UNIVERSITY OF CAPE COAST

MORAL CHALLENGES OF THE YOUTH IN THE AWUTU EFUTU COMMUNITY: SOCIAL AND RELIGIOUS SIGNIFICANCE

BY

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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 the university or elsewhere.

Candidate Signature:…………………… Date:…………………..

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Supervisor's Declaration

We hereby declare that the preparation and presentation of this thesis were supervised in accordance with the guidelines for supervision of thesis laid down by the University of Cape Coast.

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ABSTRACT

In this contemporary and complex world youth face all kinds of problems and challenges, especially with moral issues. The youth of Awutu Efutu Community are no exception. The purpose of this study, therefore, was to draw attention to the moral challenges that youth in the Awutu Efutu Community face.

The researcher therefore identified the causes of indiscipline among the youth of the Awutu-Efutu traditional community. Evaluation of the role of traditional moral values was made and traditional and religious practices that could be harnessed and adapted to solving moral problems among youth of Awutu-Efutu was done.

To achieve these objectives a pilot study was done in the Winneba area. The qualitative method for research was used. This methodology was chosen for the fact that the study was basically and essentially societal: issues concerning an identified population and community. Support for the methodology chosen is obtained from Bryman (2001, p.506) who says, "...qualitative research usually emphasizes words rather than qualifications in the collection and analysis of data"

I found out that their misdemeanours stemmed mostly from poor home training, peer group pressure, ineffective guidance and counselling, ineffective moral training in school, indulgent home and school environment, and faulty social and religious practices.

My conclusion was that much attention and effort ought to be given to the training of the adult of tomorrow who is the youth of today, and it must start at home, with the use of the formal and non-formal methods of moral education.

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DEDICATION

This thesis is dedicated to God, My Maker and Redeemer, and to my

lovely wife, Juliana and our children: William, Isabella, Ida Kate and Benjamin.

TABLE OF CONTENTS

Content	Page

LIST OF TABLES

LIST OF FIGURE

CHAPTER ONE

INTRODUCTION

Morality is a very complicated subject because one has to consider upbringing, parental attitudes, friends and the type of environment we have grown up in and live in now, and many other similar factors. Morality speaks of a system of behaviour with regards to standards of right or wrong behaviour. The word 'morality' carries the concepts of: (1) moral standards, with regard to behaviour; (2) moral responsibility, referring to our conscience; and (3) a moral identity, or one who is capable of right or wrong action. Common synonyms include ethics, principles, virtue, and goodness. Morality has become a complicated issue in the multi-cultural world we live in today.

The problem is better understood by a clearer understanding of what ethics and particularly morality (which is the focus of this study in the sense of what attitudes and character are acceptable and appropriate for the community) are believed to mean, with particular reference to community and morality. In relation to the two, therefore, we would also look at virtue, which is a concomitant. Ethics basically has to do with behaviour. Behaviour is self-created, self-chosen and deemed correct by an individual according to the way he/she thinks. This perspective is further conditioned by the individual's belief system which influences the person's reasoning, perception, and behaviour.

We study ethics to improve our lives. If that is true then the nature of it is to be our concern to improve 'human well being.' Morality describes the

principles that govern our behaviour. Without these principles in place, societies cannot survive for long. In today's world, morality is frequently thought of as belonging to a particular religious point of view, but by definition, we see that this is not the case. Everyone adheres to a moral doctrine of some kind.

According to the Microsoft Encarta Dictionary (2003), morality is concerned with standards of conduct that are accepted as right or proper. Niebuhr (1978) endorsed this assertion by stating that the moral life is a life of responsibility. Morality appears to be the concern of everybody. "You ought to do this, or not do this" is the judgment that is generally given in response to a particular action; "you ought to have done this or not to have done this" is the judgment given to the consequence of that action. The judgment depends upon many things I should like to interject, at this point with the relationship of ethics to morality.

The study of Ethics is perhaps most commonly conceived as being concerned with the questions, 'What sort of actions ought men to perform?' and 'What sort of actions ought men to avoid? It is conceived as dealing with human conduct, and as deciding what is virtuous and what is vicious among the kinds of conduct between which, in practice, people are called upon to choose. Owing to this view of the province of ethics, it is sometimes regarded as practical study, to which all others may be opposed as theoretical; the good and the true are sometimes spoken of as independent kingdoms, the former belonging to ethics, while the latter belongs to the sciences.

In our present situation the kind of judgment given on the behaviour of youth and its consequences becomes crucial. The consequences of the behaviour of youth are being determined in relation to their religious and social significances which seem to create a lot of worry and concern to all who feel that the society directly suffers.

Awutu-Efutu Profile

The Awutu-Efutu-Senya District is one of the 138 administrative districts in Ghana and one of the 13 districts in the Central Region. The district has three paramountcies namely Awutu, Efutu and Senya with the paramount seats located at Awutu, Winneba and Senya respectively. It is made up of two constituencies, 42 electoral areas, 148 polling stations and 96 unit committees.

The people of the district are mainly Guans. The district was carved out of the former Gomoa-Awutu-Efutu-Senya District in 1988 and established as a district by LI 1376. This was after the passage of PNDC Law 207 which increased the number of districts from 65 to 110. This section covers the physical environment, and demographic characteristics.

Location and Size

The Awutu-Efutu-Senya (AES) District is situated between latitudes 5°20' north and 5°42' north and longitudes 0°25' west and 0°37' west on the eastern part of the Central Region of Ghana. It is bordered by the Ga District (in the Greater Accra Region) to the east and three districts in the Central Region, namely the Agona

District to the north, the West Akim District to the north-west, and the Gomoa District to the west. In the south lies the Gulf of Guinea (See Appendix H).

The district covers an area of 417.3 square kilometres. In the year 2000, the Awutu-Efutu-Senya District had a total population of 169,972 (10.7% of the population of the Central Region) living in 168 settlements (P&HC, 2000). Winneba is the administrative capital of the district. Other major settlements with population of 5000 or more are Winneba, Kasoa, Senya Bereku, Awutu, Bawjiase, Bontrase, and Jei-Krodua. In 2008, by a Legislative Instrument (LI 1860 and 1847, respectively) the then Awutu-Efutu District was carved up into two administrative communities, namely Efutu Municipality with Winneba as its administrative capital, and Awutu District with Awutu Bereku as its administrative capital. The Awutu District has Awutu and Senya as the two main communities in the new District.

Ethnicity and Culture

The Awutus, Efutus and Senyas of the Guan ethnic stock are the indigenous people in the District. Distinctively, the Awutu-Efutu-Senya constitutes the largest proportion of the ethnic groups who are not the Fantes and the Akans in the Region. The three paramountcies (Awutu, Efutu and Senya Paramountcies) with unique traditions and culture provide tourist attraction.

There are other settler tribes of different ethnic backgrounds. These include the Gas, Akans, Ewes, Walas/*Dagaris*, *Mosis*, and Basares. The main languages spoken are Fanti, Twi and English as the official language. This multi-

ethnic peaceful co-existence with the indigenes and the other settlers in the District is of unique interest.

Demographic Characteristics

In 1984, the population was 89,426 of which 47% were male. In the 2000 Population and Housing Census, the district had population of 169,972 representing 10.7% of the Region's total population of 1,593,823 giving a growth rate of 4% per annum which is higher than the national growth rate of 2.7% and the Regional rate of growth 2.1% per annum respectively. It is projected that the district's population will increase to 243626 by the year 2009 with the current growth rate. The total household size in 2000 Population and Housing Census was 37,630 with the average household size of the district being 4.5 which exceeds the Regional average figure of 4.4. The proportion of the population under 15 years in the district is 42.2% which is higher than the Regional proportion of 33.3%. The proportion of the population between 15 and 44 years is 42.9% which is also higher than the Regional figure 39.8%. The proportion of the population between 45 to 64 years is 10% for the District and 11.3% for the Region. The proportion of the population with 65years and above is 4.5%, whilst the proportion of the Regional figure is 5.7%. By this, the proportion of the active population (15-59 years) is 51.3% in the district whilst the Regional figure is 49%.

Background to the Study

All over the world the youth form a valuable asset by way of the key roles they play in the economic and social development of their communities or countries. They have the energy and capacity to do hard work and endure any

trying conditions. In addition, it is obvious that youth regenerate society. There is an axiom that the future of any nation depends on her youth. In recent times, however, concern is being raised about the incidence of indiscipline among youth.

Indiscipline is spreading fast like cancer across the social and political landscape. The youth of Awutu-Efutu are no exception, with signs of its effect in its wake. At home, they are rebellious and delinquent; in school, the blatant disregard for school rules, vandalising and obstructing normal school life to go on.

It is quite regrettable to note that the youth of today have misused and betrayed the confidence placed on them. Looking across the world, we can see how the youths are channelling their human resources to all forms of evil, ritual killing, armed robbery, prostitution, kidnapping, drug trafficking, sexual immoralities and other forms of violence which mislead them towards achieving their goals.

The rate at which the morals and spiritual standard of the youth decline is very alarming, most of them feeling disinclined to do hard and productive work. It is general knowledge that hard work is necessary for development and progress, but this is not the taste exhibited by youth these days.

Three decades ago there was what came to be known as 'Kalabule'. This was the period when goods were not readily available in the market due to hoarding. Traders deliberately created artificial shortages in order to put high prices on their goods. The exorbitant prices these traders were charging became known as '*Kalabule* prices'

A new phenomenon known as *'Sakawa'* has taken over *'Kalabule'* and is now talked about all over the nation. It is a situation, in the life of any individual (both the young and the old) where by means of the 'supernatural' – juju, witchcraft, etc – he or she becomes suddenly rich and well-to-do in the society. This phenomenon *'Sakawa'*, has become a more deadly and complex issue. It is in a sense simply the means by which one becomes rich quickly and by fraudulent means with little or no regard for its consequences for as long as the individual concerned becomes rich, suddenly very rich. All categories of people (including women referred to as 'Female *Sakawa*'), businessmen, pastors, unemployed and even those gainfully employed resort to this so as to get rich quickly. It is now a description given to any young man or woman in the Awutu-Efutu community who suddenly displays wealth in recklessness. Young men, mostly, are seen in flashy vehicles; people who were hitherto unemployed – and still not identified with any employment – suddenly begin spending money in large quantities. In Winneba, in the Efutu community, this phenomenon has become the talk of the town. There appears to be some young men who are showing opulence and displaying wealth. Whenever they see a young man who suddenly appears to be become rich, driving around in flashy cars and spending huge sums of money, he is quickly suspected as a *'Sakawa'* person.

The search for an identity and uniqueness force such young people to literally sell their 'soul to the devil' because *'Sakawa'* these days is mainly described in relation to greed and avarice in the quest to make quick money. Some individuals have ended up in either internet fraud or "blood money" rituals

7

because they sought a means of meeting a certain expectation or attaining a certain goal.

It is being argued that the land to till is no longer productive. The youth argue that they have no capital for them to sustain agricultural and rural industry, a disincentive therefore, to stay in the villages. The truth, however, is that most young women and men wanted to get rich quickly. The phenomenon of *'Sakawa'* has been mentioned earlier.

Some of them no longer adhere to the instructions given to them by their teachers or parents. In all these immoral acts, one may ask, why is it that our youth devilishly derail from the true part of life? In past years, when we talked about youth we talked about Nation. But in the modern era, nothing except inclination to be immoral could be described of them. Exposure to media services at tender ages contributes to the corruption of youth. It appears that youth yield their energies to practice what they learn from the media. The behaviour of most youth of today raise the question: Where does our hope of a stable and productive society lie?

In some instances the cause of this indiscipline can be laid at the door step of some parents who are supposed to provide guidance in the up-bringing of children by neglecting their parental responsibility and leaving their children grow out of control.

Another cause of indiscipline is the uncontrolled copying of the behaviour of other people from other cultures as they see them in the films they watch, for

instance, movies and videos. On the Ghanaian market these days are the profusion of all manner of film, videos and movies, particularly those from the West African sub-region. Almost every village has a small 'cinema house' where such media are shown and there seems to be no control on the content of the film whether or not it is good for the consumption of young men and women.

In such films and videos are scenes depicting armed robbery, fanciful amorous and rebellious scenes. Almost everywhere in the Awutu-Efutu community one will find instances whereby young children and youth are caught stealing, getting pregnant and aborting babies (if they don't want to keep the pregnancy), the results of their escapades in amorous adventures and rebelliousness. It is no longer a strange phenomenon to see young children re-enacting some of the scenes they have watched, trying them out!

Statement of the Problem

The Awutu-Efutu community ethnically is an Akan community. Most of the land is either on the coast or close to the coast. It is therefore not surprising that the majority of the population is engaged in farming or fishing.

The community has a vibrant youth component of more than forty percent (42.9%) which is even higher than the regional average. This high percentage of youth does not seem to affect their population positively. An active population is one that has a lot of them being young, healthy and strong to be productive. Universally the youth are the main work force of any nation or people. If therefore, the community is not developing even though it has a comparatively

large youth population, then they are not contributing positively. One of the reasons, among others, as to what may have contributed to this is that which motivates this research; that, issues concerning the youth must be given the attention that it requires.

The study sought to draw attention to the moral challenges that confront the youth in Awutu-Efutu community, that is, the challenges that cause them to seem to behave differently from the expectations of the older people in the community. This happens when the way of life of the youth is put against the traditions and values of the community.

Purpose of the Study

Moral values offer challenges to anyone who wants to discuss conduct and codes. This is seen in the attempt by several scholars trying to agree on what type of morality is universally acceptable. As stated earlier, morality evolves from one's circumstances; social, cultural and religious. Even though ethics as a philosophy, according to Frankena (1973), is essentially 'concerned with morality and its problems and judgments, or with moral problems and judgments', it is also expressed in the sense of what is morally good and acceptable, or what is morally wrong and unacceptable.

The above is our concern precisely when it has to do with the youth in the Awutu-Efutu Traditional area. We are concerned also with what adults view as a rebellious attitude that is perceived to be undermining the traditional values and beliefs long cherished by the older generation. Those traditions are believed to

have sustained conduct, beliefs and values, and the fostering of good society, which the youth in Awutu-Efutu do not seem to have little regard for, and continue to violate. The youth seem to think that those 'old traditions' have no relevance for today and their contemporary world, and therefore should be disregarded or revised to be suitable for them.

Significance of the Study

It is hoped that this research will be of benefit to the entire community; adults and youth, the institutions in the community, particularly social and religious. The adults are the parents, chiefs and elders, opinion leaders and religious leaders, and teachers. The youth who are both in school and those outside that environment (school drop-outs and those who have received no formal education)

It is the expectation and hope of this research that the findings and recommendations emerging from this effort will provide the tools for addressing whatever perceptions which have been assumed, rightly or wrongly, by all the moral stakeholders. That it might become a reference material for the entire Awutu-Efutu community, and hopefully beyond the territory.

Objectives

The aims and objectives of the study, therefore, will be:

1. To identify the common misdemeanours of the youth of the Awutu-Efutu community and their causes.

2. To evaluate the call for attention to be given to the sustenance of society through the adherence to traditional moral values.

3. To examine the adequacy, efficiency and relevance of the existing methods of moral education, and its relationship to traditional moral values.

4. To identify traditional and religious practices that could be harnessed and adapted to the solving of the moral problems among the youth.

Research Questions

The problem of conflict between the older generation and the youth in the Awutu-Efutu traditional area with regard to the different views on what is morally acceptable to either position raises certain questions, questions which define the objectives guiding this research.

1. What are the common misdemeanours of youth in the Awutu-Efutu community and their causes?

2. In what ways can attention be given to the sustenance of society through adherence to traditional moral values?

3. How can we use the methods of moral education to strengthen the existing moral structures so as to make them relevant and effective?

4. How can the social and religious practices be harnessed and adapted to solving the moral problems of the youth in the Awutu-Efutu community

Delimitations

Youth problems are to be encountered all over the world, and particularly Ghana. This research is situated in a specific area that the researcher is familiar with because I have had the opportunity to work among them from 1996 to 2007. There is therefore a resource of personal knowledge and experience in matters relating to youth of this area.

This research was therefore delimited to the youth of the Awutu-Efutu. It was a pursuit to establish and to reiterate the urgent need to give attention to the challenges that the youth face as emerging leaders of tomorrow as they come to terms with their aspirations and the values that have sustained the society of their forbears to this day.

The research looked at the religious and traditional conflicts that are apparent in the youth of Awutu-Efutu community with regard to the rituals, festivals and devotion to gods that to them are unpalatable and obnoxious to human dignity and to youth aspirations, to the extent that they raise challenges, not only for the youth, but the adults as well.

Definition of Terms

For the purpose of this study, the following words, phrases and abbreviations shall carry the meaning given against each of them.

- **Youth in Community:** This describes the young people in the community who age between ten years of age and twenty-five years of age. In this group may be found both literate and illiterate; those who

o **Youth in School:** This describes the young people who are in school, in primary class four (at the age of ten years and above) and through to the tertiary level.

o **Community:** This describes the entire Awutu-Efutu community of youth and adults.

o **Chiefs and Elders:** These are the opinion leaders in the community, adults who are in responsible positions of authority and service.

o **Awutu-Efutu:** This is the area of study. The name not only distinguishes the tribal and demographic specificity of the area, but more importantly refers to the two main and dominant languages spoken in this community apart from the Fante and Twi dialects spoken by most of them.

Literature Review

The review of the related literature will be carried out under the following topics:

(A) What is Morality?

(B) Religion and Morality

(C) Society and Morality

(D) Nature of African Morality

14

(E) The Theory of Youth

(F) Moral Education

What is Morality?

We begin with the premise that morality is a very complex subject. Everywhere it is generally accepted as that which has to do with the conduct of individuals in any society based on the values, and belief systems of that particular group of people or community. There are very important factors that need to be considered when it comes to understanding what morality is, especially when it has to do with a particular traditional community, for example, that which is the focus of this study, the Awutu-Efutu traditional area in the Winneba District. The factors are tradition, culture and reason.

At this point we need to make clear the essential difference between ethics and morality and to establish the relationship between ethics and morality. This is necessary so that this thesis may be guided by a clear thought and understanding of the issues concerned in this effort.

The terms morality and ethics are used oftentimes interchangeably. Notwithstanding, there is a basic difference between the two terms. On the one hand morality concerns the normative ordering of perceived meanings, values referring to the actual content of right and wrong. It encompasses they way of life, purposes and goals of human existence, of the lives of persons with regard to the ways in which they live. In other words, morality has to do with what is regarded as the norm of a society of a particular people, like the Awutu-Efutu. In

15

relation to this, ethics then becomes the scientific study of such 'normative' order. Ethics on the other hand refers to the process of determining right and wrong. This makes it both an art and a science, science because if sometimes involves precision like the sciences. The field of ethics, also called moral philosophy, involves systematizing, defining, and recommending concepts of right and wrong behaviour. We can say that morality is the end result of moral deliberation, the substance of right and wrong, describing moral behaviour.

Philosophers today usually divide ethical theories into three general subject areas: meta-ethics, normative ethics, and applied ethics. *Meta-ethics* investigates where our ethical principles come from, and what they mean. Are they merely social inventions? Do they involve more than expressions of our individual emotions? Meta-ethical answers to these questions focus on the issues of universal truths, the will of God, the role of reason in ethical judgments, and the meaning of ethical terms themselves. Normative ethics takes on a more practical task, which is to arrive at moral standards that regulate right and wrong conduct. This may involve articulating the good habits that we should acquire, the duties that we should follow, or the consequences of our behaviour on others.

Finally, applied ethics involves examining specific controversial issues, such as abortion, infanticide, animal rights, environmental concerns, homosexuality, capital punishment, or nuclear war. By using the conceptual tools of meta-ethics and normative ethics, discussions in applied ethics try to resolve these controversial issues. The lines of distinction between meta-ethics, normative ethics, and applied ethics are often blurry. For example, the issue of abortion is an

applied ethical topic since it involves a specific type of controversial behaviour. But it also depends on more general normative principles, such as the right of self-rule and the right to life, which are litmus tests for determining the morality of that procedure. The issue also rests on meta-ethical issues such as, "where do rights come from?" and "who have rights?"

Morality is generally assumed to describe the distinction between moral good and evil, on the one hand, and what is sometimes called physical good and evil on the other. We all make the distinction between a man's moral character, on the one hand, and his agreeableness or intellectual endowments, on the other. We feel that to accuse a man of immoral conduct is quite a different thing from accusing him merely of bad taste or bad manners, or from accusing him merely of stupidity or ignorance. And no less clearly we distinguish between the idea of being under a moral obligation to do a thing, and the idea of being merely under a legal obligation to do it. It is a common-place that the sphere of morality is much wider than the sphere of law: that we are morally bound to do and avoid many things, which are not enjoined or forbidden by the laws of our country; and it is also sometimes held that, if a particular law is unjust or immoral, it may even be a moral duty to disobey it - that is to say that there may be a positive conflict between moral and legal obligation; and the mere fact that this is held, whether truly or falsely, shows, at all events, that the one idea is quite distinct from the other.

The idea of morality easily brings up to mind the idea of 'obligation'. This is to say that morality is expressed by the saying that I ought to do it, or that

it is my duty to do it, which is to say that it connotes the idea of 'duty' as well. If I said "it is my duty not to tell a lie" which also means, "It would be wrong for me to tell a lie", then I am describing duty as having positive and negative sides. Emmett Barcalow (1994, p.178) puts it this way: "A positive duty is a duty to *do* something; a negative duty is a duty *not* to do something".

The evaluation that is placed on the duty done or not done, is what gives the basis for concluding that the action or duty is deontological, teleological, or consequential.

The operational definition of ethics/morality guiding this research is the conduct, values and beliefs generally held to be right; and conduct, values and beliefs generally held to be wrong" among the Awutu-Efutu community. We have already agreed with Pobee (1974) that, "moral ideas are never *in vacuo*, but are moulded by, and largely derived from, their social and cultural tradition" (p.5) and therefore our definition must necessarily be in touch with issues of morality relevant to the circumstances.

Unlike most parts of the western world where one could have what may be described as 'private morality' this cannot be the case in traditional African society because one's conduct is expected to be in consonance with that of the society one lives in. There is what Kudajie (1974, p.23) describes as "communal feeling and group solidarity". To him the African society is a society where 'no man is an island to himself; what affects one affects all, and each is his brother's

keeper.' The well being of an individual depends on the well being of the society, a society that is conducive, and harmonious.

Most African philosophers and writers agree that African ethics is a communal one having a social and humanistic basis. This is to say that African morality is social, and not individualistic. Sarpong (2002) goes on further to say that man is to be viewed from two planes: the social and private. This view is strengthened by the fact that morality is as diverse and subjective as are people and communities all over the world. The diversity of moral traditions, values and beliefs are evident all over Africa and Ghana is no different.

Different cultures have very different moral value systems. Moral values, along with traditions, laws, behaviour patterns, and beliefs, are the defining features of a culture. Moral values differ from community to community, society to society in Ghana. Notwithstanding this, everywhere the moral system emphasizes concern for the well-being of every member of the society thus removing ethical egoism. This view is described by the maxim that 'one man's meat is another man's poison'. Generally, the things held to be right or wrong or desirable or undesirable are referred to as moral values. Again, the generally held view is that human beings are innately moral because we are born with that capacity, but the values themselves are acquired. This is by means of example, teaching, and inculcating and imprinting from parents and society.

Religion and Morality

Many people have swallowed the idea that morality started with religion to such an extent that they cannot separate the two. They are of the opinion that

19

religion has a significant causative link to morality. In some communities religion and morality are discussed though there is no distinction between them. This becomes apparent when moral values are described and referred to even as religious values. This is the case in the focus area of this thesis. You often find them together but it is perfectly possible to have one without the other. Some moral uprightness is the result of values inculcated as a result of religious values. In many instances some argue that the two are inseparable. The connection between religion and morality has been debated, and is on-going.

Mbiti (1969) and Idowu (1962) argue (and they make reference point for all scholars, both African and Western, who work in the area of African ethics up till today) that African traditional ethics is basically religious ethics. That is, African ethics is intrinsically dependent on religion, arguing that the African's conception of morality is steeped in the traditional religion. Others have argued that religion, though is very common, is not universal and it does not cause the codes or the instinct to observe them. Such people insist that morality does not require religion.

Generally, there are three positions with regard to the relationship between religion and morality.

1. There are those who think that morality is dependent on religion

2. Those who think that morality is not dependent on religion, and

3. Those who think that religion is but one of other factors that influence a person's moral life, that is, as a determinant.

Religious people see religion as something of an ultimate value. Apart from the creedal formulae and ritual elements, religion contains vital principles, rules and regulations for living the morally good life. Every religion talks about good morals, aside from spirituality.

The first position is represented by people like Gyekye (1996, p.5), Idowu (1962, p.145-146), and Mbiti (1970, p.1-2, 262) and they give very good reasons for positing that morality is dependent on religion. Mbiti and Idowu, particularly, argue that African ethics is intrinsically dependent on religion. Mbiti himself is credited with the statement that the 'African is incurably religious.' The second position is represented by Kurtz and the humanists. They are strongly against any suggestion that morality has anything to do with religion, much less to even affect it. The third position is represented by scholars like Wiredu and Kudajie (1973). Kudajie says, "in African ethics, when we discuss what factors determine what is right or good or obligation, and what factors provide moral sanctions, we cannot leave out religion". This third group posits that religion is a determinant. That for morality, particularly Akan morality, to be understood, and affirmed, religion has to be considered.

In the Bible we find very copious examples of references to how the worshipper of God should live with his neighbour. Indeed, there seems to be no distinction between the moral and religious life, particularly in the Old Testament where the people of God are enjoined to let their lifestyles reflect their religious faith. The same is the case in the New Testament where God demands of the

Christian to demonstrate his or her love for God by loving his or her neighbour, as a fulfilment of the greatest commandment.

Islam, which simply means, 'submission to the will of Allah' is another religion that teaches morality and encourages the faithful to practice it. To the Muslim, religious faith and everyday conduct are not separated.

Soelle (1982, p.xx) makes a very poignant point in the foreword to her book, that

> "Religion means the experience of being one with
> the whole, of belonging together, but never of
> subjection".

This could be said to support the view that love is what binds people together, that which, we might say, makes us sensitive to what is held dear and valued in society. Busia (1967:4 and 1, 79), supports this view while Idowu (1962:145-46) insists that morality is the fruit of religion which eventually puts quality into the life of any community.

Paul Kurtz insists that throughout recorded human history, many non-religious ethical systems have been proposed. Paul Kurtz is a humanist and is very strongly against religion. In this citation (from a survey conducted in 2000 by www.josephsoninstitute.org), he argues that there is no reasonable basis to suggest that morality belongs to religion.

The Golden Rule promoting mutual respect in human relations, for example, originates from several different sources, some of them non-religious.

He disputes the palaeontologist, J. Stephen Gould's position that to be a good person requires at least some grounding in a faith-based moral system by saying:

> I think that this position is mistaken. Indeed I would argue that there also ought to be a separation between ethics and religion. Religionists have no special competence in framing moral judgments. I say this because a great effort has been expended in the history of ethics -- from Aristotle to Spinoza, Kant, John Stuart Mill, and John Dewey -- to demonstrate that ethics can be autonomous and that it is possible to frame ethical judgments on the basis of rational inquiry.

Incidentally, Gould was an avowed agnostic yet he declared that even as science deals with empirical truth, the religious "*magisterium*" (a term that refers to the teaching authority of the Roman Catholic Church to teach religious doctrine) includes that of ethics. But Paul Kurtz insists that, "Religionists have no special competence in framing moral judgments".

Gyekye (1996, p.57) admits that 'religion plays some role in the moral lives of individuals. Traditionally Africans believe that God is the overlord of human society and therefore has a superbly moral character. It is also believed

that the ancestors (ancestral spirits) are also interested in the welfare of the society - which they left behind - including the moral life of the individual.

For the African, such desires or inclinations are deeply rooted in traditional values and philosophy which to a large extent are enriched with religious beliefs and practices. This is the view of Kudajie when he declares that in African traditional ethics when we discuss what factors determine what is right or wrong, or obligation, and what factors provide moral sanctions, we cannot leave out religion. We cannot but agree with Gyekye (1996: p.19) that there is a close link between religion and morality.

> For the African people to do right thing is
>
> primarily a moral obligation; but it is in some
>
> sense, also a religious obligation. A moral
>
> value thus becomes a religious value…

We need to look at the nature of morality so the connection of it to religion may be justified. Man, and for that matter, woman, as a moral agent, is also a social animal therefore, morality may be considered as an instrument of the society as a whole. This consequently brings up the important issue that smaller groups and even individuals may have their own guides for conduct, describing such as moral codes. Each society, thus, has its mores out of which virtues are rewarded and vices sanctioned.

Thus, morality is contrasted with prudence, where prudence is largely an individual's prerogative. We thus agree with Frankena (1973, p.7) when he

suggests that morality is like law on the one hand and convention or etiquette on the other. In this regard and relation to the study I introduce the religion of the people of Awutu-Efutu as a relevant issue.

The religion of the people of Efutu and Awutu is what is described as traditional religion. Like all the Akans, and Africans in general, religion existed among the Awutus and Efutus before the arrival of 'foreign' religions (Christianity, Islam, and Buddhism). They believed in the Supreme Being, worshipped lesser gods (in the form of stones, trees, rivers) and practiced magic, totemism and celebrated festivals which in many respects were religious.

The religion of the Efutus and Awutus was referred to as traditional religion because it is the religion of the forefathers which has been passed on to the children (present generation). Because it was there before the foreign religions came the term 'traditional' is used to make a contrast between this religion and the others (Christianity, etc). Theirs is such a complex system such that all those activities (described below) are part of the entire religious fabric of the society. The celebrations take about six months – half of each year - in monthly succession, leaving the remaining months free until the cycle is repeated. The religious cycle starts in April and ends in September, each year.   Among these two groups of people two main festivities are observed and are common heritage.

According to Kɔmfo Kwesi Essakwei, the activities that take place which involve the priests and priestesses, the *Osɔ* (*Chief* ritualist), the Asafomba (members of the war groups), and the elders of the community are all religious.

Kwesi Essakwei is the principal source of information on the religion of the Efutu. He is one of the several recognized priests who are part of the religious heritage of the people of Efutu and a member of the DENTSIFO Asafo (war) company, of the two main Asafo groups, the other being TUAFO. The other source is Kofi Tawia who belongs to the other Asafo Company called TUAFO.

The activities initiate a cycle of ceremonies that lead to the celebration and observance of the main festival, the *Aboakyer* and beyond, till it is concluded with the washing of }bosom Petu (Owl). The *Aboakyer* takes place not many days after the celebration of the Christian Easter festival and it normally occurs in May, each year.

Society and Morality

Society means a community of ideas, and people. Without shared ideas from people on politics, morals, and ethics no society can exist. Each one of us has ideas about what is good and what is evil, which may not be kept private from the society in which we live. If men and women try to create a society in which there is no fundamental agreement about good and evil the society will not be able to stand. For society is not something that is kept together physically; it is held by the invisible bonds of common thought. If the bonds were too far relaxed the members would drift apart and without gainsaying a common morality is part of the bondage.

Society is a functional phenomenon and so undergoes changes constantly. In every society we encounter systems that may be said to be the elements of the

society. The bondage is part of the price of society; and mankind, which needs society, must pay its price.

A system of authoritative moral values is for most people essential for decent and honest conduct. There may be individuals who can work out by themselves a code of conduct. But they will constitute a very small minority in any society. An intelligently worked out code of conduct requires intelligence, intellectual effort and a great deal of personal integrity. It is a common human characteristic to find and rely on reasons to support a position which is in one's own selfish interests and to exclude there from competing reasons and the interests of others where they would lead to a different position. These factors tend to make fair conduct difficult even in the context of a devised authoritative code of morality. It is very difficult for an individual to devise such a code and to put it into practice without constantly catering to his own selfish needs and subjective perspectives.

There is another reason why subjective individual morality should be subordinated to a general code of moral conduct. The subjective morality of different individuals will often conflict with the values of others. A harmoniously ordered society is therefore possible only when all persons are subject to a code of conduct regarding which there is general agreement. However, such a code will be consistent with freedom only if it reflects the accepted general norms and does not seek to control human behaviour in all its details.

As a law, morality is the medium whereby positive and negative sanctions, that is, rewards and punishments are applied (Haralambos and Holborn: 2004, ix).

Sanctions can be informal, such as an approving or disapproving glance, or formal, such as a reward or fine given by an official body. The above describes that aspect of morality generally known as *norms*. The objective of sanctions is to ensure that the conduct of members of any community is acceptable and promotes the general well being and stability of the community for mutual development and progress. Thus usually the threat of negative sanctions is sufficient to enforce normal behaviour. Conversely, an admiring glance, a word of praise or an encouraging smile provide rewards for conformity to social norms (Haralambos and Holborn: 2004,ix).

This view by Haralambos and Holborn is right where in certain instances it is known that some people have changed for the better upon being punished – sometimes after discharge from the prison. Also rewards are known to motivate people to continue to do the right thing. However it appears that this is not the case all the time. We know, for example criminals who within hours (or not too long) after being freed from the prison have gone back to commit a more serious crime. It is also a fact that not all rewards motivate people. We hasten to add that norms vary from society to society.

The value system of any group of people or society is that which expresses the general belief that something is good and desirable. As Haralambos and Holborn (2004: x) would further state, a *value* defines what is important, worthwhile, and worth striving for and do suggest that norms reflect values and just like norms, vary from society to society.

We would like to emphasize that the norms and values determine the behaviour of members of a society ensuring proper conduct, sanity and stability in the society. The behaviour can be viewed in two main types: those that are influenced by external factors and those influenced by internal factors. The external factors are those which are influenced by the society, while the internal generally has to do with the subjective state of individuals: their feelings, the meanings they attach to events and the motives they have for behaving in a particular way.

Value-free society is unacceptable anywhere on this planet. This is because values in any society describe the ideology of any society where the ideology can be seen as a set of beliefs and values. Whereas ideology refers to a asset of ideas which present a partial view of reality, Haralambos and Holborn (2004) argue that it is a view point that includes values. They describe it also as 'not only judgments about the way things are, but also about the way things ought to be.' In view of the foregoing, we aver that morality thus includes a system of beliefs and practices of a society that project their ideology; the way things are done and the way things ought to be.

From the above we can deduce the importance of morality in the society. After all morality is a set of rules and norms intended to guide the conduct of people in society. Because it is society based, morality is not determined from one's moral point of view, nor is it perceived as right or wrong depending on one's desires or inclinations. It is determined by the whole society. In order words, African morality is social not individualistic morality.

Because the religion of the people of Awutu-Efutu is a societal one all the aspects that make it relevant and consistent with their beliefs are expressed in the rituals that enhance their beliefs and which become the challenge of all its citizens.

Nature of African Morality

The African thinks in the concrete (Akwasi Sarpong, 1977:64) African ethics is generally believed to be intrinsically social ethics. In African ethics, the individual is a factor in the general well being of the entire society, a social life that is made up of interpersonal responses. According to Sarpong, 'the African is what he/she is because of what he/she does. He/she does not do what he/she does because of what he/she is.' He goes on to say that even if God is believed to be the ultimate upholder of the moral order, the African does not consider him to be immediately involved in it. Therefore the various rules and regulations are on a man-to-man, rather than God-to-man plane of morality. Each lives in consideration of his or her neighbour, that is to say the well-being of an individual depends on the help and goodwill of his/her fellow human being.

Gyekye's (1996,45) allusion to the maxim, 'The reason two deer walk together is that one has to take the mote from the other's eye,' and 'Man's brother *is* man' strongly reiterates the view that values are communal and such values express 'appreciation of the worth and importance of the community.' We whole heartedly agree with him also on the issue of the values being a guide for the type of social relations, attitudes, and behaviour that ought to exist between individuals

who live together in a community, sharing a social life and having a sense of common good.

Omoyajowo (1995) shares the same view when he discusses the concept of man in Africa. He says,

> The individual is very much conscious of his relationship to his/her neighbour so as not to bring the name of his/her lineage into disrepute. His/her behaviour is of special concern to all members not only of his/her immediate family, but also of the community as a whole; for each has a certain moral standard to maintain.

Precisely because we see this as a communal issue is the reason why we are addressing ourselves to this task so as to add to the growing appeal to arrest the moral degeneration of morality, especially among the youth. They are the future of this present generation. They have to cooperate with the adults of the community, to appreciate the values of the forebears, and even if they find them out of date, introduce those that will improve the quality of life and not to destroy the old values.

Theory of Youth

At this point it is important to define youth, or the concept of youth. What are the characteristics of youth and in what social setting can we apply the description, youth. Some philosophers have described *youth* form certain perspectives. Nietzsche (1881, p.267), for example describes youth as **'**those who think alike than those who think differently.' Who is a Youth? According to Oxford advanced learners dictionary, youth is defined as the time when a person is young especially the time before child becomes adult. Also according to Webster's Dictionary "the time in life when one is young; especially;

- The period between childhood and maturity
- The early period of existence

Also the age in which a person is considered as "youth" and eligible for special treatment under the law and through-out society varies around the world

Secondly, the science of psychology describes youth as the period of later adolescence and early adulthood, at least between the ages of 10 to 30; various countries and some of the scholars have their own definition of youth. The United Nations general assembly has since accepted youth as people who are in the age bracket of 15 - 25 years. Another common title for youth is a young person or young people. Youth also identifies a particular mindset of the attitude, as in "he is very youthful" the term youth is also related to being young. I would agree with Robert Kennedy – who seems to be in agreement with the view expressed earlier - that "This world demands the quality of youth; not a time of

life but a state of mind, temper of the will, a quality of imagination, predominance of courage over timidity of the appetite for adventure over love of ease."

Moral Education

Moral education is vital, very important in every society and community. This need is because of the belief that it's not only nature that conditions an individual's life to be moral but his upbringing and the environment, even the circumstances under which he/she grows and develops. Even in our dailies there is an ongoing discussion of morality and moral education. Without doubt it is universally accepted that type and quality of moral, religious and social training offered to the youth by teachers and adults in the community and in school determine the quality of adults they would become to their family, community and the nation.

Not too long ago, when the government wanted to remove the teaching of Religious and Moral Education from the schools' curriculum, not only churches but the leadership of the Islamic community also joined the cry for the government to reconsider. This was reported in the Daily Graphic issue of November 26, 2007. In this particular issue of the newspaper, the Vice-chairman of the Jamait Al-Heddayat Al (JAI), Alhaji Yussif Issah, is reported to have remarked that an example of low morality among the youth can be seen in the dress code for many students which according to him, is repugnant and a bad reflection of the true African. This is especially seen among those in tertiary institutions. He even used the occasion to indict the media for culpability. He

made a case in point by the kind of programmes that are shown on the television, for example. These comments, from Alhaji Yussif Issah, represent the general view of many of the adults in the Awutu-Efutu society, and in the Ghanaian community as a whole. So, what is moral education?

Moral education starts from home, and not too long after the child is able to communicate, whether by signs or verbally, when he/she comes of age. The inculcation of simple manners at home even before the child starts schooling is the starting point of moral education. Thus as early as from the second year of birth, the child becomes a pupil of his/her father or mother and the other adults in the house and neighbourhood. It is generally held that children need help in acquiring those virtues or moral habits that will help them individually live good lives and at the same time become productive, contributing members of their communities. In this view, it is believed that moral education should contribute not only to the students as individuals, but also to the social cohesion of a community. I have reiterated that the adults' concern is that if the younger generation continue to disregard the values of society it would lead to the breakdown of the society. The concern is that every enduring community has a moral code and the adults find it their responsibility to instil this code in the hearts and mind of the young.

Concern for the teaching of moral education in school is because decline in morality has been identified as manifesting in the poor performance in school tests, and discipline problems increase.

METHODOLOGY

Research Design

This study is essentially a social research, and because of the bias of ethnic implications and significance, it will be a qualitative research. In other words, the ethno-methodological approach is what will be used because it is focused on a particular community and its people. However, wherever we find convenient and appropriate, quantitative design methods will also be employed.

The whole point of difference here, between the qualitative and quantitative methods is that "...qualitative research usually emphasizes words rather than qualifications in the collection and analysis of data" (Bryman, 2001, p.506). As a research strategy it is inductivist, constructivist and interpretivist. Not all researchers subscribe to all the three strategies but we would use all three because we would do so in this work. This will help us draw conclusions on observations, interpret data, and try to put together the material obtained so as to construct an overview of the moral situation on the ground.

Merits of Qualitative Methodology

The qualitative method is particularly useful in providing solution to research problems that are complex, contextual and influenced by the interaction of physical, psychological and social factors. This is really important for this research because of the objectives of this research. We are attempting to find out why the youth of Awutu-Efutu behave the way they do and why we think there

are challenges that they face. The design would help us analyse the complex factors behind their behaviour and provide suggestions to solving them.

The qualitative methodology also affords the researcher flexibility for him to carry out the study in a normal environment and during routine work. In this sense, qualitative research lends itself to a naturalistic approach. Qualitative data collection methods include observation, interviews, focus groups, questionnaires, narratives and video- and audio-tape recordings. We used observation, interviews and questionnaire in this study.

Qualitative research usually starts with observations which, when categorised, may suggest the formulation of theories and hypotheses, and our hypothesis is that the youth of Awutu-Efutu face deep moral challenges that need to be addressed.

Population

The Awutu-Efutu community constituted the focus of the survey. The study focused on the morality of the youth in the community. The population for the study, therefore, comprised all the youth of the community. In all, ten (10) towns and villages in the community were involved in the study and these are Winneba, New Winneba, and Bereku, Kasoa, Akraman, Akrampa, Ojobi, Bontroase, Fete Kakraba, and Senya Bereku

The respondents were spread out over the following categories.

- A total of four stations of the Ghana Police Service: Four stations in the Awutu-Efutu Senya District, two officers from each, preferably the station commander and the prosecutor (8 officers).

- Religious bodies in the Awutu-Efutu community. The Chairperson and Secretary of Local Council of Churches, the Imam and elder of Islamic community (16 persons)

- Traditional authorities and institutions in the Awutu-Efutu community. Omanhene of Efutu Traditional area and his bailiff or traditional council secretary; Omanhene of Awutu traditional area and his bailiff or traditional council secretary (4 persons)

- Social institutions: The Judiciary (Magistrate and the Registrar of the three courts in the district); Unit Committee chairpersons from ten (10) rural towns; Five (5) Assembly members from ten (10) electoral areas; Fifty (50) families, ten (10) of whom should be single-family status.

Characteristics of Respondents

At this point it would be necessary to examine the background information provided by the subjects of the study. This would help to determine the quality of the moral situation prevailing and the trend/direction it is charting. The areas considered were homogenous in nature in the sense that ethnically they share the same social characteristics and religious beliefs.

The age range of the respondents falls within 8 years to 70 years. Most of the respondents were from within the Awutu community of the catchment area of the study. They formed about sixty percent of the total respondents and for the purposes of this study provided the hypothesis for the thesis. In our estimation their views are accepted as very representative of the entire area under study.

The questionnaire was administered to the following categories listed below while interviews were conducted at the two main Courthouses (Awutu and Winneba, both of whom are magisterial). The other interviews were in the community on selective basis but also covered elders from the royal houses, among the fetish priests and priestesses. The Municipal Director of the Social Welfare Department was also interviewed, who gave an overview of the moral situation from their perspective.

- Youth in School
- Youth in the Community
- Organizations, Churches and Institutions
- Teachers in the community and parents
- Chiefs and Elders in the community

According to the report issued for Annual Performance Review of the Directorate of Education, Efutu Municipality there are a total of 1,785 teachers in the municipality. The details are described in the table below.

The population is made up of the people in the catchment area of the study and is limited to people in the age range of 10 – 70 years. Within this area the

following categories of people shall be considered for discussion and questionnaire service for their responses:

- Youth in the catchment area (in the classroom and outside the classroom)

- Opinion leaders in the catchment area

- Selected families

- Chiefs and elders in the catchment area

- The Ghana Police Service

- The Social Welfare Department

- The Judicial Service (Magistrate Courts)

- Selected Churches and religious bodies (institutions)

Sample

The following towns were purposively selected for the survey. They are: Winneba, Kasoa, Senya Bereku, Awutu Akrampa, Bawjiase, Bontrase, Akraman, Ahinsan, Fete-kakraba, and Awutu Bereku.

The Ghana Police Service: Four stations in the Awutu-Efutu Senya District, two officers from each, preferably the station commander and the prosecutor (8 officers). The officer in charge of the Winneba office of DOVVSU emphasized that moral cases, not necessarily criminal, were on the ascendancy. She said that because of the manner of cases that come it has resorted to counselling and some form of 'threats' to deter young ones from engaging

themselves in any form of delinquency. Some parents seemed to think that the unit was set up to deal with any type of juvenile delinquency.

- NGOs related with youth work in the Awutu-Efutu community. Project officers of three registered NGOs.

- Religious bodies in the Awutu-Efutu community. The Chairperson and Secretary of Local Council of Churches, the Imam and elder of Islamic community (16 persons)

- Traditional authorities and institutions in the Awutu-Efutu community. Omanhene of Efutu Traditional area and his bailiff or traditional council secretary; Omanhene of Awutu traditional are and his bailiff or traditional council secretary (4 persons)

- Social institutions: The Judiciary (Magistrate and the Registrar of the three courts in the district); Unit Committee chairpersons from ten (10) rural towns; Five (5) Assembly members of ten (10) electoral areas; Fifty (50) families, ten (10) of whom should be single-family status.

Sampling Procedure/Technique

The design here will be multistage (clustering) since it will involve groupings and institutions. The convenience of cluster sampling is emphasized by Gay (1992). He says "that any location within which we find an intact group on similar characteristics (population members) is a cluster." (pg.132)

Babbie (2001) also gives a reason for this choice as the most convenient. He says the reason is due to the impossibility or impracticability of compiling a list of the element composing the population. Certain individuals within these groups will be randomly selected as targets of specific survey.

Our choice of the multistage (clustering) method will be enhanced by the application of the stratification of the population. This is will show a fair representation of the characteristics of the individuals (e.g. both females and males) to reflect a balanced proportion of individuals within the population (Fowler, 1988)

Instruments

As a social research we will endeavour to use the following instruments:

- Observation

- Questionnaires

- Interview guides

Observation

We selected some communities and occasional gatherings as opportunities to observe the behaviour of youth: their dress codes, attitude towards relationships, particularly towards adult members of the community. We listened in (eavesdropped) and had conversation with them over their views on values of their respective communities. This effort was to help me develop mental picture of their world view so as to be able construct a framework for analysis.

The instrument of observation was used towards getting agreement with the focus of the study, that is, the moral challenges facing youth of the Awutu-Efutu Community. In doing this, I observed youth – in the categories of (a) 8 – 18 year and (b) 19-25 years – and adults in the following situations. For the youth I observed them in matters concerning their dress codes, relationship to adults, relationship among themselves, their attitude concerning traditional values and beliefs, and in festivals and other celebrations.

Interview Guide

The interview guide was designed to seek information from the community, from significant members of the sampling groups, and from the target group, the youth. This research tool affords one a number of advantages. Some of the advantages are the following:

- face-to-face encounter
- classification of issue
- higher response rates
- more accurate and honest responses, and
- flexibility

Data Collection Procedure

The administration of the questionnaire and interview schedule took place between June, 2008 and January, 2009. The researcher personally administered about eighty percent of the questionnaire with the other twenty percent handled by

some selected individuals who were called upon to assist. Such assistance was needed where at the same time (and on the same day) the researcher felt the need to speed up the process of collecting the questionnaire and completing them with regard to same targeted group. Because the researcher himself was involved all the targeted respondents were reached.

This personal involvement also afforded the researcher to be able to get first hand information from those respondents in some of the remote places, especially in the Awutu area. Much enlightenment was obtained as to the conditions under which most of the youth lived that seemed to explain why they behaved the way they did.

The questionnaires for youth (in School and Community) were handed out, and interviews were conducted during school term (September to December). Care was taken so as not to disrupt school activities.

Initial difficulties were encountered with the police in the Winneba Municipality. That was cleared when the Commander was transferred and a new one assumed duty. A similar situation was encountered at the Awutu Court house when the Registrar demonstrated some reluctance to taking a questionnaire because he wanted to know what purpose it would serve.

Data Analysis

The completed questionnaire and interview schedules were first edited to ensure consistency. They were then grouped according to the various targeted groupings to ensure that the proper designations were observed. We asked for

some documents from those relevant institutions to serve as points of reference from which we would be able to make analysis of them for comparison with contemporary issues. We also employed descriptive statistics to analyse the data, where even though percentages and mean values are quantitative tools in data analysis, we used them in calculating the values determined.

Organization of the Study

The study attempts to find the reasons why youth in the Awutu-Efutu Community are perceived to be living contrary to the norm and traditions of the community. This perception seems universal, but the focus here is within this particular geographical community and is intended to establish whether or not this perception is valid. It also delved into the problems that the adults and youth face that seem to make either group have justification for their chosen position and conclusions.

The first chapter is devoted to the background of the study. In addition to this we stated of the problem, the purpose of the study and the significance. The objective that guided the research and the consequent research questions were also highlighted. The literature review is in this chapter, as well as the methodology and the research design used for the study. Other items embodied in the chapter are scope and limitations, definition of terms and organization of thesis.

The religion and religious practices, and religious values of the Awutu-Efutu people, are discussed in chapter two emphasizing how they relate to their traditional religious perspectives.

In chapter three we discussed the moral values of people of Awutu-Efutu against the background of morality of their religious perspectives.

Chapter four is for the analysis of the data and discussion.

Our summary and findings with conclusions and recommendations will be outlined in the final chapter, which is chapter five.

CHAPTER TWO

AWUTU-EFUTU RELIGION

Theoretical Framework:

This study is conceived in a certain theoretical framework. This framework is designed to justify the working definition to guide this work. The reason for this is that our theory ought to be in touch with reality, and be saved from mere closet-philosophies and irrelevant speculations. It is the focus of this work to find out what contribution can be made towards improving the moral life of the contemporary Awutu-Efutu citizenry, particularly among the youth.

There are two reasons for a working definition for this study. The first reason is the necessity to avoid referring to, or using any ethical standards previously determined. Instead, by observing and describing what it is in the lives of people of the Awutu-Efutu community that may be given the name "morality," of what use it has been, and through the action of what forces it has tended to develop. The second is this: to formulate criteria for judging the different codes of morality that Awutu-Efutu society holds dear, and by so doing determine what deviations have emerged in the attitudes of the youth that adults perceive as 'rebellious'.

This effort to find a working definition is strengthened by our agreement with Pobee (1977,5) that 'moral ideas are never *in vacuo,* but are molded by, and largely derived from, their social and cultural tradition, of which religion is an indisputable part, then religion and therefore theology and ethics are related.'

The problem with the definition of morality was first stated by Socrates: "We are discussing no small matter, but *how we ought to live*" (as reported by Plato in *The Republic*, ca 390 B.C.E.)

According to Emmanuel Kant every society's ethics must be based on the particular society's 'moral concepts'. This is to say that just like traditions, values and belief systems of a society ethics may also be considered as cultural specific. It must be noted that even as culture is dynamic, so also morality, and for that matter, morals standards cannot be static. Certain extraneous influences have considerable effect on the tone and moral fibre of certain communities or societies. Characteristically, African ethics is generally society based with its authority derived mainly from the customs and traditions accepted by the community members. This is because for the African, according to Joshua Kudajie (1974, 23), "no man is an island unto himself; what affects one affects all, and each is his brother's keeper.

The debate that 'nature' is not as strong as 'nurture' when it comes to using behaviour to determine one's socialization is on-going. There are those who claim that all human behaviour is learned and developed within particular human environments, while still others believe that it is passed on by the genes. Scientists have known for years that, for example, traits such as eye colour and hair colour are determined by specific genes encoded in each human cell. The Nature Theory takes things a step further to say those more abstract traits such as intelligence; personality, aggression, and sexual orientation are also encoded in an individual's DNA. While not discounting that genetic tendency may exist,

47

supporters of the nurture theory believe they ultimately do not matter - that our behavioural aspects originate only from the environmental factors of our upbringing. Studies on infant and child temperament have revealed the most crucial evidence for nurture theories. Supporters of this position are also supporters of cognitive learning. Cognitive learning is the result of learning by listening, watching, touching, and experiencing.

The definition will thus take note of morality as an instrument of society as a whole, as if individual, family, or social class cannot have a morality or moral action-guide of its own that is different from that of its society. It is desirable to allow that smaller groups and even individuals may have or work out such distinct guides for their conduct, and to call at least some of these "value-systems" moralities or moral codes. In the pursuit of the effort to get a workable definition, we have also looked at what the morals of men and women actually have been, how they came into being, and what function they have served in human life as a correlation to the morals of the people of the Awutu Community of the Winneba District. For this study, therefore, our definition of morality is:

> "The conduct, values and beliefs generally held
>
> to be right, and conduct, values and beliefs
>
> generally held to be wrong among a particular
>
> people, society, or community".

Issues regarding morality in contemporary times are of great concern and attract a lot of attention all over the world, and Ghana, and for that matter the

people of Awutu-Efutu community are no exception. Morality is the issue when the society is concerned about corruption, about armed robbery, indiscipline, the destruction of life and property, and even in relations. The citizens of this community share a common ancestry with all its expectations and responsibilities.

Religion and Religious Values of the Awutu-Efutu

This is a special section the purpose of which is to establish a basis for this study and appreciate the understanding of the people of Awutu-Efutu: their religion and morality. Within the practices and rituals of the religion of the Awutu and Efutu, the elders in the community believe they have a justifiable reason for the younger ones to respect and revere the values and traditions that have been handed down the ages to the community. This argument is made to the point that the society's cohesion, survival and existence depend very much on its religious institutions. By 'religious institution' we mean the traditional religion.

The people of the Awutu-Efutu Community, whose youth and the moral challenges they face, are the focus of this thesis have a common religion and religious outlook. This traditional area has its unique place within the wider Ghanaian and Akan Society. Even though the people who populate this traditional area speak two distinct dialects, they have a common identity and a degree of cultural distinctiveness within the larger Akan Society. Brown (1982, p.332) in an article titled "Who are the Tribalists? Social Pluralism and Political Ideology in Ghana" in the Journal, African Affairs, described the Akan as a very distinct group of people with peculiar characteristics.

This religion is commonly referred to as 'traditional religion' and has suffered from all types of description by various writers over the years. It has been described variously as ancestor worship, animism (Tylor, 1866) paganism, fetishism, and polytheism, among others, all of which are grossly inadequate. Herbert Spencer was the first person to have used the term *'animism'* to describe African Traditional Religion in his book Principles of Sociology published in 1885. This is because the religion is a part of the rich heritage that has been passed on from generations past to their children. It is a heritage that comes as a comprehensive package encompassing the historical, cultural and religious heritage of the entire African people of which the Efutus and Awutus are a part.

Culture is complex system of beliefs, practices, ceremonies and festivals, religious objects and places, values and morals, and religious officials or leaders (Mbiti, 1991:11,12) The people of Awutu-Efutu are no exception to the complexity of the religious practices as described by Mbiti (ibid) and others as peculiar to an African tribe.

The People of Awutu-Efutu

The people of the Awutu-Efutu Community, like all others of African descent, practice African Traditional Religion, the religion that has been passed on to them from their forebears. To better understand the environment within which this thesis is being researched it must be noted that though the Awutus and Efutus are two distinct groups because of the particular dialect which operates as the *lingua franca* within each group, they belong to the same larger Akan tribe or

ethnic group of Ghana and therefore share several things in common. Consequently, this discussion about the religion covers the two dialectical groups.

The Efutus are mostly to be found along the coast and therefore are predominantly people who are fishers and fishmongers, and related trades. The Awutus are mainly in the pasturelands north of the coast and so engage themselves mainly in farming and related economic activities. According to oral tradition, the Efutus originally came from a splinter group that initially settled in Amanforo-Oguaa (Cape Coast), settling in the present area forty miles west of Accra, the capital of Ghana which is in the Central Region of Ghana. The Efutu traditional area comprises Sankor, Ateitu, Nsuekyir, Gyahadze, Osumanpanyin, Gyanagyanadze, Ansaful, and Simpa (also known as Winneba) the capital town and the seat of the paramount chief – and Senya Bereku and its outlying villages.

The Awutus, as already mentioned are traditionally farmers and traders and live in the northern part of the coast. Some of the farm products are vegetables, cassava, maize, yam tomatoes, garden-eggs, okro and sugar-cane. Their capital town is Awutu Bereku where the paramount chief lives. This community also has a number of towns and villages that make up the Awutu community. Among these are Kasoa, Bawjiase, Bontroase, Akraman, Fete Kakraba, and other smaller farming villages.

The youth of Awutu-Efutu have been a vital force in the life and history of the people and therefore have participated in the affairs of the community. Beginning with their migration from Amanforo-Oguaa to the present location the youth were considered as a very significant component of the community since

they were expected to take up the leadership of the community from one generation to another. So they were never left out in their entire transition from Amanforo Oguaa to their present location. This essence has been sustained by involving the youth in the religious and moral life of the community. The youth of that time are now the older people some of whom are the priests, community leaders, and heads of families, Asafo captains and team-leaders. Among the cream of the present leadership are people who were the youth in those days and who now find that the youth of this generation (in the Awutu-Efutu community) do not seem to appreciate the values that they received from their forefathers. They wonder what is happening to the community values since the youth are reluctant to do what they gladly did and participated in.

The concern of the present older generation is that the participation of youth in community celebrations like the Aboakyer, in terms of numbers compared with the previous times, seems to be falling below expectation with each succeeding year. The concern is gradually becoming an anxiety that in the near future the spirit of the festival and the religious worship of the gods that have sustained the community might be lost. Since the activities (festival celebrations and religious rites) demand the participation of the young, strong and healthy people, the fall in numbers of the youthful component becomes the responsibility of the older people, who should be resting now, to continue in this effort, and that, undoubtedly, makes elders worried.

The Religion of the Awutu-Efutu

The religion of the people of Efutu and Awutu is what is described as traditional religion. Like all the Akans, and Africans in general, the religion was there before the arrival of 'foreign' religions (Christianity, Islam, and Buddhism). The Efutus and Awutus are also a people who believed in the Supreme Being and worshiped the lesser gods, practiced magic, used talismans and totemism and celebrated their religious festivals, while venerating the ancestors.

The religion of the Efutus and Awutus is referred to as traditional religion because it is the religion of the forefathers which has been passed on to the children (present generation). Because it was there before the foreign religions came the term 'traditional' is used to make a contrast between this religion and the others (Christianity, etc). Theirs is such a complex system such that all those activities (described below) are part of the entire religious fabric of the society. The celebrations take about six months – half of each year - in monthly succession, leaving the remaining months free until the cycle is repeated. The religious cycle starts in April and ends in September, each year. These two groups of people two main festivities are observed and are common heritage.

According to K]mfo Kwesi Essakwei, the activities that take place which involve the priests and priestesses, the *Os]]* (Chief ritualist), *the Asafomba* (members of the war groups), and the elders of the community are all religious. The activities initiate a cycle of ceremonies that lead to the celebration and observance of the main festival, the Aboakyer and beyond, till it and is concluded with the washing of }bosom Petu (Owl). The Aboakyer takes place not many

days after the celebration of the Christian Easter festival and it normally occurs in May, each year.

Confinement of Priests and Priestesses

This is the first of the religious ceremonies that is observed a month before the annual Aboakyer is celebrated. It is done during the month of April. The purpose of this is to purify the priesthood and ensure that the Aboakyer is successful and free of any mishap. It is a whole month's event during which the all the priests, both male and female are confined in the same building and in the same room and actually share the same sleeping arrangements for the entire month. It is forbidden for any of the priests or priestesses to go home to the family of spouse during this entire activity, or to engage in any sexual activity.

They eat together sharing all things in common, with the exception of bathing which they do separately as males and females, at dawn in the waters of the sea and washed off with pipe borne water. Their only attire is the usual white (calico) cloth that both men and women tie around their waist (the breasts of the women are often uncovered).

Confinement is done at the premises of the chief god, Penkye Otu, and it is the community that provides all their meals. They are allowed to go into town to get food from the community. Any food item they like, wherever it may be found, at the shore, in the market, on the street, could be taken by them and they should not be prevented from doing so.

The moral significance of this confinement of priests/priestesses is the preparation by the entire community led by the priesthood for the *Aboakyer*. This festival is believed to be the unifying event for people in the community and is regarded as vital for the survival of the people, fulfilling the aspirations of the people. The youth therefore are enjoined by the adults and elders of the community to show interest.

The *'Aboakyer'* Festival

The Aboakyer is a yearly affair that occurs in the first weekend of the month of May, each year. The essence of this religious ceremony is that the Chief god of the Efutus, }bosom Akraman }boade[demanded the human blood from one member of the community who is presented as sacrifice to show allegiance and gratitude to the god for protection and prosperity during the year. This ritual was established, therefore for the purposes of seeking further protection and prosperity from the gods. Needless to say, it was an event that gradually became impossible to satisfy. The god, they claim, suggested that a Lion should become the substitute, but this was equally a very bloody affair. More than one man got killed before a Lion could be captured and brought alive to the god, later to be killed at the premises of the god so the animal's blood could be collected in a bowl for the rituals.

After several interventions by elders of the community it was finally settled that a Deer could substitute since (it is believed) a Deer's blood is like a human's blood. The two Asafo companies (D[ntsi and Tuafo) would go into the

forest and catch a live Deer which they will bring to the god, on Saturday and after rituals on Sunday, it is killed and the blood collected for the rituals.

It is believed that if the Tuafo make a catch then that year would be fruitful: fishermen will make large hauls and farmers would produce plenty of food. The reverse is the case when D[ntsi make a catch. Because of this, even though it in many respects a contest in which one has to emerge a winner, almost everybody would wish that the Tuafo win. The significance of this festival morally is that the community needs food to sustain the population. In this effort, therefore if the Tuafo have to make a catch to result in the availability of food in the community, then all are expected to participate, particularly the youth who are virile and well fitted undertake the task.

The *'Roo'* Festival

This is a two-day event that starts on Saturday and ending on Sunday and takes place after the Aboakyer festival and is usually done in June each year. During this event only young maidens (pre-menstrual) and older women who no longer menstruate (menopausal women) are allowed to participate in the main rituals. The purpose of this is built on the assumption that during the year all manner of evil and wrong doing have gone on in the community. All the evil and wrong doing have to be cleansed and removed from the community to foster prosperity and ensure progress peace and stability. Men and younger boys who have never had sex may participate but since it is basically a *feminine* affair the males will have to dress like women.

The ethical essence of this celebration is the need to observe communal purity and cleanliness. It reminds the society of keeping the environment clean and the need to sustain personal hygiene and dignity. Some have argued that this should be made a social concern to involve even those other religions like Christianity and Islam, who do not share in the beliefs and practices of the religion and its practices to participate in the cleaning of the society.

The women (young maidens and the elderly) are taken through purification rites and rituals during the night. At the break of day (at dawn) the start a procession through town starting from the lagoon area where the god, Nana Kweku Muni is, and then through the town sprinkling *Et]* (food prepared from Yams, palm oil, and eggs) wherever they pass symbolizing the purifying of the community. The males, dressed as women, follow after the women drumming and singing in accompaniment. Everybody has to be in white apparel and it is the calico that is the material used to make the dress.

The ritual is led by the chief of the priests, the *Os]]* who, though is never possessed as the other priests and priestesses, yet wields more power than the priests and priestesses. The Os]] is comparable to the Christian religion's high priest or the Chief Imam of the Muslims. He presides over the religious establishment, when it comes to offering prayers to the gods, pouring of libation, public prayers and offering of sacrifices to the gods. Any time he is performing any function, depending on the occasion, all or some of the ak]mfo (priests) have to be present to enhance the ceremony and to maintain its credibility.

When the youth observe these rituals they acquire the attitude of reverence and respect for the religious traditions of the community thus ensuring moral dignity of the event.

The Tuafo Asafo *'god-washing'*

In the month of July the Tuafo Asafo company, after the Roo, (for the women and maidens) to come together to perform a ritual bathing of their principal god, Bosom Kwesi Dadzie. This ritual washing (bathing) of the god is done at one of the small streams in Winneba, the 'Ayensuano' (aya-no-nsu-ano, that is 'the source of mother's water, the stream in which the maidens and post-menopausal women take their ritual bathing*).* On the banks of this stream the Asafomba led by the *Os]]* and ably supported by the *ak]mfo* will wash the god with the waters of the stream. This is done at midnight of Saturday into the early hours of Sunday morning. The Asafomba also have their bathe in the waters.

After the 'bathing' of the god, it is carried in a big brass pan with two little (feminine) gods flanking it; the one on the left, the other on the right. These two figurines are believed to be its wives and are adorned with special head dressing locals refer to as *'tekuwa'.* It is then carried to the lagoon side and kept there till the following year when this activity will be celebrated amid drumming and dancing and the firing of musketry. Even though it is a 'Tuafo' Asafo affair, their counterparts, 'D[ntsifo' participate and play a supportive role because this activity is viewed as of significance for the entire community. Indeed, the entire

community participates in the ritual washing because it goes to benefit the whole community.

The moral purpose for all this is that the entire community realize that the purity of the religion should be paramount in the lives of its people particularly and requires the participation of all its citizens.

The *'Akomase'* Festival

A month after the 'Tuafo' have done their bathing of the god, that is August, the celebration of the annual *'Akomase'* festival of the Efutu-Awutu people is observed. This event is almost like a memorial. During this time any home that has suffered bereavement or loss of any family member would gather and organize a funeral or memorial for the departed. All the dead in any home as far as they can recall are mentioned for prayers during this event. Since it is an annual affair, it occasions the gathering together of sons and daughters of each home to meet and reconcile and plan for the year(s) ahead. Food and drinks are served to all and there will be weeping and wailing intensity of which corresponds to the status of the individual who is being remembered or memorialised.

Another very significant part of the *'Akomase'* festival is the rites performed for twins. In the traditional world view of the Efutus and Awutus twins are regarded as 'uncommon' child birth. A child at a time at birth is more common. It is therefore the belief that twins possess special souls that have to be accepted into the normal society upon the performance of certain rituals.

After the Oman Os]] (chief fetish priest) has performed ritual for the commencement of the event, each home that has twins will produce a sheep whose head after slaughtering it, will be hung on one of the walls of the house and libation poured over it as they mention the names of the twins. Any home that will not be in the position to kill another sheep in another year could simply pour libation over the sheep's head, left there the previous year, on the wall, and it will acceptable.

When it is over the twins are made to carry a concoction of leaves in brass bowls on their heads and parade through the main streets of the town, amid singing of traditional songs and dancing. In the process some of them become possessed by the god causing them to shake violently and run up and down the streets. The twins are required to dress in white cloth (calico) which is tied around the waist (for males), and across the chest (for females). The pre-menstrual girls tie the cloth around their waist, baring their upper bodies. This is done every year that the *'Akomase'* is celebrated.

Twins who submit themselves to this ritual put themselves in a situation that makes them protected from ultimate harassment from the spirit by which they were conceived and born. Until the purification rites are done for them they cannot be deemed as fully belonging in the community.

The Religious Values of the Awutu-Efutu

The devotion of any worshipper or devotee of any religion is determined by the values that the individual sees in the religion, which values he or she

60

considers meaningful, appropriate and relevant to his or her (contemporary) physical, spiritual, and material needs. We necessarily have to ask some very important questions: what is the value of religion? Why would any group of people continue in the religion they have chosen and remain in it?

The questions above are answered in the following observations and facts which are known in any religion and therefore not uncommon in African traditional religion, and for that matter the religion of the people of Efutu and Awutu in the Winneba District. We know that people find the religion that they are devoted to for various reasons. Some people are religious because they realize that religion is a very necessary part of their lives. For most Efutus religion is very much expressed in the Asafo system and the related activities that go on during the year to prepare for the *Aboakyer* and the other rituals that go on after the *'Aboakyer'*. They believe that all those activities, for them are religious and meaningful to their ethnic integrity and coherence.

In the activities that go on during the year the people spend money, or wealth on it. The food that is prepared, the sacrifices and the elaborate ceremonies cost money and time. The rituals that go on during the *'Akomase'* celebrations, when the dead are remembered with food, pouring of libation and the scarifying that the twins endure, coupled with the sacrifices, can be quite expensive. The food that is shared around during the memorials (remembering the dead) is quite plenty and require a lot of resources whose procuring cost money.

The Efutus and Awutus in the initial stages of celebrating the Aboakyer were willing to sacrifice human for the god, Akraman }boade[. Indeed, those who offered themselves to be sacrificed thought nothing of themselves except that they are dying at the wish of the god and for the community. The readiness to die for the god (religion) is one reason that make them consider the religion valuable, relevant and of essence. It was always their desire to sacrifice the best for their religion. Mbiti, Gyekye, and other scholars like Idowu who argue that morality and religion are related discuss the communal importance of religion in so far as they together enhance the quality of life of the citizens.

All the while some amount of free will is demonstrated by some of the people. In order words, they give find it quite reasonable to spend money, time, wealth and even their person to find fulfilment in their religion and they think it worthwhile to do so. The essence is to see the value of sacrifices for the good of the community.

The Religious value of the activities

The reason why the priests and priestess are confined for a month is for them to devote themselves to prayers and ritual purification for themselves and for the entire community. The assumption (or belief) is that during the year the community members, both in their individual and corporate behaviour, had probably created a situation where a successful year and good catch during the Aboakyer could be denied them. As priests, it behoves them to stand in for the people, to appease the gods (who obviously have become angry) and ask for

62

forgiveness from the gods not only to avert imminent danger and crises as punishment for evils committed, but as already mentioned, to ensure a catch during the *'Aboakyer'* festival.

The good health and prosperity of the entire community is paramount in this event because if there is no catch during the *'Aboakyer'* it creates a gloomy and uncertain future with regard to good catch of fish by the fishermen and harvest by the farmer. It is the general belief that when the Tuafo Asafo group makes a catch it is a sign that food (fish and farm produce) will be in abundance. In other words, the people will prosper and there will be the feeling of goodwill everywhere, and stability in homes.

The *'Roo'* is very significant in the aspect of 'purifying' the community. It is the belief of the people that during the year the reckless behaviour of some of the people in the community and their misdeeds amount to making the community 'impure' necessitating a cleansing. This is done to avert any imminent danger just like the purpose for the confinement of the priests and priestesses. The 'removal of filth' needs the use of involvement of people who are 'clean'. The traditional belief is that a woman who menstruates is ceremonially unfit to clean anything that is why only pre-menstrual girls and women who have stopped menstruating are used in this activity.

The purity of the society is the issue here and regarded as very paramount for the progress and stability of the community. If the community is clean and pure it creates the type of environment suitable for the gods to function and bestow blessings and peace upon the community.

When the Asafo groups wash their gods they signal a cycle of intervention by the gods on issues vital for the sustenance of the community. The Tuafo's, ritual washing of their god, Kwesi Dadzie, issues forth in the abundance of food, and wealth security. The ritual is performed to avert hunger or famine and is believed that throughout their religious history, the Efutus and Awutus have enjoyed food stability and social progress when this ritual is carried out.

Even though the D[ntsi group's ritual washing seems to cause the exact opposite of the results of the Tuafo activity it does not bother the community because it is viewed in a positive sense. As indicated earlier, when the god is washed on shore, it results in high tide making it impossible for the fishermen to go fishing. However, when they are able to go, they always come with bumper catch of fish.

Respect for Religious Traditions

We have emphasized the role of religion in the entire life of the community. Every aspect of their life appears to revolve around the gods and the celebration of the events that take place during the year all in acknowledgement of the role and significance of the gods in their daily, individual and communal life, whether private or public. The adults expect the younger ones (male and female) to respect and participate fully in the religious activities. When the gods are taken through the ritual bathing and parading around in the streets of the towns in the community, they expect the youth to participate just as they did when they were younger. The youth are found wanting in this regard. Some of them

would not accept the names that are given to them to show allegiance by dropping them later when they are grown or refusing to respond to them when they are called by the names.

Esaakwei also blames some of the parents for the rebellious attitude shown by the youth. It is alleged that there are some parents who claim that because they are Christians they would not subject their twins to the purification rights that they need to go through. The consequences of this are that the children grow up not knowing the significance of the rites hence their uncaring and disrespectful attitude. It is further alleged that the parents actually tell the children – grow up into youth – that the whole thing is filthy, 'demonic', and 'uncivilized' and should not be encouraged in these 'modern' times.

Summary

The religious values of the people of Awutu-Efutu Senya District of the Winneba District seem to be almost indeterminable or not easily differentiated from the real religious practices. However as explained above people everywhere have reasons for devoting time money and other resources, even to the extent of personal loss (dying for the god), and sacrifices to the god.

Why would they find it 'reasonable' to sacrifice a human being to the god when they are celebrating their festival, the Aboakyer; why would any individual be willing to give up his life to be sacrificed to the god just because he finds value in it in the sense that if there is a catch – ostensibly by the Tuafo Asafo – it would mean plenty of food and good catch of fish for the entire community.?

There is the belief a twin's soul is not stable until he or she submits him/herself to the ritual of making him/her 'normal'. According to K]mfo Kwesi Esaakwei, one young man who because of education thought that he did not need to go through the rituals because he considered it 'filthy', backward and uncivilized eventually went through it because he couldn't explain the continuous mishaps in his life. When the ritual was performed for him, his life became 'normal' and prosperous. He claims, too, that the town at one time suffered strange deaths among the youth. The elders came together, went to consult the gods and it was revealed that because the *'Roo'* had not been done for sometime there was evil in the community and the gods were angry. The event was celebrated with the support of all the Asafo groups and the spate of dying was arrested.

During the remembrance rites performed for the dead households recall the love, exploits, and the virtues that the individual being remembered demonstrated during his life time. This in a sense is a way of perpetuating their good, moral and the wish to emulate them.

The fostering of unity and communal feeling has always been apparent in all the activities connected with the religious festivities, and ensured the development of human society. The religious values, without doubt have helped to produces virtues that have been instrumental in sustaining the community. There have been several challenges, mostly from the contemporary issues of life, like for example the technological advances that have impacted human existence, and continue to affect and his choices in life.

Cultural diversity coupled with cross-cultural influences are factors that determine the fabric and nature of our cosmopolitan world of today, factors that immensely contribute to the religious and moral decisions of humans. We agree with Gyekye (1997, p.51) that man everywhere is 'capable of virtue, and hence moral achievement' because he or she is a moral agent.

The disinclination of the youth to participate in the above community events has been attributed to several reasons. First among the list is the impact received from apparent exposure to other, more socially beneficial activities like the influence of church activities and education. Christian teaching and church attendances, without doubt have changed a lot of lifestyles. Many young men think that the time spent on such activities like securing the souls of twins and bathing of gods are inconsequential to the general development and progress of the community. Education has established the fact that being kind animals and protection of endangered species are inimical and must be discouraged.

Secondly, the youth are of the view that some of the practices, though vital to the uniqueness of the people of Awutu and their cultural identity cannot be accepted as healthy and wholesome. For instance when the breasts of the young women are exposed during the cleansing rites of the twins, when they are made to parade along the streets of the town are inhuman and degrading to womanhood.

Thirdly economic constraints cause the young men and women to go far emigrate in search of jobs. The Awutu-Efutu community does not have stable employment for the young thus when they complete their basic education they leave the Awutu towns to go in search of jobs in 'greener pastures'. This means

that they see no attractiveness in becoming priests for the gods nor engage themselves in activities for their sake to their own detriment.

CHAPTER THREE

MORALITY AND MORAL VALUES AND DUTY IN THE AWUTU-EFUTU COMMUNITY

Introduction

We began with the understanding that morality has to do with the norms of life, those issues in life that have to do with knowing what is right to do and avoiding evil, not only to one's own person but to others. The norms have to do with codes and conduct and in this domain we are thinking of ethics (which provides the rules and interpretation of the norms).

Without being too repetitive we would recall that the terms morality and ethics are used oftentimes interchangeably. Morality concerns the normative ordering of perceived meanings referring to the actual content of right and wrong, encompassing the way of life, purposes and goals of human existence, of the lives of persons with regard to the ways in which they live. In order words, it has to do with what is regarded as the norm of a society of a particular people. Moral values are things held to be right or wrong or desirable or undesirable.

While morality is sometimes described as 'innate' in humans, the scientific view is that a capacity for morality is genetically determined in us but the set of moral values is acquired, through example, teaching, and imprinting from parents and society. Different cultures have very different moral value systems. Moral values, along with traditions, laws, behaviour patterns, and beliefs, are the defining features of a culture.

69

Morality, as Socrates has firmly declared ((as reported by Plato in *The Republic,* ca 390 B.C.), is no small matter when it comes to analysing its content. The content of morality itself has been a matter of debate for generations due to the nature of contemporary human beings in contrast with pre-civilization citizens of the world. A moral decision nowadays has to take into consideration influences from not only family and friends but also from relations, watching others, teachers, and other influences like the media (TV., Radio, Newspapers, etc.) reading books and even listening to music.

Determining right and wrong depends on the consequences (the results of our actions), for example – as we reiterated from the paragraph above that moral decisions sometimes depend on watching others. Children imitate parents and friends and even adults, sometimes are known to have change of lifestyles because they think what they have seen others do is something worth emulating. Moral decisions are also made by experience.

Sometimes one finds out that an action taken introduces a new dimension to the individual's life just by the good feeling (hedonistically) experienced in the action. Again a person might take some course of action simply because he or she has the motivation of getting the best out of the action for him or herself (ethical egoism). This is not to be misconstrued to mean selfishness since an action taken to help others is motivated by getting praise for the action taken and commendation or approval. The one is helped but the other (doer) benefits more.

Do we have what one might describe as youth morality? We think this question is relevant since the focus of this thesis is to determine the 'perceived'

new morality of the youth that adults have assumed for them. Most adults in general, and particularly those of the Awutu-Efutu Community, think that the 'way of life' that they (adults) expect of the youth seems to be distinctly different from what they demonstrated in their youth. In recent times some moral psychologists have ventured the theory that we should think of female and male morality. They argue that there could be a distinctly female approach to ethics which is grounded in the psychological differences between men and women.

Discussions of this issue focus on two claims: (1) traditional morality is male-centred, and (2) there is a unique female perspective of the world which can be shaped into a value theory. According to many feminist philosophers, traditional morality is male-centred since it is modelled after practices that have been traditionally male-dominated, such as acquiring property, engaging in business contracts, and governing societies. The rigid systems of rules required for trade and government were then taken as models for the creation of equally rigid systems of moral rules, such as lists of rights and duties.

Women, by contrast, have traditionally had a nurturing role by raising children and overseeing domestic life. These tasks (duties) require less rule following, and more spontaneous and creative action. Using the woman's experience as a model for moral theory, then, the basis of morality would be spontaneously caring for others as would be appropriate in each unique circumstance.

On this model, the agent becomes part of the situation and acts caringly within that context. This stands in contrast with male-modelled morality where

the agent is a mechanical actor who performs his required duty, but can remain distanced from and unaffected by the situation. A care-based approach to morality, as it is sometimes called, is offered by feminist ethicists as either a replacement for or a supplement to traditional male-modelled moral systems.

Youth morality is being discussed because there seems to be a generally and universally assumed view that youth have to behave in a particular manner because they are younger; that they are expected to do certain things and observe certain rules and laws of the society which adults, because they are older, could be excused thereby.

For example, a child should show respect, undertake certain tasks in the home, obey without question and be there at all times to help on the farm (in the farming area), go with the fishing crew (in the fishing area) and contribute to the general well being of the home. In order words, youth morality, if there is such a thing (theory) comes under the purview of normative ethics which involves arriving at moral standards that regulate right and wrong conduct in a particular community.

The key assumption in normative ethics is that there is only one ultimate criterion of moral conduct, whether it is a single rule or a set of principles. Three strategies will be noted here: (1) virtue theories, (2) duty theories, and (3) consequentialist theories.

Virtue theories describe the situation where less emphasis is placed on learning rules, and instead stress the importance of developing *good habits of character*; wisdom, courage, temperance and justice. Other important virtues are

fortitude, generosity, self-respect, good temper, and sincerity. In addition to advocating good habits of character, virtue theorists hold that we should avoid acquiring bad character traits, or *vices*, such as cowardice, insensibility, injustice, and vanity. Virtue theory emphasizes moral education since virtuous character traits are developed in one's youth. Adults, therefore, are responsible for instilling virtues in the young. This is where the adults in Awutu-Efutu find disturbing, that in spite of their efforts to bring up a morally upright generation after themselves who would carry on what they received from their fathers and mothers, the youth of today tend to disregard with impunity such good ideals and attempts.

In trying to get the right perspective of the morality and moral values of the people of Efutu and Awutu, it is important that as a dynamic and historic community we try to place it in the proper setting or arena of interpreting their morality.

The people of Efutu and Awutu are a historic people whose origins are traced from Amanforo-Ogua (Cape coast) to their present location on the coast, 41 miles west of Accra (Ghartey-Tagoe, 1985, p.6). This work is set to understand the moral challenges of the youth in their contemporary circumstances and in doing so we have to compare and contrast the religious and moral issues of the past and the present and to suggest solutions to the problems/challenges that confront the youth and their elderly counterparts in the community.

We have previously stated that culture is dynamic. Peoples' culture cannot be said to have remained the same since time began or since the people in that particular community became identified as an ethnic group with their

73

particular uniqueness and distinctiveness. Exposure to other peoples and cultures and the cosmopolitan nature of our contemporary world impact other faiths, religions, circumstances and cultures. Moral values are generally those values that are ones beliefs about what is important in life. Some values refer to how one should act (be honest, altruistic, self-disciplined) while other values refer to what one wants to accomplish or obtain in life (a lot of money, fame, a family, friendships, world peace). Because a person cannot "have it all" or "be all things," priorities must be set and choices made. Setting your priorities often leads to value conflicts.

The value conflicts are the challenges that the youth in Awutu-Efutu are facing. I have explained that when it comes to participating in the festival and religious observances they tend to chose what they think is important to them in their life. The young women choose to be decently dressed compared with the exposure of the breasts just because they have to be 'ritually' cleansed as a twin. The values that emerge may be described under the following four categories:

- **Knowledge-based value**: They value contemporary philosophy because it gives them great insight into life.

- **Aesthetic-based value**: They prefer rap and funky music because it sounds much better than music of the gods and the festivals.

- **Instrumental value**: They believe having a job allows them to achieve certain extrinsic goals in life.

- **Moral value**: They believe it is wrong to destroy a life,
  even an animal's just for the gods because it is disrespectful
  for their worth.

Knowledge-based value:

The youth of Awutu-Efutu of contemporary times have gradually developed the attitude that their life-style is based on contemporary needs and choices; choices that they have made (mentally) by choosing to accept the "new" things that they have become exposed to. There seems to be a particular philosophy that guides their choices in life, for example the way they dress and the songs they prefer to sing as against the songs that their parents, when they were younger, used to sing.

Aesthetic-based value:

Contemporary Awutu-Efutu youth have demonstrated that they have felt needs. These needs are, for them, very significant and of vital importance to their self-worth and importance. Why should they bother to sing the old Asafo songs – which they describe as 'dry' and 'meaningless' – which have no rhythm and 'tasteless' when, according to them, they find the lyrics of the funky and rap music something that 'identifies' with their felt needs. Meanwhile they (as youth) are not participating in the *Deer Hunting Festival* and the related festivals as much as their fathers when they were younger. Consequently the songs of the gods and the festivals seem strange to them and very, very antiquated. My principal respondent, Komfo Kwesi Esaakwei pointed out to me that his children

(who are all in school) refuse to respond to the names he gave them – and he named each of the six children after gods – when he calls them by those names. They find it even very inappropriate that their father should still be carrying the god during the Deer Hunting Festival, and they refuse to learn the songs of the gods, and even if they are familiar, would not participate in singing such songs.

Instrumental value:

The attraction of "white-collar" jobs and the unattractive rural conditions for graduates of post-basic, junior secondary school education cause the migration of youth from their rural communities to the urban areas, and youth of Awutu-Efutu are no exception.   The youth are of the view that the fishing trade and the farming vocation are not lucrative enough and, after all, an educated boy or girl should rather get a "white-collar" job than "waste the time" doing the things of the gods.

Moral values

As stated earlier, the youth of Awutu-Efutu are increasingly losing interest in the main event, that of the Deer Hunting Festival. It is becoming obvious that the numbers of youth that participate are decreasing with each succeeding year. Some have attributed this to the rivalries and litigation (in the law courts over who should be the rightful King of Awutu) that have continued for over sixty-one years. Albeit, that could be a factor, but some youth seem not to care whether or not there is any litigation going on: they simply feel that it is fun coming together

once a year as family and friends but not because there is a deer to be caught for the gods. They see no moral value in the festival.

We would like to look at the philosophical connection between *morality* and *law* so we can put this research in the particular context it is designed to achieve, that of the moral challenges of the youth and to understand the issue relating to their needs and aspirations. At this point we would like to reiterate the problem with defining Natural Law.

Throughout the history of the concept, there have been disagreements over the meaning of natural law and over its relation to positive law. Aristotle, the originator of the concept of Natural Law, it is believed, held that what was "just by nature" was not always the same as what was "just by law"; that there was a natural justice valid everywhere with the same force and "not existing by people's thinking this or that"; and that appeal could be made to it from the positive law.

Aristotle drew his instances of the natural law, however, chiefly from his observation of the Greeks in their city-states, with their subordination of women to men, of slaves to citizens, and of barbarians to Hellenes. For our purposes however, we would not go into the theatrics of definitions but rather look at the fundamental distinction between morality and law so that we can place it in the context of this thesis.

The importance of the distinction can be illustrated by asking certain questions that the concept of law gives rise to:

(1) How far and in what sense should the law of a community, and in this matter, the Awutu-Efutu community, seek to give effect to its morality?

77

(2) Is there a moral duty for the Youth of Awutu-Efutu to obey the law even when it does not embody morality, and, if so, are there any limits to this duty?

(3) When a legal rule directs conduct that morality forbids, which should the Youth of Awutu-Efutu obey?

(4) Is there ever (and, if so, when is there) a personal duty to reject the legal system or rebel against it because of its conflict with personal (youthful) morality?

In all these questions the word "law" refers to the specialized form of social control familiar in modern, secular, politically organized societies. The word "morality" in the four questions may, however, refer to any of the following: (1) the community's relevant factual behaviour patterns (its mores); (2) its socially approved behaviour patterns, as sanctified by some widely held rational or religious ideal, whether observed in practice or not (social morality); or (3) the moral ideals accepted by each individual as binding on himself and on others, whether or not those others agree (individual morality). All these, like law, are means of controlling human conduct by setting normative standards; and all three have a constantly changing interaction with each other, as well as with law.

The fact that legal and moral norms vary from place to place and from one historical period to another lies in part behind a persistent theme in the philosophy

of law: the search for unchanging norms that are universally valid. Clearly, the most certain way of establishing such norms would be to base them on widely observed facts, such as man's social propensities or the ubiquitous importance of kinship in social organization, which supposedly reveal something fundamental about the nature of man and his adjustment to the world.

The attempt to base norms on some such category of facts has for two millennia been associated with the concept of natural law. This concept has many versions, the principal of which are outlined in the historical survey below, but the significance of the topic merits some separate preliminary discussions. The fact that legal and moral norms vary from place to place and from one historical period to another lies in part behind a persistent theme in the philosophy of law: the search for unchanging norms that are universally valid.

Duty as expected of Awutu-Efutu Youth

It is generally agreed that there are clear obligations we have as human beings, such as to care for our children, and not to commit murder. Duty theories base morality on specific, foundational principles of obligation. These theories are sometimes called deontological, from the Greek word *'deon'*, or duty, in view of the foundational nature of our duty or obligation. They are also sometimes called non-consequentialist since these principles are obligatory, irrespective of the consequences that might follow from our actions. For example, it is wrong to not care for our children even if it results in some great benefit, such as financial savings.

According to 'WordWeb' (an online Dictionary) *duty* means, 'Work that you are obliged to perform for moral or legal reasons'. The Encyclopaedia Britannica particularly defines *duty* in the following senses:

1. conduct due to parents and superiors, respect

2. obligatory tasks, conduct, service, or functions that arise from one's position (as in life or in a group)

3. (a) : a moral or legal obligation

   (b) : the force of moral obligation.

Duty, therefore, is within the purview of morality because of the issues of sanctions. When an action is wrong sanctions are applied to correct the wrong doer while at the same time serving as deterrence to others from committing same offences. In any moral community like that of the Awutu-Efutu of the Winneba District, the issue of duty as an obligation that is behoving on all citizens of Awutu-Efutu land. This duty is essential in the ideal society that all aspire towards.

Ethical theory of deontology maintains that the *moral* rightness, or wrongness of an action depends on its intrinsic qualities, and not (as in consequentialism) on the nature of its consequences. This means that *duty* and the execution of it is judged as right or wrong when it is considered in the nature of its consequences.

Essentially, the motive of any action is to safeguard the community because the Awutu-Efutu are of the view that all the citizens are bound to each

other because of marriage and because of living together. The moral order within the community must therefore complete in order to regulate and maintain the well-bring and maximum health and long life of all the people in the society. In this effort it is duty of parents to look after the children, to protect them, educate them, discipline them, clothe them, and bring them up to be well behaved and integrated.

On the other hand children are supposed to do as they are told; to do their house work, be respectful of adults, help out in the family business and generally obedient to adults. Telling the truth is another very important duty required of the younger ones.

Caws (1996, p.20) effectively discusses the relationship between natural rights and duties and suggests that duties are required (of an adult to perform), and indeed, sometimes taught to a child for him or her to appreciate the importance of community feeling and maintenance through respect, obedience and proper conduct. If anyone would do anything naturally then there would be no need to call upon anyone to perform a duty. He developed this argument from the derivation of the word *duty* from the Greek word 'debeo,' meaning "to owe". The word debt is from this root. This is the reason why we describe duty as "owed to", an obligation that one shows to authority, to adults, to children and to the society.

The issue of duty itself is deontological. Deontological ethics holds that at least some acts are morally wrong in themselves (e.g., lying, breaking a promise, punishing the innocent, and murder). Deontological theories are often formulated

in such a way that the rightness of an action consists in its conformity to a moral rule or command, such as "Do not bear false witness." Kant is the foremost proponent of deontological theories with his famous categorical imperative theory. This theory, he proposes, says that, "Act only according to that maxim by which you can at the same time will that it should become a universal law."

Deontological moral systems are characterized by a focus upon adherence to independent moral rules or duties. To make the correct moral choices, we have to understand what our moral duties are and what correct rules exist to regulate those duties. When we follow our duty, we are behaving morally. When we fail to follow our duty, we are behaving immorally. Typically in any deontological system, our duties, rules, and obligations are determined by God. Being moral is thus a matter of obeying God.

Deontological moral systems typically stress the reasons why certain actions are performed. Simply following the correct moral rules is often not sufficient; instead, we have to have the correct motivations. This might allow a person to not be considered immoral even though they have broken a moral rule, but only so long as they were motivated to adhere to some correct moral duty. Nevertheless, a correct motivation alone is never a justification for an action in a deontological moral system and cannot be used as a basis for describing an action as morally correct. It is also not enough to simply believe that something is the correct duty to follow. Duties and obligations must be determined objectively and absolutely, not subjectively. There is no room in deontological systems of

82

subjective feelings; on the contrary, most adherents condemn subjectivism and relativism in all their forms.

Perhaps the most significant thing to understand about deontological moral systems is that their moral principles are completely separated from any consequences which following those principles might have. Thus, if you have a moral duty not to lie, then lying is always wrong — even if that results in harm to others. The term *duty* is used interchangeably by philosophers for terms like "obligation," and "ought to be done."

The Awutu-Efutu view *duty* – just like in all societies – as a 'debt' that is paid to the society to create the ideal society and they describe the ideal society as *Asot]-wire {ma* (people in the Awutu area use this expression) and *Asot]-wire]ma* (people in the Efutu area use this expression). Asot]-wire (the equivalent of *'asomdwee'* in Akan) in this context is like the Hebrew term "Shalom." This term means a state of well-being, health and prosperity and good will for all in the society and not just for the individual. It is a situation comparable to what Kudajie (1995, p.1) says of the Dangme when they use the word *'kpl]k]t]',* which according to Kudajie literally means "abundance" or "well-being".

The Awutu-Efutu word says exactly the same thing, which therefore makes me to agree with Kudajie that it is like a vision that other parts of traditional Africa share, hence I find it convenient to quote entirely his description of this vision represented by the Dangme word, *'kpl]k]t]'.* Kudajie says that in a society of this type

maximum health and long life is enjoyed by all; where men and women have children of their own flesh and blood; where each is at liberty to pursue his or her own interest, provided these enhance the general good, or do not hinder the general good; where nature, and the gods and the ancestors and *Ataa* (God) Himself, smile on the community and shower on it their blessings; where there is abundant yield (of fish and crops); a society where misfortunes are no more, and evil men and forces are eliminated or subdued; where there is contentment and harmony, peace and progress; where no man is an island unto himself, but each is part of the other, and what affect one affects all. (ibid)

Duty in Awutu-Efutu, presumably like in other parts of traditional Africa, described to the younger ones and taught so they would follow them accordingly not by coercion but out of obedience and respect towards parents and other older people. Duty in Awutu-Efutu rejects egoism. The duty expects them to help around the house and in the fields. Esaakwei, my main respondent, explains why he never went to school. He says that his father insisted that he was needed to

help in the fishing business that his father operated. He recalls actually seeing his father and mother having a serious quarrel about him going to school. One day when the father came back to school and Kwesi was not at the shore to meet him and take his equipment home, the father walked straight into the classroom (class one) and just hauled him away with the teacher looking on helplessly. The father insisted that it was his duty to bring up his own child in the way he thought fit, and it was the duty of the son to obey him without question. When Kwesi was grown up he unfortunately impregnated a young woman. When the father was told about it, he was so angry that he gave Kwesi some hefty slaps in the face and Kwesi would not even dare challenge the father for this treatment. According to him, the father explained his anger and the slaps as being his *duty* as a father to get him a wife when he the father thought Kwesi was old enough to live with a woman. Until then he as a son (child) could not and should not birth a child.

The issue of duty, according to Esaakwei, was to be performed without question by any young man or woman when it pertains to youth. It is duty that has stood the test of time and tried over the years, and very acceptable to the society. It was the duty of the young Awutu-Efutu person to be respectful, obedient and truthful in all their dealings and behaviour; respectful towards adults, parents, and even among their peers. The duty was to be performed without question and promptly, failure of which brings about very severe sanctions and punishment, and he gives an example from his own experience when he was slapped by his father for impregnating a girl when the father had not found a wife for him. In certain respects the young girl or boy would not dare

infringe a rule or law in the line of duty, not does he have the right to question the essence of it.

The Moral Duty of Awutu-Efutu Youth

Deontological moral systems are characterized by a focus upon adherence to independent moral rules or duties. To make the correct moral choices, we have to understand what our moral duties are and what correct rules exist to regulate those duties. When we follow our duty, we are behaving morally. When we fail to follow our duty, we are behaving immorally.

Typically in any deontological system, our duties, rules, and obligations are determined by God. Being moral is thus a matter of obeying God. This is the dilemma that the youth in Awutu-Efutu are facing. A dilemma because the adults in the community see themselves as the children of the gods; that their very existence depends on the providence of the gods and therefore each citizen must endeavour to live his or her life to please the gods. Meanwhile the majority of the youth, by their behaviour seem not to understand the 'seriousness' of this shift and decline in respect for the gods.

We have tried to establish the linkage of allegiance to the benevolence of the gods by describing at length the significance of the related rites and rituals that revolve around the main 'religious' festival, the Aboakyer. Indeed, the entire year was filled with activities, either to celebrate the gods, or to acknowledge their benevolent presence in the life of the community.

86

All of our moral choices are, or at least can be, backed by some reason or justification which, it can be argued, depends on the 'good will' of the moral agent. The idea of a good will is closer to the idea of a 'good person', or, to use a more traditional way of putting it, a 'person of good will'. The basic idea is that what makes a good person good is his possession of a will that is in a certain way determined by, or makes its decisions on the basis of, the moral law. The idea of a good will is supposed to be the idea of one who only makes decisions that he or she holds to be morally worthy, taking moral considerations by themselves to be conclusive reasons for guiding his or her behaviour.

Our discussions with Esaakwei (who competently represents the feeling of the adult community) reveal that the youth of the Awutu-Efutu are inclined more and more to be independent of traditional morality, tending to satisfy their motives of self-interest, self-preservation, sympathy and happiness. The conformity of an Awutu-Efutu youth (young man or young woman) to duty seem to only relate to the content of ones will.

For instance, Esaakwei observes with regret, it appears that the young men and women do not demonstrate community sensitivity instead they are motivated by the pursuit of their happiness alone. In other words, the youth were more inclined to do what benefits them or relevant to their interests and not the entire community. This creates the situation where they were viewed as being lawless and disobedient, blatantly showing disrespect for the laws of the land.

It is the duty of the youth of Awutu-Efutu to contribute to the well being of the community, the community which has very rich traditions that make it a

very religious society. The contribution expected include performing household chores like sweeping and cleaning the home and doing errands for community and for parents in particular. He or she is expected to conform to the ideals of the home and community because the Awutu-Efutu are typically African and so therefore their way of life is a religious life that is built into the culture of the people.

The youth, as they grow up into adulthood, are expected to participate more and more in the ceremonial rite and festivals of the community whose features are public drumming and dancing, and singing always with religious meanings. Because the youth are becoming more and more irreligious, and more and more insensitive forgetting that the well-being of the individual depends on the goodwill of his or her fellow human being the adults are afraid that the future of Awutu-Efutu state will be in jeopardy.

The essence of moral duty expected of the Awutu-Efutu youth is that of responsibility, albeit a social responsibility, a responsibility that is 'oriented toward concern for the interests of others, though not necessarily to the detriment of the interests of the individual' (Gyekye: 1996, p.63). This means that it is expected of the young man and young woman of Awutu-Efutu to reject egoism which would not mean deprival of individual rights. To further quote Gyekye,

> . . . responsibility is the caring attitude or
> conduct that one feels one ought to adopt with
> respect to the well-being of another person or
> other persons. Such responsibilities include

the responsibility to help others in distress, the

responsibility to show concern for the welfare

and needs of others, the responsibility not to

harm others, and so on. (ibid)

The real issue here is the kind of character that a young man or woman of Awutu-Efutu community should have to foster the coherence and sustainability of the social fabric of the community in its moral and cultural values.

Character is 'the inherent complex of attributes that determine a person's moral and ethical actions and reactions'. It develops by means of the cultivation of positive and good social attitudes based on moral principles and virtues. Virtues are traits that when cultivated promote well-being and general good feeling in the society The traits help us behave in appropriate manner as we act in certain ways even though we may not be insisted upon to behave in a certain way, whether or not the ways are clearly defined. The youth are expected to be conscientious for that will guide them in their way of life, the way of life that the adults will approve of and commend. This is because as moral agents they are not to be deprived of their free will.

Free will, yes but, it cannot function properly without certain vital items that I would describe as "ingredients" necessary for the individual to be able to perform his or her moral duty without compulsion In the discussions with Esaakwei it became obvious that the expectations are among the following:

Fidelity: the duty to keep promises

The young man or woman in Awutu-Efutu is expected to keep faith with the promises that they have made to be obedient and respectful to adults and parents. These promises were made, albeit indirectly while they were young and in their pre-teen, by submitting themselves to discipline and correction. In order words, they did not actually say so verbally, but was obvious in their attitude towards training in the home and the society.

Reparation: the duty to compensate others.

In the course of their upbringing and nurture in the house, the youth are taught to be sensitive to the feelings of others and to make sure to make amends when they cause any harm.

Gratitude: the duty to thank those who help them

The youth seem not to show gratitude and appreciation for the good things that are done for them by parents (feeding, clothing and educating them), adults in the community, and even from their friends and colleagues. This is very deplorable and disturbing to the adults.

Justice: the duty to recognize merit

It is the duty of youth to demonstrate fairness and justice towards one another. When a young man or woman fails to behave fairly and with sensitivity

towards people in the community it leaves a bad taste and also creates a condition in the society whereby laws are subjected to ridicule.

Beneficence: the duty to improve the conditions of others

The duty of beneficence implies that the young Awutu-Efutu man or woman should show altruism in his or her attitude towards others. It is the ability to do good, feeling beneficent, and the quality of being kind or helpful or generous. Therefore as much as is practicable, it is expected of the young Awutu-Efutu man or woman to demonstrate thoughtfulness of others; to be mindful of doing good and try to be generous even as other people are generous to them.

Self-improvement: the duty to improve our virtue and intelligence

Every young man or woman of Awutu-Efutu is expected to demonstrate good character. They have to be polite, hard-working, selfless (altruistic), respectful and obedient. The youth are also expected to have initiative which demonstrates their innate intelligence and natural capabilities coupled with leadership qualities. In the traditional moral educational set up, the young ones are taught a lot of things that when they inculcate make them become first class citizens that they adults can be proud. Future leaders who will effectively continue where the older generation would leave off when the mantle of leadership is placed in their hands.

Non-maleficence: the duty to not injure others

A society that respects the rights and lives of fellow individuals is very particular about its youth being good citizens and good neighbours. In the past, so says Esaakwei, the trust and respect for one another was so strong that burglary and destruction of life and property were not as rampant as one finds today. During the preparations towards the Aboakyer Festival, a week before the actual event, a wrestling match is organized between the two Asafo Companies. Contestants are grouped according to age and the younger ones are especially taught how to fight (defensively) and playfully without injuring the opponent. The purpose of the wrestling events was to prepare the able-bodied men to be ready to defend the community while building and developing individual physical strength and mental development for the protection of the entire community.

Respect for Moral Values

The moral values that have been part of the community till today are expected to be rigidly upheld by all citizens in the society. According to Esaakwei, he thinks that the litigation that has dogged the Efutus for all these sixty-one years could be laid at the doorstep of the blatant disregard for the right thing to be done and respected by all, especially the elders of the society. Even though the youth of today tend to frown upon what they think is antiquated and irrelevant, which mostly may be due to the rebellious attitude that seems to be the order of the day, Esaakwei reluctantly agrees that part of the blame should be laid

upon the adults who themselves have failed to set good examples of respect for the right thing to be done and for authority.

Notwithstanding the irresponsible behaviour of some the adults in the community, the overall perception is that the youth have established themselves on a path disregard for moral values. Respect for adults and obedience is very low in the society compared with the days of old.

CHAPTER FOUR

DATA PRESENTATION

Introduction

This chapter is for the data and analysis of the data. The interviews administered in this study were aimed at finding out if indeed moral values have changed from either perspective: the youth, thinking that the trend of their contemporary world demands a corresponding attitude and world view; the adult, in their traditional role as protectors of the society thinking that it is their duty not to condone irresponsible behaviour and practice detrimental to the general welfare of the society.

Data on how the youth and adults in the Awutu-Efutu community perceive morality from their different points of view and understanding are analysed and discussed in this chapter. Issues confronting either group are considered in the analysis and discussion. In order words the procedure adopted is that discussion of the data was done alongside the analysis of the data.

I would also like to discuss the demography of the community. In 2000, the Efutu Municipality has a population of 46,774 made up of 21,308 males and 25,466 females. In 1984 and 1970 the population of the Municipality was 28,299 and 32,523 respectively. The growth rate for the Municipality for 2000 and 1984 represents 2.2%. Below is a table displaying the demographic statistics of the Efutu Municipality.

Table 1
Population of the Main Settlements in the Municipality

SETTLEMENT	2000	MALE	FEMALE	1984	1970
Winneba	40,017	18,330	21,987	30,852	30,778
Gyangyenadze	420	202	218	259	363
Ateitu	225	104	121	102	137
Obusompenyin	154	70	84	49	0
Gyahadze	574	259	315	646	966
Warabeba	296	141	155	0	0
Akosoa Village	630	305	325	84	71
Nsuakyir	715	318	397	477	0
Sankor	2,683	1,226	1,457	0	0
Atekyedo	161	65	76	54	0
Ansaful	350	165	185	0	0
New Winneba	220	103	117	0	0
Ekroful	49	20	29	0	0

Source: Ghana Statistical Service (200) 2000 Population & Housing Census:

Special Report on 20 Largest Localities, Accra: Ghana Statistical Service, P. 14

Research Questions

Research question 1

What are the common immoral behaviour of youth in the Awutu-Efutu community and their causes?

The commonest misdemeanours agreed by the three categories of respondents Youth, (both in school and outside school) Adults in the community

(Parents, Chiefs, Religious Leaders), and Opinion Leaders (DOVVSU, Court Registrars, Social Welfare Directors) were identified and ranked in order of prevalence, namely, disrespect, insulting language, telling lies, stealing and fornication. Table 2 shows the ranking of the misdemeanours.

Table 2
Common misdemeanours among the youth of Awutu-Efutu Community

Variable	Respondents		
	Youth	Adults	Opinion Leaders
Disrespect	61 (87%)	25 (83%)	5 (100%)
Insulting language	55 (78%)	21 (70%)	4 (80%)
Telling lies	40 (57%)	20 (67%)	4 (80%)
Stealing	38 (54%)	15 (50%)	3 (60%)
Fornication	27 (39%)	15 (50%)	2 (40%)

According to Table 1, out of the 70 youth respondents, 61 (87%) acknowledged that disrespect of the elderly and values of the society was the most prevalent moral problem among the youth in the Awutu-Efutu Community. To the youth, the use of abusive language was the second most prevalent moral problem in the community. Incidentally, among the 30 adult respondents 25 (83%) also expressed concern about the high incidence of disrespect among the youth. Interestingly, all five Opinion Leaders were unanimous of this trend. Curiously, fornication among the youth was ranked fifth on the table. Although it was found out in an interview with a few of the respondents, they responded in

96

unison that "the menace of HIV/AIDS has served as a deterrent to youth promiscuity. We are now very careful with sex".

The above situation arises because of the following causes that emerged as having been identified during the interviews from across the two age groupings of 10-18 and 19-25. The figure below describes these causes:

Causes of the misbehaviour among youth

From interviews with the three groups of respondents – youth (10-18, 19-25) and adults (26+), 15 from each group responded. Table 4 shows the average responses from the groups in terms of the causes of misbehaviour among the youth.

Table 3

Causes of misbehaviour among Youth

Variable	Percentages			
	10 – 18+	19 – 25+	26+	Average
Poor home training	80	90	70	80
Peer Group pressure	60	55	83	66
Ineffective moral training in school	65	76	86	76
Ineffective Guidance and Counselling	77	70	65	71
Home & School Environment	65	75	73	71
Social & Religious Pressure	65	68	45	59
Average Total	69	72	70	

The table above (3) refers to the common causes of the misbehaviour of youth. The percentages are high showing a trend that should give us all a reason to worry. Eighty per cent of the respondents stated that parents were falling behind in performing their responsibility to train their children in the way they should. There was a disagreement between the views of the youth and that of the adults. While the youth placed the blame of youth misbehaviour on poor home training average (85%), the adults (70%) shifted the blame onto the school. The adults (86%) attributed moral decay of the youth to the school; 70.5% of the youth agreed to this. There is also a significant disagreement that peer pressure is a cause for misbehaviour among youth. Youth (57.5%) claim peer pressure is not entirely a cause for some misbehaviour, but 83% of adult-interviewees felt inclined to insist that peer pressure was a cause. The Table also suggests social and religious influence on youth misbehaviour. While adults (45%) don't think that social and religious issues caused misbehaviour, 66.5% of the youth were of the view that some religious practices and social events did contribute to their problems.

Isaac is a final year student of the Senior High School, and he is 17 years of age. He has this to say:

> "As a young man, I think that seriously, there
>
> is reason to be anxious about the way some of
>
> us youth behave.   There is a saying that
>
> *"obiara nny[[panyin da, na abofra dze obiara*
>
> *ay[bi da"* (nobody has been an adult before

but everyone has been a child before) so then if any adult would show displeasure about the behaviour of a young man/woman, he or she is trying to say that this not the way to behave. From their vantage point of experience and age they suggest that *"nyia orutwa sa onnyim d[n'ekyir akyea."*(that the one cutting a path might not know that the path is crooked unless somebody following after him alerts him about it).

My father would always remind me that what we are going through is not new but has been since Adam that, young men have different aspirations than older people but they are expected to cooperate and support the leadership of adults and parents".

We found out that the youth were also concerned about the situation.

Research Question 2

In what ways can attention be given to the sustenance of society through the adherence to traditional moral values?

The questionnaire brought out the following values identified by the youth, respect, faithfulness, God-fearing, and goodness.

Fig. 1

Moral values
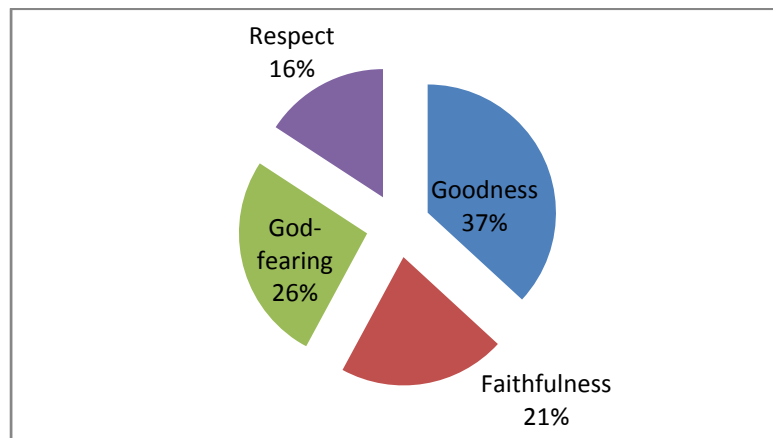
It is evident from the data that the youth regarded '*goodness'* as a virtue that they necessarily must exhibit. Asked to explain what they meant by this, Seth, a 17 year-old Junior High School pupil said,

> A boy or girl with good character is simply known as 'a good boy/girl'. For one to qualify for this commendation, one has to demonstrate a 'God-fearing' attitude, faithfulness, and respect. Let me explain. If I don't steal it

means I am a good boy; if I tell the truth, it

means I am faithful; if I respect people,

especially adults, it means I am a good boy. So

the goodness here means one with a good

character, not generosity. We believe that a boy

or girl with goodness is one who has the fear of

god in him or her so everything is connected.

Interviewees stated that there was the need to give attention to the training in traditional moral values. Training which will produce the kind of virtues that the data referred would produce. This training, it is argued, would show that attention is being given to the inculcation of traditional moral values by the youth. This training starts with parental and home training, and is continued through cultural studies in moral education at school. There is also the need to strengthen cultural education through religious practices so that the intrusion of foreign cultures and traditions contrary to that know and practiced by the citizens of Awutu-Efutu will not destroy the native cultural values.

Interviewees agreed that training in the traditional moral values was needed for the sustenance of society and therefore must be strengthened. Inasmuch as the making of the individual begins at home, parental and home training of the youth should be strengthened. The respondents agreed that most of these values have been handed down through the generations of forbears who did not discard them but respected and used them, thus the home should be in the

forefront of sustaining and passing on the moral values to the younger generations.

Parental and Home Training

In line with the urgency of the home in more training, a young man shared his experience of woes for the failure of the home in playing its crucial role:

> I married early not because I wanted to but that I impregnated a girl in the neighbourhood and both families said that we should become man and wife because we had done what we were not expected to do at that point in our life. Our parents did not teach us sex education, and we became victims of our ignorance and circumstance resulting in what we were not adequately prepared for.

> I had my own single room mud house, while the young woman lived with her parents and other siblings in the single room house congested circumstances. Her parents were facing tough times taking care of the family of eight so they seemed to find relief in the fact that a certain young man had decided to take

over the responsibility of catering for one of the children, and were therefore ready to free themselves of this extra burden: a pregnant daughter. My family was also not ready to take that responsibility so the two fathers came together saying, *'s[aso awar a t] wo pr[tse'* (literally meaning 'if you are matured enough to marry, then buy your own plates).

We lived together without knowing anything about homemaking. She did not really know how to cook. She didn't have any training in courtesies and pleasant manners so my friends mock me by referring to my wife as *'kurasenyi'* (literally, 'village girl' a term used for anybody who has no social manners and comportment). Our children have suffered the same fate of poor parenting because my parents never really taught me how to be a father so as to take good care of my children, so I am no better than my wife. I married when I was 20 and my wife was barely 18.

None of us have ever been to school: we are complete illiterates.

These two young interviewees above are from the rural, farming community in the Awutu Akrampa village.

Ekua Kyikyibi (meaning 'Junior Ekua') is from Senya Bereku, a fishing community in the study area. Ekua is 20 years old and already a very busy fishmonger and seems to be doing relatively well as a trader. She describes her experiences home training as follows.

I am the eldest of my mother's four children, the other three siblings being boys. At the age of 3 years old, my mother started me on what I can only describe as a daily ritual of always waking me up not too long after she had started the day, and her day started as early as 3 o'clock in the morning. I could say that my day therefore also started around 4 o'clock in the morning, everyday. Meanwhile, the only time you would say that she had finally ended the day to get to bed was around 11pm each night. She will call me out of bed around 4 am and make me join the other children to go down to the public standpipe, which

fortunately for a little girl like me back then, wasn't too far from my home. This water was needed to prepare the corn dough to make the popular meal '*[tsew'* which she sold with fried fish stew at the shore, to people who were either going away on their fishing expedition or were there to buy fish. She would leave the house around 6 am to go and sell her commodity while I stayed back with a neighbour. My little brother who was about a year and two months old would be strapped at her back. Mother would be back by 7.30 with fish she has bought from her proceeds of the *[tsew* and fish stew. This she will clean, lay out the fish on the kiln outside our home and grill it to take to the market to sell. The proceeds from the fish trade were used to buy more corn for the *[tsew* industry. She never seemed to have time to rest: from waking up, to preparing the *[tsew*, standing by the kiln for the fish to be ready, going to the market to sell and to going back to the beach for the afternoon fishing tem to arrive with more fish which she

would buy to add to what she got in the morning. All these took all her time in the day so that as soon as she touched the bed she was already snoring.

Where is my father all this while? Well, you may ask. My mother is the second wife of my father and because he doesn't have a big house he lives with the first wife and her children while we live with our mother. He comes to sleep with us a night or two every month, but we see him every day.

In all this hectic life my mother never missed the opportunity to teach the basics of womanhood. Before my first menstruation she made me aware that this would happen so I was not to be scared by it, nor regard it as dirty. She made me promise to tell her the moment it happened. I was really grateful for this education. I was also made to know how important homemaking and rewarding hard work is because that brings a lot of respect and

dignity to any woman. Everything I know about being an *'}baasima'* I learnt from my mother. I am quite young but I can say I am well resourced to be a wife. She has also prepared me well enough to know what is good for me as a woman. Even though polygamy is part of our culture and is common in our neighbourhood, when I marry I want to be the wife of one man and not share him with another woman. I am able to realize this because my mother wished that our father was there always: day and night. I grew up learning all this by observing my mother and I kind of took after her.

Ekua's experience is very common in her neighbourhood, but she is one of the few whose parents found time to also teach them the basics of what it takes to survive in the future when parents are not around. Her mother was a busy person, as her story clearly depicts, yet she made sure not to let the training of her children lapse. According to Ekua, her mother's marital life was the stimulus to get and maintain her independence and dignity in the face of her lacks of being loved by an absentee husband. The mother, who may be considered a single parent made sure that her children did not lose any opportunity. Ekua completed

Junior Secondary School and decided to help her mother in her trade, and that has

helped the mother to continue maintain the three boys in school, with one about to

complete Senior High School. We conclude from all this that the moral value of

hard work to sustain one's life and be able to cope with life is a traditional value

that parents have to ensure to pass on their children

Moral education in schools

One of the structures for moral training is through the school. Eric attends

the Anglican JSS at Awutu Bereku. He says that the moral education that they

receive at school is the one on the school time table, drawn up by the Curriculum

Division of the Ghana Education Service. From it they receive instruction on

cultural practices like that help them to identify those things that are important in

live and of value. Eric says,

> During the moral education lesson the teacher
>
> will give a demonstration of the subject or
>
> describe it and make us to dramatize it. We are
>
> first of all made to know the benefits of that
>
> value or practice then we as a class would act it
>
> out, if we need to, or discuss it in groups.
>
> I personally like the way the structure of the
>
> prescribed textbook (Religious and Moral
>
> Education for Primary Schools, Pupils Book 3).

In the text book are lessons that cover, (a) God and His Creation, (b) Commitment to God, (c) The Family, authority and Obedience, (d) Religious Practices and their Moral Implications, (e) The Ministry of the Leaders of the Three Main Religions, and (f) Religious Festival.

We are told and reminded of the relationship we have with God as our Creator and our obligations to him in the lessons on God and His Creation, and Commitment to God. Our RME Teacher helps us to connect with God and family, and obedience and explains that certain religious practices in the society are also important for us to be good social beings.

My personal observations are that this is the lesson that invokes a lot of questions from us pupils when we find that certain practices seem rather out of date to our needs as young people of today. For instance we think that it is good to obey parents but when we think that they are

'forcing us' to adopt certain dress codes that
we think are old and unfashionable we feel that
they are being fair because these are modern
times.

Religious Practices

The place and contribution of religion in the entire life of the Awutu-Efutu community is the concern of several elders interviewed, who are represented by }komfo Kwesi Essakwei. With a strong sense of feeling he insists that every aspect of their life revolve around the gods and the celebration of the events that take place during the year. These values transcend all beliefs, even those of the Christian and Muslim faiths. }komfo Kwesi narrates this story to show the place of religious observances, even in private, and uses it to caution all those who counsel 'out of ignorance' against the observance of the religious practices and ritual.

A young man who was born a twin apparently
went through life without any visible problems.
His parents are very traditionally minded but
for some inexplicable reason failed to perform
the rites for twins for him. He is the other twin
that is commonly referred to as 'Ata Kakra'
(Junior twin). When he started schooling he
joined one of the local churches because the

church expected all pupils to go to church on Sundays to be recognized and eventually he became a member after completing school. He gained employment in a reputable place but realized that he was having nightmares and tragedies dogged his life.

As a church member he received teaching that told him that he is a 'child of god' so shouldn't allow himself to be deceived that those rites were necessary; that nothing would happen to him or anyone who is a Christian. According to him, seeking relief from his troubles he consulted a colleague twin who told him that because the 'twin' ritual had not been done for him he will never have respite from the harassment until he has it done for him. Reluctantly he came and since after the rites were done not a single one of the things that harass him has occurred. Now he is free. We assured him that he could still attend church services if he wanted to but he should not fail

to repeat the yearly observances if he would have peace throughout his life.

We are not against the church. They have their beliefs and we grant them that respect, but they shouldn't, at the peril of some of their members, create the impression that what we do is 'satanic' and not necessary for church goers. A native of Awutu-Efutu belongs to the community and the gods are in control of the land and must be accorded with all the respect. It's a value that must be acknowledged because of the role and significance of the gods in our daily, individual and communal life, whether private or public. The *'Akomase'* event, within which we do these rights for twins, is also an occasion which enjoins the entire community to organize a memorial for our departed. It is a very important event in our life.

Essakwei's view describes the position of the traditional authorities. Their view is that the traditional moral values are the basis for the sustenance of the society. To them everything else pales in significance: from childhood to adult, the individual must observe and respect the traditions of the elders.

112

Meanwhile a young man in Awutu thinks differently. For anonymity we would call him Kofi. He is a 25 year old man, recently graduating from the College of Education. He is not a native of the community but speaking from experience as an individual living and working among them, he is of the opinion that the religious values set the youth back and do not really make any impact on their life.

That religion does not make any impact in the life of any individual, and sometimes even make matters worse by putting impediments in the way of the people to progress. Teacher Kofi teaches in Efutu Gyahadze, in the Winneba Municipality. He has lived there as a teacher for one year yet has seen enough for him to draw the conclusion that religion and traditional values don't help.

> Eighty percent of the pupils in the school, where I teach come from homes that even for the tuition-free system they still are unable to maintain their children. However, when it comes to occasions like appeasing the gods for any alleged infringement of the religion, even if they have to sell some property to obviate the 'anger' of the gods, this they will do without hesitation. I am personally aware of a child's mother who has difficulty even placing a meal a day on the table for her children, but when that child was sick she first of all consulted the

local diviner who claimed that she had

offended the gods on a previous occasion so

the gods were visiting her evil deeds on her

child, so if she didn't want to lose her child she

was to sacrifice a sheep. She did but the

child's sickness got worse. I reasoned and

pleaded with the woman and I was allowed to

take the child to the clinic, and it was

diagnosed as malaria and dehydration.

I have my own personal experiences to support Teacher Kofi. One was a twin who at the time in 1997 was only about a year old. I had just gotten introduced to the community as a Field Missionary for a Christian Non-Governmental Organization (NGO). The senior twin (Ata Panyin) had died and the parents petrified as to the circumstances of the child's death assumed that they probably had missed something during the rites for the twins. I objected to their intentions to make sacrifices and managed to get the child to the Awutu Bereku Clinic, just in time. In the same village was this woman, a wife and mother of several children who was coughing and spitting blood. They told me that she had quarrelled with a neighbour and was cursed that is why she was sick. They had already sacrificed two sheep but she was getting no better. My intervention was successful because I had the track record of saving the life of the twin. This woman's case was so serious that I had to take her to the Winneba hospital in my own car and she was admitted and treated, of Tuberculosis (TB).

The obvious question that arises in my experience and that of Teacher Kofi is this: Would the patients have survived if they had not benefited from modern technology, medicine? The answer is very obvious. Could traditional practice have saved them or succeeded? Her case was not the only one. Soon three more of the villagers followed and were all cured, this effort receiving commendation from the then District director of Medical Services, Dr. Adjetey.

Research Question 3

How can we use the methods of moral education to strengthen the existing moral structures so as to make them relevant and effective?

The two major methods of moral education accepted by moralist are the formal and non-formal. The use of formal method of moral education is most effective at the first and foremost level of learning, the home and parental training. The formal and non-formal are both used in all three structures discussed in this study, namely, home and parental training, moral education in school and the religious traditions. The two methods are both very effective but we realized that the non-formal method takes a greater portion of the transmission of morality. This was always the case where parents, elders, chiefs, and all in leadership role availed themselves of the opportunity to counsel, admonish or even punish or reward somebody for a conduct.

Nobody will dispute the importance of good character that benefits not only the individual but the society in which he/she lives, and good character, we all know, is evidence of good moral training. What we would have in the man of

the future, we should in the child of today. This makes it very important to begin the training at home and to have the right people on the ground, at home to assume the responsibility of training the child. This responsibility is so important because to neglect to awaken the feeling of disposition to do the right thing in the child is to subject the society to its dire consequences.

An example of a formal education at home is the naming ceremony of a child. On this occasion the respected elder of the family who is selected for the occasion, dips his finger in a bowl of water and alcohol, and alternatively says as he touches the tongue of the baby with water and wine that "if you say water let it be water. If you say wine, let it be wine". These sayings which are symbolic are interpreted as infusing the soul of the child the moral value of truthfulness and faithfulness.   The child is expected to be honest and truthful throughout his/her life

The moral structures in place are really adequate to address the moral issues confronting the youth.   It is generally agreed that the moral structures of any society are the home, the school, and the community.   Moral development is a sine qua non of one's total development.   This development is important in the following aspects of moral education which the structures of the home and parental training, moral education in school, and the community all offer as mediums of facilitation.

Research Question 4

How can the social and religious practices be harnessed and adapted to solving the moral problems of the youth?

Interviewees sampled were of the view that in addition to ensuring responsible parental attention to giving their children adequate moral training, the following could also be used to solving the moral problems youth face. James is a 15 years old and comes from a very responsible home where the child knows what is expected of him; what the child at home ought to do. He accepts responsible leadership and moral example because his parents afford him that environment. However, this is what he says about his teachers' role in moral training in his school:

> The teachers who are also in responsible position of teaching and imparting academic benefits to pupils fail to do so, at least in my school. Some of them, particularly the male teachers, drink and smell of alcohol while they are teaching. We have a strong reason to believe that some of them are exploiting the girls sexually because we see them giving favours to such girls instead of reprimanding them if found culpable. This makes those girls to display some arrogance around the school.

James' assertion was the trend that the respondents revealed. Another respondent, this time a female who wanted to remain anonymous, opined:

> Some of our male teachers make certain advances and pranks on us. One of them, I will not mention his name, is fond of approaching me when no one is looking, and especially when it time for break, he will call for me and a few times had tried to fondle my breasts. I have turned smartly away from him and run out to the field. I am afraid to report to my mother because she may visit havoc on the teacher and I will be the victim eventually. How can such a teacher be a role model for us? Unfortunately, two other friends have confided in me that this same teacher and two other teachers in the school have been harassing sexually.

This trend narrated by this young student is unfortunately becoming an issue to be seriously tackled. The Daily Graphic Newspaper (October 16, 2009) carried a news item where it was reported that the proprietor of the Great Lamptey Mills' School, Mr. Enoch Nii Lamptey Mills had defiled and impregnated a 16 years old girl in his school. This man had been awarded in recognition of his contribution to education in Ghana by the previous government of the New

Patriotic Party. He is not the only one among the teaching profession who has been found guilty of this.

James and friends like him are calling for strengthening the school system and the structure so that moral education will be enhanced. They will like to also see in place a machinery to monitor the moral performance of teachers in schools.

A social value or practice that is important is the character of the teacher of moral education. On the role of teachers in the task of teaching and ensuring that inculcation of moral virtues, a teacher who responded to the interview has this to say on the charge that some teachers take advantage of some vulnerable girls and are morally irresponsible in other behaviours, including, drinking and getting drunk.

This teacher's comments give credence to the charge that James is levelling against some teachers as failing to be morally responsible. This teacher would remain anonymous for personal reasons because even though, according to him, what he is saying is the truth, his colleagues might visit their displeasure on him for 'betraying' them. He is a teacher from one of the schools in Winneba, and is a Primary 6 Teacher in the local basic school. We would call him Seth.

> I have been a teacher for almost fifteen (15)
> years and so know what I am talking about.
> There are two male colleagues on the of the
> Junior Secondary School staff who are
> involved in sexually, with some girls in the
> Junior Secondary School. We share a common

compound with the Junior Secondary School so I know these two male teachers. One of them actually has had to be reported to the Circuit Officer who cautioned him that if the rumours turn into real evidence he will be summarily dismissed.

The *'Roo'* is a very significant religious practice of the people of the Awutu-Efutu Community in the aspect of 'purifying' the community. It is the belief of the people that during the year the reckless behaviour of some of the people in the community and their misdeeds amount to making the community 'impure' necessitating a cleansing. This is done to avert any imminent danger just like the purpose for the confinement of the priests and priestesses. The 'removal of filth' needs the use of involvement of people who are 'clean'. The traditional belief is that a woman who menstruates is ceremonially unfit to clean anything that is why only pre-menstrual girls and women who have stopped menstruating are used in this activity. This also brings out the virtue of 'cleanliness' in the society.

The *'Akomase'* celebration of the Community is another very important event of religious and social value observed by the citizens. This event is almost like a memorial. During this time any home that has suffered bereavement or loss of any family member would gather and organize a funeral or memorial for the departed. All the dead in any home as far as they can recall are mentioned for

prayers during this event. Since it is an annual affair, it occasions the gathering together of sons and daughters of each home to meet and reconcile and plan for the year(s) ahead. Food and drinks are served to all and there will be weeping and wailing intensity of which corresponds to the status of the individual who is being remembered or memorialised.

Another very significant part of the *'Akomase'* festival is the rites performed for twins. In the traditional world view of the Efutus and Awutus twins are regarded as 'uncommon' child birth. A child at a time at birth is more common. It is therefore the belief that twins possess special souls that have to be accepted into the normal society upon the performance of certain rituals.

Among youth outside school interviewees are of the view that social institutions like the church, the National Commission on Children, and the Ministry of Women and Children Affairs should bring into the public domain programs that can be done outside school to get children focussed on social issues.

Teaching of Moral Education

Here we are looking at those whose responsibility it is to help students see the value of morality. These are the teachers in the community, and parents whose combined positions as the custodians of the values of society are expected to ensure inculcation of moral virtues and conformity and compliance by the youth. Questionnaire was served on these adults to receive their view of morality

among the youth to ascertain whether or not the perception on falling youth morals is true and give cause for concern.

On the issue responsibility of moral training, the Municipal Director, Social Welfare Department at Winneba, the Municipal Officer, DOVVSU (Ghana Police Service), the two Magistrate Court Registrars (Winneba and Awutu Bereku) were unanimous in stating that moral training must start from the home. In order words parents must be in the forefront of educating children, particularly their own children before they start school.

The Municipal Officer of DOVVSU expressed great concern about all the attention given to fishing and farming by the adults and parents to the neglect of their children's welfare. She maintained that,

> The cases of truancy reported (but not
> prosecuted) stem from the fact that the fathers
> leave home early to go on their fishing
> expedition while their wives, the mothers go to
> the market. This situation creates opportunities
> for the children to play truant some finding
> themselves in vulnerable situations.

Mr. Acquah, the Municipal Director Social Welfare Department, had this to say on the responsibility of parents as moral trainers:

> Parents with problem child must visit the
> child's school regularly to find out if the child

is in class and to seek the assistance of the teacher to monitor the child for him/her. Just paying the school fees is not enough, and does not mean one is fully responsible in providing moral training for a child.

During the interview a father – who is divorced from his son's mother – came in. I was invited by the Director to participate in this exchange between himself and the parent. This man had been reported to the Department on the charge of neglecting to be responsible for the child's upkeep, particularly his school fees. The father complained the child's mother was interfering with his role as a father. Mr. Acquah challenged him and other parents to be responsible moral agents.

The two Court Registrars were very forthright about the position and influence of responsible parents. Even though they don't have many cases of delinquency coming up – on the average, 2 cases in a year – they feel that the fewer cases and the charges handled at the court are evident of parental neglect and irresponsibility. They were of the opinion that:

In as much as parents neglected their God-given responsibility of bringing up the children in the way they should go, the youth will continue to meet with moral problems in their lives. There are cases of

indecent dressing among the youth – girls baring the portions of their breasts in the name fashion, boys baring their buttocks in 'Otto Fister' fashion, disrespect and disregard for the elderly and disobedience to parental instructions when given. Even though we didn't have many cases of delinquency coming up – on the average, two in a year – we feel that the fewer cases and the charges handled at the court were evident of parental neglect and irresponsibility.

It is still the tradition in these rural communities that the girl-child is basically for the home and the kitchen, and eventually to produce children in marriage. The moral issue in this situation is where the incidences of teenage pregnancy and truancy have become related concerns. The youth, especially the young girls are pressured to be married to older men or find themselves in compromising situations, leading to all kinds of sexual escapades.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter is made up of the summary of findings based on the analysis of data, conclusions drawn from the findings and the recommendations. These are in relation to the moral challenges that the youth of the study area face and the religious and social implications thereof.

The objectives of the study (outlined in p.11) were set to establish the fact that the youth of Awutu-Efutu municipality do have real challenges with regard to meeting their aspirations as young people. That, their moral and cultural inclinations, and philosophical approach to life, are at variance with that of the expectations of the adults in the community who have assumed the position of custodians of the values and traditions of the community.

The adults hold the view that the young people are disregarding the norms and values of the society and their concern is that this might lead to the eventual collapse of the quality of life that has existed from the time of their ancestors; the quality of life which their religion and the practices of the religion have sustained over the years, which also have enhanced their peculiar way of life and uniqueness as Awutus and Efutus.

Design of the Study

In order to justify this study a survey was done in the catchment area in relation to national moral concerns as amply heralded by the media (print, video,

audio). The media position is that there are increasing reports of increased violent juvenile crime, teen pregnancy, that there appears to be a moral crisis in our nation. While not all of these social concerns are moral in nature, and most have complex origins, there is a growing trend towards linking the solutions to these moral problems by looking at morality in the sense of conduct of individuals, particularly, the youth who will take the mantle of affairs in the future.

Summary of Major Findings

The study brought up some issues that are worth giving attention to. Issues which, if put in the light of the dynamics of culture, would help the adult population to better understand, and 'tolerate' and help them resolve the conflicts that confront them. The findings highlight and address the objectives that guided this study under the major headings summarized below. In our findings, we encountered the following:

Common misdemeanours of the youth of the Awutu-Efutu community and their causes

The responses from the youth established that the most common misdemeanours prevalent among the youth of the Awutu-Efutu community were

1.   The youth were in the municipality were disrespectful to the adults and values and institutions in the community.

2.   Because they were disrespectful, they were often in the tendency of using bad language, often very insulting.

3.   They were also fond of telling lies

4.   Stealing was prevalent among the youth of the municipality, and

5.   Fornication was rife although they would not accept the view that they were promiscuous.

The following evolved as the causes of the identified misdemeanours:

1.   Poor home training

2.   Peer group pressure

3.   Ineffective moral training in school

4.   Ineffective Guidance and Counselling

5.   Home & School Environment

6.   Social & Religious Pressure

The youth generally were agreed that poor home training (or lack of it) was the first major cause for a misdemeanour by youth. We concluded that the home, as the child's first encounter of this world and the first environment of what it is to be a social being must be the kind of place that should foster and promote the inculcation and cultivation of the appropriate attitudes. Interestingly we discovered that peer group pressure was the closest to the major cause, a finding that gave credence to the view that youth tend to express the feelings of their kind, generally. The obvious connection or linkage between ineffective moral training in school and ineffective guidance and counselling reveal that formal education in school and at home are vital to the moral fabric of any youth.

Social and religious practices were found to be at the bottom of the ranking, and indication that their aspirations are not fed neither maintained by social or religious observations.

Sustenance of society through the adherence to traditional moral values

Our findings for the second objective were that if Parental and home training, Moral Education in Schools, and Religious practices were applied in appropriate situations we can be confident that traditional moral values would be sustained. There are some basic traditional moral values that every youth in the Awutu-Efutu community ought to respect and maintain to help promote the 'shalom' that describes a state of well-being, health and prosperity for all. This has been described as *'As]t]-wire [ma'* (for Awutus) and *'As]t]-wire]ma'* for Efutus.

Our conclusion is that parents and adults are the first moral agents that the child encounters and therefore must prove themselves worthy to the task of bringing up the child in the home to be a responsible moral person. The schools are to ensure effective teaching of morality to the pupils, and the religious institutions are to adapt their practices so as to enhance the balanced growth of its people, particularly the youth. The values are to be obtained from the following three areas aforementioned but listed below:

1.   Parental and Home training

2.   Moral Education in schools

3.   Religious practices

Traditional values are cultivated and inculcated into the youth through the above three strategies. This was the view of both adults and the youth in the community is given credence by the story of the young man who was married to the *'kurasenyi'* is a typical example of one who didn't receive any training at home, nor did his wife.

The adequacy, efficiency and relevance of the existing methods of moral education, and its relationship to traditional moral values

We found out that existing methods of moral education are being used and are effective. We participated in a naming ceremony at Awutu Akrampa where the senior brother of the baby's grandfather assumed the role of Ebusuapanyin (family elder) and conducted the ceremony of touching the lip of the baby with the water and alcohol. The out-dooring/naming ceremony is an occasion that demonstrates the formal method of moral education. The clan is a patrilineal one.

My enquiry as to the reason for using alcohol and not oil (a subjective enquiry) was responded to that it is the most practical even for the child at that tender age of 21 days. Water, they claim could easily be distinguished from alcohol since alcohol has the peculiar sharp and biting taste. This is the locally brewed drink commonly known as *Akpesteshie*.

Another formal method was when the *Odikro* called a *"bottom tree"* meeting. The *'bottom tree'* functions like 'community center' where matters concerning the village are presented and discussed under the biggest tree in the village (center) with adequate shade to block the sun's rays for the villagers who

sit under it during the deliberations. On such occasions the chief invites all to discuss and sort out the problems of the citizens in the village and find out solutions to their problems. At this meeting they discussed the effects of positive and negative behaviour on the village; reprimanded those who were found guilty of certain offences, and commended those who have been 'good citizens'. We realized that these methods because they are efficient and adequate for the purposes they were established continue to be used on the relevant occasions; demonstration of the value of the utilitarian theory of ethics.

Informal transmission involves tools like story-telling, folk tales, and proverbs. Indirect transmission is by far the most powerful and predominant means of moral education. Unfortunately we did not see any of the above tools mentioned being enacted anywhere during our investigatory tours while gathering material for this study. Almost everywhere we rather saw children gathering at sheds (or any structure they find convenient) to watch some videos (foreign videos, mostly Nigerian) procured form the market and played on video systems in such places for a fee.

Our conclusion with regard to the findings of this objective was that the formal methods continue to be of value and was used in most places. However, the elaborate traditional manner of doing this has changed. What is becoming the order of the day is the use of huge audio systems to make a party and celebrate the baby's naming. Also the method has been adapted to suit the religious inclination of the child's parents, especially if they are Christians. We found out that in the Christian out-dooring / naming ceremonies either the name was given and

received with a prayer for the baby without anything being used to touch the lip of the child, or olive oil was the only element used. The baby's forehead was smeared with the oil symbolically invoking the presence and character of God upon the life and character of the baby.

Traditional and Religious practices that could be harnessed and adapted to the solving of the moral problems among the youth

The moral problems identified in the study are mostly the misdemeanours discussed in the under objective 1, namely, disrespect, insulting language, telling lies, stealing and fornication. These are problems or challenges we found out, were caused by poor parental training and moral education in school. The conclusions that we arrived at for Objective 3 are also applicable in this situation. It further strengthens the recommendation to use the methods of moral education effectively to be very significant. We are of the firm belief that traditional methods of moral education must be reinforced.

We found out that because the youth didn't see any significance in the religious values, they also failed to see that their support for the religious activities signified unity which is a vital ethical value. This gave us the conclusion that with the youth not showing support for the religious activities the way adults saw them affect the cohesion of the society at large.

Concerns of Adults

Adults in most societies have always expressed concern about the youth in the society and their moral inclinations which they consider mostly at variance with acceptable norms of the society. The issue confronting adults in the community was that youth, by their irresponsible behaviour were gradually causing the destruction of the moral fabric of the society, for instance the value of hard work and integrity. Below were some of the major concerns encountered during this study.

Moral Education in the Community

The question that comes readily to mind is: Who should be made responsible for the training of young ones to become responsible adults? It is still being debated as to whose responsibility it is to inculcate morality into young children, or young adults. Teaching ethical standards to children has long been seen as the domain of parents. Historically, moral education began in the home, and within a healthy family environment children spent the formative years being taught basic issues of conduct along with what was right and what was wrong. The fact of the matter is that before a child reaches school going age the child is in the hands of the child almost every day, especially in this community, where more than 85 percent live on the land (as farmers or traders) or survive by doing business in sea and fish products. In this kind of community the child stays home till he/she is about 5 years old to be sent to school. Child psychologists agree that this is the formative years of the child, the period when the parent is the teacher, in the home environment.

In other communities where the parents are in the civil service or more affluent community, the children are sent to school early some starting even from the crèche – thus, going to school as early as about a year old till four when they progress into Kindergarten. Here the teacher or nursery attendant is the teacher and assumes responsibility for training the child into a moral being. The child therefore, whether in the affluent society or in the traditional community gets training in morality and good conduct and he/she is assessed by the quality of moral training he/she has acquired from the teacher, or parent. The trend these days is that the responsibility for teaching children ethical standards has subtly shifted from parents to social institutions. The trend is being championed by educators and incorporated into the educational reform curriculum. The teacher or parent therefore becomes the mentor of the child. This leads us to a significant issue: the character of the Moral Education Teacher.

The Significance of Moral Codes and Values

The Awutu-Efutu community is an Akan community in the larger Akan ethnic group in Ghana. They have their own philosophy of life that defines their moral codes and values. We established the fact that the general moral situation has changed over the years, a noticeable decline in respect for values and norms of the community. Generally everybody is expected to uphold the virtues of morality and eschew the vices. Every citizen of the community is expected to be involved in the crusade to stop the decline but it happens that some adults themselves are found wanting in this direction. Our focus is to identify the moral

challenges that youth face as they grow into adults who eventually will take the reign of authority.

There are principles that govern morality and for each individual in the community at least he/she must be seen to be upholding the following three (previously mentioned) concepts: (1) moral standards, with regard to behaviour; (2) moral responsibility, referring to our conscience; and (3) a moral identity, or one who is capable of right or wrong action.

Moral codes and values are evident in one's life from three influences: (1) from within the individual (2) from religion, and (3) from the community or society. Even though it has been argued by some that religion is not needed in the moral fibre of any human being, we realized from the interviews and observations made that in this community religion is really part of the moral fabric of the people. It is a very sensitive issue that makes the adult population very nervous because they see the youth as not showing regard for the norms and codes of their society.

Indiscipline among the Youth

It came out quite clearly that the trend that is gradually becoming and identity of youth is that of indiscipline. Evidence for this is provided by the DOVVSU, the magisterial courts, the Department of Social Welfare, and 'concerned adults' in the community. These adults are found both in the traditional institutions and in the religious institutions and find it objectionable the behaviour of youth in these times.

The department of Social Welfare, in a document compiled on social issues titled, 'National Social Protection Strategy' has described the youthful moral decline as a serious issue to be given the necessary attention. The Regional Director of the Social Welfare Department, Mr. Andrews Owusu-Adjei, who responded to the questionnaire, is of the view that the figures in their data represent what is reported but not the reality on the ground. In the Central Region, they record an average of eight (8) serious juvenile cases every year. Of this number six (6) are male and two (2) are female, with their ages between thirteen and seventeen.

The common cases reported and dealt with by the Department are; stealing, defilement, causing damage, and unlawful entry. That juvenile delinquency is generally on the ascendancy. This document, covering the period, 2005 - 2008, gives details of evidence for this situation. A similar supporting document, 'Care Reform Initiatives' particularly highlights the moral agenda among youth and calls for a national attention to it.

Analysis of court records shows that very few juvenile cases are brought to court for them to be determined under the laws of Ghana. For the period 2005-2009 the average number of court cases that have been determined at the magisterial courts in Winneba and Awutu (the two capital towns of the Municipality and District, respectively) give about three (3) young people committed for criminal offences in a year.

Traditional Moral Values

Over the years moral values have had a paradigm shift in emphasis, especially that of family values. In the typical Akan setting, the nuclear family is the basis for unity in the society. One would often refer to his/her family with respect and reverence, and sometimes with some condescension. The term 'family value' has also suffered from paradigm shift in terms of application and purpose. Originally 'family value' implied the promotion of conservative ideology that supports traditional morality. People think differently about it nowadays giving the reason for change as the influence of technology.

Traditional values refer to those beliefs, moral codes, and mores that are passed down from generation to generation, these adults argue, the youth are not respecting nor are they observing them. Meanwhile, youth also think that the adults are not being sensitive to their contemporary needs. For instance, with the issue of sexuality and marriage, they claim that their tastes and needs are current with the times while that of the adults are not corresponding to it.

Methods of Moral Education

We feel strongly that the only tool to provide help for resolving the problem identified in this research is that of Moral Education. The type of moral, religious and social training offered to the youth by teachers and parents determine the quality of adults they would become to their family, community and the nation, and this may only be attained by moral training, both at home and

at school. In moral education, anonymity is absent. Everybody is involved in the process.

Since a person is born '*amoral*' (not caring about good behaviour or morals) there is the need to,

1.	Create the *awareness* to appreciate moral values.

2.	To build the *capacity* within the individual to be moral

The list below is the essentials in moral education:

1.	The school for moral education is the *entire community.*

2.	The Age group for moral education is from *birth to death.*

3.	The Teachers in moral education are all members of the community, especially, the responsible adults.

4.	The Curriculum is the *norms, and values* of the community.

5.	The Mode of transmission:	(a) Direct/Formal :

                                           (b) Indirect/Informal: i. Observation

                                                     ii. Imitation

We would briefly comment on the modes of transmission. First is the direct mode of transmission. It is the medium by which the child in the very early stages is formally introduced to morality as he/she is taught how to relate to adults in the home. The parents and other responsible adults in the home are the teachers. This is before the child goes to school, that is when he/she enters the environment of formal learning. In this setting the moral agent is the teacher in the classroom who uses a curriculum drawn up in the syllabus for teaching morality.

Second is the indirect mode of transmission. The child in this stage mainly observes and puts into practice what he/she sees the adults do. Not only that but also verbal inculcation takes place. We know that little babies learn how to speak as they listen and repeat what they hear.

Informal transmission involves tools like story-telling, folk tales, and proverbs. Indirect transmission is by far the more powerful and predominant means of moral education. Formal transmission is so powerful because of the image that they carry; images that make them relevant and necessary for a better understanding of the values that they convey, especially since the target 'students', are directly involved. Some of these are Naming, Puberty, installation of a chief, all stages in life.

One of the positive aspects of moral education is the value of the Guidance and Counselling tool that it employs. Guidance and Counselling is also seen found in the home setting where even before children start school parents and adults in the community impress upon the children them the value of charting the course of their individual lives properly so they may not encounter problems in later life, and even if they do they would have been prepared to manage the problems that they face.

Moral education, as we have stated earlier takes place in the home and in the school. There is one other institution where moral education also takes place, the Church. We are adding this third institution because our discussion is on the significance of the moral problem both for the Church (religious institutions) and the Society. While most children are influenced from home and at school, we

admit that not that many are influenced by the Church, because not all children attend church services. Moral education also provides the opportunity to remedial action: to put back into place what has been lost.

Moral Education versus Traditional Moral Values

Tradition has a strong influence in social life. Ordinarily people would relate on the level of respect towards one another and for the things that we all care about. The attributes of 'goodness' 'faithfulness', and 'respect' were emphasised in the response given by the youth themselves during the interview.

Traditional and Religious Practices

This objective is very important since it gives credence to the basis for this study. It is a concern that we deem very significant to the sustenance of the traditional society and its coherence. The two forces of religion and tradition are of universal importance, and, inter-generational. Even in the modern world and its technological conditions, religion and tradition can be found in the political arena as well.

We have established the fact that the Efutus especially used the religious celebrations and other related activities to teach morality to the youth. Our investigations revealed that the Awutus and Efutus use their religious festivals and rituals to educate their young ones the moral virtues that they should have for integration in the society. This is especially noticed in the *Roo* festival, which starts with the confinement of the young men and women – like the *Dipo* rites of

the Krobos – where they are taught the moral and norms of the society which they are enjoined to uphold as young adults. They are actually taught at this stage of their lives the import of the values of the society and made to appreciate the values and their ultimate benefits to the entire community.

Recommendations

Our recommendations are as follows:

1. Therefore government should create more avenues for community opinion leaders and all moral agents to interact in moral education. The child is a product of society and the society is made up of all the citizens of the country; therefore we need to have policy makers who are more sensitive to the degeneration of morals in our nation. All the institutions that have the capacity to ensure the monitoring and maintenance of proper behaviour to be equipped and strengthened to be effective. For instance, the Department of Social Welfare, the Domestic Violence Victims Support Unit, the National Youth Council, and Juvenile correctional facilities to be improved. The Ghana News Agency (GNA) delivered a report on The Borstal Institute (as recent as May 2004), that the nation's premier juvenile correctional institution lacks the basic technical and vocational training plant and equipment to transform the inmates. The Shoemaking, Carpentry, Tailoring, Basketry, Soap-Making and other vocational workshops of the Institute and the James Camp Prisons both at Roman Ridge have all

broken down. The Borstal Institute, set up for Juveniles delinquents and managed by the Ghana Prisons Service is now known as the Senior Correctional Centre.

2. A sincere effort by parents, churches, government, NGO's can go a long way to establish a genuine and lasting foundation of morality for the youth of today. In the communities in the research area we recommend that since they are basically – and, fortunately – still rural and not really complicated in lifestyle, we could go back to the traditional informal means of transmitting morality. We are suggesting that morally responsible adults in the small communities resume the use of story-telling, proverbs, and other related traditional events like Naming of a new child and 'refined' puberty rites (coming of age) for teaching morality. In addition to all this since it is generally agreed to that morality is never discussed *in vacuo* – that is not in isolation - we feel that the moral agents (all responsible adults) who give judgements on right and wrong and who take actions to comport with morality must show sincerity and commitment of purpose. In this study we are looking at the three main institutions in the community, home, school and religious authorities to partner their efforts, to collaborate and support each other's efforts. No single one of them can completely succeed in handling moral problems.

3. Religion is another source of moral values. Most religions have built-in lists of do's and don'ts, a set of codes by which its adherents should

live. Individuals who are followers of a particular religion will generally make a show of following that religion's behavioural code. It is interesting to note that these codes may widely vary; a person whose religion provides for polygamy will experience no guilt at having more than one spouse while adherents to other religions feel they must remain monogamous. In some religious orders or faiths, it is anathema to 'live-in' (couples who are not legally married yet living together as man and wife, even with children) but in many situations we encountered couples who are in such a relationship. A few we interviewed during the pilot study explained that they are in that situation because they couldn't help it financially. They continue to hope that eventually they may be able to set things right. We realized that in such situations they became committed through pre-marital sex and with the consequent conception felt obligated to live together as man and wife. This is a trend that is becoming common in this community and some adults with whom this was discussed merely shrugged their shoulder as a gesture indicating 'What can we do, the youth would do it any way whether or not we approve'. Religious people frequently claim religion is necessary because without it there would be no absolute moral values.

For Further Research

This research focussed on the moral challenges of the youth of the Awutu Efutu community, and we tried to identify those challenges and have made some recommendations as to how we may address those challenges. However, in this effort we realized that the adults were concerned about the lack of interest and respect for the moral values as depicted in the religious practices.

We would therefore suggest further research to be done to look into the moral significance of the religions and religious beliefs prevalent in the Awutu Efutu Community. In that effort and objective the impact of Christianity as a religion, could be considered and investigated to contrast that from the traditional religion of the Awutu-Efutu. Alternatively, we suggest that attention and further research could look into the role of the media in influencing tradition vis-à-vis moral values of the community.

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FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES, UNIVERSITY OF CAPE COAST

QUESTIONNAIRE FOR RESEARCH INTO MORAL CHALLENGES OF THE YOUTH IN THE AWUTU-EFUTU COMMUNITY; SOCIAL AND RELIGIOUS SIGNIFICANCE

(YOUTH IN SCHOOL)

PLACE OF INTERVIEW. . . . .

Dear Respondent,

This study is to fulfil a partial requirement for the award of Master of Philosophy in Religious Studies at the University of Cape Coast.

You are therefore, invited to respond as frankly as possible to the questions below. Your information will be treated with utmost confidentiality.

Thank you.

QUESTIONS TO BE ANSWERED

Please tick where appropriate in the box [ ] or state otherwise, where it is given "Any other" or "Give reason" where indicated.

1.   Age………………….

2.   Sex……………………………..

3.   Educational qualification   (Tick)

   University Graduate   [   ]

   Polytechnic   [   ]

    G. C. E. 'A' Level   [   ]

   G. C. E. 'O' Level   [   ]

    S. S. S.   [   ]

   Middle School Form 4   [   ]

   J. S. S.   [   ]

   No formal education   [   ]

   Any other …………………..

4.   Name of School you are attending …………………………………………..

5.   Do you have Moral Education on your school's time table?

   Yes [ ]   No   [ ]   (If 'No' skip questions 7-14)

6.   How long has your school been teaching Moral Education?
   ………………………………….

7.   Do you have a particular teacher(s) teaching the subject? Yes [   ] No [ ]

8.   If 'No' how is it taught?...

9.   What are some of the values that you think students are being helped to inculcate, and vices that you are expected to imbibe? List five (5) of each.

Values   Vices

……………………………….   ....

……………………………….   ....

……………………………….   ....

……………………………….   ....

……………………………….   ....

10.   Are you examined on the subject?   Yes   [ ] No [   ]

12.   If 'Yes' has it helped you to improve on your character as a youth?

Yes [   ]   No   [   ]

Give reason …………………………………………………………..

13.   If 'Yes' give three (3) positive things being taught moral education has brought into your life.

14.   If 'No' give at least two (2) reasons why the subject has not contributed any positive thing in your life.

15.   Generally, do you students like the subject taught in the classroom?

 Yes [ ]   No [ ]

16.   If   'No'   why   don't   you   (students)   like   the   subject?

…………………………………………..……………………………………

…………………………………………………………………….....................

17.   Have you (as a student) observed any change in behaviour in your fellow students who take the course?

a.   Very significant improvement   [   ]

b.   An improvement but not significant   [   ]

c.   No change at all.   [   ]

d.   Worse than previously.   [   ]

18.   How do you assess your fellow students on the following virtues?

	EX	VG	SA	PO	VP
a. Polite speech	[ ]	[ ]	[ ]	[ ]	[ ]
b. Honesty	[ ]	[ ]	[ ]	[ ]	[ ]
c. Assisting Visitors	[ ]	[ ]	[ ]	[ ]	[ ]
d. Obeying school rules	[ ]	[ ]	[ ]	[ ]	[ ]

KEY: **EX**: Excellent, **VG**: Very Good, **SA**: Satisfactory, **PO:** Poor, **VP**: Very Poor

19.   What do you think is/are the cause(s) of the attitude(s) above?

a.   Good training in the house.   [   ]

b.   Strict enforcement of school rules.   [   ]

c.   Effective moral training in the school [   ]

d.   Effective Guidance and Counselling.   [   ]

e.   Any other cause(s) …………………………………………………..

20. Which of the following is quite rampant in your school? (Rank them in order of degree of prevalence).

    a.   Insulting language   [1], **[2],** [3], [4], [5], [6], [7]

    b.   Fornication   [1], [2], [3], [4], [5], [6], **[7]**

    c.   Disrespect   **[1],** [2], [3], [4], [5], [6], [7]

    d.   Stealing   [1], [2], [3], **[4],** [5], [6], [7]

    e.   Telling lies   [1], [2], **[3],** [4], [5], [6], [7]

21. What do you think is/are the cause(s) of the attitude(s) above?

    a.   They are not well trained in the house.   [ ]

    b.   Failure to enforce school rules strictly   [ ]

    c.   Peer group pressure.   [ ]

    d.   Ineffective moral training in the school   [ ]

    e.   Ineffective Guidance and Counselling   [ ]

    f.   Any other causes(s)…………………………………………..

22. What do you think should be done to such students who are caught engaging in such acts?

    a.   To be beaten   [ ]

    b.   To be made to weed part of the school compound   [ ]

    c.   To be dismissed from the school   [ ]

    d.   To be suspended   [ ]

    e.   To be referred to the Guidance and Counselling Committee [ ]

    f.   Any other action……………………………………………

23.   If you like the subject of Moral Education in school, would you suggest that only one teacher teach it?   Yes [ ]   No [ ]

24.   If 'No' state why other teachers ought to play a part in the teaching of Moral Education. ……………………………………………….

23.   If 'Yes' to 23 above, must such (a) teacher(s) have any special qualities?

Yes [ ] No [ ]

24.   If 'Yes' list some of the qualities the Moral Education Teacher should possess.

………………………….................   ....…………………

………………………….…………   ....………

…………………………………   ....……………...

…………………………………   ....……………

…………………….............. …   ....…………………………….

25.   Comment on the general moral situation in the community

……………………………………………………………………………

……………………………………………………………………………

………………………………………………………………………………

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………………………………………………………………………………

THANK YOU VERY MUCH

154

FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES, UNIVERSITY OF CAPE COAST

QUESTIONNAIRE FOR RESEARCH INTO MORAL CHALLENGES OF THE

YOUTH IN THE AWUTU-EFUTU COMMUNITY; SOCIAL AND

RELIGIOUS SIGNIFICANCE

(YOUTH in the Community)

PLACE OF INTERVIEW. . . . .

Dear Respondent,

This study is to fulfill a partial requirement for the award of Master of Philosophy

in Religious Studies at the University of Cape Coast.

You are therefore, invited to respond as frankly as possible to the questions

below. Your information will be treated with utmost confidentiality.

Thank you.

QUESTIONS TO BE ANSWERED

Please tick where appropriate in the box [ ] or state otherwise, where it is given "Any other" or "Give reason" where indicated.

1. Age………………….

2. Sex……………………….…..

3. Educational qualification   (Tick)

   University Graduate   [ ]

   Polytechnic   [ ]

   G. C. E. 'A' Level   [ ]

   G. C. E. 'O' Level   [ ]

   S. S. S.   [ ]

   Middle School Form 4   [ ]

   J. S. S.   [ ]

   No formal education   [ ]

   Any other …………………..

4. If you have never been to school explain why.

   ………………………………………….…………………………………

   …………………………………………………….................................…..

5. Are your parents educated?

6. What is the level of your mother's education?

   Educational qualification   (Tick)

University Graduate   [   ]

Polytechnic   [   ]

G. C. E. 'A' level   [   ]

G. C. E.   [   ]

S. S. S.   [   ]

Middle School Form 4   [   ]

J. S. S.   [   ]

No formal education   [   ]

Any other …………………..

7.   What do you see as right behaviour for youth to exhibit in their

       community? Mention any five (5) such attitudes.

       a.   ……………………………………….

       b.   ………………………………………..

       c.   ………………………………………..

       d.   ……………………………………….

       e.   ………………………………………

8.   What do you see as wrong behaviour by youth in your community?

       Mention any five (5) such behaviours.

       a.   …………………………………………

       b.   …………………………………………

       c.   …………………………………………

d.   …………………………………

e.   …………………………………

9.   Why do you think youth who behave properly do so?

    a. Good training in the house.   [   ]

    b. Strict enforcement of school rules.   [   ]

    c. Effective moral training in the school   [   ]

    d. Effective Guidance and Counseling.   [   ]

    e. Any other cause(s) …………………………………………..

10.   Why do you think youth who by your estimation behave wrongly do so?

    a.   They are not well trained in the house.   [   ]

    b.   Failure to enforce school rules strictly   [   ]

    c.   Peer group pressure.   [   ]

    d.   Ineffective moral training in the school   [   ]

    e.   Ineffective Guidance and Counseling   [   ]

    f.   Any other causes(s)…………………………………………

11.   What do you think should be done to youth who do the right thing in the community?

    …………………………………………………………………………….

    …………………………………………………………………………

12.   What do you think should be done to youth who misbehave and cause trouble in the community?

....

....

13. In your view, do you think punishment (of any form, imprisonment, dismissal from school, etc.) is a good tool that helps a youth to reform?

      Yes [ ]   No [ ]

14. If 'No' what would you suggest could be a better tool?

....

....

15. Apart from the home (parents) and the Church (Pastors, Counselors) what other social institution or system could be used to help youth with moral problems to reform?

      ....

      ....

16. Which of the following is quite rampant in your community school? (Rank them in order of degree of prevalence).

    a.   Insulting language   [1], [2], [3], [4], [5], [6], [7]

    b.   Fornication   [1], [2], [3], [4], [5], [6], [7]

    c.   Disrespect   [1], [2], [3], [4], [5], [6], [7]

    d.   Stealing/robbery   [1], [2], [3], [4], [5], [6], [7]

    e.   Vandalism   [1], [2], [3], [4], [5], [6], [7]

17. Give a comment on the moral behaviour of youth in your community

…………………………………………………………………………………………………

…………………………………………………………………………………………………

..…………………………………………………………………………………………………

…..………………………………………………………………………………………………

THANK YOU VERY MUCH

FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES, UNIVERSITY OF CAPE COAST

QUESTIONNAIRE FOR RESEARCH INTO MORAL CHALLENGES OF THE

YOUTH IN THE AWUTU-EFUTU COMMUNITY; SOCIAL AND

RELIGIOUS SIGNIFICANCE

(ORGANIZATIONS, CHURCHES, ETC)

PLACE OF INTERVIEW. . . . .

Dear Respondent,

This study is to fulfill a partial requirement for the award of Master of Philosophy

in Religious Studies at the University of Cape Coast.

You are therefore, invited to respond as frankly as possible to the questions

below. Your information will be treated with utmost confidentiality.

Thank you.

QUESTIONS TO BE ANSWERED

Please tick where appropriate in the box [ ] or state otherwise, where it is given "Any other" or "Give reason" where indicated.

1.   Age………………….

2.   Sex……………………………..

3.   Educational qualification   (Tick)

      University Graduate   [   ]

      Polytechnic   [   ]

      G. C. E. 'A' level   [   ]

      G. C. E.   [   ]

      S. S. S.   [   ]

      Middle School Form 4   [   ]

      J. S. S.   [   ]

      No formal education   [   ]

      Any other …………….....................................……..

6.   Name of Institution, Organization, etc …………….………….......……...

7.   Position in Institution, Organization, etc …………….....……………......

8.   What is your job profile or the responsibility? …………………….…......

      …………………………………………………………………………….

7.   How long have you been in this position or responsibility?...

8.   What are some of the special cases that you have encountered in your schedule and responsibility?..

9.   What are some of the values you want the youth to imbibe, and vices you want them to refrain from?

Values   **Vices**

……………………………..   …………………………………

……………………………   …………………………………

……………………………   …………………………………

10.   How do you assess youthful values as productive in the community?

....

....

11.   How do you assess youthful vices as counter-productive in the community?

....

....

12.   Do you examine each youth misdemeanour on merit or on general assumption?   Yes [ ] No [   ]

Give reason .... …………………………………………………..

………………………………………….......……………………………………..

13.   If 'No' has it affected your perception of general youth behaviour?

Yes [   ]   No [   ]

Give reason …………………………………………………………..

14   Have you observed any change in behaviour in youth who have been

disciplined by you (institution, organization, etc) for 'immoral' behaviour?

a.   Very significant improvement   [   ]

b.   An improvement but not significant   [   ]

c.   No change at all.   [   ]

d.   Worse than previously.   [   ]

15.   How do you assess the youth in the community on the following virtues?

	EX	VG	SA	PO	VP
a. Polite speech	[ ]	[ ]	[ ]	[ ]	[ ]
b. Honesty	[ ]	[ ]	[ ]	[ ]	[ ]
c. Assisting Visitors	[ ]	[ ]	[ ]	[ ]	[ ]
d. Obeying school rules	[ ]	[ ]	[ ]	[ ]	[ ]

KEY: **EX**: Excellent, **VG**: Very Good, **SA**: Satisfactory, **PO:** Poor, **VP**: Very

Poor

16.   What do you think is/are the cause(s) of the attitude(s) above?

   a. Good training in the house.   [   ]

   b. Strict enforcement of school rules.   [   ]

   c. Effective moral training in the school   [   ]

   d. Effective Guidance and Counselling.   [   ]

   e. Any other cause(s) …………….............………………………..

17.   Which of the following is quite rampant in the community? (Rank them

   in order of degree of prevalence).

   a.   Insulting language   [1], [2], [3], [4], [5], [6], [7]

   b.   Fornication   [1], [2], [3], [4], [5], [6], [7]

   c.   Disrespect   [1], [2], [3], [4], [5], [6], [7]

   d.   Stealing   [1], [2], [3], [4], [5], [6], [7]

   e.   Telling lies   [1], [2], [3], [4], [5], [6], [7]

18.   What do you think is/are the cause(s) of the attitude(s) above?

   a.   They are not well trained in the house.   [   ]

   b.   Failure to enforce domestic rules strictly   [   ]

   c.   Peer group pressure.   [   ]

   d.   Ineffective moral training at home   [   ]

   e.   Ineffective Guidance and Counselling   [   ]

   f.   Any other causes(s)…………………………………………..

165

19. What do you do to such youth who are caught engaging in such acts?

    a.   They are beaten   [ ]

    b.   They are asked to weed part of the school compound   [ ]

    c.   They are dismissed from the school   [ ]

    d.   They are given internal suspension   [ ]

    e.   They are referred to the Guidance and Counselling Committee [ ]

    f.   Any other action……………………………………………

20. Do you design any special programme for youth who frequently engage in any of the behaviours listed in Qn. 17?   Yes [ ]   No [ ]

    If 'Yes' what exactly do you do?...

21. Do you think that Moral Education is the responsibility of Parent and Teacher alone?

    Yes [ ] No [ ]

    Give reason……………………………...……………………………………

22. If 'No' state whose responsibility it is to inculcate moral virtues in youth?

    ....……………………………………………………….

23. Give a comment on the moral situation in the community

    …………………………………………………………………………………

    …………………………………………………………………………………

THANK YOU VERY MUCH.

FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES, UNIVERSITY OF CAPE COAST

QUESTIONNAIRE FOR RESEARCH INTO MORAL CHALLENGES OF THE

YOUTH IN THE AWUTU-EFUTU COMMUNITY; SOCIAL AND

RELIGIOUS SIGNIFICANCE

(Teachers in COMMUNITY)

PLACE OF INTERVIEW. . . . .

Dear Respondent,

This study is to fulfil a partial requirement for the award of Master of Philosophy

in Religious Studies at the University of Cape Coast.

You are therefore, invited to respond as frankly as possible to the questions

below. Your information will be treated with utmost confidentiality.

Thank you.

QUESTIONS TO BE ANSWERED

Please tick where appropriate in the box [ ] or state otherwise, where it is given "Any other" or "Give reason" where indicated.

1.   Age………………….

2.   Sex…………………..

3.   Educational qualification   (Tick)

University Graduate   [   ]

Polytechnic   [   ]

G. C. E. 'A' level   [   ]

G. C. E.   [   ]

S. S. S.   [   ]

Middle School Form 4   [   ]

J. S. S.   [   ]

No formal education   [   ]

Any other …………………..

11.   Name of School you are teaching……………........……………

12. Subject you are teaching ………………………….........…….

13. Do you have Moral Education on your school's time table?

Yes [ ]   No   [   ]   (If 'No' skip questions 7-14)

7.   How long has your school been teaching Moral Education? ……………………………...…..

8.   Do you have a particular teacher(s) teaching the subject?

Yes [   ]   No [ ]

9.   If 'No' how is it taught?...

10.   What are some of the values you want your students to imbibe, and vices you want them to refrain from?

       Values   **Vices**

       …………………………………   …………………………………

       …………………………………   …………………………………

       …………………………………   …………………………………

11.   Do you examine student on the subject?   Yes [ ]   No [ ]

       Give reason ……...………………………………………………………..

       ………………………………………………………………………………..

12.   If 'No' has it affected students' attitude towards the subject?

       Yes [ ]   No [ ]

       Give reason ………………………………………………………………..

13.   Have you observed any change in behaviour in students who take the course?

       a.   Very significant improvement   [ ]

       b.   An improvement but not significant   [ ]

       c.   No change at all.   [ ]

       d.   Worse than previously.   [ ]

14. How do you assess your students on the following virtues?

....

....

	EX	VG	SA	PO	VP
a. Polite speech	[ ]	[ ]	[ ]	[ ]	[ ]
b. Honesty	[ ]	[ ]	[ ]	[ ]	[ ]
c. Assisting Visitors	[ ]	[ ]	[ ]	[ ]	[ ]
d.. Obeying school rules	[ ]	[ ]	[ ]	[ ]	[ ]

KEY: **EX**: Excellent, **VG**: Very Good, **SA**: Satisfactory, **PO:** Poor, **VP**: Very Poor

15. What do you think is/are the cause(s) of the attitude(s) above?

    a. Good training in the house.   [ ]

    b. Strict enforcement of school rules.   [ ]

    c. Effective moral training in the school   [ ]

    d. Effective Guidance and Counseling.   [ ]

    e. Any other cause(s) ……………………………………………..

16. Which of the following is quite rampant in the school? (Rank them in order of degree of prevalence).

    a.   Insulting language   [1], [2], [3], [4], [5], [6], [7]

    b.   Fornication   [1], [2], [3], [4], [5], [6], [7]

    c.   Disrespect   [1], [2], [3], [4], [5], [6], [7]

d.   Stealing   [1], [2], [3], [4], [5], [6], [7]

e.   Telling lies   [1], [2], [3], [4], [5], [6], [7]

17.   What do you think is/are the cause(s) of the attitude(s) above?

a.   They are not well trained in the house.   [ ]

b.   Failure to enforce school rules strictly   [ ]

c.   Peer group pressure.   [ ]

d.   Ineffective moral training in the school   [ ]

e.   Ineffective Guidance and Counseling   [ ]

f.   Any other causes(s)…………………………………………..

18.   What do you do to such students who are caught engaging in such acts?

a.   They are beaten   [ ]

b.   They are asked to weed part of the school compound   [ ]

c.   They are dismissed from the school   [ ]

d.   They are given internal suspension   [ ]

e.   They are referred to the Guidance and Counselling Committee [ ]

f.   Any other action…………………………………………………

19.   Do you design any special programme for the students who frequently

engage in any of these behaviours?

Yes   [ ]   No   [ ]

If 'Yes' what does the school do?...

20. Do you think that Moral Education is part of the job of the Teacher ?

Yes [ ] No [ ]

Give reason……………………………………………………………

21. If 'Yes' must it be taught by (a) particular teacher(s)?

Yes [ ]   No [ ]

Give reason …………………………………………………….......…..

22. If 'No' state how it should be taught. …………………………………

23. If 'Yes' to 21 above, must such (a) teacher(s) have any special qualities?

Yes [ ] No [ ]

24. If 'Yes' list some of the qualities the Moral Education Teacher should possess.

………………………………   ....……………………….......…

………………………………   ....………………………………

.......…………………………..   ....……..………….....………

……………………………..…   ....……….....………..

25. Give a comment on the moral situation in the country………………

……………………………………………………………………….......

……………………………………………………………………………

...…………………………………………………………………………

……………………………………………………………………………

THANK YOU VERY MUCH

FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES, UNIVERSITY OF CAPE COAST

QUESTIONNAIRE FOR RESEARCH INTO MORAL CHALLENGES OF THE

YOUTH IN THE AWUTU EFUTU COMMUNITY; SOCIAL AND

RELIGIOUS SIGNIFICANCE

(Parents in COMMUNITY)

Dear Respondent,

This study is to fulfil a partial requirement for the award of Master of Philosophy in Religious Studies at the University of Cape Coast.

You are therefore, invited to respond as frankly as possible to the questions below. Your information will be treated with utmost confidentiality.

Thank you.

QUESTIONS TO BE ANSWERED

Please tick where appropriate in the box [ ] or state otherwise, where it is given "Any other" or "Give reason" where indicated.

1.   Age………………….

2.   Sex…………………..

3.   Educational qualification   (Tick)

        University Graduate   [ ]

        Polytechnic   [ ]

        G. C. E. 'A' level   [ ]

        G. C. E.   [ ]

        S. S. S.   [ ]

        Middle School Form 4   [ ]

        J. S. S.   [ ]

        No formal education   [ ]

        Any other …………………..

4.   If you have never been to school explain why.

        …………………………...……………….

        ……………………………………………………………………………..

5.   Are your parents alive?   Yes [ ]   No [ ]

6.   Are (were, if deceased) they educated?   Yes [ ] No [ ]

7. What is the level of your mother's education? (That is if she ever had formal education)

Educational qualification   (Tick)

University Graduate   [   ]

Polytechnic   [   ]

G. C. E. 'A' level   [   ]

G. C. E.   [   ]

S. S. S.   [   ]

Middle School Form 4   [   ]

J. S. S.   [   ]

No formal education   [   ]

Any other …………………..

8. What is the level of your father's education? (That is if he ever had formal education)

Educational qualification   (Tick)

University Graduate   [   ]

Polytechnic   [   ]

G. C. E. 'A' level   [   ]

G. C. E.   [   ]

S. S. S.   [   ]

Middle School Form 4   [   ]

J. S. S.   [   ]

No formal education   [   ]

Any other …………………..

9.   How many siblings do you (did you) have? ……………………………

10.   Was your father a polygamist?   Yes [ ]   No [ ]

11.   Are you married?   Yes [ ]   No [ ]

12.   If a man, are you married to one woman or more than one?

      ....…………………………

13.   If more than one woman, how many wives do you have?............................

14.   How many are your children?   ……...................……………………………

15.   Please state the ages of the oldest child and the youngest child.

      Oldest ……   Youngest ……

16.   How many of the children are between 12 years of age and 18 years of

      age?..

17.   What do you see as right behaviour for youth to exhibit in their

      community? Mention any five (5) such attitudes.

      a.   …………………………………….

      b.   ……………………………………..

      c.   ……………………………………..

      d.   …………………………………….

      e.   …………………………………

18.   What do you see as wrong behaviour by youth in your community?

      Mention any five (5) such behaviours.

      a.   ……...............…………………………

      b.   ………………….....……………………

c. ………………………......……………

d. ………………………….......…………

e. …………………………………......……

19. Why do you think youth who behave properly do so?

 a. Good training in the house.   [ ]

 b. Strict enforcement of school rules.   [ ]

 c. Effective moral training in the school [ ]

 d. Effective Guidance and Counseling. [ ]

 e. Any other cause(s) ………………………………………..

20. Why do you think youth who by your estimation behave wrongly do so?

 a. They are not well trained in the house. [ ]

 b. Failure to enforce school rules strictly [ ]

 c. Peer group pressure.   [ ]

 d. Ineffective moral training in the school [ ]

 e. Ineffective Guidance and Counselling [ ]

 f. Any other causes(s)…………………………………………

21. What do you think should be done to youth who do the right thing in the community?

 ………………………………………………………………………….

 …………………………………………………………………………

22.   What do you think should be done to youth who misbehave and cause

        trouble in the community?

        …………………………………………………………………………

        …………………………………………………………………………

23.   In your view, do you think punishment (of any form, imprisonment,

        dismissal from school, etc.) is a good tool that helps a youth to reform?

              Yes [ ]   No [ ]

24.   If 'No' what would you suggest could be a better tool?

        …………………………………………………………………………

        …………………………………………………………………………..

25.   Apart from the home (parents) and the Church (Pastors, Counselors) what

        other social institution or system could be used to help youth with moral

        problems to reform?

              ……………………………….   ……………………………….

              ……………………………….   ……………………………….

26.   Which of the following is quite rampant in your community school?

        (Rank them in order of degree of prevalence).

        a.   Insulting language   [1], [2], [3], [4], [5], [6], [7]

        b.   Fornication   [1], [2], [3], [4], [5], [6], [7]

        c.   Disrespect   [1], [2], [3], [4], [5], [6], [7]

        d.   Stealing/robbery   [1], [2], [3], [4], [5], [6], [7]

        e.   Vandalism   [1], [2], [3], [4], [5], [6], [7]

27.   Give a comment on the moral behaviour of youth in your community

………………………………………………………………………………………

………………...……………………………………………………………………

………………………………………………………………………………………

………………………………………………………………………………………

THANK YOU VERY MUCH

FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES, UNIVERSITY OF CAPE COAST

QUESTIONNAIRE FOR RESEARCH INTO MORAL CHALLENGES OF THE

YOUTH IN THE AWUTU EFUTU COMMUNITY; SOCIAL AND

RELIGIOUS SIGNIFICANCE

(Chiefs, Elders and Opinion Leaders in the Community)

PLACE OF INTERVIEW. . . . .

Dear Respondent,

This study is to fulfil a partial requirement for the award of Master of Philosophy

in Religious Studies at the University of Cape Coast.

You are therefore, invited to respond as frankly as possible to the questions

below. Your information will be treated with utmost confidentiality.

Thank you.

QUESTIONS TO BE ANSWERED

Please tick where appropriate in the box [ ] or state otherwise, where it is given "Any other" or "Give reason" where indicated.

1. Age………………….

2. Sex…………………..

3. Educational qualification   (Tick)

    University Graduate   [ ]

    Polytechnic   [ ]

    G. C. E. 'A' level   [ ]

    G. C. E.   [ ]

    S. S. S.   [ ]

    Middle School Form 4   [ ]

    J. S. S.   [ ]

    No formal education   [ ]

    Any other …………………..

15.   What is your position in the community? ……………………………..

    16. Who, in your view, has the responsibility of traditional moral training in the Community?

    ………………………………………………………………………………….

    …………………………………………………………………………………

6.   How has this training been conducted, and sustained? ………………

7. When does this moral training start? ………………………………….

8. Does it stop at any point in the life of the young child or youth?

   Yes [ ] No [ ]

9. What are some of the values that you think youth in your community are being helped to inculcate, and vices that they are expected to avoid? List five (5) of each category.

   Values   **Vices**

   ……………………………   ……………………………..

   ……………………………   …………………………….

   ……………………………   …………………………….

   ……………………………   …………………………….

   ……………………………   …………………………….

10. How are you able to assess the inculcation of the values or otherwise, in the youth?

    ………………………………………………………………………….

    ………………………………………………………………………….

11. Generally, do you think youth in your community like being giving training in morals? Yes [ ]   No [ ]

12. If 'No' why don't they like the moral training they receive?

....

13. Have you, as an adult, observed any change in behaviour in your youth who have had to be sanctioned for misbehaviour of for the infraction of any moral principle?

    a.   Very significant improvement   [   ]

    b.   An improvement but not significant   [   ]

    c.   No change at all.   [   ]

    d.   Worse than previously.   [   ]

15. How do you assess your youth on the following virtues?

	EX	VG	SA	P O	VP
a. Polite speech	[ ]	[ ]	[ ]	[ ]	[ ]
b. Honesty	[ ]	[ ]	[ ]	[ ]	[ ]
c. Assisting Visitors	[ ]	[ ]	[ ]	[ ]	[ ]
d. Respect for traditions	[ ]	[ ]	[ ]	[ ]	[ ]
d. Obedience	[ ]	[ ]	[ ]	[ ]	[ ]

KEY: **EX**: Excellent, **VG**: Very Good, **SA**: Satisfactory, **PO:** Poor, **VP**: Very Poor

16. What do you think is/are the cause(s) of the attitude(s) above?

    a. Good training in the house.   [   ]

    b. Strict enforcement of society rules and values.   [   ]

    c. Effective moral training in the school   [   ]

    d. Effective Guidance and Counselling.   [   ]

e. Any other cause(s) …………………………………………..

17. Which of the following is quite rampant in your community as misbehaviour of youth? (Rank them in order of degree of prevalence).

    a. Insulting language   [1], [2], [3], [4], [5], [6], [7]

    b. Fornication   [1], [2], [3], [4], [5], [6], [7]

    c. Disrespect   [1], [2], [3], [4], [5], [6], [7]

    d. Stealing   [1], [2], [3], [4], [5], [6], [7]

    e. Telling lies   [1], [2], [3], [4], [5], [6], [7]

18. What do you think is/are the cause(s) of the attitude(s) above?

    a. They are not well trained in the house.   [ ]

    b. Failure to enforce school rules strictly   [ ]

    c. Peer group pressure.   [ ]

    d. Ineffective moral training in the school   [ ]

    e. Ineffective Guidance and Counselling   [ ]

    f. Any other causes(s)………………………………………..

19. What do you think should be done to such youth who are caught engaging in such acts?

    a. To be beaten   [ ]

    b. To be made to do some social penance compound   [ ]

    c. To be ostracized from the community   [ ]

    d. To be sent too prison for a term   [ ]

    e. To be referred to the Guidance and Counselling Committee [ ]

f.   Any other action…………………………………………………

20.   Is adherence to all community values and traditions necessary without respect to changes in cultural dynamics and social change as a result of global influences?

Yes [   ]   No [   ]

21.   If 'No' state why it may not be necessary ……...............….……………

………………………………………………………….................…..

22.   If 'Yes' to 20 above, would you recommend a 'no compromise' attitude from community elders to any infringement of any moral values?

Yes [   ] No [   ]

23.   Should everybody in the community be expected to submit to all moral expectations irrespective of age, position or status?   Yes [   ]   No [   ]

24.   Give a comment on the moral situation in your community and in the country as a whole.

…………………………………………………………………………..

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THANK YOU VERY MUCH

FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES, UNIVERSITY OF CAPE COAST

QUESTIONNAIRE FOR RESEARCH INTO MORAL CHALLENGES OF THE

YOUTH IN THE AWUTU EFUTU COMMUNITY; SOCIAL AND

RELIGIOUS SIGNIFICANCE

PLACE OF INTERVIEW. : DEPARTMENT OF SOCIAL WELFARE.

Dear Respondent,

This study is to fulfil a partial requirement for the award of Master of Philosophy

in Religious Studies at the University of Cape Coast.

You are therefore, invited to respond as frankly as possible to the questions

below. Your information will be treated with utmost confidentiality.

Thank you.

QUESTIONS TO BE ANSWERED

Please tick where appropriate in the box [ ] or state otherwise, where it is given "Any other" or "Give reason" where indicated.

1.   Age…………………..

2.   Sex…………………..

3.   How many juvenile cases in a year does the Department handle

       nationwide?. . . . .

4.   How many juvenile cases in a year does the Department handle, in the

       region?. . . . .

5.   How many are males, nationwide? . . . .   in the region? . .

       . . . .

6.   How many are females, nationwide? . . . .   in the region? .

       . . . .

7.   What is the general age range of the cases handled by the department?

8.   What are the facilities (tools) used in the reforming and correcting such

       juveniles? Please list.

       . . . .

       . . . .

       . . . .

9.   What are the types of cases handled by the court through the Department?

. . . .

. . . .

. . . .

10.   What is the assessment of the Department on juvenile cases for the period 2005 to 2008?

. . . .

11.   Give a comment on the moral situation in the country

…………………………………………………….………………………

…………………………………………………………………………………

…………………………………………………………………………………

THANK YOU VERY MUCH

Map of Ghana showing AES District

Figure 1.1: Map of Ghana showing AES District

AES District