

**A COMPARATIVE STUDY BETWEEN THE TRADITIONAL RITES OF
PASSAGE AND CHRISTIAN INITIATION RITES IN EFFUTU
TRADITIONAL AREA**

KNUST

By

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DECLARATION

I hereby declare that this submission is my own work towards the MPhil degree and that to the best of my knowledge, it contains no material previously published by another person nor material which has been accepted for the award of any other degree of the university, except where due acknowledgement has been made in the text.

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DEDICATION

This thesis is dedicated to my beloved children Edukuma, Maame Araba Baduwa,
Nana Adwoa Mensima and Maame Adwoa Eyimbil.



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ABSTRACT

This thesis *A Comparative Study between the Traditional Rites of Passage and Christian Initiation Rites in Effutu Traditional Area* in the Central Region of Ghana examines the traditional rites of passage and Christian initiation rites and their similarities and differences. The study establishes that traditional rites of passage in Effutu have educational and religious values. Winneba was the main study area however; the findings are present in all the Effutu communities in the Central Region. The study uses descriptive method of qualitative approach in analysing the information obtained from the field of study through the use of questionnaire and interviews. It was found out that though a number of the populace are now neglecting the traditional rites of passage, it has not died out at all. The research points to how traditional rites of passage are related or associated to the Christian initiation rites in the Methodist church of Ghana. The study maintains that traditional rite of passage is performed by both traditionalists and Christians. This is seen in the payment of dowry and during naming where the father is asked to give a name to the child even in church. This shows that, they both respect the requirement of the traditions during naming, puberty, marriage, and funerals. The study asserts that opinion leaders in the town like the chiefs, Assembly men and women, presiding members can come together to form a counselling centre where living spouses and family members can be counselled. The research concludes with the recommendation that the contents of instructions for traditional rites like personal hygiene, sex education, family life and home management can be added to the syllabus that the Methodist church uses for her confirmation classes, by that members would appreciate the values embedded in traditional rites of passage.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

The stages in the life of an individual as well as that of the community, such as rites of passage, comprise birth (naming), puberty (adolescent), marriage and death (funeral). Life cycle or stages are “paths” that every human being passes through in life. Both traditionalists and Christians do perform rites to accompany the transition of one stage of life to another. These rites are marked by religious ceremonies or rituals which are performed as a person moves from one stage to another. The ceremonies or rituals performed at each stage in a person’s life to move from one stage in life to another give rise to the term “rites of passage”.

The concept of rites of passage as a general theory of socialisation was first and formally enunciated by Arnold van Gennep in his book entitled “*The rites of passage*” which was published in Paris in 1909. During the early 20th century, the Belgian anthropologist Gennep observed that all cultures have prescribed ways for an individual and society to deal with these emotionally charged situations. They have ritual ceremonies intended to mark all transitions from one phase of life to another. He called all these, rites of passage. They not only mark the transition of an individual’s life but also reinforce the dominant religious views and values of a culture.

Gennep (1909) explains these rites to mean rituals marking the transitional phase between childhood and full inclusion into a tribe or social group. He stresses that, rites of passage have three phases: - separation, transition and reincorporation. He again says that, people throughout the world have heightened emotions during times of major life changes. They are

usually connected with personal transitions between important stages that occur during their lives. These transitions are generally emotionally charged – they are life crises.

Adjei (2011:10) defines rites of passage as rituals or ceremonies dealing with the transition of people and groups from an old state to a new one. He goes on further to say that, these stages in life include pregnancy, birth, puberty, marriage, chieftaincy, priesthood and death.

During a seminar in 1955 of the Christian Council of the Gold Coast held in Accra, Nketia (1955:24) in his talk on “Birth, Puberty and Death” describes birth and death as events of the “Life cycle”. That is to say, they are events that mark the entry of the individual into this world of the living and his subsequent departure from it.

The traditional African including the Effutu people in Ghana believes that path of life is cyclical, one passes through stages starting from birth, through puberty, marriage to death and then reincarnation. Life of a person on earth begins with pregnancy and birth. The birth of a new born baby is usually celebrated with joy by the couple, relatives and loved ones. The naming ceremony or rites performed in naming a new baby helps him or her to be recognised as a member of the family and society at large. The ceremony has its accepted rules to govern the procedures. Although these steps are not yet written down or documented, it is evident that it follows a certain same pattern.

Puberty and marriage rites are the intermediate stages of life for the individual. The puberty rite makes members of the society aware of the person’s ability and formal readiness to marry meaning that the person has reached the stage of marriage. Puberty signifies a movement from childhood to adulthood. When one waits for the puberty and marriage rite to be performed before breaking her virginity, it brings honour and respect to the family and the society at large. Death or funeral shows the end of man’s life in the physical world. Funeral rites or ceremonies help to separate the dead from the living though it is celebrated with

sadness. These rites clearly demonstrate the Effutu socio-cultural and religious life or beliefs and traditions.

In the Effutu traditional area, Christians though part of the traditional society also practice similar rites of passage which they call Initiation. According to Cuadra, Christian initiation is the process of being admitted to a group or an organisation. Initiation usually involves a process of preparation, instruction and testing. The Church welcomes new members through a process called Rite of Christian Initiation of Adults (RCIA). He again says that, the purpose of rite of Christian initiation is to welcome new members into the Church and prepare them to receive the sacraments of initiation at baptism, Eucharist and confirmation.

1.2 Statement of the Problem

It has been observed that in the Effutu traditional area, rites of passage are fully observed even though majority of the people are Christians. The traditional rites of passage have gone through a lot of transformation due to modernisation and also as a result of Christianity. However, tradition has not died out completely therefore the question is: Should we go traditional or should we abolish all our traditional rites because of Christianity? Does it imply that the traditional rites of passage have lost their values? Has the church taken it up completely? For instance, the naming ceremony that makes you a member of the family has now been adopted by the Methodist Church, as well as other churches. Do traditional rites of passage have a future? All these are the reasons why the researcher is motivated to look for what value makes people want to appreciate the practice of traditional rites. Is it possible for the people to revive it if they see its importance and how are they going to revive it? This research therefore seeks to assess the durability of this traditional practice and its sustenance.

The introduction of Christianity, Islam and Western education are perceived to have affected the rites of passage in the Effutu traditional area and therefore the need to examine how these institutions have positively or negatively, influenced the socio-cultural and religious life of the people of Effutu.

We would also identify the similarities and differences in the Christian initiation rites and those of the traditional rites of passage to verify if indeed, they are socially, culturally and religiously inter-related or otherwise.

1.3 Objective/Aims

The main objective of this study is to find out the educational values in traditional rites of passage among the people of Effutu and how such values could be adapted into Christian (Methodist Church) confirmation classes. However, the study aims at examining the following:

1. The importance and functions of rites of passage in the Effutu traditional area in the light of Christian initiation rites.
2. The relationship between the ceremonies performed in the church and those performed within the traditional context.
3. The impact these rites have on the people of Effutu.
4. The religious values which are inherent in these traditional rites of passage and the Christian initiation rites.

1.4 Relevance of the Study

Though the Effutu people perform various rituals during rites of passage, there is a great deal of ignorance among the people about the religious importance and functions and therefore

have not got a firm grip of the real essence. For this reason, the researcher seeks to investigate the rites of passage in Effutu traditional area to bring out the religious values, importance, functions, affinities and disaffinities with the initiation rites in the Church. This will enable both the traditionalist and the Christian to appreciate each other's rites or initiations.

Some Christians are not convinced as to whether to join in celebrating these rites of passage in the traditional way and this could be due to misconceptions and lack of understanding for these religious activities. This research will also help people to debunk the idea propounded by critics on celebration of these activities by both Christians and traditionalists. This study will serve as a useful information and guide for those who would like to know more about religious activities in Effutu traditional area.

1.5 Methodology

The study used the descriptive method of qualitative study. The primary source of information was data gathered from one-on-one interviews, observation and administration of questionnaire. The secondary source of information was gathered from publications (books), unpublished theses, charts and the internet where necessary. Two groups of people were interviewed, the indigenes and non-indigenes. These include chiefs, teachers, lecturers, traditional priests and priestesses, nurses, university graduates, fishermen, ministers of God, farmers, carpenters, fishmongers and old women who are funeral undertakers. One hundred and twenty (120) people were interviewed in all.

Directed and random samplings were also used. The directed sampling was used for University graduates, teachers and lecturers. The random sampling was employed at the beach, shrines and funeral grounds at Winneba and its environs. Data collected from these varied sources indicated, were assembled, critically evaluated and then conclusions drawn from them.

1.6 Limitation to the Study

We can identify three groups of Effutu within the Central Region. Those in the present *Simpa* (Winneba), those who are at Cape Coast Effutu and those at New Winneba on the Asebu-Swedru road. However, the research was focused on the Effutu people at *Simpa* (Winneba) and the Methodist Church, Ghana. In this thesis, Winneba and Effutu would be used interchangeably.

There is scanty information on the rites of passage in the Effutu traditional area; the researcher depended on interviews and observation for more information. In some cases, during the interviews, interviewees were reluctant to volunteer information unless they were coaxed or paid persistent visits before co-operating.

1.7 Literature Review

This section discusses works or literatures of African scholars about the rites of passages with specific attention to Ghana and Africa.

Parrinder (1961) talks about rites of passage in various ethnic groups like the Yoruba, Ibo, Akan and others. Parrinder, writing about pregnant women in Ibo land, Nigeria, stresses that, when an Ibo woman conceives, she wears a special cloth as a mark of union with Ala, the

earth deity, and also to drive away evil spirits... Parrinder further says that, in Asante, a woman is restricted in her movement, wears protective amulets and made to observe her husband's taboos.

Parrinder indicates that in Yoruba, a new born child is often thought to be the reincarnation of some ancestor who wants to return to life. Also, he talked about prayers being said for the unborn child. He talks about puberty, marriage and death. With rituals concerning the dead, he alleged that on the sixth day after burial, offerings are taken to the cemetery. When that is completed, it is believed that the path back home is closed and so they lay a creeper across it, to stop any spirit following the mourners. These rites seem to have some things in common with Effutu though there are some differences. These affinities and differences would be discussed in detail in this book.

Acquah (2009) writes that, the process of initiation concerns undergoing a fundamental set of rites to start a new phase or beginning in life. It marks the passing from one phase in life to the next more mature phase. Initiation fundamentally has to do with transformation, and has been a central component of traditional African cultures since time immemorial. The details of the rites vary among the different societies, but these rites are nevertheless basic components of the society as they help guide the person from one stage in life into the next stage of one's life and development, that is, from birth to death and beyond.

He groups these initiation rites under four themes as birth, adulthood, marriage and ancestorship. He again says, that a rite is a fundamental act (or set of rituals) performed according to prescribed social rules and customs. Each of these rites is a key component that is a part of traditional African cultures. He goes on further to say that, some societies have more elaborate and extensive ceremonies than others, but these five themes are the thread that

links families and villages in traditional Africa and provide the necessary structure for individual growth and development.

Mbiti (1969) in his book *African Religions and Philosophy* writes that religion precedes a man before he is born into the world, accompanies him throughout the stages in life and follows him even after his departure from the world. He also makes mention of rites of passage in various ethnic groups insisting on the rituals performed for mothers and babies to protect them from the evil ones and as such carry protective charms. These points out to us that rituals are performed since human beings know that they are not alone but rather, they are surrounded by malevolent and benevolent spirits. He again says that, during pregnancy, women are made to observe certain taboos and regulations in order not to invoke the anger of the gods but to ensure protection. He further states that, initiation in puberty is a blessing and preparation for marriage.

Mbiti (1975) writes about taboos and certain rules and regulations the pregnant woman has to observe so that all may go well with her and the baby. She also wears charms which are believed to protect her and the baby from harm. He opines that, when a mother gives birth, rituals are performed to mark the occasion. These rituals are for purification, protection and thanksgiving purposes. They offer thanks to God for safe delivery. Other rituals are performed to give protection to the baby as it begins its journey in this life, to bring good fortune to it and commit it to God for his care. The child needs protection against magic, sorcery, witchcraft, the evil eye, disease, malicious spirits and any other source of harm. He again explains different forms of initiation like puberty. The book also talks about meaning of marriage in African societies, death and hereafter, rituals of death and remembering of the departed. All these are done in consultation through diviners.

Fisher (1998:82) in his book *West African Religious Traditions* also confirms the use of traditional medicine by saying that “a pregnant woman makes mixtures from the tree bark and roots, seeds and leaves”. This is to help her to have a good and sound labour. Also talking about protection for a pregnant woman, he states that, a pregnant woman wears talisman around her waist to prevent evil forces roaming around in the world. He affirms that rites performed during puberty are essentially religious in nature. He further goes on to say that, these days, the custom is waning due to school education and the religious influence of Islam and Christianity.

Amponsah (1975) in his book entitled, *Topics on West African Traditional Religion*, says that death is regarded by West Africans as one of the crises of life, therefore there are some religious rites associated with it. Akan people use euphemistic expressions to describe death. These terms indicate the kind of conception they have about death and life after death. He again highlights on death among the Akan, Yoruba and Mende. The Akan people believe that after death, human beings can reincarnate thus, death to them is not the end of a human being.

According to Berry (1984), the various rites by means of which societies effect transitions in life of an individual from one social identity to another include celebrations of crises in the life cycle. Major types are birth, puberty, marriage and death. Each has three phases: separation, transition and incorporation. He explains separation as the first stage. It talks about loss of identity and movement across boundaries and it involves losing old name, changing hair etc. Transition is in-between time in which the participant has lost his old identity but has not yet been fully incorporated into the community with a new identity. It includes fasting, circumcision, education on religion, customs, information on knowledge and truth. Incorporation which is the final stage is the religious ceremony or communal meals,

rituals etc. Berry, has added his knowledge to the existing knowledge because he talked about initiation and transition being parts of the rites of passage which other authors have not included it as part of the rite of passage.

Asare Opoku (1978) explains life cycle as stages in man's life characterised by physical movement. He, like other scholars on this topic wrote about the Akan, Ga, Krobo and other West African groups like the Yoruba and Mende. The writer further declares that birth is the beginning of the life cycle and in most West African societies, it is celebrated with appropriate ceremonies to show its significance. He again says that puberty rites vary from society to society. According to the writer, West Africans regard death not as the end of life, but as a transition from this present earthly life to another life in the land of the spirit. It is generally believed that the dead goes on a journey and that death does not end life.

Sarpong (1974) affirms that significant rituals and ceremonies are performed at the three major turning points of a man's life. He said the crucial turning points are generally held to be:-

- The time a person enters the world through birth.
- When he comes of age and enters the world of adults.
- When through death, he departs from this world and enters the world of his forbears (ancestors).

He explains that, from conception to birth, rituals are performed to ward off evil spirits. He goes further to say that, the child is spiritually fortified and protected through special herbal medicines. Initiation ceremonies are meant to usher the child into adulthood. With adulthood, he states that the operative religious terms are "puberty rites" and "initiation ceremonies". After performance of one's initiation ceremonies, one has the right and at times is permitted

to perform certain acts that were formerly out of bound to him or her. Moreover, the anniversaries of deaths too are important, and are often ritually observed with attention. He shares the same views with other writers that the rites may differ from one society to another. He again discusses that, at all three stages of a man's life, there are very important rites that are performed either to ask for blessings or to hinder possible spiritual or bodily dangers.

Rattray (1954) thoroughly discusses the rites of passage he witnessed among the Asante. He discusses rituals that a pregnant mother and her husband go through before the baby is born. In the traditional society, pregnant women are made to seek protection for themselves and their unborn babies. They may seek this protection through diverse means. Rattray writes that a pregnant woman besides being asked to observe all her duties is thought particularly that she is subject to outside evil influences against which she must be protected. This is to posit that protection for both mother and foetus is imminent in the traditional worldview. She may employ the use of charms and talisman. He further mentions that, special amulets are worn by the woman during this period to protect her and the unborn child against witchcraft.

Rattray therefore posits that, a pregnant woman is to observe all her husband's (*ntoro*) taboos. She is subject to many restrictions. He further states that after the eighth day, the baby wears beads, charms and prayers are made to the gods by the baby's grandfather. The child may be dedicated to a particular *obosom* (god) who is then expected to protect them.

The next stage he writes on was how puberty rite is performed in Asante. Rattray asserts that marriage has magico-religious effect when treated in a special way. Wine and rum were used to propitiate the *abosom* (gods) or ancestors where a blessing was invoked. Funeral rites show the Asante belief in ancestral spirits and their propitiation.

Acquah (2009) opines that the rite of birth is the first of the major African initiation rites and it involves introducing the infant into the world through a ritual and naming ceremony. Nearly all African cultures hold that the infant has come from the spirit world with important information from that world, and is bringing unique talents and gifts to offer to the community. The infant, in fact, is believed to have been commissioned to come to the world and accomplish a particular mission or project, and often has a great message to deliver. Therefore, it is the responsibility of the family and community to discover the infant's unique mission through consultations with a diviner and to have rituals done. This is done to clearly determine the new community member's mission in order to guide him/her through their life path. The infant's name is given after the determination of the mission and it is a reflection of the infant's personality or the life mission itself.

Acquah (2009) writes that puberty rite of adulthood is the second major initiation rite and it is nowadays the most popular among the set of rites. He goes on further to say that, most people today assume that "rites of passage" only refers to initiation into adulthood, and they are often not aware that adulthood rites are only one set of rites within a larger system of rites. Adulthood rites are usually done at the onset of puberty age (around 12-13 years of age in many cultures) and they are to ensure the shaping of productive, community-oriented responsible adults. There is nothing automatic about youth being productive members of society, nor is there anything particularly difficult about transitioning from a child to an adult. This transition to adulthood is exceedingly difficult in Western societies because there are no systems of adulthood rites to systematically guide and direct the young person through this important stage in his or her life cycle.

Acquah again elucidates that, on the other hand, African societies systematically initiate boys and girls. They often take the young initiates out of the community, and away from the

concerns of everyday life, to teach them all the ways of adulthood: including the rules and taboos of the society; moral instruction and social responsibility; and further clarification of his/her mission or calling in life.

Acquah (2009) explicates that the rite of marriage is the third major initiation rite and it represents not only the joining of two families, but also the joining of the two missions of the new couple. In other words, the marriage rites are performed not only for the coming together of the male and female to procreate and perpetuate life and the coming together of families; it is also an institution that helps both the husband and wife to best fulfil their mission and objectives in life. Unfortunately, in Western society a vast number of marriages fail as they are often based upon the couple “falling in love” and thereby entering the relationship in an unbalanced state. Individual often “fall in love” quick and “fall out of love” just as quickly, as soon as they recover from the emotional “love at first sight” syndrome. African society, on the other hand, does not emphasise individual looks and lust as the primary motivation for marriage, but rather the basic focus is on building families and communities. The focus is on the collective more than the individual. A person is not generally considered an adult until they have married and had children.

According to Van Gennep (1909), a rite of passage is a ritual event that marks a person's transition from one status to another. The concept of rites of passage as a general theory of socialisation was first formally articulated by Arnold van Gennep in his book *The Rites of Passage* to denote rituals marking the transitional phase between childhood and full inclusion into a tribe or social group.

Van Gennep writes that rites of passage have three phases: separation, transition, and reincorporation and said, "I propose to call the rites of separation from a previous world,

preliminal rites, those executed during the transitional stage *liminal (or threshold) rites*, and the ceremonies of incorporation into the new world *postliminal rites*."

Van Gennep opines that having completed the rite and assumed their "new" identity, one re-enters society with one's new status. Re-incorporation is characterised by elaborate rituals and ceremonies, like debutant balls and college graduation, and by outward symbols of new ties: thus "in rites of incorporation there is widespread use of the 'sacred bond', the 'sacred cord', the knot, and of analogous forms such as the belt, the ring, the bracelet and the crown." He emphasises on the important stages of life as being birth, puberty, marriage and death.

Crow (2009) also defines rite of passage as a ceremony and marks the transition from one phase of life to another. Although it is often used to describe the tumultuous transition from adolescence to adulthood, it does refer to any of life's transitions (Births and Beginnings, Initiations, Partnerings, and Endings or Death). He again says there are many passages in our lives if we choose to mark and celebrate them.

Nketia (1955) orates that life cycle is an event that mark the entry of the individual into this world of living men and his subsequent departure from it. He writes that, newly born child is a stranger from the unseen world whose length of stay in this world is unknown. The first few days after birth is critical. During this period, the baby needs much protection both from the environment and from evil persons and evil gods and spirits the first week when it might stay or return as practised by other ethnic groups in Ghana.

On naming, Nketia says that, if a child is named after a living person and hoping that the child will grow up to be like the person named after, if he or she is an old Akan, would ensure that his or her spirit entered into the child by means of a speck of his spittle. The main rites of puberty celebrations are those of purification, transformation and fertility.

He goes on further to mention confirmation as a Christian ceremony which is now a kind of puberty celebration. He said there is feasting and wearing of fine clothes as girls do. Young people take a holiday for a week, they receive presents and go about thanking the members of the community as girls would do after their initiation. Many young girls and their parents now think that confirmation is the gateway to marriage, however, nothing was said about boys who have also reached their puberty age.

Nketia again elaborates on death with details of funeral customs that reflects our ideas of the unseen world and the journey to it, and the network of relations involving the deceased. He says that, everyone has a part to play: the widow, the children, members of the lineage, friends and sympathisers. The widow undergoes her widow rites in honour of her husband and to clear herself. She fasts, go barefoot and shave her hair. He emphasises that, widowhood rites were in the past very severe but has gradually lessened though certain forms of behaviour are still required of widow. Among the Akan, it was customary to remember the deceased on the eighth, fifteenth and fortieth day and on the anniversary of the death.

Kanyoro and Musimbi (1992) elucidate that, the process through which an African woman passes during the period of burial and mourning for a lost spouse involves a ritual of a traditional African religion within the social milieu in question. They again say that, the widow is usually a neglected and deserted lonely woman. They go on further to say that, widowhood involves three main factors and these are:-

- a. Widow may contaminate others and needs purification.
- b. Deceased spouse stays with the surviving spouse till rites are performed.
- c. Man's soul rest peacefully.

In addition, Garces-Foley (2006) writes that the concept of the rite of passage is also used to explore and describe various other milestones in an individual's life, for any marked transitional stage, when one's social status is altered. He remarks that, Gennep's work exercised a deep impact on anthropological thought. Milestones include transitions from puberty, year seven (7) to high school, coming of age, marriage and death. Initiation ceremonies such as baptism, akika, confirmation and bar or Bat Mitzvah are considered important rites of passage for people of their respective religions. Rites of passage show anthropologists what social hierarchies, values and beliefs are important in specific cultures.

Turner (1969) also mentions the three phases Van Gennep wrote and explains that, in the first phase, people withdraw from their current status and prepare to move from one place or status to another. "The first phase (of separation) comprises symbolic behaviour signifying the detachment of the individual or group ... from an earlier fixed point in the social structure." There is often a detachment or "cutting away" from the former self in this phase, which is signified in symbolic actions and rituals. For example, the cutting of the hair for a person who has just joined the army. He or she is "cutting away" the former self: the civilian.

Turner (1969) further says that, the transition (liminal) phase is the period between states, during which one has left one place or state but has not yet entered or joined the next. "The attributes of liminality or of liminal *personae* ("threshold people") are necessarily ambiguous." Turner in the third phase (reaggregation or reincorporation) the passage is consummated [by] the ritual subject.

Davies (2013) believes that, over 2000 years Christianity have transformed these traditional rites of passage. This is especially true as far as movement through different stages of life is concerned because Christianity has brought its own interpretation to periods of naming at birth, reception into adulthood, marriage and death.

He further states that, rites of passage, as a social event, might not always be timed to correspond exactly with biological maturity or particular psychological state of individuals. This is a significant point, especially if we add to it a religious dimension and say that official church ritual might not always directly reflect the inner state of faith of an individual. He again pronounces that in some Protestant groups, people are not admitted into full membership until they are able to assert that some inner transformation or conversion has taken place.

Nkansa-Kyeremanteng (2004) indicates that, the most important rites and ceremonies which constitute the religion of life concern birth, naming of a child, puberty, marriage, death and the veneration of ancestors. He goes on to say that, these are seen as paralleling the Christian sacraments of baptism, confirmation, holy matrimony, Holy Eucharist and Unction.

Some scholars are saying that there are four or five main types of rites of passage but we are going to find out which would be the standard. Akwasi Sarpong mentions three but they are four. The second part talks about puberty and marriage.

As all the rites of passage in other ethnic group states, the Effutu people also share the same views. They see it as religious since at each stage in life, they have to consult God, divinities and gods like Kwaku Monyi, Bosomafi for help through consultation, offering of sacrifice and libation. Through the literature review, it came to light that, although scholars have written on the rites of passage or initiation rites, there is no known comprehensive study of the rites of passage among the people of Effutu.

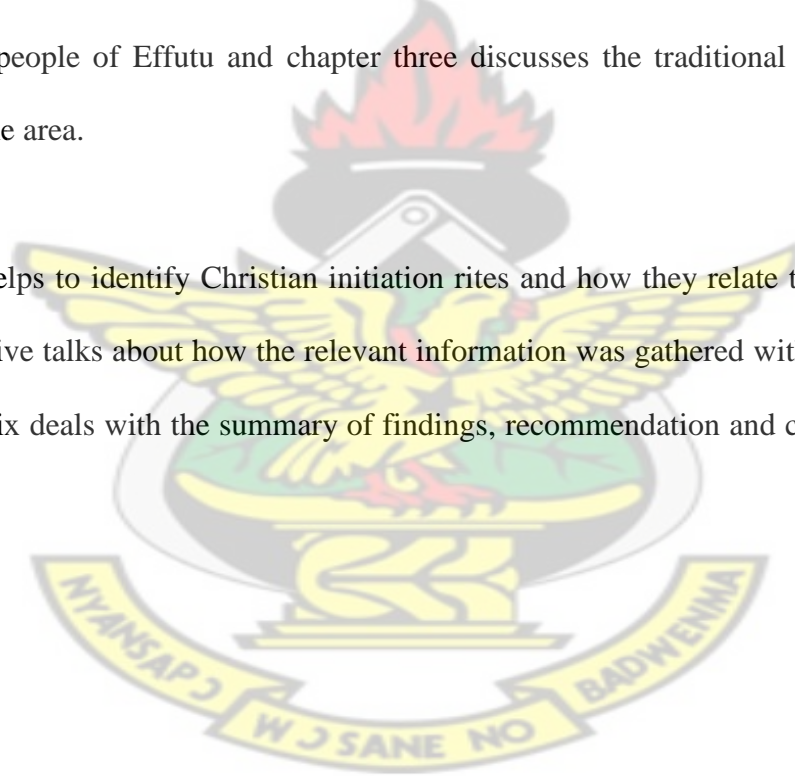
To conclude, this work would look at the stages in life which we call the rites of passage, what goes into it and how the people of Effutu celebrate it. Analysing from the literature

review, the researcher wants to confirm that the accepted rites of passage are birth, puberty, marriage and death.

1.8 Organisation of the Study

This thesis comprises of six chapters. Chapter one is the general introduction which gives the background knowledge of the thesis, the statement of the problem, objectives, importance of the study, methodology used for the study, limitations and literature review. It also discusses what other scholars have written on the rites of passage. Chapter two discusses the historical origins of the people of Effutu and chapter three discusses the traditional rites of passage performed in the area.

Chapter four helps to identify Christian initiation rites and how they relate to the traditional rites. Chapter five talks about how the relevant information was gathered with the analysis of data. Chapter six deals with the summary of findings, recommendation and conclusion to the work.



CHAPTER TWO

HISTORICAL BACKGROUND OF EFFUTU

2.1 Introduction

In the introductory chapter, the purpose of the dissertation, the relevance and the scope was discussed. The crucial areas such as the background to the study which includes statement of the problem and methodology were also outlined.

This chapter focuses on the origin and history of the people of Effutu with particular reference to their social practices, religious activities, political organisations and economic developments.

2.2 The Guan People

According to Ackom (2005), the Guans are believed to have begun to journey from the Mossi region of modern Burkina Faso around A.D. 1000. Moving gradually through the Volta valley in a southerly direction, they created settlements along the Black Volta, throughout the Afram Plains, in the Volta Gorge, and in the Akwapim Hills before moving farther south onto the coastal plains. Some scholars claim that the wide distribution of the Guan suggests that they were the Neolithic population of the region. Later migrations by other groups such as the Akan, Ewe, and Ga-Adangbe into Guan-settled areas would then have led to the development of Guan-speaking enclaves along the Volta and within the coastal plains. The Guans have been heavily influenced by their neighbours. The Effutu, a subgroup of the Guan, for example, continue to speak Guan dialects, but have adopted (with modifications) the Fante version of some Akan institutions and the use of some Fante words in their rituals.

The people of Guan are believed to be the first settlers in modern day Ghana. According to Ackom (2005), the Fante led by their three war lords Oburumankoma, Odapagyan and Oson

came to meet indigenous Etsii people (a Guan group) already established near Mankessim. Ward (1966) and Adu- Bortsie (2006) confirm that, the people of Guan were the first people to arrive in the area which came to be called Gold Coast. They are scattered across almost all the regions in Ghana. The people of Guan speak distinct languages which are different from the major languages in Ghana but have some resemblance among them. However, some of these Guan languages are influenced by major languages in Ghana, depending on where a particular Guan tribe is located.

The people of Guan in the Volta Region include Akpafu/Lolobi, Buem, Nkonya, Likpe, Logba, Anum-Boso and Amedzofe among others. Those in the North include Gonja, Nawuri and others. In the Central Region the Guan people are the Effutu (Winneba), Awutu (Bawjiase and Bereku) and Senya. The people of Larteh and Kyerepong who are also Guan are found in the Eastern Region. The people of Guan being the first settlers in Ghana were assimilated into the cultures of the major ethnic groups in the various regions we have today. Some indigenes of Kpeshie in Greater Accra and Nzema, Sefwi and Ahanta in the Western Region also trace their roots to Guan.

The indigenes of most of the Fantes in the Central Region including Asebu, Edina, Effutu near Cape Coast and Aguafo as well as Agona can also trace their origins from Guan. Adu-Bortsie (2006) and Ackom (2005) affirm this assertion. Presently, it is accepted that the Guan people can be found in five regions in Ghana: Volta, Northern, Central, Eastern, and Brong Ahafo.

2.3 The Origin of Effutu

The people of Effutu are inhabitants of the present day Simpa (Winneba) and its environs in the Central Region of Ghana. Its history dates back to many centuries ago. Winneba (Simpa) is the capital town of the Effutu traditional area. Adu-Bortsie (2006) elucidates that, the name or word Effutu in the Guan language means “mixed up”, that is to say that the people are of different ethnic groups, languages and customs.

According to Ackom (2005) oral tradition has it that, the Effutu state was founded by Nana Osimpam later corrupted to Simpa and his chief priest, Bondzie-Ebi and the state was named after Osimpam. According to oral tradition, the name Winneba was given to the town by sailors who plied along the Atlantic Coast. They claimed they were often aided along the bay by a favourable wind and by the constant use, the word “Windy-bay” came to stay, which was eventually corrupted by the local people to become Winneba (Effutu Traditional Council, 1993: 8; 2005:5).

In the second school of thought as posited by Effuah Donko, a retired educationist from Winneba, on how Winneba came by its name, she said that when the Europeans came, some settled at Winneba (Simpa). She said that there was a misunderstanding between them and the elders of Simpa. The Europeans asked them to compensate them with gold dust. When the gold was measured, the Europeans were not satisfied with the amount since it did not fill the measure to the brim. Consequently, more gold dust was added and the container overflowed. The Europeans said the people of Simpa had won the bar because what they brought was more than what was expected so “WON” the “BAR” was corrupted to “Win the Bar” and later became Winneba.

There are two schools of thought about the origin of Effutu. According to Ackom (2005), Effutu is believed to be part of the Guan which migrated into present day Ghana between the periods of 1300 and 1400 C.E. He again states that, from Gonjaland, they first settled at Techiman in the Brong Ahafo Region. At Techiman, the people of Effutu realised that the place was over populated and so decided to look for a new settlement. They continued their journey to the south. They were led by a powerful warrior called Nana Osimpam whose name was corrupted to Simpa to settle at their present home around 1335 C.E. They formed other smaller villages such as Nsuekyir, Atɛkyɛdo, Gyaahadze, Osubonpanyin, Gyangyanadze, Bontrase, Bereku, Ansafu, Adawukwa, Fianko, Ofaada, Dego, Dwoma (Mumford) and other smaller communities around Simpa.

In an interview with Nana Gyankuma, the Adontenhen of Winneba pointed out that, the people of Effutu on reaching Techiman were divided so that half of them went to the south-eastern part of Ghana (presently Volta Region) and the remaining formed the Akwapim state. Some of the people still continued and settled first at Effutu near Cape Coast. Opoku (1970) explains that, the Effutu had travelled eastwards along the coast from somewhere near Cape Coast, under the leadership of Otumpan and his younger brother Guamba.

Ackom (2005) and Adu-Bortse (2006) make allusions in their books that, before the people of Effutu settled at their present home, they first moved to a place like Effutu (a town next to Cape Coast). From Effutu some of them continued their journey to a new settlement known as Ekumfi Otum and Dego. The sister of Osimpam known as Edwe settled at Dwema (Mumford near Apam).

Osimpam and his *Dentsifo Asafo* (the first *Asafo* group to be formed) continued their journey until they discovered their present home and decided to settle there because of the good drinking water and land that supported agricultural activities. Their dialect is Effutu.

2.4 Geographical Location of Effutu

Most Effutu towns and villages are a farming and fishing area in Ghana, lying on the south coast about 35 miles (56 km) west of Accra and about 90 miles (140 km) east of Cape Coast. The Effutu state shares common boundaries with Kasoa in the east, the Agona state in the north and Gomaa state in the west. Most of its towns and villages are along the coast. There is a constant increase in population growth and the statistics. Its inhabitants are known as *Effutufo*. Winneba was the capital of the Awutu/Effutu/Senya District in Central Region (World Gazetteer online, 2011). In the year 2010, Winneba (Simpa) became the capital of the Effutu Municipal and Senya Bereku as capital of Awutu/Senya Municipal.

2.5 Social Life of the People

The people of Effutu are noted for their rich cultural and historical festival known as *Aboakyer* and the New Year fancy dress carnival/masquerading festival. *Aboakyer* is celebrated in honour of the god *Penkye Otu*. The people previously used human beings, then leopards and finally deer (*Wansan*) for the sacrifices to the gods. Opoku (1970), Ackom (2005) and Adu-Bortsie (2006), all confirm this assertion. *Aboakyer* festival is held on the first Saturday of the month of May. Adu-Bortsie (2006) mentions that, it was originally held towards the end of April (the beginning of the Effutu calendar year). He goes on to say that, to promote tourism, the traditional council fixed the date in May. It is held on Saturday as it is the day that the pantheons of deities are fed (Adu-Bortsie 2006).

Two *asafo* groups compete on the festival day and they are *Tuafo* No.1 and *Dentsi* No. 2. The group that brings home a deer first provides the animal for rituals for *Penkye Otu*. On a Sunday evening, *ete* is cast to know what is in store for the entire township in the year ahead. *Ete* is a round small object which has two sides. It is thrown and the side that faces upwards tells the future.

The people of Effutu can boast of having many educational institutions including seven Senior High Schools of which one is government (public) with the remaining privately owned. They also have two Universities, the University of Education and the Pan African University College. Until 1966, University of Education was called the Kwame Nkrumah Institute of Ideology. (Retrieved from the Ghana Embassy in Japan on 28th April 2006). An ultra-modern regional trauma and specialist hospital has been established in Winneba in the year 2012.

Guan people practice patrilineal and extended family system and so inherit from the fathers' side. Their families are built around the male line being housed in compounds known as *prama* and succession being passed from father to son or brother's son (*Celebrating Aboakyer* 2005). However, Effuah Donko, a retired educationist had a contrary view by saying the order of family system has changed from the extended to nuclear family system.

There is an adage in Effutu language that depicts oneness in the life of the people of Effutu. It states *ané bɔ ko me a, ané baa dan gyina; ané tsétsé to a, né ané bée nyanta*, which literally means (if they are one then no one can interfere or be against them). This has been their motto which has helped them to build their communities, towns and villages and to protect it. When there is a rite to be performed, all the people come together and help each other as they

see themselves as one. They come to support the affected person in cash and in kind and that person reciprocates when it comes to the turn of the donor.

2.6 Religion in the of Effutu state

While religion is difficult to define, one standard model of religion, used in religious studies courses, was proposed by Clifford Geertz, who simply called it a "cultural system" (Clifford Geertz, *Religion as a Cultural System*, 1973). According to him, religion is an organised collection of beliefs, cultural systems, and world views that relate humanity to the supernatural, and to spirituality.

Africans are very religious as all activities they perform have some form of religion in it. To the researcher, religion is a belief in a supernatural being. To Durkheim (1912), religion is communal rather than individual. He defines religion as a unified system of beliefs and practices relative to sacred things..." Gadzepko (2005) also defines religion as beliefs and acts which aim at the propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life. Nukunya (1992) identifies religion simply as "the beliefs and practices associated with the supernatural". Mbiti said Africans are notoriously religious and this assertion is true for the people of Winneba as well.

According to Mbiti (1969), "religion permeates into all the departments of life". Mbiti again says that "Africans are notoriously religious and each group of people has its own religious system with a set of beliefs and practices". This definition can be seen clearly in the lives of the people of Effutu.

The people of Effutu are found to be very religious and seen to be conscious of the existence of *Nyimpo*, the Supreme God and other gods including *Penkye Otu*. The people are found in the practice of three dominant religions in Ghana, Traditional, Christianity and Islam.

2.6.1 Traditional Religion

Prior to the fifteenth century, the people were believed to be practitioners of African traditional religion. Effutu people believe in the Supreme Being and they have names such as *Nyimpo* which means God and *Dwowura* which also means Lord and Master. They believe that the *abosom* (lesser gods) are children of God and they call them *epe*. My informant, Nana Kweku Adu said, when the Effutu were migrating from Mossi, they brought two gods *Otu* and *Apasaku*. *Apasaku* is a war god. It directed them in times of war as they made their way to the south. There are seventy-seven (77) male and female *abosom* in Effutu and their performances do not depend on their sex. Some of the male gods in Effutu are *Penkye Otu*, *Akraman*, *Akeebi*, *Kwaku Monyi*, *Kwesi Omo*, *Ekow Kole*. The female gods include *Bosomafi*, *Obaapanyin Aabina*, *Adoko*, *Ayensua* and *Ntakorfa*. They believe that these spirits reside in objects such as rivers, trees, rocks or mountains and possess power to help the people.

These gods apart from the classification in their sexes are also as state, clan, family and individually owned. For instance, *penkye otu* is worshipped by all and *akrama* is worshipped by the lineage from *akramanano*. At first the *Asafo* companies worshipped these gods but now they are worshipped by the *ebusua* (clan). *Tuafo* gods are *Aku sebɔ*, *katawere* and *Akrama* and that of the Dentsi are *Efirim*, *sakagya*, *ebum* and *ako-ano*. Some of the *epe* (lesser gods) have traditional priests and priestesses who work at their shrines. Maame Esi Charles, an old woman in Winneba who is knowledgeable about the culture of the Effutu

people, posits that, the *epe* (gods) were with their forefathers since time immemorial. The small gods have been helping the indigenes since their migration from modern Burkina.

The people of Effutu also believe in ancestor spirits, witchcraft, sorcery, and magic. They know of the benevolent and malevolent spirits and have anti-witchcraft shrines that apprehend sorcerers and reverse the detrimental effects of their spells. Ancestors and the benevolent spirits are called upon in times of need. Those with malevolent spirits like witchcraft are exorcised from the witches by a witch doctor. This researcher was an eye witness to one occasion where the accused person was made to go for her witchcraft “pot” under a cotton tree (*onyaa*) near the Zion Park in Winneba.

2.6.2 Christianity

Christian denominations consist of the orthodox churches which include Methodist, Presbyterian, Anglican, A.M.E.Zion, Evangelical Presbyterian and Roman Catholic. Another group of Pentecostals include Church of Pentecost, Christ Apostolic Church International and Assemblies of God. African Initiated Churches like Church of the Lord Mission, Faith, Musama Disco Christo Church and others are also well established. In addition, Charismatic Churches which include Lighthouse Chapel International, House of Faith, International Central Gospel Church, Victory Bible Church and many more have been established in the towns and villages.

Brown (2005) points out that in the latter part of the nineteenth century many Christian bodies begun to spring up in the area. The first Christian group to be founded in Winneba was the Methodist Society in 1836. However, before this date, Buah (1980) indicates that, “in 1503, the chief of Effutu and about 1,300 of his subjects received baptism” from the Catholic

Church. Though Brown's assertion is different from Buah's statement, it could mean that the Catholic Church did not get deeply rooted and therefore collapsed.

The Methodist Church started at Winneba in 1836 by the late William De Graft who hailed from Effutu. Bartels (1965) states that, Reverend George Wrigley built the first chapel at *Alata Kokodo*, a suburb of Winneba and it got burnt in 1886. Christ Apostolic Church also came in the year 1888. Musama Disco Christo Church (MDCC) was established in the 1920's but were driven away by the indigenes (Baëta 2004). The reason was that, some of the church's practices contradicted with the belief system of the people of Effutu.

Brown (2005) further suggests that, **Pentecostalism** or spiritism/prophet-healing may be traced back to the introduction of the Musama Disco Christo Church in the 1920s by Joseph William Egyanka Appiah (Akaboha I). He was a teacher and catechist of the Methodist Church. In 2009, there were about 83 churches in Effutu traditional area, half of which are Pentecostal in worship. It has increased over the years.

As stated earlier, other Charismatics and Pentecostals started to spring up. The Church of Pentecost can boast of six churches in Winneba township alone. The Baptist Church has built a hospital at Sankor, a village near Winneba where occasionally free medical treatments are given to the people in Effutu traditional area. At least each of the churches in Winneba has its branches in the villages and other parts of the towns.

2.6.3 Islam

The Muslims in Effutu consist of two groups. These are the *Tijaniyyah* Muslim Movement of Ghana and the *Ahmadiyya* Muslim movement. Most of the *Tijaniyyah* live in the Zongo and

just a few are mixed up with the indigenous people. The *Ahmadiyya* group is also mixed up with the other inhabitants in the town.

According to Hamza Gariba Salaga, a teacher at the Nasrudden Basic School at Winneba and also the son of the chief of the Zongo community in Winneba, Islam came to Winneba between 1910 and 1916. Islam was brought to Winneba by the late Mohammed Salaga, who was a friend of Neenyi Gharthey I, the chief of Winneba at that time. The man came to Winneba from Salaga upon invitation from Neenyi Gharthey.

Alhaji Tanko, a Mallam at Winneba Zongo also affirmed the story and added that, the king invited them so that they could help them in times of war. They first settled them in the middle of the town where a public toilet was situated which is now called *pepe tsiafe egowo*. As the population was growing they were given a new settlement and the new place is called Zongo where a mosque is built. Zongo community is between Kojo Beedu and Dɔnkɔnyamu, all suburbs of Winneba. Islam has not spread so much as other religions but there is often inter marriages if the indigene is ready to accept the Islamic faith.

2.7 Economic Life of the Effutu People

The main occupations of Effutu people are farming and pottery, this is because of the sea and the many river outlets in the area and the nature of the land. The farming comprises fishing, animal rearing and crop farming. The crops include pepper, maize, cassava and tomatoes. They do more fishing than crop farming. Crop farming and animal rearing are done on a small scale mainly at the subsistence level. The pottery industry is very well-established and it is popularly identified with the Ekem Art Pottery which manufactures ceramic products like bowls, cups, plates and many more. The Onyaadze Pottery industry which also produces

pots, earthen ware bowls and *hyera* (water cooler). The women also gather oyster shells, dry, pound and sell them to the chalk industry.

Fynn (1971) writes that as far back as the 18th century Winneba served as an important historic trade centre linking Apam, Senya through Bereku and Swedru. They also traded in salt and fish with the people of Asante and the Mande people of Mali and these commodities got to places as far as Timbuktu in Mali and other important trade centres in the Western Sudan. Scholars like Agbodeka (1971), Stride et al (1971) and Daaku (1970) all confirm Winneba to be a trade centre in the early 18th centuries.

2.8 Political Life of the Effutu People

The people of Effutu practise the centralised system of government with the *Oma Odéfé* (Omanhen) known as *Neenyi* as the central figure or paramount chief. He is followed by the *odikro* who are in charge of the smaller towns within the Effutu Traditional Area. The *ebusua onyimpa* (family head) is the head of a lineage. At first, the people were governed by the traditional priests. The council of elders includes heads of the respective families. *Oma Odéfé* rules with the council of elders in the Effutu traditional council. There are seven clans in Effutu. These are the *Aboradze*, *Anɔna*, *Nsɔna*, *Kwɔna*, *Twidan*, *Ntwea* and *Adwenadze*.

There are two royal houses in Effutoland and these are the Gharthey family from the *Otuano* stool house and the Ayirebi-Acquah family from *Akrama Ano* stool house. If a town or a village wants to enstool a chief, the *Tuafo* and *Dentsifo* Companies will meet and elect someone to ascend the throne with the approval of the *ebusua onyimpa*. Adu Bortsie (2006) confirmed that, “there are two stools or royal houses in Winneba and they are the *Otuano* stool/royal house and Ayirebi or *Akramano* stool /royal house”.

There are two *asafo* companies in Effutu and these are the *Tuafo* (No. 1) and *Dentsi* (No. 2) who compete during the *aboakyer* festival. The *Dentsi asafo* company has been in existence since the 15th Century. They were the military or the standing army during their migration from Techiman to their present home Winneba in the Central Region. *Dentsi* is a corrupt word of *Domtsen* (leaders of the path or route) who led and cleared the bush or footpaths leading to their present settlement. It was formed by King Bondzie Essiedu. Every man automatically becomes a member of the *asafo* company because it was the duty of every man to defend his nation.

Okyeame Kojo Baffoe of Winneba recounted that it was until 1926, during the reign of *Odéfé* Ayirebi-Acquah III that the *asafo* group was divided into two groups, *Dentsifo* and *Tuafo*. *Tuafo asafo* group consist of the first sons of the first wives of the members in the *Dentsi asafo* group. This came about when the then King of England, King George V donated the Union Jack Flag (national flag of England) to the King of Winneba who was his friend, to be given to the *asafo* group which will bring the first catch or emerge victorious during the Aboakyer festival.

2.9 Conclusion

The chapter has been discussing the historical origins of the people of Effutu. The research has revealed that two different schools of thoughts explain how Simpa became known as Winneba. We have also discovered that they were worshipping God through mediums before the missionaries and merchants arrived on their land.

The chapter further described the economic, political and social life of the people which brought details such as their having seven clans to light. We again, saw that they have two

stool or royal houses and their system of inheritance is patrilineal. Their movement from Techiman to their present settlement brought some changes to their lives; politically, socially, economically and religiously.

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CHAPTER THREE

rites of passage in Effutu traditional area

3.1 Introduction

In the preceding chapter, the history and origins of the people of Effutu is discussed. There are few books on the rites of passage or initiation rites but there has not been any comprehensive study of the rites of passage among the Effutu people in the Effutu traditional area in the Central region. This second part would therefore discuss the rites of passage in Effutu from a traditional perspective by examining the mode of celebrating the various stages of life which reveal the social, religious and educational effects on the Effutu people. In this part, we shall focus on birth, puberty, marriage and death rites as practised in Effutu traditional area.

3.2 Birth Rites

In the stages of human cycle, birth is the starting point of the cycle of the rite of passage. Birth starts with conception or pregnancy and a pregnant woman has a number of rituals and taboos to observe before she gives birth in the Effutu traditional area.

According to Adjei (2011), birth is the transition of the child from the world of the ancestors to the physical world, and incorporation into the living community to perpetuate family existence and solidarity.

3.2.1 Pregnancy

Among the people of Effutu, the rites connected with birth begin with the conception of the child or pregnancy. According to Ama Owu, an undertaker in Winneba, a pregnant woman protects herself with charms and amulets from the traditional herbalist. The amulets can be of

two colours either red or white and a knot made in the middle and put around her wrist. The knot contains the medicine for protection. In addition to this, the pregnant woman receives medical attention from a traditional herbalist who gives herbs to prepare potion for drinking or to be used as enema. She is also believed to be protected spiritually by the family gods. Ama Owu added that, sometimes incense is burnt in her room where she sleeps to drive off evil spirits.

Aya, a senior citizen in Winneba, posited that, there are several local medicines pregnant women use. They go to traditional herbalists for medication in order that the unborn baby may be strong. Before the introduction of Western system of medication, each family had *Ɔsã-moakye-afeta* (someone who uses herbs to cure diseases). They go to the forest to bring herbs to cure all illnesses. They also consult *enunsiwo* (one who uses herbs to cure diseases and also possesses supernatural powers) to get spiritual help in times of sickness. She went on further to say that, the pregnant women commit themselves with a god until they deliver.

Aunt Efiba a traditional birth attendant from Winneba, when interviewed confirmed that the use of local medicine though helps, the pregnant woman is advised to avoid coming into contact with any other medicine man apart from their own because they are believed to have “evil” eyes. They have the belief that when a pregnant woman comes into contact with another medicine man who does not attend to her, that medicine man can make the foetus get infected with disease such as *mpaamu* or die at birth. *Mpaamu* is a kind of illness that affects a newly born baby before he or she gets one week and dies. Aya also claimed that, if a pregnant mother does not see a traditional herbalist, the unborn baby can be attacked with *agyem* and die. After birth, a wristband is put on the baby’s wrist with medicine bond into it. This is to prevent the baby from getting *aseram* or *okyi monntom*.

Aunt Efiba furthermore said that, if the child to be born is a “gift” from a god, then the pregnant woman has to observe the taboos of the deity concerned. When a child is born, the umbilical cord is cut and buried. It is buried at the back of the bath house by two people, a man and a woman. It is believed that if a barren woman urinates on the umbilical cord before it is buried, she would become fertile and give birth. It is also believed that when the navel is buried at home and the child grows up and travels outside he or she would be bound to come back home. The people also believe that, failing to bury the chord of the child at home would make him or her wayward. The umbilical cord could also be dried and kept by the mother so that it does not get lost and will remain in the house.

Amponsah (1977) also confirms the belief above and adds his voice by stating that, as soon as the child is born, the navel cord is cut and buried ritually. He goes on to say that, among certain tribes this is preserved, for there is a belief that if the navel is separated from where the child lives, he may grow up to become a truant.

The people of Effutu give birth to so many children. The reason why the people of Effutu encourage their people to have many children is that they are mainly fishermen and need more hands in the fishing business. Against this background, there is no doubt that the birth of an Effutu male child is a very happy and important occasion in the life of the parents and the community at large.

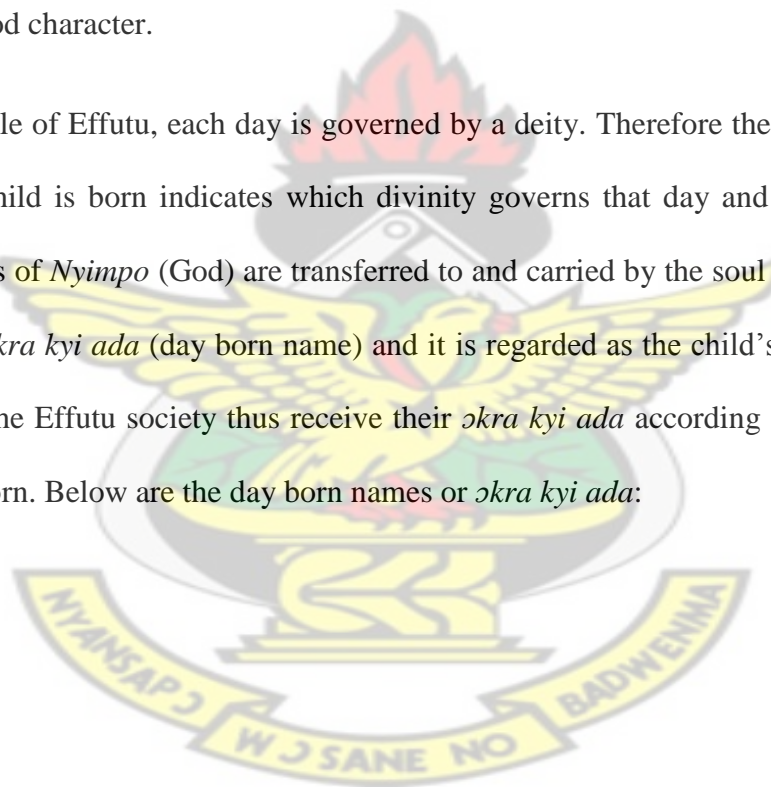
3.2.2 Naming in the Effutu Traditional Area

From Maame Esi Charles, a senior citizen of Winneba, names differentiate males from females. An example from Effutu is Awer being a male child and Awerba a female child. Secondly, a name identifies one as a member of a clan, family or community and acceptance in the family. In addition, it identifies where a person comes from, and his clan. For instance

in the Effutu traditional area, names like Gyate and Bondzi-quaye hails from Otuno and the name Danyamba is a descendant of the Arkorful family.

The people of Effutu like all Africans think carefully before choosing names to give to their children. To Gyekye (1996), “African parents in all other societies, want their children to develop good character traits, to grow and become worthy, respectful adults and responsible citizens”. The people of Effutu give names to their offsprings from among ancestors who led good and exemplary lives while alive. This is in a bid to have their children possessing that same character trait as those good ancestors. If the person is alive too, then he or she must be a person of a good character.

Among the people of Effutu, each day is governed by a deity. Therefore the day of the week upon which a child is born indicates which divinity governs that day and therefore which spiritual qualities of *Nyimpo* (God) are transferred to and carried by the soul of the child. The name is called *ɔkra kyi ada* (day born name) and it is regarded as the child's day born name. All children in the Effutu society thus receive their *ɔkra kyi ada* according to the day of the week they are born. Below are the day born names or *ɔkra kyi ada*:



A TABLE SHOWING NAMES AND ITS APPELATION IN EFFUTU

DAY	MALE	BY-NAME	FEMALE	BY-NAME
Monday	Kojo/Joojo	Asera	Adwoba	Adae
Tuesday	Kɔbena/ Ebo	Ogyam	Abena/ Araba	Kosia/Gyaaba/Danso
Wednesday	Kweku/Kuu	Abeeku	Ekuwa/Ekuba	Ekuseɛ/Ɔsɛɛ
Thursday	Ekow	Perba	Aba/Amba	Gyaakye
Friday	Kofi/Fiifi	Ntsifor	Efiba/ Efuwa	Nkɔnsoa
Saturday	Kwame/Kwamena	Atuapem	Ama	Adoma
Sunday	Kwesi/Sii	Bodua	Esi/Siisi	Ɔdanyin

In addition to the *ɔkra kyi ada* is *ada papa* (the child's real name). The *ada papa* is given on the day the rite is performed. Most of the children are given names of their ancestors but sometimes the name is determined by an event into which the child is born. For instance, if a child is born after his or her father's death, the child can bear the name *Anntobam*. If a couple takes a very long time to bring forth, the child is named *Nyamekye* (God's gift). When parents consult a divinity for a child, the child is named after that deity. Again, names in numbers can be given to children who follow in the order of the same gender. For instance, if a couple give birth to three boys in succession; the third would be called *Mensa*.

3.2.3 *Ada Ntoe* (Traditional Naming Ceremony)

In the Effutu tradition, new born babies are kept indoors from the day of birth until the eighth day to see if they will live or survive. This is so because in their belief system, some of these ancestors sometimes decide to come back to the physical world either to live again or to spend some few days and go back to the spiritual world. Another reason for keeping babies indoors for some time is that, new born babies are prone to evil spirits and therefore are being kept away from public to escape these attacks. Others also say it was a means to attest as to whether the new born child is strong enough to stay in its new environment. There is a belief that babies face a lot of dangers just after birth so if he or she is able to withstand all these dangers, then he is given a name. The people of Effutu refer to the new born baby as *Ɔfo* (visitor).

Rattray (1954) points out that when a child is born in this world, a ghost-mother mourns the loss of her child in the *samandow* (spirit world)... During this period no one is very certain whether the infant is going to turn out a human child or prove, by dying before this eight day period has elapsed... Both mother and child remains indoors during these eight days and the mother is considered as unclean.

From the above reasons, if there are enough indications that the child is a survivor and is ready to be part of the living, preparation is made by family members and neighbours towards outdoor and naming rite on the eighth day. The ceremony is performed at the family house or the home of the mother in the kitchen. The kitchen is chosen because it is believed that, that is the place where women belong.

According to Maame Amba Kweiba a fishmonger in Winneba, the ceremony starts with the father or an elderly person bringing the baby to be named outside three times. The baby is brought out three times because there is an adage that, *Ɔpe muasotɔ awɔ mo esã* (the oracle is

always consulted three times) and *mbukya esā ane atɔ tasuo a, immeepiréw* (if you put something on tripod, it does not spill) She went on further to buttress her point stating that, their gods are in three persons so they have a name known as Ansa in Effutu to mean three in one. The naming ceremony begins at dawn and ends before sunrise. The mother dresses in white to show victory. Sacred beads are put on the child to drive away evil spirits, he or she is dressed in white clothes to show victory and clay marks are made on the child with a comb to make him or her look beautiful.

Ama Owu and Aunt Efiba both said that, when all relatives and friends are gathered, an *Okyeame* (a spokesman) is selected among the elderly from the child's father's family to officiate the occasion. The *Okyeame* then announces the purpose of gathering to the family and well-wishers on such a day. After, the child is brought out to see and experience the physical environment for the first time. A prayer in the form of libation is then offered to invite *Nyimpo* (God), *Asaase Efua* (Earth Mother/goddess) and all the ancestors of the family for their blessings and protection. The *Okyeame* prays as follows with a glass of alcohol in his hand:

Agoo O! O! O!

N'asé Nyimpo awo, ane ka wo nta, ane m'ana wo nta,

N'asé asotɔ, sɔ wo nta na onuu,

Neenyi ane mpendusa, ane nta nim.

Nsɔnawo, Anɔnawo, Aboradewo, Twidanwo, Ntweawo,

Adwenadewo, Kɔnawo ewumande, ane nta nim,

Ndɛ dɛn? Ndɛ ane kyiré ane a,

Ane nna ane ndebi, ɔfɔ mba asokyé ane, ane bibi mmbasokyé ane,

Ane leegya mo ka wiayinsé a, ane maada nsi ane na ebɔdɛ,

Ane ba baataa ane nsi na ane begua ane atɔ sé anabɔ na egyina firebi bi. Ane so ane nta nuu,

Afei! Ane nsiã sɛ ane nhyia bɔ iyé mofuu ane mpaso e e e!

*Mma mbusu na esian kwafa eba,
Ɔparwo kwafa moefii paako ba kyé moaba beenyanta atɔm', atserkwa!
Afei, bibi sé momba wiayinsé mu, ane da mowó omangyé ewuso.
Ewumande, ane da mowó mpaa,
Ewuso mpe, ane da mowó ban,
Osa se mobo ogyampa na moegya moasotɔn',mma mosina wiayinsé,
Ane yee bibi mo firebi, na mosina wiayinse da bra papa na Ɔma Ghana na Effutu Ɔma,
Ane yee mu dwodwoodwo.*

Translation

Let's pray!

O God Almighty, we show you alcohol but we do not give it to you,
Mother Earth, here is your drink,
Gods of our ancestors, here is your drink,
Nsɔna, Anɔna, Aboredze, Adwenadze, Kwɔna, Twidan and Ntwea
ancestors, here is your drink,
What is today? If we have called you today,
Your daughter has brought a visitor to come and stay with us.
If we are introducing the child to the world,
We cannot leave you behind,
You should come and be with us so that everything will go on smoothly-here is your drink,
Now may we all be blessed and let nothing bad or any calamity befall us,
Any evil person who will trespass must be ashamed or dealt with,
At this moment, protect the child and guard the child,
Gods of our household and our ancestors, please protect the child,
All bad people must be dealt with and help the child to lead a good life
so that the Effutuland and Ghana may benefit from her.
We have dedicated the child to you,
Look after her forever and ever.

Traditionally, it is the father who gives the *ada papa* (real name) to his child. This is done in consultation with his father and sometimes the *ebusua onyimpa* (head of the family) because children are named by their fathers. The father is consulted by the *Okyeame* for the occasion to give out the *ada papa* of the child. He then announces it to all gathered. Before the rituals, the *Okyeame* explains the meaning of the name, which of the family member the child is being named after and reasons why they are naming the child after such a person. The rites begin after all these activities have been performed.

Opanyin Kojo Gyan *ebusua onyimpa* at Winneba held the view that, there are two cups ritually utilised during the naming ceremony. One cup contains water and the other an alcohol (*nta*). Not ordinary water is used; they use *nyimpo onuto* or *nyankonsu* (rain water). This water is collected whenever it rains and kept for such occasions. He explained that, that water is pure and natural for God has already distilled it. For instance if the child is to be named Ama Anya, the elder who is performing the ritual dips his index finger into the water and alcohol at different times and places it in the mouth of the infant saying, “*Ama Anya onuto nim. Oye onuto a, na edi onuto. Ama Anya, nta wo nim, oye nta a na edi nta*”. This literally means that, Ama Anya, this is water, if you say it is water, say it is water. Ama Anya, this is alcohol, if you say it is alcohol, say it is alcohol. This is repeated three times. This is done to instil within the infant a consciousness of morality, the necessity of always living in harmony with the truth throughout his or her life. Whether the consequences of truthfulness leave a pleasant taste in your mouth representing water (*onoto*) or a difficult taste in your mouth representing alcohol (*nta*), truthfulness must be upheld all the time.

In explaining the use of both water and alcohol, Maame Amba Kweiba elucidated that, the taste of the water and alcohol depicts that the child is going to use his or her mouth to make someone sad or happy and also solve “soft” and “hard” issues with the same mouth. In other

words, the mouth or tongue of the child outdoored is being consecrated to build up people only and not to destroy.

Opanyin Kojo Gyan said, the remaining of the water (*onoto*) and alcohol (*nta*) in the two cups is then mixed together and given to the parents to drink, signifying that the parents have participated in the ritual and in unity with their child. The parents are here confirming the importance of the moral lesson taught to the child and at the same time vowing to reinforce this lesson throughout the life of the child.

After that ceremony, libation is poured again to thank God Almighty and the gods who gave a successful backing to the naming rite. Curses are also invoked on malevolent spirits not to send any bad incidents against anyone who witnessed the occasion. As a sign of witnessing to the naming rite, everybody gathered is mandated to drink his or her alcohol from the cup used in naming the child. The rest of the alcohol is kept for relatives who in one way or the other could not witness the occasion.

The next stage of the ceremony is *tan fi* (special gifts given by the father to the mother and the child). The purpose of the *tan fi* is to bring the status of the mother back to normalcy. Traditionally, pregnant women are not supposed to put on new things in terms of clothing until she delivers and the child is named. The new born baby in its first week is also not supposed to wear anything new. For this reason, the child's father must provide one of his old clothes to be torn into pieces for the child's use as *nkoramba* (tatter cloth or rag) Bringing both the mother and the new born baby back to their normal way of living requires some special gifts that must be presented to them first by the husband, followed by the person the child is named after and then the rest of the people gathered, may also follow with relevant gifts.

From the researcher's interaction with Obaahembaa Efua Koba II of Winneba, it came to light that, the first presentation of the *tan fi* by the husband to his wife is pieces of cloth. Most of the time, the clothes are made up of *bamba ofur* (black and white colour) signifying victory and any other thing that will make his wife look attractive in public. The child also receives its first presents as well. The second important gift from the husband is termed as *ano ka* (mouth tasting). It is made up of food items. He also gives a hen to be prepared immediately for the woman as a sign of saying "well done" for the pains she went through until delivery. The woman eats the ovary, oviducts and the follicles of the hen alone so that she can give birth to more children and the man also eats the waist part so that he can perform well in bed. They make the child taste some of the soup signifying acceptance to be with the living. The belief is that when the child tastes the soup, it indicates he/she has come to stay because ghosts do not like pepper and onion so if he or she did not come to stay it will die.

When the child is being named after someone who is alive, he or she takes the child in his or her arms and first tie some beads on the left hand of the child signifying emulation of character. This is termed as *di mensi* in Effutu. Some also do spit into the mouth of the child. This is followed by any other gift or gifts he or she deem right for his or her name sake. It serves as a sign of making the child have a good start in life. After these, any other people either from the family or well-wishers present their gifts to the new born baby. Food and drinks are shared to all gathered. They also make sure neighbours around get some of the food and drinks.

3.3 PUBERTY RITES

Puberty is the process of physical changes by which a child's body matures into an adult body capable of sexual reproduction. On average, girls begin puberty at ages 10–11; boys at ages

11–12. Girls usually complete puberty by ages 15–17, while boys usually complete puberty by ages 16–17. In Ghana, all the ethnic groups perform puberty rites and have different names for it (Duke University Hospital).

3.3.1 *Ndé* (Puberty Rite)

The Effutu call puberty rite *ndé*. The girl or boy who goes through this rite is known as *bra osa*. *Ndé* is performed after a girl's first menstruation while the boys perform it after fourteen (14) years of age. When a girl sees her menstrual period for the first time, she informs her mother and the mother informs the old lady in the house. A boy prepares for puberty by spending time with his father or uncle, learning about their trade. He is given a room at *pramado* (a place where only men live). There are numerous rites performed for boys and girls who have reached their puberty stage. Uncle Alfred, the *ɔkyeame* of the Effutu traditional area, Obaahema Efua Koba II of Winneba and Agnes Awotwi-Pratt a retired educationist gave six kinds of puberty rites in the Effutu traditional area.

There are six types of puberty rites for the people of Effutu. These are *boredze*, *soesoe*, *kunde kunde*, *Ɔdɛfɛ bibi na iguaasuo*, *akoo* and *kɛtɛkɛtɛ*. They are for both boys and girls. Some rites are peculiar to a patrilineal lineage and some are associated with shrines. Each of them has rite they perform. Some of these shrines are *akrama*, *akeebi*, *otu*, *gyaben* and *ayensu*. In all the rites, the initiates are confined in a room for a week. The rite is performed in groups usually a week before the *aboakyer* festival.

The following are four of the puberty rites among the people of Effutu that differ from the rest and it is explained into details as follows:

3.3.2 *Ɔdɛ́fɛ́ bibi na iguaasuo*

This type of puberty is performed for both boys and girls from the royal family. They do not walk on bare ground but on animal hides. The girls dress like queen mothers in expensive *kente* clothes. The boys put on *kente* cloth with gold necklace.

A song “*Ɔdɛ́fɛ́ bibi na iguaaso*”.is sung as they move along:

Ɔdɛ́fɛ́ bibi na iguaaso, na iguaasuo, na iguaaso,

Ɔdɛ́fɛ́ bibi na iguaaso, na iguaaso, na iguaaso,

Apawɔ bɔ anyen? apawɔ bɔ anyen?

Ane begyam, ane begyam,

Ɔdɛ́fɛ́ bibi na iguaaso, na iguaaso, na iguaaso!

Translation

The chief’s child is walking in public,

The chief’s child is walking in public.

Where are the helpers? Where are the helpers?

They should come and applaud him; they should come and applaud him,

The chief’s child is walking in public, in public, in public!

People who follow them remove the hides and spread it in front of them. They go to *Penkye*, a suburb of Winneba and greet the elders in the nine houses that came from *Dwoma* (Mumford) to form *Penkye* household in Winneba. Wherever they go, the elder in the house prays for them.

3.3.3 *Kɛtɛkɛtɛ*

The initiates for this type of *nde* also go through the same rituals as others but the only difference is that, those who pass through this rite get to know only their wives or husbands

after marriage. They do not go behind their spouses as the rituals performed inculcate faithfulness in them.

3.3.4 Akoo

This is done at the Pra shrine. After confinement, a red shell with a hole in it, is threaded with *edow* (type of thread) and put in the mouth of the initiates. They press the shell with their teeth and are not supposed to drop them. Only people from that lineage join them or go near them. When they come home, they dress in their kente cloth without wearing slippers and sit on mats in a row with legs stretched. They sing “*akoo ndé ei! nde ei !*” and it is as follows:

Akoo nde ei, nde ei, nde ei!

Akoo nde ei, nde ei, ndei !

Apagya ba 2x

Ndé ei, ndé ei!

Akyere mu ba 2x ndé ei, ndé ei!

Akoo ndé ei, ndé ei, ndé ei!

Literally,

Akoo initiates, initiates, initiates!

Akoo initiates, initiates, initiates!

The crown one,

Initiates, initiates!

The respected one 2x, initiates, initiates,

Akoo initiates, initiates, initiates!

As the song goes on, members from that lineage come round and tweak them. Initiates are not supposed to cry and the shell must be in the mouth till the end of such act. After the rite, they can marry. The tweaking teaches them that marriage is not always sweet there is bitterness in it.

3.3.5 Soesoe

It is the most difficult of all the rites because the initiates are not allowed to wear sandals. The initiates are dressed and chased to the shrine. If an initiate stops, he or she is beaten. This method of initiation is to instil perseverance in them.

3.4 Announcement and Confinement of the Initiates

Obaahembaa Efua Koba II of Winneba orated that before the rite, the initiates are sent to the Queen mother who examines them to see if there are any signs of pregnancy. If they are found not to be pregnant, they are sent to the confinement house. If a girl is found to be pregnant, *kyirbra* purification rite is performed to cleanse her. Concerning the remaining girls before the *nde*, a consultation is made by the traditional priest to find out whether their *okra* (soul), likes the ceremony to be performed or not. The parents buy items like *kente* cloth, *ahembaa* (native sandals), *ahondze* (beads), food items, jewelleries, cooking utensils and cloths to their children. The ceremony is held on Tuesdays because, that is the day set aside by the traditional priest where fishing activities are banned and make the people available.

She again said that, on the day of the ceremony, the mother announces it to the public by beating the metal part of a hoe or an old pan with a stick. She beats it to invite all the members in the community to witness the ceremony. Women and other witnesses assemble in the initiate's house immediately after the announcement to sing *ndé* songs and dance.

According to Kweku Adu-Bortsie an educationist who hails from Winneba, the fathers pour libation on behalf of their children or family members. An *ebusua onyimpa* (family head) can also pour libation on their behalf to the gods to inform them about the rites.

Obaahembaa Efua Koba II added that, the old woman sits beside the *ayewa* to sprinkle water with *nyanya* leaves on the initiates. The water in the *ayewa* is believed to protect them from evil spirits that may make them barren. Libation is poured with *nsa ofur* (palm wine) to thank the gods and ancestors for looking after the initiates to reach the puberty age. Their hairs are shaved and fathers pay some money to serve as a capital for the girls. This ceremony is known as *enuu ko* (hair cutting). The fingers and toe nails are cut as well. The hair and nails cut are buried at the place of confinement and this, it is believed will help the initiates to come back home if they move out of the town.

Uncle Alfred, the *okyeame* of the Effutu State elucidates that, the initiates are confined in a room for one week. The traditional priests and priestesses in charge of *ndé* from the various shrines come to stay with them. The parents of the initiates bring foodstuffs to the house. However, it is believed that cooked food brought from the initiate's home must be prepared by a virgin who has not yet started her menstruation because in their traditional setting, a menstruated person is seen as unclean.

During confinement, the boys wear white calico around their waist and the girls to their shoulder level. They are taken to the seashore to bath each morning and smear their bodies with palm kernel oil after bathing. This makes their bodies smooth and tender. During the time of confinement, the girls are taught many things such as cooking, adult sexuality, how to serve the husband, Effutu customs and traditions, how to dress properly, make her a responsible adult and personal hygiene. The initiates also put on special diet to make them look plump because it is believed that they must come out looking good and attractive.

3.5 Ritual Bath

According to Uncle Alfred (the *Okyeame* of Effutu state), the next stage is the ritual bath for the initiates. They are taken to the sea shore for a ritual bath on the seventh day. Old women and men do the bathing. The officiating woman removes the clothes of the initiate and dips her into the sea three times to inform the spirits about their presence and purpose. *Eto* (mashed yam), an egg and three leaves of *nyanya* are thrown into the sea. Four women with a new local sponge, soap and lime juice bath initiates. Everything used to bath including their soiled clothes they wore and residues from the food they prepared are put into the sea to be washed away. This is to drive away all evil forces that will follow them. From the sea side, they go round shrines associated with *ndé*, knock and greet the attendant to announce to the gods that, they have reached the climax of the occasion. At every shrine, a cow's skull is beaten with a metal for them to dance. The initiates are prayed for and they return home.

At home, the initiates sprinkle themselves with water from a basin filled with *nyanya*, *odwen* and *bentia* leaves in it. This cleanses, purifies and protects them. They put on new calico and white beads and smeared their bodies with *myrrh*. The *myrrh* brings out the smoothness of the body. It also protects the initiates from the sun's ray so scientifically it serves as a sunscreen. They eat their ritual food *eto* (mashed yam mixed with palm oil). They sit on a white stool and women and girls sing and dance around them. The attendants slaughter a cow in preparing different dishes. Libation is poured and the one who is performing the rites takes bits from each of the prepared food to feed them. A prayer is said by the officiating woman each time food is tasted. They do not swallow the food but let it fall on the ground or in a pot placed in front of them. This allows the ancestors to partake in the celebration. They are then given an egg each which they crumble without chewing, and then swallow it. Chewing these food items means chewing their children and it is believed that it would result in barrenness. The younger children around are then asked to scramble for the rest of the food, which

symbolises fertility and more children for her. This ceremony is known as *anoka* (mouth touching). There is drumming and dancing, in the evening.

3.6 Thanksgiving

After performing all the stages described above, libation is poured and the initiates, who are girls dress in nice *kente* clothes, wear native sandals, put on a head style called *takuwa* with golden accessories on it, adorned themselves with gold ornaments and holds an umbrella in the hand. The boys also put on *kente* cloth with jumper (long white loose shirt with short sleeve). Few of their friends and relatives also dress and accompany them while they go round the town to greet and thank people. Those from the royal family who performs “*Ɔdɛfé bibi na iguaasuo*” (Chief’s child is walking in public) walk on hides (animal skin) accompanied with a song. The people in the community congratulate them and give them presents. They usually celebrate for one week but presently the one week celebration has been limited to a day due to financial constraints.

3.7 EDWO (MARRIAGE RITES)

Gyekye (1998) defines marriage as a recognised social institution, not only for establishing and maintaining the family, but also for creating and sustaining the ties of kinship. He again says, marriage is considered so important that, as a part of the puberty rites that usher young people into adulthood, these young people are educated in matters of sex, marriage and family life and thus made aware of the responsibilities of adulthood.

Nunkunya (1992) defines marriage as “the recognised institution for the establishment and maintenance of family life all over the world.” He again says, marriage is a union between a

man and a woman such that, children born to the woman are recognised as legitimate children of both parents.

According to Joojo Eduful, the *Anona ebusua onyimpa*, before a man decides to marry in Effutu, there are basic things he must possess. Some of these are personal belongings, a paying job and a room. The boy must also be twenty-five (25) years of age, strong enough and capable of caring for a woman and knows tradition as well. When a boy sees himself mature enough to marry, he informs his father. The father in turn gives his son a room or a house, because it is the tradition of the Effutu people to give or acquire property for the male child.

Joojo Eduful further explained that the father looks for a lady who is well trained to be a good wife for his son. There are some qualities the father looks out for before he makes the choice. The bride must be respectful, humble, hardworking, neat, caring. These are qualities of an ideal woman. The father having decided on whom to choose would send relations of repute to the bride's house to see her parents or family. They go to the bride's uncle at *pramado* (place where only men from the same lineage stay) and ask if the girl is not engaged to any man. If she is not engaged, the groom's father then sends *ebisa nta aketsewa kome* (one bottle of schnapps). When the bride accepts it, the girl's father will tell the messengers to go and come back in two weeks' time as the bride is in the kitchen. He intentionally says that the girl is in the kitchen because she is always with the mother and he needs to consult the mother as the two of them are mostly working together. If the bride's parent also likes the groom, they also make their investigations about the family on their social life (character) and health. The messengers inform the groom's.

In the Effutu tradition as in other ethnic groups, women cannot give out a girl for marriage but it is the responsibility of men. There is a saying that, "*Ɔsee fo dwoa, onyi na mo fe ne*".

This literally means that, no matter the status of a woman, it is a man who gives her out for marriage. The father of the groom, then go on to prepare towards the marriage. Some of the items they buy for the bride are *opo kentsen* (a kind of basket made from raffia), cloths, sandals, *krɔbo* (myrrh), *eduhuam atɔ* (spray, powder etc.), headkerchiefs and thread used in plaiting the hair. When they finish with their preparation, they consult the girl's people for a date to perform the rites. The two families come together and fix the date for the *ayefor* (wedding).

In the traditional setting, each and every one gets involved in all activities that go on in the society. Uncle Alfred, the *Okyeame* for the Effutu state said that, the groom sends a goat or sheep to be used in preparing food for occasion. When the time for the wedding is due, the two families, neighbours and loved ones come together to witness the rites in the bride's family house.

3.7.1 *Tsir Adze* (Payment of dowry)

On the day fixed for the marriage ceremony, the groom's parent presents the dowry which consists of items for the bride in a metal trunk, the money and the alcohol (*nta*) to the bride's parents. An elder from the bride's side pour libation to invite *Nyimpo* (Almighty God), *epe* (gods) and *ateane* (ancestors) to the function. He then announces the reason why they have gathered and welcomes them all.

The groom's family led by their *ebusua onyimpa* (head of the family) also tells them why they have come to their house. The spokesperson for the girl's family then tells them to bring the items they asked for. They inspect the items and if they are satisfied with the items, they accept them. Libation is poured again to ask for prosperity, peace, wealth and children for the

couple. The groom's family return home and inform the rest of the family about the acceptance of the items which implies the consummation of the contract of the union.

3.7.2 Nkwansen Bue (Preparation of Food or Pot Opening)

Uncle Alfred further added that, the groom sends two white fowls to the wife to prepare food for him. The fowls are usually white as the colour announces joy, victory and peace. Many dishes are prepared. Some of them are *etsew* (special Fante banku), palmnut soup, *onua hue* (fresh fish stew without oil), fufu, fried fish, fried corn and groundnut (as a dessert). Around two o'clock in the afternoon, the girl's sisters and friends dress and send the food to the *pramado*, where the groom resides. The groom eats the food with his fathers, siblings and friends who come to *pramado* to celebrate the marriage. When they finish eating, they give their comments on the food whether the girl is a good cook or not. It is interesting to note that the first meals are the scoring meals from the first impressions of taste and presentation. A good meal enjoyed is a plus for both the bride and her mother who trained her.

3.7.3 Sending of the Bride to the Groom's House

In the night, the girl's sisters and friends take her to the husband's house with *afrako* or *awereba kandzea* (a kind of light lamp popularly known as the lantern). The relatives of the bride take along with them some powder, a red cloth and a white cloth. Those who go with her do not return till day break. They sleep at the entrance of the groom's room till the man comes out in the morning. In the morning, if the man comes out with laughter, they ask him how he finds the girl. If the man is satisfied with the girl, they put powder on him. He also buys drinks for them to show his appreciation and happiness. They also put on the pieces of

white cloth they took along with them and rejoice to show that the man is satisfied with his wife after a successful night.

Effuah Dɔnkɔ in Winneba also added that, with the typical Effutu people, the bride's faithfulness and purity is still evaluated according to the outcome of their nuptial meeting that night. A white bed sheet which the groom brought out from his room if stained indicates that the bride is a virgin. If the bride is found out to be a virgin, the groom's people go to their in-laws house to greet and thank them for giving them a good wife. If the bride is not a virgin, the sisters and friends put on the red cloths with their hands on their heads and cry whiles going home. No one cooks in the house on that fateful day because of shame and sorrow.

In this case, the groom can choose to divorce the wife by reclaiming *eno wɔ apeko* (tsir sika or dowry). If another suitor comes after her divorce, the relatives inform him about the status of the girl. No *eno wo apeko* (dowry) is taken from the man, rather, they allow the man to go and stay with the girl and when he is satisfied with her, he comes and performs the necessary rites of the *eno wo apeko* (dowry) and alcohol. The *ebusua onyimpa* (head of the family) prays by pouring libation to call *Nyimpo* (God), *epe* (gods) and *ane naasè ane* (ancestors) to bless them, grant them children and protect them.

3.8 EDI (BURIAL AND FUNERAL IN EFFUTU)

Death is generally known to be a transition from the physical world to the spiritual world. According to Aidoo (2013), death as a change from a physical life to a spiritual life. It is a bridge between the world of human beings and that of the spirits therefore when a person dies; it is believed that he continues to have contact with the living people. According to Effuah Dɔnkɔ, the Effutu people believe that, there are two types of death and these are the

natural and artificial death. The people of Effutu regard an aged person, to be one who is above ninety years. It is their belief that, people who die a natural death are called by God and are people who die above age ninety (90years) but those who die before age ninety (90years) die an artificial death and are believed to be caused by spirit forces, sorcery or curse.

3.8.1 Mortuary Rites

According to Amba Kweiba, a fishmonger in Winneba, in the past when a person died, the *ebusua onyimpa* (the head of the lineage) saw to it that the body is prepared and kept until it was buried. Myrrh (*eduhuam*), lime (*kaado*), gloves (*huntsia*) and lime juice were used in preserving the body. Two cement blocks were erected and flat wood with holes in it was put on the top to enable the liquid in the body to drain. Myrrh, lime, and gloves were mixed and put into the dead person's mouth and the lime was mixed with milk to smear the body. This could keep the body for about two weeks. Those who could not afford the things mentioned for the preservation used water and cement or clay as enema on the dead body to preserve it.

Adwoa Addae, *aboradze ebusuawo obaatan*, said that, other people also used lime (*kaado*) or the roasted plantain peel and scrapped the outer part into palm wine and used it as enema on the dead person. They put the corpse on a chamber pot to serve as a receptacle for the liquid in the body to drip because it is the liquid which causes the body to decompose fast.

When one comes to die, the leaders of the lineage in the Effutu traditional area take a local gin called *akpetshye* and water melon seeds to the chief to announce the death of the relative.

The significance is to inform the chief of the death of one of his subjects. Relatives outside the town are informed about the time for the funeral.

3.8.2 Preparation of the Corpse before Burial

The elderly women and *abrewo* (funeral undertakers) in the lineage gather in the house of the deceased person early in the morning of the wake day in their black or red cloth and wait for the toiletries they will use in bathing the corpse from the in-laws or children of the dead person. Among the Effutu people, if a male adult who is married dies, it is the wife who brings the items to be used in washing and dressing the corpse. If he has children who are grown-ups and married, then their wives who are in-laws also present items such as a mat, soap (both washing and toilet soaps), bathing sponge, pomade, a scarf, powder, cloths, a towel, chewing sponge. These items are arranged in an *ayewa* (big brass bowl). They present these items a day before the wake-keeping or in the morning of the wake keeping night.

In the afternoon before the wake keeping, a box belonging to the bereaved family is carried along the principal street with a half piece of real wax print cloth on top of it. It is known as *Egya Fie Adaka* (*Ose amamba*). This shows the container in which the souls of the people in the lineage are kept and make them see themselves as one. The people following it sing a song appropriate for the occasion.

Warm and cold water are used in bathing dead people because the warm water helps in disinfecting the body of the dead person. In the interview my informants, said at dawn, at around 3:00 am, people start weeping and wailing to announce to people that the time for the funeral is due. Following the weeping and wailing, people come and console them, join them

in weeping and bring gifts such as firewood, charcoal, maize, plantain fibre (*boredze saapɔw*), vegetables and other things to help them in their funeral activities. The plantain fibre is replaced with fibre sponge by some people. The edible ones are used in feeding the sympathisers and the beaten plantain stem is used in bathing the corpse.

The corpse is then bathed between 4:00 and 5:00 pm and dressed up. If the women are about to start the bathing activity they pour libation and ask permission from the corpse before they work on him or her. The elders among the group use the sponge in touching the back of the body three times. They cut the nails of the dead person and shave the pubic hair. The women then tie them together to be put into the coffin because, the Effutu believe that an enemy can take them and use them for sorcery. After that, the eldest woman again uses the sponge again in touching the lips of the deceased person three times. This is done to tell the dead person to be quiet about everything that he or she saw on earth. It is the belief of the people of Effutu that if a person dies, he or she is interrogated by the ancestors on the way before the spirit reaches its destination.

According to Ama Owu, they do not bath the corpse on the floor of the bath room but in a metal basin which Effutu people call *bath*. The eldest offspring of the deceased person baths the head three times and then a relative collects the sponge and baths the rest of the body three times. The deceased is bathed three times because in their belief and practice, they go to the shrine of a god three times when there is a problem, and therefore say: “*Ɔpe muasoto awo mo esã*” (the oracle is always consulted three times). The eldest female child stands behind the deceased person until they finish bathing him or her. Then the child again puts the loin cloth on the deceased person. After that, the women take the corpse from the bath room to a room to dress it.

Ama Owu a funeral undertaker in Winneba again said that, the women smear powder and pomade on the corpse before putting the dress on it. If it is a woman or old woman, it is dressed in a slit, blouse (*kaba*) and *takuwa* (hair style). If the deceased person is a young lady, the hair is not shaved but washed and plaited with thread. Sometimes a wig is styled and put on the head. If it is the corpse of a man, it is dressed in a jumper and a cloth, or a cloth alone is used.

The undertakers use some of the cloths in the *eguradze* as headbands and the children and relatives of the deceased person also use different cloth as headbands or wristbands. The dead person's offspring lay a bed for their parent. The corpse is laid on a mat and covered till the first cock crows. The corpse is usually laid in a big sitting room at a place called *pramado*, or in a room set aside in a family house for this purpose. After laying the corpse in state, people begin to cry and sing dirges to show pain of missing a dear one and to pay respect to the dead.

The corpse is laid in state and the surviving wife of a man or other close relatives sit beside it driving away insects from the body. People in the neighbourhood come and pay homage. They go round the corpse wailing and crying. They entertain the people by playing drums and singing. The *adzeba* group (women singing group) helps with the wake. They sing dirges and recite appellations of the dead person, play gourds and dance to prevent people from falling asleep at the wake keeping.

In the morning, sympathisers, friends and relatives keep coming to present gifts in the name of the dead person. These gifts are normally rings, money, handkerchief and cloths. As some of them are used, the remaining items are placed in the coffin of the corpse. According to the

Effutu people, the dead person uses the donated handkerchief to wipe out his or her sweat when climbing a hill or crossing the sea. The ring is also given to break friendship they have with the dead person. The money as said earlier is thought to be used to pay a toll when crossing the sea. Those named after the deceased person are made to put on with cloth with headbands made from headkerchiefs or *takuwa* to signify that they were named after the dead person lying in state.

3.8.3 Separation Rite (*Ntsetɔ*)

There are a lot of rituals performed to break the relationship between the dead and the living. Among the Effutu people, the separation rite is also known as *ntsetɔ*. Children of the deceased are brought to where the corpse is, and libation is offered to end any relationship with the dead person, so that he or she does not haunt them. Then three palm kernels are put beside the corpse after touching the children with them. In the people's belief, this is done so that the dead person takes away all diseases and calamities that may disturb the children. These rites are performed by one of the elderly women who sit by the corpse. Other relatives and sympathisers who have relationship with the dead goes through the separation rite.

When a mother of twins' dies, two types of *ɔtɔ*, one red and the other white, are prepared and both are used in performing rituals for the twins. *ɔtɔ* is a traditional food which is also used for rituals. The *ɔtɔ* is prepared by an elderly woman and it is placed on the bed on which the corpse is laid. The elderly woman takes from the bowl and places it on the bed and the twins eat them. This is done until all the food is finished. In the case of children, alcohol is used for libation and the one pouring the libation tells the dead mother to by-pass the children if she sees them.

3.8.4 Burial

The interaction with my informants depicts that, the most sorrowful moment during funerals is when the corpse is being put into the coffin. People wail and weep because that is the last time they are seeing the body of the person. The elders of the family close the windows, doors, and remain inside with the corpse and say their last messages and make their requests.

They put few items into the coffin and close it ready to be taken to the cemetery. Relatives put money on the dead person's cloth at that time to be used to cross the sea or use it in buying water as he or she is believed to climb mountains on the way to the habitation of the dead. Before bringing the corpse out, a gun is shot three times and an announcement is made by *ebusua onyimpa* by saying, *mfo be kye ane bete mo wo ane naaséane nkankye* (the elder of the family will announce that, it is time to take him or her to the ancestors). This is to tell the sympathisers that it is ready to go. When the coffin is brought out of the room, people keep on weeping, singing dirges and wailing.

A procession is formed and men carry the coffin to the cemetery. Before they reach the cemetery, a gun is fired three times again. The gun shots are believed to inform *ane naasé ane* (ancestors) that their brother or sister is coming to them so they should meet him or her. At the cemetery, the pall-bearers put the coffin down and the elders of the clan pour libation and the coffin is lowered into the grave slowly. The relatives place the bands on their wrists in the grave to show that they do not have anything to do with the deceased person again. Close relatives present at the cemetery throw soil into the grave as a sign of separation or parting. More soil is put on the coffin in the grave to cover the grave. A gun is shot, and in the view of the people, it is to say goodbye to the dead person and the ancestors. They then go home. At home, sea water or water with salt is put at the entrance for those who went to

the cemetery to wash their hands. The people of Effutu believe that, this is done to ward off any evil spirit that followed them to the house and to wash the dirt on them.

3.8.5 Final Funeral Rites

During the final funeral rites, the members of the family and sympathisers gather at the family house. If the dead person is a man, the widow moves with other widows barefooted. She wears small brown and black beads and black cloths. The head of the lineage pours libation to the spirit forces to keep the soul of the deceased for them till they meet again.

They cry to remember the dead. Family members sit in state and people greet them and sympathise with them. Sympathisers and loved ones bring donations in cash to the family to help them defray some of the debts incurred during the funeral. Sympathisers are refreshed with food and drink.

On Tuesdays they meet to discuss their funeral expenses, they erect a canopy and people drum, sing and dance. Friends of the bereaved person prepare different kinds of dishes, come and eat with their friends in the house.

In the evening of the same day, relatives of the dead person go round the town, house to house to thank those who helped them to make the funeral celebration a success. One person leads the group, and shouts, '*Ane da ase e e!* (We thank you!). And the group will also respond, '*Ane da ase, ane da ase! Nyimpo hyira ane.* (We thank you, we thank you, and God bless you.)

3.9 WIDOWHOOD RITES

Among the people of Effutu traditional area, in the evening after burial, the widow is taken to the beach by the elderly widows from the husband's lineage. At the beach, the women shave her pubic hair and the hair on her head. This means that, they are removing all the things the husband touched or saw on her and make her new when new hair begins to grow. The women then bath her.

When going to the beach, she carries fire in an earthenware bowl and one of the widows shouts, *Wonnhyia O, wonnhyia O!* (The rituals perform for the widows are not to be met or seen by people who are not part of the rituals). The widow throws the bowl containing the fire at a junction before they get to the beach. This is to show that she has cast away all the spells that had come upon her. She does not look back otherwise she will bring back home the tragedy she has thrown away. During the rituals at the beach, the widow does not speak.

After the ritual at the beach, she wears black and wine beads. She does not remove the beads from her neck and wrist until a year is past. According to the people, these beads are worn to ward off or drive away the dead man's ghost from following the wife. It also shows that she is still mourning the dead husband. The researcher thinks the length of time (one year) gives the widow time to recover from the pain or trauma of the death of the husband and it also gives her time to make a better choice if she decides to marry again. On the other hand, the wearing of black cloths makes the widow think about the dead husband. Also, people remind her of her sadness by asking why she is in a black cloth and gets more miserable. The Effutu people believe that the beads will get missing or tear away if the woman sleeps with another man before the first year anniversary of her husband's death. It is also believed that if this

happens, the spirit of the deceased man will haunt the “adulterer”, kill any of them or make the woman barren.

During the first couple of weeks after the burial, the widow sleeps with the women together in the room where the corpse was laid in state and make her cry every dawn to honour the husband. According to the people, all these rituals are done to show the wife’s love for the deceased so that his spirit does not follow the wife and helps her to overcome her fears. She goes back to her house after two weeks but does not attend any public function or walk alone.

Special *eguradze* is made for her with a powder, pomade and comb and arranged in a brass bowl to be used after bathing. At night, she sleeps at the entrance of the door with a cloth around her waist. After one year, at midnight, they tap her three times and she rises without talking. One of the women carries fire in a coal pot and another one carries the *eguradze* and they shout ‘*Wonnhyia O!*’ to the beach. At the beach, they shave her pubic hair, wash the hair and bath the widow with sea water and pipe-borne water they take along with them. She is then dressed and they plait her hair.

She wears a white cloth. The people believe the white cloth shows that she is now clean and new. Then they bring her home. They prepare food for people to eat with her because she can now mingle with them. This ends the widowhood rites. She goes round the town and greets people. People give her gifts to welcome her back into the society. In the Effutu traditional area, after a year, the widow can remarry and she is usually made to marry the late husband’s brother, nephew or heir.

3.9.1 WIDOWERHOOD RITES

Within the Effutu traditional area, a widower is however, treated differently. He provides a coffin, half piece of cloth, a ring and bathroom slippers to the dead wife as items to use for her journey to the other world. He does not put on a watch, necklace or keep money in his pockets because it is believed that those items can be snatched by the wife's spirit. He sits at one place under the shade. After burial, he takes a bath three times in the house with sea water to remove the "curse" believed to have been brought to him by the dead wife. He is then free to move around or marry after the fortieth day. As mentioned earlier, the Effutu people believe the spirit of a dead person hovers round the earth and enters the spiritual world on the fortieth day so the widower is free to marry.

3.10 Conclusion

This chapter has looked at the various rites of passages in Effutu traditional area, touching on the meaning of rites of passage. It is discovered that pregnancy goes with rites and crowns with naming ceremony with joy. First, it is birth, then naming and puberty which are performed to outdoor especially young ladies that are ripe for marriage. The third rite is marriage where there is much learning since it sets the stage for one's life time. The lessons are therefore, aimed at strengthened the marriage union which is indeed the smallest unit of the community. A lot of prayers are also offered at this marriage rite. Death and funeral rites continue to be performed to usher the deceased into the spiritual world. We have also discussed a number of significance of rites of passage among are moral lessons, unity and mutual support from the community.

CHAPTER FOUR

CHRISTIAN INITIATION RITES

4.1 Introduction

In this discussion, the researcher will look at four major initiation rites which are performed by Christians that are believed to be equivalent or similar to the traditional rites of passage. These initiation rites are naming and baptism, confirmation, marriage and death. In recent times, naming has been added to increase the component of these rites in most churches of which the Methodist Church, Ghana is no exception. For the sake of this study, the researcher concentrated on the Methodist Church Ghana.

The Methodist Liturgy and Book of Worship (2000) states that, the Methodist Church, Ghana realised towards the end of the 20th century that, its order of service needed to be revised to incorporate other rites of passage such as naming of a child with baptism and thanksgiving for widows and widowers. Therefore in 1980, the Liturgy committee formed under the chairmanship of Kwesi A. Dickson, the then President of the Conference to make the necessary reforms so that it can suit the demand of its members and incorporate some traditional rites. As such, the Methodist Liturgy and Book of Worship is used in discussing Christian Initiation Rites in the Effutu traditional area.

4.2 Naming

In the morning of the naming ceremony and outdoorings, parents and child dress in white to express joy and victory they are experiencing. It is called naming because that is the time the child is going to get his or her real name and outdoorings because that is the first time the child is coming out of his or her room.

During the naming in which the child is welcomed into the society, the parents who decide to have it in the church discuss with the minister-in-charge to decide on the appropriate day. It is not obligatory for all members to do their naming of infants in the church. Some organise this in their own homes and may still invite the minister to officiate it. The ceremony usually starts as early as 5.30 to 6.30 in the morning, which makes it a brief ceremony.

The mother gives the baby to the father, who hands him or her over to the Reverend Minister. The officiating Minister prays and announces the purpose of gathering to the people. They pray to God to give the child long life, prosperity, humility, all that will help the child; and for protection from the evil one.

The officiating Minister asks for the child's name. The head of the family mentions the name and explains the reasons for the choice of name. According to the Methodist liturgy, the Minister officiating then calls the child's name three times, each time dipping his or her finger or using spoon to drop on the child's tongue alternatively water and soft drink or water with corn wine or water and roasted corn flour soaked in water and honey, as is the custom of the area.

The officiating Minister says these words to accompany the dropping of water or soft drink on the child's tongue. For instance, if the child is to be named Ama Anya, the Reverend Minister would say that, "Ama Anya, you have been brought by God into this world as a moral being with the responsibility to distinguish between truth and falsehood, right and wrong. This is water, therefore if you say water, it must be water, and this is soft drink/corn wine/honey, therefore if you say soft drink it must be so". This symbolic act is meant to impress upon the spirit of the child God's providence, the importance of human industry, and moral values.

The baby is handed over to its parents. The ceremony continues with an exhortation which the officiating Minister reads some passages from the Holy Bible and appropriate local proverbs and wise sayings to counsel the parents and the gathering. Presentation of gifts follows with the sharing of fellowship drinks. After that, the officiating Minister may take the baby and offer prayer of commendation and protection for the child, parents and gathering and benediction said.

4.3 Christian Baptism

Baptism, from the Greek word *Baptizo* meaning to immerse, to bathe, to wash, is a sacrament of the New Law as instituted by Christ in which, by a washing with water, performed by a right-intended minister invoking the Holy Trinity, a wayfarer on earth is regenerated to divine and supernatural life and aggregated to the Church (Halligan 1986).

Schmaus (1975) explains baptism as a sacrament by which the Church maintains and expands its existence through the acceptance of new members. He again says that, baptism is an act of entrance into the people of God and it is administered through immersion in water, pouring or sprinkling of water over a person.

Rev. Ekow Sey, the director of Rafiki Satellite of the Methodist Church of Ghana explained that naming ceremonies are very important acts that symbolise the entrance of the initiate into a new community. He again explained there are two parts of Christian naming ceremonies. That is, one in which the child is accepted as a member of the Christian family (baptism) and one that the child is accepted into the society.

Egya Woode a leader of the Ebenezer Methodist Church in Winneba elucidated that, baptism is an immersion or sprinkling of water that signifies one's proof of identity with a belief or reason.

With the Christian baptism, Juliana Nkrumah, a leader at the St. Paul's Methodist Church Winneba, said that, it is normally done in the church. Godparents are usually chosen and they pledge to help the parents bring the child up in the Christian faith. She confirmed that, the child is formally admitted into the Christian faith through baptism.

The Methodist Liturgy and Book of Worship states that, the Methodist Church administer baptismal rites to infants due to the Abrahamic covenant (Genesis 17) and the promise of the kingdom to young children by Jesus Christ (Matthew 19:14). It is also stated in the book that, the Methodist church administer baptismal rites to children on grounds of their parents' faith, pledge and commitment to bring them up in the fear and knowledge of God in Christ. These children on reaching the age of discretion are made to make public testimony to their faith in Christ through confirmation. It is usually done on Sundays during service time so the worshipping community can act as witnesses. The book explains further that, if not on Sunday, then many leaders must be present at where the rite is performed. It is administered by an ordained Minister.

Periodically, the Church will announce to members the times due to perform the rite. Parents submit the names of their children to a leader who is designated to collate the names. The requirements would also include the following submissions:

- a. Place of abode
- b. Date of birth
- c. Parents names
- d. Place of birth

The particulars above reflect on the certificate of baptism which is issued to those who are baptised. Before the baptism, the officiating Minister meets the parents concerned and discusses their obligation in the rite and makes sure both parents would be present for the programme. On the day of baptism, the children and their parents dress in white clothes in joy and celebrative mood. There is no age limit for those who want to be baptised.

According to the Methodist Liturgy and Worship book, two sponsors normally known as godparents are appointed to assist the parents in carrying out their promise of availing their child to be instructed in the things of God. They also act as link between the family and the larger family.

The Minister officiating introduces the ceremony with a text from Mark 9:36-37, a hymn, prayer and the Lord's Prayer. The parents (and godparents) of the children to be baptised stand during the ceremony. Then, the officiating Minister stands at the font or baptistery and bless the water in it. After the affirmation of faith, the children are baptised. The procedure for baptism is elaborated in the liturgy book.

The Methodist Liturgy again states that the officiating Minister, taking each child into his or her arms from the father, sprinkles or pours water on the child's head three times saying, "I baptise you in the Name of the Father and of the Son, and of the Holy Spirit. Amen". The Minister makes the sign of the cross on the forehead of each child saying "I sign you with the cross, the sign of Christ". He then hands the child over to the mother when the baptism is done.

After all have been baptised, the officiating Minister declares the acceptance of the children by saying "we receive these newly-baptised children into the Church of Christ, in the Name of the Father, the Son and the Holy Spirit. Amen." The parents, godparents and congregation make promise to help the children to grow in grace and the knowledge and love of God.

It is again indicated in the Methodist Liturgy and Book of Worship that, the officiating Minister sees to it that public (church) and private (home) baptism are recorded in the Register of Baptism with particulars listed above.

4.4 Naming of a child with Baptism

In the Methodist Liturgy and Worship book, it states that, sometimes naming and baptism could be done at the same time and this could be done in the house of the couple, family house or in the church. Family members and well-wishers gather with the baby on the mother's laps and husband besides her.

In the book, it is pointed out that, the head of the family or his representative or any person chosen for the purpose declare the purpose of their gathering by saying, "Members of Christ's family and friends, we have gathered together here at this time because there is a new member born to the ... family who does not as yet bear a name. As our custom demands, such new member should be given a name to establish his or her identity in the family. I therefore, humbly wish to invite the Reverend Minister to perform the ceremony on behalf of the families".

The officiating Minister does the two rites of naming and baptism as elaborated above. In naming a Christian child here, it is possible for the child to have two names. The child will have the local, traditional or day born name and Christian name. For example, Ama Kweiba could also be baptised Persis Ama Kweiba Krampa or Kwaku Mensa could be christened Samuel Mensah.

The officiating Minister reads a passage from the Bible and gives a short exhortation. He then holds the child, asks for the child's name from the parents. The head of the family explains

why they chose such name or virtues of the one after which the child is named. He then announces the name of the child to the congregation and they all join in praying for the family.

According to the Methodist Liturgy, the officiating Minister calls the child's name three times, each time dipping his or her finger or using a spoon to drop on the child's tongue alternatively water and drink. The officiating Minister says these words to accompany the dropping of water and drink, "... you have been brought by God into this world as a moral being with the responsibility to distinguish between truth and falsehood, right and wrong. This is water, therefore if you say water, it must be water, and this soft drink, therefore if you say soft drink, it must be so". The book explains further that, the symbolic act is meant to impress upon the spirit of the child God's providence, the importance of human industry and moral values.

It must be noted here that, the water for the baptism is blessed earlier in the course of the praying sessions. The officiating Minister then baptises the child by sprinkling water on the child's head three times each time calling the full name of the child and declaring for example "Persis Ama Kweiba Krampa, I baptise you in the name of the Father, and of the Son and of the Holy Spirit". In this way, at the mention of the Trinity, he sprinkles the water. The Minister then read passages from the bible, wise sayings and proverbs to counsel the baby, the parents and the gathering.

The family and loved ones make merry, dance and eat after this naming and baptism ceremony. Some also have some light refreshment at the church premises after the naming ceremony is over. Others bring cash or other gifts for the newly born baby and his or her parents, most often the mother. The officiating Minister finally prays for him or her and ends by pronouncing benediction.

4.5 Confirmation

Halligan (1986) in his book entitled *The Sacraments and their Celebration* states that, “confirmation is the complement of baptism, the strengthening and perfecting of the Christian life inaugurated in baptism and to be consummated in the Eucharist”. He explains further that, “the Eucharist is a sacrament of the New Law as instituted by Christ in which under the consecrated species of bread and wine the Body and Blood of Christ are truly ... for the purpose of producing grace after the manner of a spiritual nourishment”. He again says that, “those who have been baptised continue the path of Christian initiation through the sacrament of confirmation ...”

This confirmation service is used when people baptised are to be confirmed and received into full membership of the Church. Those to be confirmed are known or called candidates in the Methodist Church in Ghana. Candidates must be twelve years and above before confirming, because at this stage the child is able to reason.

According to my informants at the interview, most Christian families prefer their children having confirmation during their puberty stage than the traditional puberty rite. When a child is confirmed, he or she sees him or herself as an adult and attends the adults’ church service. He or she joins other church organisations and assume the duties of a full member of the church.

In the Methodist Church, before confirmation, the church gets one leader to be in charge of the confirmation class, who takes the candidates through their lessons. Candidates are taken through Bible teachings, the Apostles and Nicene Creeds, constitution of the church, the role they have to play as full members of the church, behaviours to put up as Christians and the Ten Commandments before they are confirmed by the minister-in-charge.

It is usually done during special occasions such as Easter and Christmas. The parents buy new white clothes, accessories and a pair of shoes to match. They also make sure that their children can recite the chosen text from the Holy Bible correctly.

On the day of the confirmation, they dress decently. In the Methodist liturgy, the candidates are made to make their request to be confirmed. The officiating Minister says to them, “At your baptism into Christ, God offered you the gifts of his grace and has constantly been at work in your life. At this service of confirmation God offers to strengthen you by his spirit and invites you to respond”. The candidates make the request by saying “I thank God, and ask to be confirmed.”

The confirmation procedure starts after their response. They are made to recite a memory verses or recite a text from the Holy Bible to confirm their personal testimony to God’s grace and to answer some questions on what they were taught. They make the declaration of their faith by reciting the Apostles Creed and Nicene Creed.

The candidates kneel and the officiating Minister lays his or her hand upon the head of each saying one of the following sentences: - Lord, confirm your servant, (Name) by the Holy Spirit that he or she may be grounded in faith and continue yours forever. Amen or Lord, confirm your servant (Name) by your Holy Spirit and equip him/her for all good works, that he/she may continue yours for ever. Amen.

At first, if a person fails to recite a verse, he or she is failed and has to go through the process again. It can be related to girls who become pregnant and are not able to go through the puberty rites with their mates. (These days the rules are more relaxed and instead of being failed to repeat the catechism (that is the teaching sessions), the congregation who function as witnesses would burst into laughter which could be quite embarrassing for the candidate).

The officiating Minister then welcomes them by saying “Friends, we receive and welcome you as members of the Methodist Church of Ghana, and of the church in this place.” It is stated in the book that, the minister, leaders of the church and organisational executives greets them to welcome them.

After this, the newly-confirmed make promises to do the will of God. The congregation also make promise to encourage the newly-confirmed and help them to grow in the spirit. A certificates of confirmation and Holy Bibles are given to each newly confirmed person during or after the service and prayers said. A hymn is sung and sermon delivered. Holy Communion is celebrated and benediction said.

5.6 Christian Marriage

Buabeng-Odoom (2011) in his book entitled *A Marriage Manual for Today's Couple* says that “marriage is first and foremost a divine institution which is of God and by God. It is ordained by God and established by God”. That is, it must be noted that marriage is a partnership where the man and the woman were created to complement each other. (Genesis 2: 18-24 and Mark 10: 9). In Genesis 2:18, it is also stated that, the Lord God said, “It is not good for the man to be alone. I will make a helper suitable for him”. He went further to define marriage “as a union of one man and one woman who have consented to live together”.

Heward-Mills defines marriage as an institution ordained and ordered by God which is the only institution that was established before sin came into the world. Marriage is a divine institution because it was created by God. God instituted marriage for reproduction (Genesis 1:28), companionship (Gen. 2:8) and help (1 Cor. 7:3).

Adjei (2012) once more delineates blessing or Christian marriage as a marriage performed between Christians by means of special form of service that her members acknowledge the Christian conception of marriage and vow to live by it, while invoking the blessing of God upon their union.

Halligan (1986) defines marriage “as an office of nature is a covenant and a bond effected by the mutual exchange of consent”. He goes on to say that, “This conjugal bond is the complex of relations arising from the matrimonial covenant and uniting the spouses in one society, erotic intercourse is proper”. He again explains further that, matrimony as an office of nature was instituted by God by a positive ordination. It is ordained for procreation and education of offspring.

The Christian marriage has stages that the person who is about to marry passes through. These are courtship, counselling, traditional marriage ceremony and finally the wedding or blessing. The main preparations before Christian marriage are counselling and customary marriage.

The church recognises three different types of marriages which are customary marriage, blessing and ordinance. The Methodist Liturgy and Book of Worship indicates that, the minister whose responsibility is to prepare the couple for the Christian blessing must first satisfy himself or herself that the people have been customarily married. It is again points out that, marriage service normally takes place in the church, but when necessary, it may take place at the Manse with representatives of the Leaders’ Meeting including the couples’ leaders, and the members of the Society Marriage Committee.

4.6.1 Courtship

Before marriage, every male and female would have to enter into courtship. It is a period when a young man and a young lady start dating, that is moving out together in a more intimate manner and sharing more of each other's company. It is the period in which they introduce their *fiancées* to their parents and afford themselves the opportunity to study each other before getting married. It is a moral stage test as sex is not allowed by Christian standard. The duration may range from a year or more as it depends on the preparation of the would-be-couple. The preparation involves the emotional, the financial and the social aspects of their lives.

4.6.2 Requirements by the Church before Marriage

Parents give their consents before the marriage comes on. The would-be-couple after introducing themselves to their parents and when accepted, inform their Ministers and leaders of the church. The church gives them counsellors who take them through pre-marital counselling for some period. The counselling period ranges from three (3) months to one (1) year depending on the church and its constitution. Among the Christians, counselling serves as a means of orientation and guidance for a successful marriage. In other words, the couple is given "training" on how to marry just like the old folks run some informal training programmes for the initiates at puberty teaching them how to run a family, communication skills and sex education.

The man and the woman are made to undergo a medical examination to check diseases such as HIV/AIDS, sickle cell, potency and other infectious or heredity conditions. The respective families also make investigations or do check-ups for ailments and behaviours in each family.

After successful completion of the medical examination, they proceed to the Registrar Generals' Department to get legal recognition for the marriage, which is CAP 127. This is to seek certificate to marry. Three (3) weeks' notice or public marriage announcement is made at formal Sunday services at church and a notice from the Registrar Generals' Department are posted on walls of the church where the wedding would take place as well as the groom and the bride's house prior to the wedding day. This is done to bring to the notice of the general public so that anyone who has a reason for which the would-be couple cannot be joined together would make it known before the wedding day.

4.6.3 Traditional Marriage Ceremony

Traditional marriage brings to the attention of the whole community including parents, relatives, church members and friends that the two are married. It is a legitimate avenue that gives license to the couple to enjoy all marital obligations and rights. It also serves as a financial preparatory stage for the marriage.

Prior to the ceremony, the man collects the list of items to be presented as dowry. The list may include items such as toiletries, cloths, panties and jewellerys to be purchased for the woman and her family (parents and brothers). The ceremony takes place mostly in the bride's father's home.

The parents of the bride and groom gather and wait for the officiating Minister. The presence of the two families signifies consent. The friends who come along with both groom and bride come to share in their joy. The minister and people present pray for them. The dowry is given to the bride's family head and the money added to the dowry by the man is given to the lady for investment. A ring and a Bible are blessed by the minister officiating and then presented

to the bride. There is merry making after that and a day is fixed for the wedding or blessing of the marriage to take place in a chapel.

4.6.4 Wedding/ Blessing

A wedding is the ceremony in which a man and a woman are united in marriage. According to S. Enniful of the Ayigya Bethel Methodist Church, a wedding takes place in a licensed building and it is officiated by a priest or an ordained Reverend Minister. If not, the wedding will be regarded as illegal. A wedding may be conducted any day but it is mostly done on Saturdays and Sundays and this does not go beyond 6pm according to law. It should not go beyond 6pm because the church acts on behalf of the court which by their status closes office by 5pm, therefore anytime beyond 6pm constitute illegality. The couple especially the lady dresses in white to show joy and purity.

The Minister-in-charge who counsels the couple must make sure the people have been customarily married. The couple goes through counselling. Each party is to have two witnesses who will sign the Marriage Register. The service normally takes place in the Church or at the Manse with representatives of the Leaders' Meeting including the couples, relatives, friends and the members of the society marriage committee.

In the Methodist Liturgy, on the day of the Christian wedding, the groom takes his seat to await the arrival of the bride. The choir process with the bride. The wedding commences after the arrival of the woman. They both stand facing the sanctuary. The officiating Minister reads from the Gospel (Mark 10: 6-8).

A hymn is sung and prayers said with the Lord's Prayer. Declaration is made by the Minister for people to know the purpose of their meeting. The Minister officiating asks the one who

gives the bride to the groom to marry. The father of the bride or his representative responds by saying that he gives the daughter to the groom. The officiating Minister again asks the bride's father if the customary marriage has been performed and all requirements fulfilled. If the responds is in the affirmative, a legal declaration is also made by the couple in the presence of the officiating Minister and the witnesses as required by the law of the land. This is where the couple declares that there is no impediment so they should be joined together. The Minister-in-charge leads the couple through the marriage vows with the congregation as witnesses. Marriage vows are binding promises each partner makes to the other during the wedding ceremony. If the couple wants to use a ring, it is given to the officiating Minister at this stage. The ring serves as a sign of their covenant.

The rings are laid on a bible. After the couple declares their vows, the officiating Minister prays over the ring and asks the bride and the groom to put the rings on each other's hand. Here, each of them putting the ring on the other's hand says, "... I give you this ring as a sign of my love and a pledge of my commitment to you for life. Amen." The Minister officiating then joins their right hands, puts his on their joined hands and prays. The couple then kneels and the officiating Minister asks for blessing, protection and guidance from God to them.

In the Methodist Liturgy, after the exchange of rings, the officiating Minister pronounces them husband and wife. The officiating Minister preaches a sermon appropriate for the couple and the congregation to be encouraged and taught. There is the celebration of the Holy Communion. The couple, if communicants, goes first followed by family members who are communicants. The Minister officiating asks family members from both sides to rise to give their support.

Rev. Ekow Sey explained that, the couple and two members from each family sign the marriage register and certificate then a copy of the certificate is issued to the couple. Those

who sign the certificate with the couple are the parents of the couple to show their full backing. Family members also become witnesses since they are involved. There is recession after benediction is said.

There is a reception after the service, at which prayer is said. There is refreshment, merry making and presentation of gifts. Sometimes, there is a proposal of toast by the groom to narrate to the people present how the two of them first met. The couple celebrate their love and sharing a wedding cake with other people at the reception. After the refreshment, prayer is said again. The couple then leave to a lonely place when their marriage is consummated.

4.7 Christian Death Rites

Ruby Hanson, a leader of the Ebenezer Methodist Church in Winneba, posited that when a church member is very sick or about to die, his or her Reverend Minister is informed. The minister visits the sick person, prays with him or her and celebrates the sacrament of the Lord's Supper (communion).

If the person dies, the family prepares the body to be sent to the mortuary. The traditional leader of the family is informed about the death. The class leader of the deceased is also informed and he in turn informs the Reverend Minister. The family of the deceased person seeks the consent of the minister in charge before they fix a date for the burial ceremony. The Methodist Church, Ghana does not encourage the observation of the wake keeping.

4.7.1 Preparation of the Corpse

The body of the deceased is bathed either at the mortuary or in the house where they are going to have the funeral. The corpse is bathed by the undertakers in the family, whose role

in the family is as such. The dressing of the corpse is made in accordance with the dead person's social status.

If a woman dies, her corpse is normally dressed in a white gown (shroud) with a veil or a crown on the head with a golden or silver necklace and bracelet. However, if an illiterate female Christian dies, her head may be dressed with the *takuwa* a traditional Fante wig. A man is usually dressed in suit with a neck tie. His hair is cut nicely, gloves placed on his hands and legs are covered with white lace material. The corpse may be laid in a coffin, an iron or a golden bed. The room is decorated with blinking coloured lights.

The preparation of the corpse and the room is done behind closed doors. It is not open for public view, until a Reverend Minister comes and prays over it in the company of the church elders and close family members of the deceased.

Since there is no wake keeping, the Reverend Minister and the leaders go to the deceased house at dawn at about 4am to pray over the corpse so that sympathisers can pay their last respect. After a short service by the officiating Minister, relatives give way to sympathisers to pay their last respect. Church members also visit the bereaved family in the morning to express their condolence to the family, and also pay their last respects by viewing the body.

Dead leaders of the church are laid in state in the church premises where people pay tributes, show respect and weep until 6am when they start the pre-burial ceremony. If the deceased person is a full member of the church, the body would be taken to the chapel between 8-9am according to their arrangement with the church for the burial service. Churches which do not have big premises also organise their services in the deceased's home.

4.7.2 Pre-Burial Service

According to the Methodist Liturgy and Worship book, there may be a pre-burial Service in the Chapel for a short service of hymn-singing, scripture reading and prayer. It is also stated in the book that, apart from congregational singing, the various Church organisations may take turns to sing. In course of the service, tributes selected by the officiating Minister in consultation with the family will be read, and by organisations to which the deceased person belonged while alive. Sympathisers will file past the open coffin.

4.7.3 Burial Service

A programme is drawn for the service which is led by a minister in charge or the catechist. The officiating Minister makes the announcement of purpose by saying, “Friends, we have gathered here today to commend our brother/sister ... into the hand of God. We ... Jesus says to us, “Because I live, you will also live.” A hymn is sung again and extempore prayer is said after which the biographies are read to commence the burial service. A hymn is sung and passages read from the Holy Scripture with prayers. The congregation sing a song again, affirm their faith in the words of the Apostles’ Creed (all standing) and sermon is delivered. The message from the sermon consoles the bereaved family. It also encourages the congregation to uphold their faith in the Lord. The sermon helps celebrate the glorious life of the dead as he or she goes to live with the Lord.

After the sermon, offertory is collected and given to the bereaved family to defray some of their expenses. Thanksgiving service commences with prayers by the officiating Minister and ends with prayer of commendation. The congregation recite the Lord’s Prayer and sing a

hymn. Prayers are also said for the bereaved family to strengthen them. They are then dismissed by blessing them.

The officiating Minister performs the final rites at the grave side. A hymn is sung and prayers are said. The coffin is lowered into the grave. The officiating Minister standing on the grave at the head of the coffin performs the committal act. This act is performed for the deceased to know where it came from and where it is going.

A prayer is said by the Minister officiating, a hymn sung and prayer is said again. The officiating Minister would pray as follows:-“Since the Almighty God has called our brother or sister (name) from this life to Himself, we commit his/her body to the earth from which it was made”. The officiating Minister then scoops some soil onto the coffin as he says, “dust to dust, ashes to ashes, earth to earth,” this means that, man came out of the earth and will go back to it. Prayers is said again to commit the soul of the dead into God’s arm till He raises up our mortal bodies to be like His own glorious body. Then the wreaths are placed on it after that, the grave is covered.

There is series of prayers, a hymn sang and benediction said. The officiating Minister would say, “let us go in peace” and the sympathisers would respond, “the peace of God abides with us. Amen.” The head of the family or the person appointed thank all those who came with them. After that, they all go back home.

4.7.4 Christian Widowhood Rites

Juliana Nkrumah explained that, rites are performed for persons who lost their spouses and the time for the ceremony depends on the individual. The duration starts from three months.

She said that, the person in question wears a black cloth to the church. In Christendom, traditional rituals for widows are replaced with a requiem mass in the church.

Service is conducted after which the widow who is dressed in black cloths goes out and changes herself to be in a white cloth. Auntie Julie bemoaned that widowers do not normally come for such ceremonies. The researcher thinks that men are not as fearful as women that are why they do not bother about it.

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4.7.5 Thanksgiving Service

On Sunday, relatives and friends go to church to thank God for smooth and successful funeral activities. They wear black and white pieces of cloths for the thanksgiving service. They gather after church service in the home, play music, dance, eat and make merry as part of the thanksgiving to God. This is because Christians believe that in all things whether good or bad, give thanks to God as stated in the Holy Bible in Ephesians 5:20. Further, the joyful atmosphere on Sunday after church is due to the Christian belief that Christ Jesus has conquered death and so the loved one is alive in paradise.

4.7.5.1 Thanksgiving for Widows/Widowers

This order of thanksgiving for widows and widowers as stated in the Methodist Liturgy book, seeks to provide a spiritual strength against the panic into which married couples are thrown when they lose one of the partners through death. The aim of the order is to find a Christian way of ending or terminating the traditional widowhood rites which certain cultures insist on getting widows and widowers to observe. The duration for the celebration depends on the

widow or widower. The duration is usually after one year but others having shortening it from three months onwards.

The service begins with a hymn and the purpose of gathering is announced by the officiating Minister. The Minister declares that the sister or brother has come to give thanks to God for a successful marriage and to declare publicly as he or her ends his/her traditional period of widowhood. A hymn is sung again and passages read from the Bible. An extempore prayer is said, hymn sung and benediction said.

4.8 A COMPARISON BETWEEN TRADITIONAL RITES OF PASSAGE AND CHRISTIAN INITIATION RITES

In both the rites of passage in the Effutu traditional area and in Christian initiation rites, it was deduced that they all pray to the Almighty God before the commencement of any activity that was performed. He is seen as the Supreme Being or the mighty deity whom they should first consult. However, the traditionalists also pray to the deities and ancestors.

4.8.1 Traditional Naming and Christian Naming and Baptism

In a naming ceremony, the child in both situations is named after somebody in the family or familiar to the family. With traditional naming ceremony, rain water and alcohol is used while soft drink and water are used in the Christian naming ceremony. The one naming the child dips the index finger to drop water or alcohol on the tongue of the child in the traditional setting but in Christian naming a spoon is used in taking the water and the soft drink and this is good practice because a finger used in the traditional setting can be contaminated or carry germs.

In both instances, donations are made towards the upkeep of the child. Again, in the traditional set up, the leftover of the water and alcohol in the glass used in naming the child is mixed and given to the parents. The Christian rite does not give the leftover to the parents. The witnesses at the ceremony are also made to drink from the same glass used; however, this is not done in the Christian rite.

The naming of a child at home allows him or her to be accepted into the nuclear or extended family. However, the naming and baptism of the child helps the child to be accepted into the nuclear or extended family and to Christ's family as well. This allows the child to be accepted into two separate families. The sign of the cross made on the forehead of the child identifies him or her as a child of God and seals their covenant.

The Christian baptism appoints a godparent for the child. The role of godparents, also called sponsors, are called to show the candidates good example of the Christian life, sustain the candidates in moments of hesitancy and anxiety, bear witness and guide the candidate's progress in the baptismal life. Age of baptism is not fixed as found in the traditional rites of passage where a child is named after one week when he or she is eight days old.

4.8.2 Traditional Puberty Rites and Confirmation

During puberty and confirmation in the Effutu traditional area, the initiates are taught various issues which will help them in their marital and social lives. It was deduced through the research that, the initiates eat *oto* which is a traditional food and in this situation traditional act is being included in the ceremony. While initiates are confined and taught, the Candidates also meet at the church premises and learn for about three months and that could be classified as their confinement in the Christian setting. In the traditional setting, the initiates are taught

family life and sex education which the Christians lack in their teachings. This lessons the traditionalists get will make them more efficient in that area than those who lack that knowledge.

There are moral lessons for the traditionalists and Christians as well during their studies. The traditional puberty rite initiates and Christian candidates are asked to dress very smartly on the day of the ceremony. There is an age group limit for the traditional initiates but it is not so with confirmation.

The traditional initiates have a feast before they dress and go round the town. At first, the candidates go round to each other's house after confirmation to dine together. Of late, this get together is not observed. Those who love to do it do so and this is attributed to cost of living.

Therefore, one would equate this Christian stage to the traditional rite of passage for initiation into adulthood. For example, in the traditional puberty rites, the initiate sees him or herself as an adult.

4.8.3 Traditional Marriage and Christian Marriage Rites

Marriage procedures in the Effutu traditional area is almost the same as the ones conducted in Christianity. It brings together two families; investigations are made by both families and counselling given during the ceremony. The rites in both traditional and Christian take them through the traditional procedure in collecting items for parents, brothers and the payment of the dowry. The Christian celebration of marriage adds items such as a ring, a Holy Bible and sometimes a hymn book to the dowry. This is so because the institution of marriage is in the Bible, the rings identifies the couples as people in a marital relation or engaged and the hymn book contains songs to sing and praise God or to entertain herself with it.

Both marriages can be registered at the Metropolitan or Municipal Assembly so that they can be backed by the laws of the land. The traditional marriage allows the groom to marry more than one but the church does not allow that. Christian marriage has to go through blessing or marriage under the ordinance after the traditional marriage and that allows them to have a certificate that allows them to be legal partners under CAP 127. The outcome of their first intimate meeting is not used in judging the man or the woman as in the traditional marriage. That is, their first intimate meeting does not give the man or the woman a license to call for a divorce. Relatives of the woman do not take her at night to the husband but the bride goes with the man after the reception to begin their honey moon.

4.8.4 Traditional and Christian Death Rites

Christians and the traditional people in the Effutu traditional area prepare their corpse in the same mode. Some are kept in the mortuary or buried on the same day depending on the cause of death. In both situations family set the date for burial but Christians have to meet the Minister of the church to agree to the day the family has set. On the funeral day *eguradze* is taken in all aspects. Some items and money are collected for the dead that will aid him or her in his or her journey to the other world and separation rites perform.

The only difference comes when the corpse is being laid in state in the church premises because of his or her status in the church. This prevents the family and sympathisers to perform the separation rite and get money from that. Most families do not like that but have to agree to the church's rule since the deceased is a member of that family and accepted its rules when alive. Both rites perform rituals for the living spouse. Though Christians celebrate their widowhood rites in the church others still would like to go through to traditional rites

since they think they cannot live without performing for fear of being killed by the dead or suffer from a deadly disease.

There is refreshment after burying the dead which is very costly. Recently, people even make it a buffet which to some is a sheer waste of resources, especially in terms of time and money. After a year of a person's death, one year anniversary is celebrated by both the traditionalists and Christians and they all go the cemetery to pray on the deceased person's tomb. Sometimes a new tomb is made to grace the occasion.

4.9 SIGNIFICANCE OR IMPORTANCE OF RITES OF PASSAGE

Rites of passage are very important to communities and religious groups in most ethnic groups in Ghana and other parts of the world. The people of Effutu see the rites of passage as important stage in one's life. This is because it is a stage that helps the individual to be recognised in the society as such everyone has to pass through these rites. All the rites perform in Effutu traditional area have social, education and religious impact on them.

The rituals perform during a naming ceremony instils truthfulness in the child despite the age. He or she is initiated into speaking the truth when the water and alcohol is drop on the tongue. The mouth is what he or she is going to use in saying the truth. The naming ceremony also helps others to lead good or exemplary lives so that babies can be named after them even when they are dead and gone. Prayer to God, gods and ancestors is sought during the ceremony to ask for protection and long life for the child.

Puberty rites when observe promotes chastity in the family as well as in the society and the entire nation. This aids the adolescent to lead a good moral life without having indiscriminating sex. Allowing oneself to go through the puberty rites also brings dignity to

the family and the society. The rite also helps us to exhibit our cultural value to other people. It also educates the initiates on personal hygiene, home management, customs and how to maintain a healthy relationship in marriage. This also prevent the youth of having children out of wedlock.

Marriage rite brings honour to the individual as well as the family at large. During the ceremony, the couple are advised against adultery and importance of leading a good moral life.

Death rites perform encourages people to lead a good moral life worthy to be emulated so that they can be recognised when dead and also to get a befitting burial. Bearing in mind that, the spirits of ancestors are recognised and invoked upon when the need arises, people strive to reach to that status. Leading life that is good to be emulated helps an individual to get a good spouse and a befitting burial when dead. The rituals performed during funeral rites help educate people that there is life after death.

During the celebration of these rites, relatives who have been away from home for a long time visit their hometowns for family reunion and settlement of family disputes. Friends and members in the society come together for all celebrations. They also help in diverse ways both in kind and in cash for the success of the occasion and members reciprocate when it comes to their neighbours turn. All these rites educate people on their culture. It also educates people to know the importance of leading a good moral life on the earth so that one can be recognised.

To conclude, the impact these rites have is that it brings about cordial relationship and togetherness. It creates an awareness of oneness and helps maintain some aspect of traditional

religion as well as to exhibit their cultural values. Thus, it serves as a solution to social problems in the society. The rites help to prevent social vices in our communities and the nation as members and citizens see to it that they lead a good moral life in order to enjoy successful life.

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CHAPTER FIVE

DATA ANALYSIS, INTERPRETATION AND DISCUSSION

5.1 Introduction

This chapter outlines the methodology that was employed in conducting the study. It explains the various techniques employed by the researcher to assemble the necessary data in order to contribute effectively to the evaluation of knowledge in the field of rites of passage among Christians and traditionalists. This segment also provides information on places visited. It also indicates, the population studied, sampling designs as well as processing methods.

5.2 Research Design

A research design allows the researcher to meet the rationale behind the research. A research design refers to the overall plan adopted by the researcher to obtain answers to the research questions and for testing the hypotheses formulated (Agyedu, *et al.* 2007). Since the study primarily focused on the comparison of the various rites of passage and initiation rites among Christians and that of the traditional religion, the research problem was best solved by the use of qualitative research approach. Qualitative research is a systematic process of describing, analysing and interpreting insights discovered in everyday life (Leedy & Ormrod, 2005). The various modus operandi employed in gathering the necessary data were interview, questionnaire, observation and field notes on the various rites of passage. As a result, a thorough interview was conducted with the custodians of the land, religious leaders and indigenes of the traditional area. On-site observations were done. These have resulted in the descriptive method of research employed in writing this thesis.

In most cases, the method of participatory observation was also employed since it appears that, there was not much documented literature on the researched topic. The method of

participant-as-an-observer as a research instrument gave opportunity to the researcher to examine fully the various rites of passages among the two religious groups.

5.3 Interviews

Formal and informal interviews were conducted. The interviews were easy because most of the interviewees were willing to talk and it enabled the researcher to have a cordial interaction with them. Through that, some vital information was released from respondents in the Effutu traditional area.

Those interviewed included traditional priests and priestesses, lecturers, teachers, queen mothers, senior citizens, Reverend Ministers, Chiefs, church leaders, artisans, *asafo* members and family heads.

The researcher used both closed and open-ended questions. The closed or directed questions were given to the people who were knowledgeable in that area. The open-ended questions made respondents express their personal views about the similarities between the rites of passages performed by the two religious groups.

5.4 Target Population

The Scope for the research comprises the people in Effutu traditional area of the Central Region of Ghana. For the purpose of this research, the researcher's population target were University lecturers and basic school teachers, family heads, Chiefs, queen mothers, Priests/Priestesses, Senior Citizens, Reverend Ministers, church leaders and artisans, all belonging to the Effutu traditional area of the Central Region of Ghana.

Out of 120 people that the researcher planned to interview, only 108 were accessible to the researcher. These included lecturers, priests/priestesses, chiefs, traders and drivers just to name a few. The breakdown of the accessible population target is shown in the analysis.

5.5 Methods Used

There are several research sampling techniques. For example, random sampling, and convenience sampling techniques but for the purpose of this research, the researcher decided to use purposive and snowball sampling techniques for the thesis for the reasons below.

Purposive Sampling is the selection of people based on the particular purpose of the experiment. With this, the researcher has her population target where she will get her data. Therefore, the researcher visited towns where she will need her information from.

However, the researcher also adapted the snowballing technique for the study because she presumes that there is an initial set of data sources as the basis for locating additional data sources. In the course of gathering information the informant also direct the researcher to another colleague or a senior citizen of the town or village for further information or for verification and clarification. The researcher asked the informant to direct her to another source or authority. It also helped the researcher to cross-check her information and came out with the most important facts, which would be the most reliable and authentic as well.

5.6 Data Collection Instruments

The survey instruments used for this research work were the observation and whilst on the field the researcher adopted the personal interview technique to solicit the data from respondents in order to gather all the necessary information.

5.7 Observation

According to Nisbet (1977), observation is not a 'natural gift' but a highly skilled activity for which an extensive background knowledge and understanding are required as well as the capacity for original thinking and the ability to spot significant events.

The need for observation on the field during the research provided a wonderful opportunity for the researcher to test the validity of answers and opinions gathered through the interviews conducted. Furthermore it gave the researcher the opportunity to come into contact physically with performance of some of the rites of passage in the two religions and individuals who have the first hand information.

Most of the observations took place at the various fields and these are the Chiefs' palaces, parade grounds, people's houses, confinement house and traditional courts. These observations were done not only by the use of the eye but also with the aid of a digital camera, voice recorder and camcorder to take photographs. The voice recording and video footages could afford the researcher ample time to write down the report and to cross-check her store of information and facts available to her for analysis. Some of the information was not revealed to the researcher for the sake of privacy. For this reason, an insider or an outsider had to be relied upon for other information and verifications. The researcher's frequent visits to the various palaces of the chiefs, the shrines of the priests and priestesses and the parade grounds made the researcher become an official associate of the various places she visited and the people there began to see her as part of them and related to her well.

5.8 Data Analysis Plan

Out of 120 targeted for the study, 108 responded on the celebration of traditional rites of passage and Christian initiation rites in Effutu. Descriptive and analytical research methods were used in the writing of the thesis. The research revealed that the similarities were in the mode of prayer, moral teachings and objects used. The differences were also seen in lessons learnt during confinement and the fire a widow carries in an earthenware bowl.

Table 1 The results from respondents on their occupation and social status

Population Target	Population size	Percentage (%)
Senior Citizens	25	23.1
Lecturers/Teachers	19	17.6
Clergy/Leaders of the Church	16	14.8
Artisans/Funeral undertakers	17	15.7
Chiefs/Queen mothers	14	13
Traditional Priests/Priestesses	9	8.3
Family Heads	8	7.4
TOTAL	108	100

Source: By the Researcher

As indicated in the table above, these were the results from the respondents with their percentages shown.

5.8.1 Analysis of Lecturers/ Teachers Response

Rites	Similar	Different	Total
Naming ceremony	6	13	19
Puberty & Confirmation	8	11	19
Marriage	8	11	19
Rites for the Dead	6	13	19

Source: By the Researcher

Nineteen (19) lecturers and teachers responded and six (6) of them indicated similarities in the naming ceremony. This, according to them was seen in the procedures used by traditionalists and the Christians. They indicated that both groups pray to God, use water in the process and give the child a name that is carefully selected. The acts of dropping water on the child's tongue three times are similar. They also pointed out that the essence of dropping the water had the same moral and philosophical underpinning.

Eight of the lecturers indicated similarities in the puberty rite and confirmation. They see the similarities in the moral and citizenship training the children go through. They pointed out the structured instructions given to the initiates and confirmants that help them to be morally good and do things accepted in the community and the church respectively. They also see similarities in the traditional marriage procedure which both of the religious groups perform. They all collect dowry which serves as a witness to the marriage.

Six respondents indicated similarities under the rites for the dead. They pointed out the similarities in the mode of prayer and on the separation rites. They explained that both Traditionalists and Christians pray to God when a person dies or when they are burying the dead. On the separation rites, they said that relatives and sympathisers perform rituals to

break all relationship with the deceased person and in the same way Christians organise services for a deceased member and in the widowhood rites break all relationship with the dead.

Eleven of the lecturers and teachers also indicated differences in the marriage procedure in the area of objects used. In the Christian marriage, objects or items such as rings, bible and hymn books are part of the objects used. They also pointed out that, during the traditional marriage, both soft and alcoholic drinks are added to the dowry but Christians use only soft drinks and in some cases the drinks are replaced with money.

Thirteen (13) of the respondents said that, there are differences in the naming ceremony because the traditional set up uses alcohol while Christians use soft drink. Another difference they brought up was the mode of prayer or medium through which they pray. They indicated that Christians pray to God through Jesus Christ and traditionalists pray calling upon other spirits or deities which is against Christian principles.

5.8.2 Analysis of Chiefs And Queen mothers Response

Rites	Similar	Different	Total
Marriages	6	8	14
Child Naming	4	10	14
Death/Burial	6	8	14
Puberty	6	8	14

Source: By the Researcher

Fourteen (14) chiefs and queen mothers responded. Six (6) of them pointed out that there are similarities in the way of performing marriage rites. They indicated that both religious groups perform the investigation of a suitor, knocking and payment of dowry and the gathering of the two families for the marriage ceremony. They also underscored similarity in the area

where the couples go through counselling. They pointed out that in the traditional setting, the couples are counselled by parents and elderly relatives; while the Christians, couples go through a well-structured premarital counselling by a designated counsellor.

Four of them showed similarities in the naming procedure concerning the statements that accompany the dropping of water, alcohol or soft drink on the child's tongue. They also indicated similarities in the giving of the traditional name and said the elder in the family or the father mentions the child's name.

Six respondents indicated similarity in the farewell courtesies that are performed at death. People come and give tribute to help them pay their last respect to the dead. They all pray for the dead to be accepted and for a safe trip to the other world.

Eight (8) of the respondents said there are differences in the celebration of marriage and ten (10) also indicated differences in the naming ceremony. They also pointed out a difference in the preparation of the traditional initiates into adulthood. On puberty and confirmation, they indicated that, there are differences in the lessons the initiates go through in their confinement and classes respectively. They said that, those who go through the traditional puberty rites get more training that can help them in future than those who go through the Christian confirmation rites. The various aspects of education they go through are hygiene, citizenship and moral lessons.

Eight (8) respondents indicated differences in the marriage rites. In the traditional setting, the groom can marry more than one but with the Christian marriage, the groom is bound to marry only one wife. Additionally, traditional marriage recognises the couple as fully married after the groom pays the dowry, while the Christian needs a blessing or wedding in the church to

complete the marriage process. They again stressed that, medical examination done during Christian premarital counselling for would-be couple is absent in the traditional setting.

5.8.3 Analysis of Traditional Priests/ Priestesses Response

Rites	Similar	Different	Total
Child naming/baptism	1	8	9
Puberty/Confirmation	1	8	9
Marriage	2	7	9
Death	-----	9	9

Source: By the Researcher

Nine (9) traditional priests and priestesses responded. One (1) person responded in the affirmative to the issue of similarities in the puberty rite which in her opinion is similar to the Christian initiation rite called confirmation. This respondent indicated that in both traditional and Christian rites, the initiates and candidates go through lessons which prepare them into adulthood both in the society and the church.

The one respondent again said that, she sees similarity in the area of touching or dropping the child's tongue with water, alcohol or soft drink because they all teach about good morals of saying the truth always. Two (2) respondents indicated similarity in the marriage procedure. They expressed that the traditional marriage procedure is similar to that of Christians. The relatives of the bride who receives some token from the groom are the same.

On marriage, two (2) respondents expressed that the procedure in paying the dowry are almost the same in the traditional and Christian settings in the aspect of their payment of dowry. Again, all of them undertake a background check of the family.

Eight (8) respondents stressed on the differences in lessons learnt under training by both initiates and candidates. For example, in the traditional set-up, an initiate is taught how to care for himself or herself and family, home management and sex education which is not taken up in the Christian lessons which is mainly based on how one can achieve spiritual purity.

The eight (8) respondents again discarded the idea of similarities in the two rites which are naming and confirmation. One of the concerns raised borders on the issue of objects or items used by traditionalists in performing their rituals. They indicated that, in the traditional setting, all the objects or items used have meaning and also have influence on the rite being performed. That is, it helps them to invite the spiritual forces to witness and participate. They intimated that, another difference is the leftover of water and alcohol which are mixed and given to the parent during the child naming ceremony.

Seven (7) of the respondents indicated that there are differences in the payment of dowry in which Christians accept bible, ring and communion wine in addition to money from the groom while the traditionalists take only schnapps or whisky and the dowry (money and clothing).

On death, all the nine (9) respondents indicated that there are differences in the rites Christians and traditionalists perform. The traditionalists pour libation to inform the ancestors and Asaase Efuwa of the deceased but this act of pouring libation cannot be seen with the Christians. Also, a Reverend Minister blesses the marriage in Christian setting but in the traditional setting, traditional priest do not come to bless the marriage.

5.8.3 Analysis of Clergy/Leaders of the Church Response

Rites	Similar	Different	Total
Child naming/baptism	11	5	16
Puberty/Confirmation	11	5	16
Marriage	13	2	16
Death	4	12	16

Source: By the Researcher

A total of sixteen (16) people comprising of Reverend Ministers and church leaders responded. Eleven respondents held that there are similarities in the area of naming, baptism and confirmation.

On naming they said that, the similarities can be seen in the procedure through which water and soft drink in the Christian setting and alcohol and soft drink are given to the child and the words that accompany the acts are the same. Candidates for confirmation go through instructions and parade the town after they successfully complete the confirmation rites and they can see the same acts with those who go through the traditional puberty rite.

Thirteen of the respondents stressed that, during both traditional and Christian marriage, background family investigations are conducted by both families before they accept that their children must come together. On death rites, the four (4) respondents believed that, both Christians and traditionalists observe a year's anniversary, where they go to the graveside, pray and sprinkle perfume on the grave or lay wreaths.

On death, twelve (12) respondents indicated differences in how Christians perform prayer and committal at the cemetery and traditionalists pour libation, cover the grave and pour libation again. They also pointed out that the length of time widows are made to exempt themselves from functions by traditionalists in the community is longer than their Christian

partners. They must rather allow her to mingle with others so that they can in a way forget about their loved one who has passed away.

5.8.4 Analysis of Senior Citizens Response

Rites	Similar	Different	Total
Child naming/Baptism	16	9	25
Puberty/Confirmation	16	9	25
Marriage	16	9	25
Death	16	9	25

Source: By the Researcher

Senior citizens in this paper comprises of the elderly whose age ranges from sixty (60) years upwards. Their number was twenty-five (25). Sixteen (16) of them acknowledged that there are similarities in both the traditional rites of passage and Christian initiation rites. They said under the traditional rites, the child being named is accepted into a family or a clan; and in the church the naming and baptism are also done to accept the child into the nuclear and/or the extended family of the church. They both give the child an identity by giving him or her a name.

They again indicated that in the traditional puberty rite and Christian confirmation, the initiates and the candidates are taken through lessons which make them more responsible and active in church, home and in the society as the aim of the rite are to usher them into adulthood.

On death rites, they said that when a Christian or a traditionalist dies, there are some basic rituals which are performed like the separation rite done by the family and church organisations. Since the deceased belong to a family and a group they make sure all relationship with the dead is broken through this separation rite.

The point of differences in both Christian and traditional rites were well stated by nine (9) respondents under puberty, marriage and widowhood and widowerhood rites. They brought out a difference on the training the initiates go through in the traditional setting. They indicated that, the family life education and personal hygiene the traditional initiates go through is not explicitly stated in the Christian confirmation lessons. Another difference was noted in the issue of certificate in the Christian marriage which was missive in the traditional marriage rite.

On widowhood and widowerhood rites, they stated that, in the traditional approach, a widow is sent to the beach for spiritual bathing or cleansing with sea water which they believe helps in cleaning the body from its misfortunes or curse whiles Christians do not bath the widow with sea water when performing the rituals at the church premises.

5.8.5 Analysis of Funeral Undertakers and Artisans Response

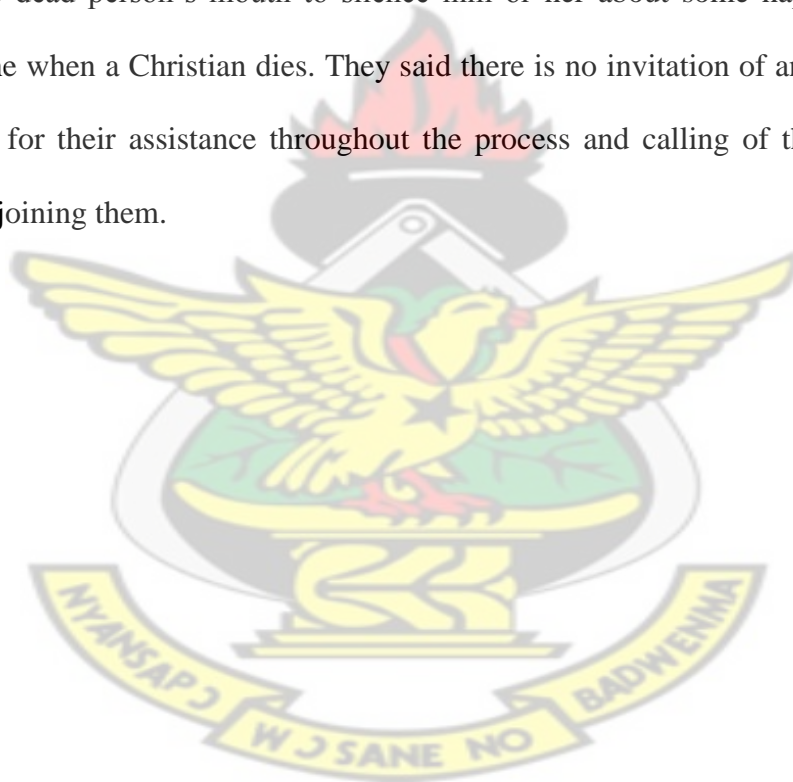
Rites	Similar	Different	Total
Naming	6	11	17
Puberty & Confirmation	8	9	17
Marriage	5	12	17
Rite for the dead	2	15	17

Source: By the Researcher

Seventeen (17) funeral undertakers and artisans responded. Six of them indicated similarity in the naming ceremony. They showed the similarity in the name given to the child. They explained that both traditional and Christian naming give traditional name to the child. Eight (8) respondents showed similarity in socialisation process during puberty and confirmation.

Five (5) indicated similarities in the area of prayers stating that, they all pray to God and in the rites perform for a living spouse.

Eleven (11) of the respondents also indicated difference in the use of alcohol and water during traditional naming and soft drink substituted in the place of alcohol during Christian naming. Nine (9) pointed out difference in the lessons and training the traditional initiates go through. Fifteen responded by saying that there is a vast difference as many rites which are supposed to do for a dead person are being brushed off or ignored by Christians. The touching of the dead person's mouth to silence him or her about some happenings on the earth is not done when a Christian dies. They said there is no invitation of ancestors through libation to call for their assistance throughout the process and calling of them to help the relative who is joining them.



CHAPTER SIX

SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSION

6.1 Introduction

This chapter would discuss the summary of findings, make appropriate recommendations and conclude.

6.2 Summary of Findings

From the study, it was observed that there were similarities and differences in the initiation rites performed in the traditional setting and with that in Christianity. The focus or aims are all geared towards a similar goal of acceptance into the society, recognition of adulthood and befitting farewell from this world into the other.

The child naming in both traditional and Christian setting accepts the child into the traditional family system and the society. This gives the child an identity and creates a sense of belonging to the communities. It also shows that, Christians recognise the family system. It was again observed that in baptism among Christians, the child is also received into the church. The child is baptised into Christ through the church and received into the membership of the church. When it comes to the mode, the objects in the form of water, alcohol and soft drink are used. Even though in the Effutu traditional area, different objects are used by Christians and traditionalists, their aims are one.

In the Effutu traditional area, puberty rites and confirmation service are performed for adolescent to prepare them for adulthood. They are educated on various issues that may confront them in life. The traditional initiates are also protected from evil spirits during the rite. Christians also teach the candidates the word of God and prayers to use in times of trouble and guide them so that they do not fall into temptation.

Traditional marriage is performed by both traditionalists and Christians and dowry paid. This shows that, they both give respect to the requirement of the traditional family during marriage. During marriage, there is counselling which is an educational process for the would-be couples in managing affairs. In the difference, what the researcher saw was the ring and bible which are added to the dowry.

Both Christians and traditionalists carry out rituals for widows and widowers to help them overcome their fear and sorrow. After a year, an anniversary is celebrated for the dead and rituals perform for the living spouse (woman) to be able to remove the black cloth she has been wearing. From the study, it came to light that, the reason why the people make the women wait for a year before remarry is that, they want to know whether the women had been impregnated by their husbands or not, before their death. However, a widower could marry after forty days. In this case, widows are not treated well because they are allowed to marry again after the first year anniversary of their husbands' deaths.

It was observed that the Traditional and Christian rites performed for a surviving spouse all aim at relieving the living spouse from the emotions or psychological trauma they had gone through.

In all the rites of passage performed in the Effutu traditional area, a particular ritual that runs through is prayers. Both Christians and traditionalists pray to God and traditionalists include the ancestors. They pray for help and protection. Christians in time of trouble, like bereavement, may sometimes say “where is our God?” and tells Him to take control of the situation. They pray for those living, that is the spouse, children and family to get strength to live.

6.3 Recommendations

Based on this research, the researcher came out with the following recommendations:

On the basis of hygiene or health issue, it is recommended for the traditionalist to use a clean spoon instead of the index finger being used in taking the water or alcohol and the spitting into the mouth of the child being named. If traditionalists want to instil good morals in children, then they could reconsider the use of alcohol during naming ceremonies. Moreover, if it is just to introduce the child to differentiate between good and bad, then the use of soft drink or *ahai* (local brewed corn drink) can still serve that purpose.

It is also recommended that, the traditional elders organise more counselling sessions for widows and widowers to come to normalcy than the strict taboos they are made to go through which sometimes have emotional and psychological effect on them.

It is also recommended to the Christians that, the contents of instructions for traditional initiates like personal hygiene, sex education, family life and home management can be added to the syllabus they used for confirmation classes. Some of the traditional leaders can be invited to teach the candidates the traditional norms which are not in conflict with the Christian practices. It is further recommended that teachers who handle confirmation class should be knowledgeable in traditional norms which are not at variance with Christian practices such as the celebration of *aboakyer*.

Saying farewell to the dead is good but funeral expenditures are too high so it must be reduced. The chief and his elders should make a law to help of cut down cost and get more people with counselling and psychology background to help in counselling the living spouse or family members.

6.4 Conclusion

In this research, looking at both Effutu traditional rites of passage and Christian initiation rites, there were differences and similarities in their modes, practice and objects used in celebrating these rites. Though there were differences and similarities, it could be said that in the performance of these rites both Christians and traditionalists aim at one common goal, being religious and educational implications.

The evidence of commonality is seen in the naming ceremony where both traditional and Christian, accept or welcome the child into a family, prayers are said to God and the child is named after someone in the family. Again as mentioned earlier, some aspects in the puberty, marriage and death rites in the traditional set up are similar in the Christian set up.

Therefore, it is established from the research that, though there are similarities and differences, both the traditional rites of passage and Christian initiation rites should be seen as interwoven. That is, before some Christian rites are performed, they go through the traditional rites and most of the practices in the traditional rites which are seen as horrible should be refined or modified. Also, it is concluded that, there are four major stages in a person's life be it- birth, puberty, marriage and death.

From the recommendations made, traditionalists as well as Christians could live in harmony and not frown at each other.

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Nana Kweku Edu	Past Adontenhen of Simpa	11 th August 2012
Hamza Gariba Salaga	Teacher	24 th October 2012
Alhaji Tanko	Mallam	24 th October 2012
Effuah Donko	Retired Educationist	12 th November 2012
Ruby Hanson	Ebenezer Meth. Church	12 th November 2012
Ama Owu	Undertaker	12 th November 2012
Aya	Senior Citizen	18 th November 2012
Aunt Efiba	Traditional Birth Attendant	5 th December 2012
Maame Esi Charles	Senior Citizen	5 th December 2012
Opanyin Kojo Gyan	Ebusua Onyimpa	28 th December 2012
Obaahemba Efua Koba II	Winneba	28 th December 2012
Mrs. Agnes Awotwi-Pratt	Retired Educationist	29 th December 2012
Kweku Adu-Bortsie	Educationist	30 th December 2012
Uncle Alfred	Okyeame of the Effutu State	30 th December 2012
Joojo Eduful	Anona Ebusua Onyimpa	30 th December 2012
Nana Gyankuma	Adontenhen of Winneba	2 nd January 2013
Okyeame Kojo Baffoe	Spokesman for Nsona Clan	2 nd January 2013
Very Rev. Ekow Sey	Director of Methodist Rafiki Satellite	3 rd January 2013
Juliana Nkrumah	Class Leader at St. Pauls Meth. Church	3 rd January 2013

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APPENDICES

APPENDIX A: QUESTIONNAIRE

QUESTIONS FOR CHRISTIANS

Tick the appropriate answer and supply the necessary information where possible

1. What are Christian initiation rites?
2. Where do Christians have their naming ceremony or birth rite?
 - i. Home ii. Church iii. Both
3. What type of drink do they use during naming?
 - i. Soft drink and water ii. .alcohol and water iii. Nothing, just dedication iv. Only water
4. Which name is given to the child?
 - i. Christian name ii. Traditional name iii. Both
5. Which age group of people usually confirm?
 - i. Children under 11 years ii. Adolescent iii. Adults
6. Do they go through some lessons during the period? Yes/No
7. What are some of the things the candidates learn?

.....
8. Mention some of the preparation during marriage.

.....
9. Do you allow people to perform the traditional separation rite when corpse is laid in the church premises?

- i. Yes, because it is a custom to observe
- ii. No, because it is a traditional and must not be done in the church

10. Do you observe a year's anniversary of the death of a family member?

.....

.....

11. Are there any similarities and differences between what you do as compared to the traditional rites of passage?

.....

.....

.....



APPENDIX B: INTERVIEW GUIDE

Status:

Occupation:

1. What are rites of passage?
2. How many types of rites of passage do you have/celebrate among the Effutu people?
3. How do you call/term them?
4. Can you narrate how any of them is celebrated?
5. Are these traditional rites still celebrated?
6. Do you know anything about naming in the church or confirmation?
7. Are they the same as traditional rites in naming and puberty?
8. Are there any differences and similarities in the performance of traditional rites of passage and Christian initiation rites?

**APPENDIX C: PICTURES SHOWING TRADITIONAL RITES OF PASSAGE
AND CHRISTIAN INITIATION**



Fig. 1. The picture above is the dowry presented by the groom's family as customary demands to the bride's family.



Fig. 2. Left; Baptism by Ministers of God. **Right;** naming ceremony by an elder of the church.



Fig. 2 Traditional naming being performed by an elderly member of the family



Fig. 3. The above picture is an initiate undergoing *soesoe* an initiation for males during puberty.



Fig. 4. These are young women who have undergone *nde*

