cultural heritage and cater for both local and foreign audience. They are predominately traders and farmers.

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Population for the Study

According to Banerjee and Chaudhury (2010), the population for a study is a group about which some information has to be found. Participants in this population need to have at least one thing in common, according to Creswell (2003). Creswell (2003) went on to say that, people with particular qualities that are relevant and of interest make up the target population. The study population consisted of queen mothers, sub-chiefs, family heads, and other prominent figures in Mankesim who are familiar with the local customs and traditions. The researcher referred to these individuals as opinion leaders or the elderly.

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Sampling size

Moser and Korstjens, (2018) opined that, ethnographic research should have between 25-50 interviews, observation, including four – six focus group discussions. Creswell also posits that in qualitative research, a focus group discussion should have six to eight participants. Using this as a guide, the researcher used 25 participants for the study. The researcher interviewed all the participants and then put them into four focus groups with three groups having six participant each and the fourth group having seven members. Although Moser and Korstjen (2018) suggested the use of observation as part of data collection method, the researcher did not include it during data collection. This is because the olden traditional marriage process has been altered, the researcher could only observe what is being done now and not what was done then; therefore, it was not suitable to use observation as one of the data collection methods. Table 1 shows how the sample size was distributed.

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Table 1: Sample size

Category	No. of participants
Sub- chiefs	3
Queen mothers	3
Family Heads	15
Elderly /Opinion leaders	4
Total	25

Sampling Procedure

The study deployed the multi-stage sampling method to select individual participants for the study. The Purposive sampling as well as Convenience sampling techniques were used to select participants for the study. The purposive sampling according to Creswell & Plano, (2011) involves identifying and selecting individuals or group of individuals that are knowledgeable about or experienced with a phenomenon of interest, likewise, Etikan, Musa and Alkassim (2016) posit that the purposive sampling technique is the wilful selection of participants due to the features or qualities the participants possess. The researcher apply for ethical clearance, sent an introductory letter from her department to the elders of community at the Chief's palace. This enabled her to inquire about the number of Queen mothers, sub-chiefs and family heads in Mankesim. Having this information helped identify and group the participants. The researcher used purposive sampling to select queen mothers, sub-chiefs and opinion leaders or elderly. The queen mothers, sub-chiefs and family heads were selected using purposive because they were the custodian of the customs and traditions in a

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town, therefore it was believed that they are well versed in the traditions and customs and could give a better insight into the phenomenon.

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Again, the purposive sampling method was used to identify and select any other person/s who had rich source of information, understanding and thoroughly acquainted or have mastered the traditions and customs of their community or ethnic group and can contribute to the topic under study. The researcher named such people as the elderly/opinion leaders. With the help of family heads, the researcher was able to identify such people in the family or community and included them in the study.

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Criteria for selecting Participants

For a person to be selected as a participant for the study, he/she should:

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1. Be either a queen mother, a sub-chief, a family head or a person identified as knowledgeable and mastered the traditions of the community.
2. Demonstrate rich understanding of the Fante culture
3. Be of sound mind
4. Be 45 years and above

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Due to the large number of participants (1 Paramount queen mother, 26 queen mothers, 14 sub-chiefs and several family heads and elders /opinion leaders), a convenience sampling method was used to select 3 queen mothers, 3 sub-chiefs, 4 opinion leaders/ elders and 15 family heads who were willing and ready to participate in the study

Data Collection Instruments

The researcher used an unstructured interview guide and a focus group discussion guide with few open-ended questions to gather in-depth

information about the topic. The researcher also collected secondary data in the form of documents, available that will help in the study and in addition, took pictures of some objects and artefacts related to the work.

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Data Collection Procedure

Through the help of the Paramount queen mother, other sub-chiefs and queen mothers were identified as well as various family heads, participants were further briefed on the purpose of the research and its significance. After obtaining positive feedback, which indicated their willingness to partake in the research, a consent form was given to them, to read and understand. This was done three weeks before the agreed interview date. The researcher together with the participants agreed on a date to commence data collection.

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Data collection was in two phases. The first phase was the interview section where the researcher interviewed the participants in their various locations within seven days (cumulatively from 25th July- 17th August 2013). The last phase was done on the 23rd August 2023 where participants assembled at the paramount queen mothers palace for the focus group discussion. With the help of three other trained field assistants, the discussion was done simultaneously. The proceedings were recorded using a tape recorder and the researchers'/ field assistants' phone as a backup.

Commented [CG118]: Were the field assistants trained? How were they selected? Were there any criteria for their selection?

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Criteria for selecting field assistants.

Field assistant for data collection should:

1. Have relevant academic background (Bryman, 2016). For the purpose of this study, in sociology.
2. Have previous research experience in data collection and field work
3. Be fluent in the Fante language,

4. Have knowledge of the local culture and traditions.
5. Be committed, reliable, responsible and able to work independently.

With the help of the supervisor, field assistants who meet all the above criteria were identified and given a day training before commencing data collection.

Ethical Issues

This research took place among real human beings; the researcher therefore obtained Ethical clearance from the University of Cape Coast Institutional Review Board. In addition, the researcher took an introductory letter from the Department of Vocational and Technical Education to the queen mother of Mankesim to seek permission and also ask for her support in identifying and locating the various sub-chiefs, Queen mothers, and Family Heads.

Secondly, the researcher briefed participants comprehensively about the purpose and procedures of the study before written informed consent were obtained from each of them. Participants were also informed of their right to refuse participation or to leave at any point in the course of the study based on their own will or if they felt their rights are being infringed upon. During data collection, permission was sought from the participant before recording the proceedings and assured them of not sharing with other participants or individuals outside of the Research.

The researcher ensured that participants' involvement in the study did not come with economic cost to the participants. Thus each participant was given 100 ghana cedis and an additional 20 ghana cedis for transportation if they came from a far distance for the FGDs. However, to ensure that

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Thus each participant was given 100 ghana cedis and an additional 20 ghana cedis for transportation if they came from a far distance for the FGDs.

participants are not influence by the money, they were not informed until the end of the discussion.

Delimitation

The study focused on the changes in traditional marriage process of the Fantes in Mankessim. Changes in terms of the marriage process and items presented. It also looked at significance of these item as well as the factors that has influence these changes. The researcher was not interested in other factors like choice of mate selection, problems associated with traditional among others.

Commented [CG123]: Presented. It also looked at the significance of these items

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Data Analysis and Presentations

The data obtained was transcribed manually (obtaining 125 pages, font style Time New Roman, font size 12, 2.0 spacing and justified). Inductive thematic analysis was used to analyse the data manually, which was then examined to identify categories, themes, and key issues that emerged. The themes were analyzed for meanings. The researcher grouped and presented the data based on the research questions with some quotations from the participants. This was in line with Hammersley and Atkinson (2019); they revealed that in ethnographic research, ethnographers support their data with quotations or voice from participants. A careful in-depth analysis of the data was done and reported.

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CHAPTER FOUR

FINDINGS AND DISCUSSION

Introduction

The study aimed to identify the changes in traditional marriage among the Fantes in Mankesim. Employing an inductive thematic analysis, the data was grouped and analysed based on the research questions. The background of participant is presented followed by the findings and then the discussion. Names attached to comments or quotes in the results are pseudonyms, they do not depict actual names of participants.

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Background of Participants

For ethical reasons, participants were given pseudonyms. The queen's ages range from 65 to 71 years, with tertiary and Form 4 being the highest and lowest educational levels, respectively. The sub-chiefs were between the ages of 67 and 83, having completed basic school as their highest level of education. The family heads were all male, with an average age of 65 years; while others did not have any formal education, the highest educational level was tertiary (first degree). The final category of participants were the elderly and opinion leaders, with ages ranging from 64 to 109 years. Some did not have any formal education, but the highest level of education was tertiary education (first degree). Table 2 shows the detailed background of the participant

Table 2: Background of Participants

Socio- demographics		Queen mother (n=3)	Sub- chief (n=3)	Opinion leader (n=3)	Family Head (n=3)
Sex	Male	-	3	2	15
	Female	3	-	2	-
Level of Edn.					
	No formal Edn.	-	-	1	4
	Basic	-	3	-	6
	Form Four (MSLC)	2	-	2	4
	Secondary	-	-	-	-
	Tertiary	1	-	1	1

Source: field data , 2023

FINDINGS

RQ1. What was the original marriage process of the Fantes of Mankesim?

According to the elders, the indigenous traditional marriage of the Fantes proceeded with important interrelated stages of background inquiries and checks, knocking and acceptance, the marriage ceremony, which included payment of the bride's price, and finally escorting the bride to her new home. The choice of a life partner was the responsibility of the father.

Choice of life partner and Background check/enquires

In the olden days, just like in other Akan communities, the choice of marriage partner was very important. As the institution of marriage forges partnerships and serves the needs of the larger family, parents chose partners for their children. When a father felt that his son was ready for marriage, he found a suitable wife for him. Ready for marriage means that the son is off

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age, independent, has his own hut, a piece of land that he is farming, responsible among others.

Again, custodians said that, most parents betroth their daughters before they were old enough to marry. Before a family considers another family for marriage, there is a check into the family's history. A very thorough investigation into the family background is as crucial as the marriage. Before the father goes to a certain family to seek a spouse for his son, he might have thoroughly investigated that family's background. That is, there are no criminal records like murder, thievery, or disabilities. There are neither communicable nor hereditary diseases like epilepsy, leprosy, mental illness, or insanity; family members are not quarrelsome; nor is there anything or behavior that will bring shame and disgrace to his family. According to the custodians, this inquiry is very important because it helps identify anything that will prevent a successful marriage. For instance, a queen mother indicated;

"Most times, the couple do not know themselves until after the marriage ceremony, then your wife is handed over to you.

"You will be there, and your father will say, Kwame, I have married a lady for you. Take her; she is your wife." One cannot meet another and decide to fall in love and marry; that was never done! That is why our elders say "eko aweri aa bisa," literally meaning ask before you marry". (Obaa paynin Abokoma, August, 2023)

All these necessary checks are made before a family is considered for marriage. When the results are satisfactory, they proceed to make their

intentions known to the supposed bride's family. The bride's family also investigates the prospective groom's family to ascertain if a union between them will bring them respect and honor before the proposal is accepted.

Knocking and acceptance

After the investigation, the next stage is the knocking, traditionally known as 'kokooko'. This is where the father of the would-be groom, or a delegation from the grooms' family, formerly goes to the prospective in-laws' family to ask for the lady's hand in marriage with a bottle of Schnapp and an amount of money. This is given as a sign of respect for the family.

Commented [CG131]: the groom's family

"During the knocking, the father and/or his delegates identify themselves by mentioning their names, family names, who sent them (if it is a delegation), and their mission. An amount of money is paid, and it is termed a "knocking fee." The amount paid depends on the family. My time was "pound ekoro" (now 11 ghs). The father of the would-be bride accepts this gift and asks them to come back later for a response. This gives him and his family time to also, do their background investigation. Because marriage is an important decision that cannot be made in haste," (Abusua Paynin kwaku Akyiri, FG1, August 2023)

When the father of the would-be bride or her family is satisfied with his investigation, they give their consent for the groom's family to proceed with the necessary rites. Again, the bride's father and/or her family receives an amount of money for accepting their proposal. This is termed the acceptance fee (ndaasee). Both families sit down to decide what would be needed for the

ceremony. Mostly, this decision was left for the would-be groom's family to decide what will befit the marriage ceremony.

Marriage ceremony

The marriage ceremony was characterised by the payment of the bride price (Tiri nsa), which is mostly in cash, the presentation of items, and acceptance. This ceremony takes place in the would-be bride's father's or family house and is witnessed by family members of both parties, representatives of the Asafo group (Asafo emba) and the community (Omane), friends, and loved ones of the couple. During the ceremony, both families sit opposite each other, and the items are presented in the middle of both parties. The items were presented one after the other for family members to check for completion. If the items are incomplete, the groom's family is asked to bring the remaining ones. Payment of the bride price seals the marriage.

“The marriage ceremony takes place in the bride's father's family house, with the implication that the bride is from a home, and therefore, if anything should happen, he (the groom) should bring her (the bride) back home. The presentation and payment of the bride price indicate that the groom has fulfilled his part of the requirements.” (Abusua Paynin Blankson, FG 3, August 2023)

The ceremony is quite brief and mostly done early in the morning. The couple to be may not even know themselves, so it is at this stage that they are presented and words of advice and admonishments are given. Other times, the couple is not present at the ceremony; they only meet each other in their matrimonial house. During the ceremony, two people from each family are

presented as marriage guarantors (known as awareakye nei), whom the couple may resort to for advice and help should they face any challenge in the marriage. A prayer is said (libation is poured) to bless the couple.

Escorting the bride to her new home

After the ceremony, a date is fixed to send the wife to her husband's house; most families do that the day after the ceremony. During this time, the bride is dressed in a beautiful garment with all the embellishments (woshishiwo, or wosiwo takowa). Some family members of the bride, together with some friends led by her aunt, send her to her husband's house in the evening, where the consummation of the marriage takes place. In some cases, a young damsel accompanies the woman to her new home, where she (the damsel) stays with her for some time. This person is called "Ayefro Abaawa."

The next day after consummation, the bride's entourage helps her prepare her first meal for the husband and his family with livestock (either a fowl, goat, or sheep) given by her family.

"My maternal aunt and sisters escorted me to my husband's house the day after the ceremony. The next morning, I prepared my first meal for my husband and his family to prove my cooking ability. There was a small celebration, and my entourage left afterwards." (Abusua Paynin Ocran, August, 2023)

It was also recorded that the wife presented a full piece of cloth, a bucket called "bobrapa," which contains a sponge, towel, soap, powder, and body cream, to the husband. It is with this bucket that she would fetch water

for the husband to bathe. These things she gives to the husband to show appreciation. A picture of the bucket is shown in Figure 2.

Commented [CG132]: Figure



Figure 2: Bobrapa bucket
(Source: field data, August 2023)

RQ2 . Which items were required for the traditional marriage among the Fantes?

The bride's family does not give a list of items for the marriage rite. However, the items presented were based on what both families agreed on. Mostly, the groom's family had the responsibility of presenting items that would be appropriate for a marriage ceremony.

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"The wife's parents have nurtured and raised her; now that you are coming for her to go and serve you, she cannot come and collect money from the father for clothing, food, and others. You, the man, have to show that you are capable of taking care of her. What are you going to use to bring her home? How are you going to cater for her? You are going to take her away from her parents, so as custom demands, you have to present something that will show your readiness to care for her as your wife."

(Nana Atokwano, August 2023)

Some items presented include clothes, beads, amonsie, headscarves, footwear, drinks, and cash. Others include a basin, chop box, trunk, mat, hair thread, sewing thread, polyester, sewing machine, and jewelry. A participant had this to say:

"The number of items presented depended on the financial strength and benevolence of the groom and his family. A sewing machine is presented to the educated bride, but some families add it even though the would-be bride is not educated. In the olden days, the items presented were gifts from the groom's family to the bride. That is why the bride is

referred to as 'our wife'." (Abusua Paynin Prempeh, FG2, 2023)

It is important to note that, though the items for the ceremony are left for the groom's family to decide, the *tiri nsa* (bride price), which is an amount of money to be paid by the groom's family, is entirely the responsibility of the bride's father or her family. They decide how much to pay. However, it is open for negotiation.

RQ3. What was/is the significance of these items?

Tam (cloths)

The number of clothes presented depends on the financial strength of the groom's family. Most families present six pieces (6 yards each) of cloth of different colors and designs. The clothes are given to the woman to be sewn into beautiful dresses so she can wear them at home and also for occasions. The man also takes pride in the beauty of the wife, so he presents these clothes so she (the wife) can dress and look beautiful for him. Dressing in different clothes also shows some form of respect for the man, as neighbors will praise him for taking good care of his wife. A sub chief added that:

"Apart from beautification, the number of clothes reminds the wife of her husband's love; therefore, she is prompt to serve him well. However, some men are very stingy; the moment you marry them, you will not get any clothes from them. This number is given so that the woman can use them for a while."

(Nana Aba, August 2023)

Respectfully, in the olden days, the family members of the groom presented these clothes and other items as gifts to the groom for his wife. However, it

was the responsibility of the father to provide these items, but sometimes his family helps to acquire them for the ceremony.

The father of the bride is presented with a full piece of cloth (12 yards) and a half piece for the mother. This is to show appreciation for taking care of the bride. Some popular cloths presented include silk (*silikyi tam*), velvet, and printed wax, among others.

Ayowa / tsiley, choboxi, truonki (Metal basin/enamel metal basin, chopbox, trunk)

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All items except drinks and the money are arranged in a basin, chop box, or trunk for the ceremony. The woman may use this basin to wash her husband's clothes or store her items in it if it comes with a cover, just like the chop box and trunk.

“During my time, the items were presented in a locally made basin (ayowa, taley); it was not covered, so the items were visible for all to see. Then it moved to the chopbox before the trunk.” (Obaa paynin Abokoma, August 2023).



Figure 3: Ayowa.
(Source: field data, August 2023)



Figure 4: Tsiley (metal basin)

(Source: field data, August 2023)



Figure 5: Trunk

(Source; field data, August 2023)



Figure 6: Chopbox

(Source: field data, August 2023)

***Amonsei* (Traditional underpants).**

The *amonsei* is a cloth that is cut into pieces and used as underpants for ladies in the olden days when there were no pants. It comes in different types, with the common ones being the red/white (*Amonsei kokoo/tumtum*) and gold (*silikye amonsei*) with interesting names such as *wonim woa na wofrawo* (they call you when they know you), *ehommaa ka* meaning if you see me say it, and others. The man buys what he prefers for his wife to be. Samples are displayed in Figures 7 and 8.

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Figure 7: *Amonsei kokoo*
(Source: field data, August 2023)



Figure 8: *Silikyi Amonsei*
(Source: field data, August 2023)
Awindze (Waist Beads)

The waist bead is a sign of femininity, sexuality, and beauty. Worn by most women, it distinguishes them from men. The groom adds it to the items for the wife to adorn herself with. Some men like to play with beads on a woman's waist; it excites them.

"If you are a female and you do not wear waist beads, then you are not a female. It is what distinguishes a man from a woman.

Waist beads turn me on as a man." (Abusua Paynin Amissah

FG 2, August 2023)

Dukuu (Headscarf / Head wrap)

The head wrap is an ornamental head covering or fashion accessory that comes in different designs and colors. As a matching accessory to the clothes, women use it to cover their hair when attending programs that require it. One respondent from the interview remarked that:

“The head wrap enhances the beauty of the woman, and men take pride in the appearance and beauty of their women; hence, they present a number of beautiful head wraps to dress beautifully for them.” (Abusua Paynin Essilfi, August 2023).

See pictures in Figures 9 and 10.

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Figure 9: Dukuu
(Source field data: August 2023)



Figure 10 : Sample of how the duku is wrapped

(Source; field data, August 2023)

Mpabowa (Footwear)

The footwear comes in the form of slippers for the bride to wear when at home and also when going out for occasions. This helps enhance her appearance and beauty.

Ketepa (Mat)

The groom's family spread the mat on the ground to display all the items presented. This was mostly done when the items were in the chopbox or trunk. The idea was for everyone present to see the items and bear witness.



Figure 11 : Ketepa
(Source: field data, August 2023)

***Tsir ahoma* (Thread for hair)**

In the olden days, there were no wigs for braiding hair, no weave-ons, and no chemicals for relaxing hair. Women at that time used black thread made of wool for plaiting their hair. In order to enhance her beauty, the man presented bundles of them for the woman to use.



Figure 12: Tsir Ahoma

(Source: field data August 2023)

Tam ahoma (Thread for sewing)

Bundles of sewing thread were added to the cloths so that the woman could use them to sew the cloths into beautiful styles.

“As part of the items presented, some men give thread and lining (polyster) for lining the cloths when sewing. In some case the woman is given an amount of money to buy the thread, lining and also pay the seamstress who will sew the cloth.”

(Obaa paynin Abokoma, August 2023)

Nsa (Drinks)

In all traditions and customs, rites are mostly performed with alcoholic beverages (palm wine, then later schnapps). That is why they are included in the requirements. The groom's family presents both alcoholic (mostly palm wine) and non-alcoholic beverages as part of the items for the ceremony. The bride's father is given a bottle of Schnapp as a custom; representatives of the bride's family, the Asafo group, and the community are also presented with drinks known as ebusua nsa, Asafo nsa, and oman nsa, respectively. As custom demands, some of the drinks, specifically the schnapp, is used to invoke blessings for the couple.

“In the olden days, couples did not wear rings to indicate they were married; community representatives carried the news of their marriage to other community members. That is why bottles of drinks were given to the bride's family, the Asafo group(s), and the community as a sign of respect and to indicate their acceptance and witness to the marriage.” (Opaynin Kofi Adjei, FG 1, August 2023)

Sika (Money)

The money presented comes in different categories, each with its own amount and purpose: the bride's price (tiri nsa), money for the brother (akontasika/akontasikine), and an amount for each parent, the bride's family, and the community (oman sika).

Tsir nsa (Bride price)

The bride price, locally known as 'tiri nsa', is an amount of money given to the woman or her family by her prospective husband or his family. It is vital to the marriage ceremony and secures the marriage. Unlike other items for the ceremony, the amount to be paid as the bride's price is determined by the bride's family.

According to the custodians, depending on the bride's family, the said amount is given to the bride to start a business in order to support her husband financially. In other families, some of the money is given to the bride to purchase items she will need in her new home, mostly utensils for cooking and serving her husband. In other families, the father may also give an amount to the bride's mother if the prospective husband or his family does not include money as part of the gifts for her. However, it was revealed that the amount of money paid as bride price is returned if, for some reason, she (now wife) decides not to continue with the marriage.

"The amount paid as the bride price depended on the educational level of the bride. My brother-in-law paid 10 pounds (edu) as bride price for my sister. She was given two pounds (ebien) to purchase items she will need for her new

home. Things were not expensive then, so that amount was more than enough.” (Nana Atokwano, August 2023)

Abusua sika (Money for family)

An amount of money was given to the bride’s family along with the drinks; the amount was shared among her family, and some of it was given to the women in the family to buy salt or matches and share. This is to testify that they have indeed witnessed the marriage and that in the future, if there is a need to help the bride in her marriage when she faces any problems, they will come together and help but would not say they do not recognize her as a married woman.

Oman / Asafo sika (Money for the community and the Asafo group)

An amount of money is also given to the community, which served as a witness. A participant during the interview added that,

“In the olden days, it was the Asofo group that protected the community, so if you are getting married in the community, a drink (for the youth) and an amount of money are presented to the society to inform them of the marriage and also be witnesses to the marriage.”

(Abusua Panyin Kofi Tawiah, August 2023)

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Presenting drinks to the young people is a means of pacifying those who might have wanted to marry the woman. In addition, it serves as a warning to anyone considering marrying her and assigns them the responsibility of keeping an eye on her in case she wants to commit adultery.

Akontasika/ Akonsikan (Money for the brother/s of the bride)

This is an amount of money presented to the brother(s) of the bride to show appreciation for taking care of the bride and officially inform them that

she is taken and therefore should be protected from other suitors. One of the respondents from the group discussion opined that, in some families, that money was used to purchase cutlass that would be used to help their sister on her husband's farm should they face any financial difficulties.

"You know, in those days, we were mostly farming and fishing, so if you are married, and you have a brother and you face any difficulty as a wife, your brother will come and help on the farm, and it is believed that he will use that money to buy cutlass to come and help on the farm."

(Abusua Paynin kwasi Aggrey, interview, August 2023)

Jewellery

Both families may present jewelry to the couple. This may come in the form of a necklace, ring, earring, or in any other form or shape. It was recorded that this jewelry is not to be worn as ornaments for beatification but to be kept as valuable goods that could be sold in the future when couple went through financial difficulties.

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RQ4. what changes have occurred and what accounted for these changes?

It is evident that the indigenous traditional marriage process of the Fantes has undergone enormous change over the past sixty years. From the preliminary stage of mate selection through the marriage ceremony, a lot has changed and is still changing. One participant opined that:

"Lots of things have changed, and due to nature and how the world is going, some families have accepted these changes while others are still dragging their feet." (Nana Mensima, August 2023)

Another participant went ahead to say this:

“I think the present generation is different from us. If you go into details, three generations have come: the present generation is curious, wants to experiment, wants to move with foreigners, thinks our indigenous style is out of style, and therefore wants something new to move with the current trend.”

(Nana Nyabiedzie, August 2023)

The following present some changes that have occurred and why:

Choice of life partner and Background **check/enquires**

Commented [CG139]: check or enquiries

As presented earlier, the choice of a life partner was the responsibility of the parents; now, parents are no longer involved in the selection of a mate. Individuals have the sole responsibility of making their own choice of a life partner and presenting it to their parents for approval. However, disapproval of a partner may not stop an individual from proceeding to marry.

“Things have changed; our lives have changed so much that a person can meet another somewhere, fall in love, and engage himself or herself. Unlike our time, that couple may not know or meet each other until the day of the ceremony or even after”

(Nana Aba, FG3, August 2023)

The data collected pointed to the fact that families did not perform a thorough background check, while some respondents from the group discussion indicated that they had stopped the background check. The reason was that the prospective in-laws mostly **lived** far away from them, so it was difficult to know their true nature and the type of family to which they **belonged**. Compared to the olden days, where communities were much

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smaller, people lived in close proximity, so it was easier to make a background check. Other respondents opined that the would-be couple may go ahead and marry even if the investigation revealed some disturbing issues that may present challenges in the marriage. A participant from the focus group discussion further buttressed this point by saying that:

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“The moment your daughter says, “Daddy, I love him,” you should know that nothing will make her change her mind. Sometimes they have already been intimate, which has resulted in pregnancy. When they tell you they want to be married, as a parent, you have no option but to accept it.” (Abusua Paynin Kwame Atta, August 2023)

Another participant from the interview narrated that:

“Recently, a man visited his in-laws, stayed for three days, and vanished with some of their valuable goods. Had it been in the olden days, the investigation would have revealed such traits, and the family would have never agreed to this union.”

(Abusua Paynin Quansah, August 2023)

Some of the respondents from the interview and group discussion went ahead to attribute the recent rise in domestic abuses and spousal killings to the inability of families to perform a thorough background investigation of their prospective in-laws before accepting a marriage proposal.

In addition, it was also recorded that in this new era, would-be couples did not depend only on their parents or family elders to contract their marriage, as was done in the olden days. Due to migration, which has created distance between members, and other factors, people now relied on their pastors, an elder in the community in which they live, a landlord or lady,

friends, and acquaintances to act on behalf of the father or family to perform the marriage rite. One participant had this to say:

"I stood on behalf of a family to perform a marriage rite for a young man in my community. He is not a family member; his father is late. He grew up in my community with his mother, who is a friend of my wife. I have known him since his childhood, so I did not hesitate to do it for him." (Abusua Paynin Kofi Tawiah, August 2023)

However, it was found that those who may take the place of the father or family to perform a marriage rite for another need permission to do so. If not, the family may not be responsible for any issues or challenges that will arise because, in the old days, parents took responsibility for any problems that arose in the marriage because they were involved in mate selection and contracting the marriage.

Knocking and acceptance

The 'kokooko' tradition has been practiced in recent times. A man who seeks the hand of a woman to marry would officially ask permission from her parents or family. Just as in the olden days, the would-be groom's father or a delegation visited the would-be bride's family to introduce themselves and formerly ask her hand in marriage. Depending on the family, an amount of money is charged as a knocking fee plus a bottle of drink (schnapp, wine, or any other hard liquor).

Unlike the olden days, when the groom's family mostly decided which items befit a marriage ceremony, now a document that contains a list of

requirements that the groom's family has to fulfill for the marriage rite is presented to the delegate.

Most families have their list already prepared and make changes as and when required. It is, however, open for negotiation.

“Although the items on the list are open for negotiation, most families do not want to negotiate on the items with a corresponding amount. They present the item as requested; some even add more items than expected.” (Opaynin Kofi Adjei, August 2023)

It is important to note that there are different marriage lists for the highly educated and the least educated. After the knocking, the groom and his family fix a date for the ceremony. In the olden days, the couple-to-be announced the date for the ceremony by word of mouth. However, in recent times, technology has made it possible for couples to announce their marriage ceremony through social media. The couple-to-be take photographs of themselves and upload them on social media as a way of announcing their intention to marry and inviting family, friends, and acquaintances. A sample of the marriage list is presented in the appendix.

Premarital counselling section

Marriage counseling in the olden days was mostly done by parents and/or experienced family members. Usually done during the marriage ceremony. Due to education and religion, specifically Christianity, modern couples go through a period of counseling before they get married. Couples go through issues like communication, conflict resolution, insecurity, and others that would help them go through a long-term commitment. This section

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becomes a vital part of modern marriage because, now, people regard traditional marriage as an 'engagement', so they quickly proceed to have a church wedding after that. In most Christian denominations, premarital counseling is a pre-requisite to a church wedding. However, culturally, couples may go through their marriage rite without attending a counseling session. A participant had this to say:

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"The only counseling we had then was from the elderly in the family; we would, however, go back for advice when we were confronted with any challenge. Having said this, my granddaughter had six months of premarital counseling, but her three-year marriage has ended. Now that they are doing counseling, the divorce is soaring higher and higher. I wonder what they learn there." (Obaa paynin Ekua Mensa, August 2023).

Requirement for the marriage rites

The custodian brought to light that, due to modernization, which is a result of education, technology, migration, and religion, the requirements for the ceremony had taken a new shift. Concurrently, while some items were omitted or replaced with modern ones, other items, which were not required, have been added on. Unlike the *ketapa*, hair, and sewing thread, which have totally been omitted, the *amonsei* and basin/ trunk /chopbox have been replaced with lingerie and suitcases respectively. In addition, depending on the family, the age, and the educational level of the bride, the headscarf may be omitted.

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"Emere Dani aa Dani woho be," meaning when the time changes, endeavor to change along with it. Due to education, religion, and modernity, no one will accept trunk for marriage rites while there is ecolac. Now there are panties everywhere, so who will accept Amonsei?" (Opaynin Awortwe, interview, August 2023)

The data also revealed that families request printed fabrics like Hitarget, GTP, and Holland, among others, instead of the silk, velvet, and others that were presented in the olden days. The legal tender used in the past for the payment of bride price, *akontasika*, *omane*, and *Asafo sika* was the British pound. However, currently, the Ghana cedi is used for such payments, while very educated, widely traveled, and well-to-do families may present foreign currencies like dollars or pounds. Some families add sandals and wine to the mother's gift. There is an addition of a ring and bible, especially among the Christian community. Again, drinks for the ceremony now includes a wide range of hard liquors like whiskey, spirits, wine, champagne, beer, just to mention a few. Having said this, it is worth knowing that, in some Christian families, alcohol is a prohibition, so drinks presented are non-alcoholic.

Contrasting the olden days, where family members helped the groom acquire most of the items for the ceremony, in recent times, it is the sole responsibility of the groom to acquire them. However, some family members and the bride-to-be may help in the acquisition of the items for the ceremony.

"Now some women marry themselves because they purchase the items with their own money, which is totally against our customs and traditions." (Nana kofi Eshun FGI, August 2023)

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The ceremony

The venue for the ceremony is not restricted to the bride's father's or family house. Due to migration, education, urbanization, industrialization, the influence of western culture, and the desire for luxury, the couple-to-be may choose a place they deem fit and appropriate for their ceremony. Items presented are individually wrapped in beautiful boxes or cases and labeled for easy identification. Unlike the olden days, where they were displayed on the mat for everyone present to see exactly what they were. The father or anyone in charge seeks permission from the bride to accept the items before final acceptance. This is done to confirm her approval of the groom. This, however, is the reverse of the olden days. With the help of a pastor, the groom presents a ring and a Bible to the bride.

After the presentation of items, the bride's family presents a gift hamper, mostly provisions, to the groom's family to show appreciation, unlike the olden days where the wife presented a bucket, sponge, towel, soap, powder, and, in some cases, a half piece of cloth to the husband to show gratitude. The ceremony ends with a photograph section, eating, drinking, and merry-making. The following shows a pictorial view of these changes.



Figure 13: Items wrapped in decorative boxes and labelled. (A suitcase replacing the basin/trunk/chopbox, wines, whiskey, beer and soft drinks replacing palm wine and schnapps)
(Source: field data, August, 2023)



Figure 14: Samples of hard liquor presented.
(Source, field data, August 2023)



Figure 15: Bride's father asking her permission to accept the items presented by the grooms and his family.

(Source: Field data, August 2023)

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Figure 16: A linguist carrying a sample of items presented to the groom and his family. (Unlike the olden days where a bucket containing towel, sponge, soap, powder and pomade is presented to the husband)
(Source: field data, August, 2023)

Church wedding / white wedding

After the traditional marriage ceremony, couples proceed to have a white wedding or church wedding. This may be done on the same day, a day or two after, or sometimes a week after the traditional marriage. Responses from participants indicate that religion, especially the Christian religion, compels its members to have a church or white wedding after the traditional marriage. They are also of the strong view that people prefer to emulate western culture because they have lived outside and are therefore influenced by such cultural practices. During this ceremony, the bride wears a white gown with a veil, unlike the traditional printed fabric or kente to church; an officiating pastor recites some vows for couples to say to each other. There is an exchange of rings, signing, and presentation of the marriage certificate. After the church ceremony, couples celebrate their marriage by cutting cake amidst eating, drinking, dancing, and merry-making.

“Now our traditional marriage is regarded as ‘engagement’ while the white wedding is seen as the “proper” marriage. The engagement is when the father of the groom-to-be brings liquor to the prospective bride’s family to make his intentions known. The new generation prefers western culture to our culture. Now they do a grand reception with a bridal train, but in our time, it is not like that.” (Nana Aba, FG1, August 2023).

Nevertheless, data revealed that the officiating minister still asks if the groom and his family have met all traditional requirements before proceeding with the wedding. This is to give some form of credence and importance to the traditional marriage. It is worth knowing that the addition of white wedding,

court marriage, or church marriage renders that marriage monogamous rather than polygamous as traditionally done.

Discussion of Findings

In discussing the traditional marriage process, data obtained revealed that the traditional marriage process of the Fantes is a rite of passage characterized by stages of preliminary rites that are interrelated. According to the custodians, all prospective couple must go through these stages because it an important rite of passage, which is the only way, couples are recognized as a social unit. As the work of Ekpenyong (2016) shows, for full acceptance of the couple as a social unit, they must go through these preliminary rites, which include background investigation, knocking, ceremonial rites, and escorting the bride to her new home. However, the modern marriages do not go through all this process, as far as there is some form of engagement between the two families and most importantly, the bride price is paid the marriage is deemed fit.

This engagement between the families, according to the custodians, is an avenue for ethnic, tribal, and family alliances that serve the needs of the extended family which explain why parents do not permit their young ones to engage in marriage contracts alone; parents decided whom to marry and from which family. This is in line with the opinion of Amuasi and Alhassan (2022), Ekpenyong (2016) as well as Meeker (1992) that marriage is a family or kinship affair rather than an individual one therefore, its negotiations are too important to be left to the discretion of the young. Although in the modern marriages parents tries to influence the choice of marriage partners by way of

approval, couples-to-be may go ahead and marry with or without the approval of their respective families.

Subsequently, parents and family members become responsible for the persistence of the union when they are involved with the marriage negotiations. They help settle any dispute or challenges that may threaten the marriage. According to the custodians, that is the reason two persons are selected from each family to act as immediate contact persons should couples face any challenge in their marriage. This confirms *Forkuor et al.*, (2018) assertion that, due to the participation of families in marriage negotiations as well as settling marital issues, divorce cases were sporadic. Nevertheless, the custodians also emphasized that due to migration, in the modern marriage most guarantor are not family members therefore settling dispute within marriages may not be carried through to the later as guarantors get fed up and give up on the way. This according to them contributes to divorce.

As previously mentioned, the significance of items presented cannot be overlooked. Items such as cloths (*tam*), traditional underpants (*amonsei*), footwear (*enpaboa*) headscarf (*dukuu*), jewellery, hair thread (*tsi ahoma*) and beads (*awendzi*) are for the brides' use and beautification. This gesture symbolizes the groom's pride in his wife's beauty and serves to show respect for him as neighbours praise him for caring for his wife. This collaborates with the findings of Gbadagba *et al.*, (2020) that "the woman's beauty is the pride of her husband so it is assumed that the man always want his wife to dress beautifully for him". However, the number of these items presented may not be enough to last for the rest of her marriage life. Custodians therefore revealed that some families increased the number of these items especially

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cloths to cater for the future when the man decided not to buy anything for his wife in the course of the union.

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The amount of money presented to the brother in-law (*akonta sika*), the family (*Abusua sika*), and the community (*Oman sika*); its acceptance in essence serve as a witness to and acceptance of the marriage just as Deezia (2020) asserts, in Africa "contracting marriage is not just the business of the couple but the different external families, compounds and communities". Above all, the payment of the bride price is what defined the marriage ceremony. This ceremony gathers as many people as possible to witness the action unfold. This, according to Gibbs, as presented in Forkuor *et al.*, (2018), is the "ceremonialization of the marriage bond," a symbol of marriage and a union of two families. Payment of the bride's price is the climax of the event. Traditionally, without it, a marriage is invalid. This strengthens Abdul-Korah (2014) work that, some ethnic groups in Ghana consider the marriage contract illegal without the payment of the bride price. Interestingly, the custodians revealed that the groom's family provided the items, including the bride price, for the ceremony. Adjei & Mpiani (2018) had opined that the groom's family usually supports him financially in paying the bride price of his wife-to-be. This particular art shows the "weeism" in the family system.

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However, payment of the bride price does not make the marriage contract immune to divorce and polygyny. Data obtained revealed that the bride price is returned when the Women thinks she is no longer interested in the marriage. Contrary to the traditional way of divorce, custodian indicated that, in modern times divorce is more legal than traditional as couples after the traditional marriage go ahead to have a civil marriage which can only be

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dissolved at the law court. Which means returning the bride price may not totally nullify the marriage unless at the law court.

The final stage of the marriage process, according to the custodians, is escorting the bride to her new home, thus formally handing her over to her husband and his family. Whereas Gbadagba *et al.*, (2020) reported that, the final stage in the Anlo traditional marriage process is consummation, which symbolizes the transfer of sexual rights to the groom. Custodians foreshorten their response on consummation, although both happen in the evening, but rather elaborated on the bride's first meal for her husband and his family. This indicates that, though there may be similarities in Ghanaian traditional marriage, one ethnic group may place more importance on one aspect of the process than the other, thus not to say the other is not important. However, it is worth noting that, in the modern traditional marriage this stage is permanently inactive. Data revealed that due to migration, civilization as a result of education, and the fact that most couple-to-be are already co-habiting; the bride is not escorted to her 'new' home neither is she expected to prepare her first meal for her husband and his family.

The Fante traditions have evolved over time. The data obtained revealed significantly the changes that occurred in the traditional marriage process of the people of Mankesim and what has accounted for these changes. Starting from the preliminary stages of the traditional Fante marriage, the items required for the performance of the marriage rite (the ceremony), As presented, traditional marriage has transitioned from a primitive stage to a modern stage where new ideas, rules, and practices have been added to suit the modern couple. Practices such as parents selection and approval of mates,

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contracting marriage for and on behalf of a person without his or her knowledge, mandatory waiting periods for detailed inquiries by families of both parties, and relaying on the groom's family to bring items that will befit a traditional marriage, among others, have gradually changed.

As Nukunya (2003) and likewise Janetius (2019) pointed out, such changes are due to colonization, education, globalization, religion, migration/urbanization; technological advancement western culture, diffusion of mass media, population increase, and industrialization. Participants publicized that their exposure to the western life style have greatly influenced their lives. They now spend more time at work and in school away from the home therefore, have more opportunity to engage with people of all races and genders than they did in the pre-colonial era. Their exposure to different culture ideas, ideologies, and its ease of application and simplicity, have caused them to alter their belief, ideas, practices as well as custom / traditional way of marriage.

These facts presented better explains Rogers diffusion innovation theory of 1962. Which suggest that diffusion occurs through innovation through religion, education, and urbanization, which result in new ideas, practices, or products within a specific population or social system. Significantly, as history has it, education started in the Central Region. Some of the brilliant students who were sent abroad for further studies came back with new knowledge, ideas and behaviour with which they together with the Europeans educated others about. This caused change in people's behaviour. As Deeza (2020) put it "the end result of diffusion is that people, as part of a social system, adopt a new idea, behaviour, or product." As more people

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become aware of these new ideas and practice, they began forming opinions and attitude towards them. They decide whether to accept or reject these new ideas, practices or products based on evaluation of its effectiveness. The finding shown that the Fantes of Mankesim perceived the benefits of this new idea of freedom where individuals are free to choose their partners without any form of coercion; the ability to marry without the consent or approval of the family (court marriage where partners need only two witnesses each) and so on. The Fantes therefore have become more accepting and open; thus driving a changes in traditional practices like marriage.

From the results of the study, technology have enabled people to modify their activities and help transform and improve their standard of living. Once more, education has helped nurture talents that have resulted in creativity and innovation in machinery and equipment for industrial use. Taking into consideration the changes in items presented for the traditional marriage rites; for example, custodians indicated that, now there are machines and equipment for the manufacturing of suitcases of different qualities, shapes, styles, designs, sizes, and colors. Therefore, they do not accept trunk, chop box or metal basin as part of the items for the ceremony although in very remote rural areas such items may be accepted.

The use of thread for hair is obsolete; now technology has made it possible to have hair extensions; social media is the order of the day; people announce and spread the news of their marriage through this media, unlike before, when people relied on the Asafo group and community members to spread the news of their marriage. This modernization resulting from

increased levels of education have weaken traditional institutions like marriage and its practice.

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One cannot dispute the fact that religion as well as western culture, has influenced the beliefs, ideas, and practices of the Fantes, and as Suarez (2013) suggested, where members of one cultural group adopt the beliefs and behaviour of another group, there is cultural acculturation. This acculturation is what has accounted for the inclusion of court marriages, church marriages, and white weddings as part of the marriage ceremonies of the people of Mankesim. The data revealed that traditional marriage is now a prerequisite for the white wedding, and as Dery & Bawa (2019) postulated, this constitutes a 'proper and complete marriage'. It is however unfortunate that the Fantes' now regard their own traditional marriage as secondary to the civil marriage.

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Putting this in theoretical perspective, Auguste Comte (1876) theories that society constantly advances into higher levels; like complex organisms, they evolve from modest to composite and develop based on their experience and interactions with other societies. Over time, the cumulative impact of these changes has led to the gradual evolution of the Fantes. They have grown and changed over time, adapting to their environment and circumstances, from a society with low technology and subsistence Agriculture, it has developed into one with advanced science, engineering, and communication. For example, the Fantes have evolved from the use of basin to chop box, to trunk and now to suitcase in carrying other items for the ceremony and it's in no doubt that it will move from the suitcase to something more advanced in the near future. This evolutionary progression reflects the broader patterns of social change described by Comte (1876).

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Chapter Summary

The Fantes' traditional indigenous marriage process had several interconnected steps, including background checks and questions, knocking and acceptance, the marriage ceremony that included paying the bride's price, and ultimately accompanying the bride to her new residence.

A lot of changes have occurred over the past years, and these changes are due to colonization, education, globalization, religion, migration/urbanization, technological advancement, western culture, diffusion of mass media, population increase, and industrialization (Nukunya, 2003; Janetius, 2019). Some of the significant changes include, but are not limited to:

1. Mate selection no longer being the responsibility of parents; people are free to make their own choices about life partners.
2. Migration and urbanization has resulted in little or no background information about families of supposed couple to be.
3. A list of items being handed over to the grooms family to present at the marriage ceremony instead of the groom and his family being allowed to bring anything they deemed fit for a marriage ceremony.
4. Items, such as *amonsei*, *tiri ahoma*, *ayowa*/trunk/chopbox, velvet/silk cloths, and palm wine, among others, have been replaced with lingerie (underwear and sleep clothes), weave-on/hair extensions, suitcases of different designs and sizes, printed/woven fabrics like GTP/Hitarget/Kente, and foreign drinks both hard and soft, like whiskey, wine, vodka, brandy, and malt, respectively.

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5. A basket filled with food items being presented to the groom, and his family substitute the *bobrapa* bucket, which contained a towel, sponge, soap, powder, pomade, and body spray that was presented to the groom by the bride.
6. Rings and the Bible have been added to the list of items presented.
7. The *ketepa* is no longer needed during the ceremony, as items are now packaged in beautiful boxes, wrapped, and labeled; therefore, they are not displayed on the mat for public view.
8. The venue for the ceremony not being strictly the bride's father's or family's house. The couple- to -be are free to choose a venue they deem appropriate.
9. The one contracting the marriage not being a family member or the father. A couple may choose any respectable person from their community, church, workplace, among others to perform these rites on behalf of their family.
10. Couples currently not relying on community members and the Asafo group to spread the news of the marriage ceremony. They do that through social media platforms like Facebook, Twitter, Instagram, TikTok, and others.
11. The father seeking permission from the bride to accept the items presented by the groom and his family.
12. Escort the bride to her new home in the evening and waiting for a sign of virginity after consummation is outdated.
13. Couples proceeding with a church wedding after the traditional marriage.

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CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

This chapter presents the summary, conclusion and recommendations of this current study. The study looked at the Changes that has occurred in the Traditional marriage process of the people of Mankessim.

Summary of the Study

Over the past six decades, society has evolved, and the marriage institution have witness tremendous change. Likewise, the indigenous traditional marriage practices of the Fantes. Marriage as a fundamental aspect of the Fantes culture and religious traditions, help shapes and uphold communal values and practices. It affect decision in respect to reproduction and continues existence of the lineage and community at large.

The study was guided by four research questions that were used to find answers to the problem statement; which was the core of the study. The relevant theoretical and empirical literature were reviewed to give a better understanding of the study. The literature covered marriage, tradition, Ghanaian marriage, social and cultural change, traditional marriage structure in Ghana, and finally marriage structure in contemporary Ghana. Three theories were deployed as bases for this study.

The study adopted an ethnographic research design; used purposive and convenience sampling methods to select 25 participants (queen mothers, sub-chiefs, family heads, elderly/ opinion leaders) from Mankessim; where interview and focus group, discussion was used as a procedure for collecting data. The study revealed that, the indigenous traditional Fante marriage process proceeded with important interrelated stages (background check,

knocking and acceptance, the marriage ceremony among others) which legitimize a nuptial union between a man and a woman. Colonization, education, globalization, religion, migration/urbanization, technological advancement, western culture, diffusion of mass media, population increase, and industrialization have caused a radical change in these traditional practices.

Conclusion

Over the past years, the Fantes' traditional marriage ceremony has changed significantly. Customs and practices related to marriage have changed as a result of globalization, education, colonization, and technological advancements. Even though there are still some traditional aspects, many have changed or been replaced, such as background checks, ceremonial practices, and mate selection. Modern components like social media use and the addition of Christian rituals are incorporated to reflect how cultural traditions are ever evolving. These modifications ultimately show how flexible and resilient Fante cultural practices are to globalization and modernization.

Recommendations

1. Although migration has presented a challenge in background checks, families should endeavor to enquire about the history and background of would-be couples before marriage. This is the first and one of the most important stages of the traditional marriage process.
2. That communities /societies should have a museum where indigenous traditional artefacts and objects (that are going extinct due to advancement in technology) would be kept for the young generation to see, learn and appreciate how far they have come as a society or community.

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3. Educators in the area of marriage should make also changes in their lesson content with the findings of this study to reflect current happenings.

Recommendation for Further Studies

1. The researcher suggests that, the study be repeated in other communities and documented; doing so will help preserve our authentic Ghanaian culture and practices.
2. Most participants were of a strong view that, lack of background inquires of the supposed couple to- be has also contributed to rise in divorce case and spousal killing. Base on this, the researcher recommended a study in order to find out if indeed lack of background check / inquires as was done in the olden days contributes to the high rise of divorce as well as spousal killing case in recent times.
3. The researcher also recommends a further study to ascertain the willingness of modern couple-to be to wait for a complete background enquires before tying the knot.

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APPENDICES

APPENDIX A**UNIVERSITY OF CAPE COAST****COLLEGE OF EDUCATION****FACULTY OF SCIENCE AND TECHNOLOGY EDUCATION****DEPARTMENT OF VOCATIONAL AND TECHNICAL EDUCATION****CONSENT TO PARTICIPATE IN FIELD STUDY**

You are kindly requested to participate in a field study conducted by Sarah Entsie, from the Department of Votec, University of Cape Coast. Before you decide, it is important for you to understand why the research is being conducted and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask the researcher if there is anything that is not clear or if you would like more information. Take time to decide whether you wish to take part. If you have any questions or concerns about the field study at any time, please feel free to contact:

Name: Sarah Entsie,

E-mail address; saraentsie@yahoo.com .

Tel. 0543834433

Department of VOTEC, UCC.

Purpose of Study

The purpose of this study is to find out the changes that has occurred in the traditional marriage of the Fantes in Mankessim municipality. It is also in partial fulfilment of the requirements for the award of Master of Philosophy degree in Home Economics from the University of Cape Coast.

Participation and Withdrawal

You are entirely free to decide whether to take part or not. If you volunteer to participate, you are still free to withdraw at any time without any ramification.

You may also refuse to answer any questions you do not want to answer and remain in the study.

Procedure

If you volunteer to participate in this study, the researcher will interview you. You will be audio-taped during the interview. If you are not comfortable with that, the researcher will take notes only. The information will be transcribed shortly after the interview. Should you wish to see or edit the interview transcript, we can make this available to you. No material will be used from it without your agreement.

Confidentiality and Anonymity

All information obtained during the course of this study will be kept and remains strictly confidential. Your anonymity will be protected at all times. All data will be stored securely, and only be disclosed with your permission.

Results of the Study

The results of this study will contribute to the award of Master of Philosophy (Home Economics) Degree, and will be published consequently. You will be sent a copy of any publications if requested and you will not, unless you choose to be, identified in any report or publication.

Signature of Researcher

We will conduct field study under these terms

Date.....

.....

.....

Signature of Researcher

Signature of Research

.....

Signature of Participant

I confirm that I have read and understand the information provided for the study as described herein. Any questions have been answered to my satisfaction, whereby I agree to take part of the above study. I have also been given a copy of this form

Date.....

.....

Name of Participant Signature/thumb print of Participant

APPENDIX B

INTERVIEW GUIDE

The study seeks to find out the Changes in Traditional Marriage of the Fantes in Mankesim. The exercise is strictly for academic purposes and any information given shall be used for only academic purpose and will be treated with the necessary confidentiality. The interview questions are open-ended which demands answers based on your knowledge, opinion and maybe experiences.

During this discussion, however, we do not wish you to tell us your personal experiences, but give us your opinion on the questions that we will pose to the group based on your knowledge and experience within your community. Your anonymity will be ensured and your honest participation in facilitating this study will be highly appreciated.

Section A: Original marriage process

1. kindly describe the marriage process among the Fantes for me.

Please describe it under the following sub-headings

- a. Mate selection
- b. Marriage contractors
- c. Who pays the bride price
- d. Marriage rites/ceremony
- e. Dressing
- f. Ceremonial grounds
- g. Please are there any other issues relating to marriage you want to tell me?

Section B. Items required and its significance

2. What items are required for traditional marriage?
 - a. How many of each item is needed?
 - b. Why that particular number?
3. How significance are these items to:
 - a. Bride
 - b. Family
 - c. Groom

Section C. Changes in Marriage

4. I can see that many changes have occurred in the marriage. Do you agree with me?

What are some of the changes that have occurred over the years?

Please let us take them form:

 - a. Changes in Items required (bride price and dowry)
 - b. Activities involved in the Ceremony/celebration of the marriage
 - c. How mates are selected/ Mate selection
 - d. Dressing
 - e. Ceremonial grounds

Section D. Reasons for these changes.

5. What accounted for these changes?
 - a. Changes in Items required (bride price and dowry)
 - b. Activities involved in the Ceremony/celebration of the marriage
 - c. How mates are selected /Mate selection
 - d. Marriage contractors

Section E. Demographics

1. Please give me a brief information about yourself.
 - a. Gender
 - b. Your Age if you do not mind. (age bracket)
 - c. What is your highest level of formal education
 - d. Status in the family/clan/community
 - e. Any special roles you play

**APPENDIX C
INSTRUMENT FOR DATA COLLECTION
UNIVERSITY OF CAPE COAST
COLLEGE OF EDUCATION
FACULTY OF SCIENCE AND TECHNOLOGY EDUCATION
DEPARTMENT OF VOCATIONAL AND TECHNICAL EDUCATION**

**INFORMED CONSENT FORM
INTERVIEW.**

PART I: INFORMATION SHEET

Title: Changes in Traditional Marriage among the Fantes of Ghana: A Study in Mankessim Municipality.

Principal Investigator: *Sarah Entsie*,
Master of Philosophy Home Economics
Department of Vocational and Technical Education
University of Cape Coast
Cape Coast - Ghana
Telephone: 0543834433
Email address: saraientsie@yahoo.com

General Information about Research

This research seeks to find out the changes that has occurred in the traditional marriage of the Fantes in Mankessim, in terms of what it used to be and what it is now. The information provided hopefully, will help describe the indigenous traditional marriage practices from contemporary practise. The factors of social change has caused many changes in the Ghanaian traditional system and practice therefore it is important that such traditional practises are brought to light to enable younger generations to know their culture and traditions; this is our identity. The information collected will be purely used for academic purposes and confidentiality is assured. The interview will take about 30 minutes of your time and it will be recorded with a digital recorder.

Procedures

To find answers to some of these questions, we invite you to take part in this research project. If you accept, you will be required to participate in an interview with myself.

You are being invited to take part in this discussion because I feel that your experience as a queen mother/sub-chief can contribute much to this discussion. The interview questions are open-ended which demands answers based on your knowledge, opinion and maybe experiences.

In the course of the interview, however, we do not wish you to tell us your personal experiences, but give us your opinion on the questions that we will pose based on your knowledge and experience within your community. If you do not wish to answer any of the questions or take part in any part, you may say so and keep quiet. The interview will take place in your place of convenience, and no one else but the moderator or myself will be present. The entire conversation will be tape- recorded, and you will **not be identified by name on the tape**. Additionally, the tape would be kept in a secured place. The information recorded is considered confidential, and no one else except myself will have access to the tapes. The expected duration of the discussion, interview is about 40 minutes.

Possible Risks and Discomforts

The reasonable foreseeable risks or discomfort maybe the amount of time required for the interview.

Possible Benefits

It is expected that the study will be a source of information for the young generation to have an idea of how traditional marriage rites were performed in the pre- colonial days. Knowing this will help with the continuity and maintenance our tradition and culture. Educators can also make changes in their lesson content with the findings of this study to reflect current happenings. The study will help expand literature on the topic, as there are not enough literature as it stands.

Confidentiality

All information about you will be held confidential and be used for only academic purposes. Your information will be protected to the best of my ability. Your signed consent forms will be separated from the data collected. The records of this study will be kept private. In the sort of report that will be made public, my supervisor, Professor Christiana Offei-Ansah and I will not include any information that will make it possible for you to be identified. Research records will be kept in a file encrypted with a password and stored in my personal Dropbox online; only the researcher will have access to the records. Tape-recorded interview will be deleted completely from the tape recorder after it has been transcribed, analysed and discussed.

Compensation

An appreciable amount will be given to you to cover your transportation fare and in appreciation for your time at the end of the interview. You will also be offered lunch in the course of the discussion. You will only be entitled to this when you fully partake in the interview to the end.

Voluntary Participation and Right to Leave the Research

To be part of this research is voluntary and you can withdraw at any stage of the research without any penalty, you may decide not to answer any of the questions posed without any consequences.

Contacts for Additional Information

In case you have any questions or want to report any research related injury or abuse, please do not hesitate to contact my principal supervisor, Professor Christina Offei-Ansah on 0244512560; email: coffeoffeoi-ansah@ucc.edu.gh or Sarah Entsie on 0543834433; email saraiaentsie@yahoo.com.

Your rights as a Participant

This research has been reviewed and approved by the Institutional Review Board of University of Cape Coast (UCCIRB). If you have any questions, about your rights as a research participant you can contact the Administrator at the IRB Office between the hours of 8:00 am and 4:30 p.m. through the phone lines 0558093143/0508878309 or email address: irb@ucc.edu.gh.

PART II: VOLUNTEER'S AGREEMENT

The above document describing the benefits, risks and procedures for the research title (Changes in Traditional Marriage among the Fantes of Ghana: A Study in Mankessim Municipality) has been read and explained to me. I have been given an opportunity to have any questions about the research answered to my satisfaction. I agree to participate as a volunteer.

Volunteer's Name:.....

Volunteer's Mark/Thumbprint:.....

Date:

If volunteer cannot read the form themselves, a witness must sign here:

I was present while the benefits, risks and procedures were read to the volunteer. All questions were answered and the volunteer has agreed to take part in the research.

Witness's Name:

Witness's Mark/Thumbprint:

Date:

I certify that the nature and purpose, the potential benefits, and possible risks associated with participating in this research have been explained to the above individual.

Researcher's Name: **Researcher's Signature:** ...

Date:

APPENDIX D**INSTRUMENT FOR DATA COLLECTION****UNIVERSITY OF CAPE COAST****COLLEGE OF EDUCATION****FACULTY OF SCIENCE AND TECHNOLOGY EDUCATION****DEPARTMENT OF VOCATIONAL AND TECHNICAL EDUCATION****FOCUS GROUP DISCUSSION GUIDE**

The study seeks to find out the Changes in Traditional Marriage of the Fantes in Mankesim. The exercise is strictly for academic purposes and any information given shall be used for only academic purpose and will be treated with the necessary confidentiality. The interview questions are open-ended which demands answers based on your knowledge, opinion and maybe experiences.

During this discussion, however, we do not wish you to tell us your personal experiences, but give us your opinion on the questions that we will pose to the group based on your knowledge and experience within your community. Your anonymity will be ensured and your honest participation in facilitating this study will be highly appreciated.

Section A: original marriage process

1. Please can you describe the indigenous marriage process among the Fantes for me?

Please describe it under the following sub-headings

- a. Mate selection
- b. Marriage contractors
- c. Marriage rites/ceremony

- d. Please are there any other issues relating to marriage you want to tell me?

Section B. Items required and its significance

- 2. What items are required for traditional marriage?
 - a. How many of each item is needed?
 - b. Why that particular number ?
- 3. How significance are these items to:
 - a. Bride
 - b. Family
 - c. Groom

Section C. Changes in Marriage

- 4. I can see that a lot of changes have occurred in the marriage. Do you agree with me?
What are some of these changes that have occurred over the years?
Please let us take them form:
 - a. Changes in Items required (bride price and dowry)
 - b. Activities involved in the Ceremony/celebration of the marriage
 - c. How mates are selected/ Mate selection

Section D. Reasons for these changes.

- 5. What accounted for these changes?
 - a. Changes in Items required (bride price and dowry)
 - b. Activities involved in the Ceremony/celebration of the marriage
 - c. How mates are selected Mate selection
 - d. Marriage contractors

Section E. Demographics

1. Please give me a brief information about yourself.
 - a. Gender
 - b. Please can you tell me about your Age
 - c. What is your highest level of formal education
 - d. Status in the family/clan/community
 - e. Any special roles you play

APPENDIX E
INTRODUCTORY LETTER

UNIVERSITY OF CAPE COAST
COLLEGE OF EDUCATION STUDIES
FACULTY OF SCIENCE AND TECHNOLOGY EDUCATION
DEPARTMENT OF VOCATIONAL AND TECHNICAL EDUCATION

Direct: 03320-91097
Telegrams & Cables: University, Cape Coast



University of Cape Coast
Cape Coast

Our Ref: VTE/IAP/V.3/166

12th October, 2022.

The Chairperson
Institutional Review Board
UCC

Dear Sir,

REQUEST FOR ETHICAL CLEARANCE

We have the pleasure of introducing to you **Ms. Sarah Entsie** who is an M.Phil. student of this Department and working on the thesis topic **“Changes in Traditional Marriage among the Fantes of Ghana: A study in Mankesim Municipality”**.

Currently, she is at the data collection stage of her research work and we would be most grateful if you could grant her an Ethical Clearance to enable her proceed with the collection of data.

Thank you.

Yours faithfully,


Dr. (Mrs.) Patience Danquah Monnie
HEAD OF DEPARTMENT

APPENDIX F

ETHICAL CLEARANCE

UNIVERSITY OF CAPE COAST
INSTITUTIONAL REVIEW BOARD SECRETARIAT

TEL: 0558093143 / 0508878309
E-MAIL: irb@ucc.edu.gh
OUR REF: IRB/C3/Vol.1/0130
YOUR REF:
OMB NO: 0990-0279
IORG #: IORG0011497



Ms Sarah Entsie
Department of Vocational and Technical Education
University of Cape Coast

2ND MAY 2023

Dear Ms Entsie,

ETHICAL CLEARANCE – ID (UCCIRB/CES/2022/147)


The University of Cape Coast Institutional Review Board (UCCIRB) has granted Provisional Approval for the implementation of your research on **Changes in Traditional Marriage among the Fantes of Ghana: A Study in Mankessim Municipality**. This approval is valid from **2nd May 2023 to 1st May 2024**. You may apply for a renewal subject to the submission of all the required documents that will be prescribed by the UCCIRB.

Please note that any modification to the project must be submitted to the UCCIRB for review and approval before its implementation. You are required to submit a periodic review of the protocol to the Board and a final full review to the UCCIRB on completion of the research. The UCCIRB may observe or cause to be observed procedures and records of the research during and after implementation.

You are also required to report all serious adverse events related to this study to the UCCIRB within seven days verbally and fourteen days in writing.

Always quote the protocol identification number in all future correspondence with us in relation to this protocol.

Yours faithfully,



Kofi F. Amuquandoh
Ag. Administrator

ADMINISTRATOR
INSTITUTIONAL REVIEW BOARD
UNIVERSITY OF CAPE COAST

Department of VOTEC
University of Cape Coast
Cape Coast

10th October, 2022

The Chairman
Institutional Review board
University of Cape Coast
Cape Coast

Dear Sir,

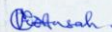
RE: SARAH ENTSE

I am writing to offer my recommendation for Sarah Entsie (Index No. ET/HEP/20/0025), a second year Master of Philosophy student at the Department of Vocational and Technical Education. I am supervising Sarah Entsie's research work which is titled "Changes in Traditional Marriage of the Fantes: a study in Mankessim Municipality". As her supervisor, I recommend that she will be given clearance to collect her data.

Attached to this letter are the required documents for your consideration and approval.

Thank you.

Yours Sincerely,



Prof. Christine Offei-Ansah

APPENDIX F

ENGAGEMENT LISTS

ENGAGEMENT LISTS

1. KNOCKING (KOKOKOKO)	-	1 BOTTLE OF SCHNAPP + GH¢100.00
2. SEEKING OF BRIDES HAND	-	GH¢100.00 + 2 BOTTLES OF SCHNAPP
3. CLAN MONEY	-	GH¢200 + 1 BOTTLE OF SCHNAPP
4. FATHER	-	GH¢1,500.00 + PIECE OF CLOTH + BOTTLE OF WHISKY
5. MOTHER	-	GH¢300 + ½ PIECE OF CLOTH & A BOTTLE OF WINE
6. 2 CRATES OF MINERALS AND 2 CRATES OF MALT		
7. ECOLAC BAG	-	1 B/S
8. ASSORTED CLOTH WAX PRINT	-	6 HALF PIECES
9. SCARFS / HEADGEAR	-	6 PIECES
10. SET OF UNDERWEAR	-	2 DOZEN
11. BRAZIER & HANDKERCHIEF	-	12
12. LADIES DRESS	-	6 PIECES
13. PERFUME POWDER & BODY SPRAY	-	6
14. 2 PAIRS OF SHOE		
15. 2 PAIRS OF SLIPPERS		
16. DRESSING BAG	-	1
17. LADIES WRIST WATCH	-	1
18. SET OF JEWELRIES		
19. ENGAGEMENT RING & BIBLE		
20. BRIDES MONEY (DOWRY)	-	GH¢50.00
21. BROTHER IN-LAW	-	GH¢100.00
22. BEGUAFO NSA OR ASAFO NSA	-	GH¢100.00
23. THANK YOU (NDAASE)	-	GH¢50.00
24. ADASEHYE NSA	-	GH¢100.00

MARRIAGE RITES	
PART 1	
1. Knocking Fees	- GH ₵ 100.00 plus One (1) bottle of Schnapps
2. Asking Fee	- GH ₵ 100.00
3. Acceptance Fee	- GH ₵ 100.00 plus One (1) bottle of Schnapps
4. Head Run or Dowry	- GH ₵ 1,000.00 plus one (1) bottle of Whisky
5. Father's Tobacco	- GH ₵ 400.00 plus one (1) full piece of cloth
6. Mother's Side	- GH ₵ 300.00 plus half (½) Piece of Cloth
7. Brother/Sister	- GH ₵ 100.00
8. Family Drinks	- Malt (2 Creates)
9. Capital For Wife (Adak Nsim)	- GH ₵ 1,000.00
10. Ndaase	- GH ₵ 100.00
PART 2 (ECHOLAC)	
1. Bible and Ring	- 1
2. Panties	- 1 Dozen
3. Vests	- 1 Dozen
4. Handkerchiefs	- 1 Set
5. Brassier	- 6
6. Underwear	- 12
7. Jewels	- Set
8. Pomade	- 12
9. Shoes	- 3 Pairs
10. Sandals	- 2 Pairs
11. Wrist Watch	- 1
12. Hand Bag	- 2
13. Powder	- 12
14. Towels	- 3
15. Echolac	- 1
16. Cloth	- 6 Pieces
PART 3	
REFRESHMENT	