

THE INFLUENCE OF URBANIZATION ON CHRISTIAN MARRIAGE

BY

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DECLARATION

I declare that THE INFLUENCE OF URBANIZATION ON CHRISTIAN MARRIAGE,

is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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DEDICATION

I will join the Psalmist in singing “To God be the glory, great things he has done”, for the Lord has been good to me and my family. This work is first and foremost dedicated to God, the

Almighty, in whose grace I have my being. Dedication also goes out to my late Dad, Nana Sarfo Ababio II, for his spiritual nurturing. This Thesis is also dedicated to my dear wife Mrs Akua Nyarko Owusu Sarfo and our beloved daughter, Venitia Owusu Sarfowaa Ababio for their sacrifices and support throughout the entire period of this work. Lastly, this work is dedicated to all individuals who contributed in diverse ways both physically and spiritually to make this dream of mine come to fruition. God bless you all and replenish all that you lost.



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ABSTRACT

During the industrial revolution when agricultural Jobs had become less common, workers moved towards manufacturing hubs in cities to obtain Jobs in factories. The exodus of People from rural areas to urban centers altered the orientation of marriages and the values the institution of marriage espoused.

Urbanization and its consequences touch on the various facets of our lives, and even though there are positive effects, Marriage as a social institution, and the families involved undoubtedly have not been spared of its negative repercussions.

For instance, it was identified in the research that to a large extent, the increase in the number of People living in these cities has contributed to the adoption of certain types of marriages among which are “trial” and “gay/lesbian” marriages. These marriages are seen to be gaining grounds and establishing deep roots in the society thereby militating Christian marriages and taking the beauty out of them. Although these types of marriages may not be common in our part of the world, they are worth discussing them because of the global nature of urbanization and the institution of marriage.

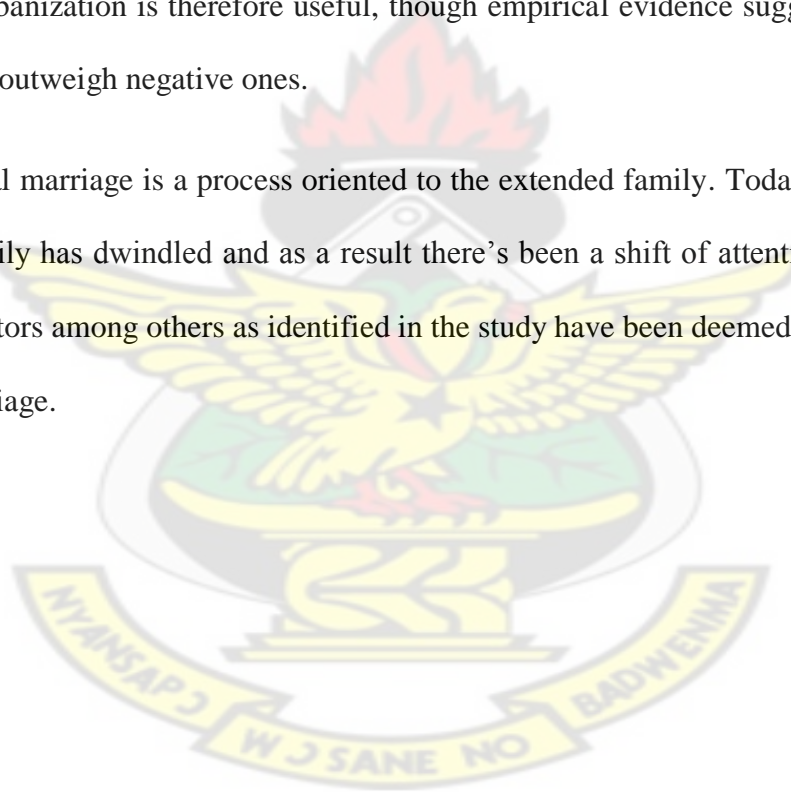
Again, the results of the research indicate that the exposure of People to certain factors of social change in the city has changed their taste and preferences and therefore impacted on their Fertility rates, Families and living arrangements, Domestic relations, and also deepened their Consciousness on the “foreign” types of marriages.

Based on the findings gathered from the study, the researcher concluded that Urbanization involves major shifts in the ways People work and live, and offers unprecedented opportunities for the improved standards of living, higher life expectancy and higher literacy levels, as well as

better environmental sustainability and a more efficient use of increasingly scarce natural resources. For women, urbanization is associated with greater access to employment opportunities, lower fertility levels and increase independence.

However, the urban family is immersed in a complex social environment that encompasses the entire breath of human experience. Marriage as a social institution is caught up in the web/entanglements of urbanization and therefore has not been spared of the pressures that seem to be exerted on families which have tasted and continue to taste urban life. A balanced treatment of the impacts of urbanization is therefore useful, though empirical evidence suggests that positive aspects generally outweigh negative ones.

African traditional marriage is a process oriented to the extended family. Today the influence of the extended family has dwindled and as a result there's been a shift of attention to the nuclear family. These factors among others as identified in the study have been deemed to have influence the status of marriage.



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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

Urbanization as a global phenomenon is of recent age. For a better part of human history, most people lived in rural areas. As underscored by Polese M. (1997), “as recently as a century ago, the proportion of the world’s population living in the cities hardly exceeded 5 percent and only a few industrial cities had populations greater than one million in the nineteenth century”¹. For Polese (1997), while it is clear that sub-Saharan (West) African countries are experiencing unprecedented rates of urbanization, debates over the causes and effects of urbanization in the region remains heated and often bitter². Although the consequences of urbanization touch on the various facets of our lives, Marriage as a social institution, to a greater extent, has also not been spared of the effects and influences of urbanization. This study is concerned not only with the causes and effects of urbanization, but also to ascertain how urbanization and other forces of social change have influenced and affected Christian marriage.

This introductory chapter introduces and provides a background to the study. It also highlights the statement of the problem, research questions as well as objectives of the study. Significance of the study, scope of the study, methodology and limitations of the study have also been provided in this section. The chapter ends with literature review and organization of study.

¹Mario Polese, “Urbanization and development” *Canadian International Development Agency (CIDA) in*

²Polese, “Urbanization and Development”, 4.

1.2 Background to the Study

As can be well understood, the forces of social change in Africa in general and in Ghana in particular are such that no institutions or patterns of ideas can remain the same for all the people in one society or for different communities of that society. Culture is dynamic, never static, and it would be a mistake to suggest or hope that there has not been any deviation from the status quo. Urban situations differ from the rural circumstances therefore the Christian may not have the same conception of the world around him as a Muslim or a Pagan; and so we could go on.

In this sense, Sarpong (1974) remarked that “the highly educated man is likely to be alienated from his tradition and somehow loses something of his cultural heritage; he cannot be expected to act in all things like the immobile and unspecialized illiterate or as he would have acted fifty years ago”³.

Basically, ideas about marriage are the same all over the world. People leave their Parents, and other relatives, to enter into alliance with some “strange” persons. They cannot simply be seeking consolation or soliciting help since one would get better help and solace from one’s own relatives. According to Sarpong P. (1974), “it is, therefore, reasonable to suggest that the main aim of marriage is to have that sexual access to a person which would not be deemed proper in the case of a relation”⁴.

Social scientists like Goode, W. J (1963) have argued that urbanization has a link with the sprouting of a western type of nuclear family, in which comprised monogamous spouses and a

³ Peter Sarpong A, *Ghana in Retrospect* (Accra: Assembly Press, 1974), 1.

⁴ Sarpong, *Ghana in Retrospect*, 1.

few minor children⁵. He acknowledged that when such an application of this proposition to urbanization is applied in Africa it would result in a uniform and simultaneous decline in the salience of African polygynous institutions and therefore affect the size of African familial groups as measured by the number of children. Admittedly, Goode opined that the soundness of this proposition for Africa is problematic for a number of reasons.

First, Goode explained that “there is an issue as to whether the relationship between urbanization and familial lifestyle is linear or curvilinear. Furthermore, the connection between type of marriage and fertility may not necessarily always change with the growth of specific cities or with the concentration of population in urban areas”⁶.

According to Osmond, (1965), “short term declines in the importance of plural marriage and in the number of children are not likely to be concurrent. He further explains that, having many wives and begetting many children mirror attitudes and motivations that do not necessarily progress within similar time scales”⁷. Therefore, in so far as the costs and rewards attached to plural marriage are more immediate than those associated with a large number of children, these two components may not respond in the same way to the processes of urbanization.

The extent of this association is likely to depend upon the functions that the two sexes assign to marriage, and hence in the relationship that women and men believe to exist between type of

⁵ William J. Goode, *World revolution and family patterns* (New York: Free Press of Glencoe, 1963), 36.

⁶ Goode, *World revolution and family patterns*, 36.

⁷ Mary Osmond, *Correlates of Types of Marriage* (New York: Social Forces, 1985), 8-15.

marriage and family size. In fact, the emergence of small sized monogamous families requires men and women to respond similarly to urban processes.

It is, therefore, worthy to note that in examining whether urbanization is associated with a decline or ascendancy in the incidence of Christian marriage, it is equally important to isolate all the mechanisms that make this association possible.

1.3 Statement of Problem

Marriage is a basic institution in every human society. As said by Sarpong P. (1977), “it is the renowned social institution, which is responsible for establishing and maintaining the family as well as creating and sustaining the ties of kinship. Thus, without the institution of marriage, there would be no family, nuclear or extended, and therefore no kinship ties”⁸. Marriage is therefore essential to the development and enlargement of kinship ties, which are unique features of African society. In typical Ghanaian societies, every man or woman who reaches adulthood is expected to marry and bear children. In African societies, marriage is considered so important that as part of the puberty rites that usher young people into adulthood, these young people are educated on matters of sex, marriage and family life and are thus made aware of the responsibilities of adulthood. Before entering into marriage, then, young people know what is expected of them in terms of their roles in a marriage relationship.

However, perceived urbanization and western influences have crept into Christian marriage patterns of the Ghanaian society thereby mitigating the need for a change in the status quo with respect to traditional and Christian marital relationships. For instance, evidence emanating from

⁸Peter Sarpong, *Girls Nubility Rites in Ashanti* (Tema: Ghana Publishing Corporation, 1977), 19.

the findings gathered by Omari P. (1960) reveals that to an increasing extent, educated young people apparently want a companionate marriage on western lines. As quoted, “data emanating from interviews and a number of studies made of the attitudes of students and of secondary school boys and girls as well as in teacher training institutions in a number of countries, including Ghana confirmed that out of the 393 students that were sampled from eight institutions, about two-thirds of them subjects said they would like to be married either in church or before a magistrate”⁹. A legal marriage of this kind, unlike traditional marriage, makes bigamy a crime, and so we may assume that the young people concerned had monogamy in mind.

Becker G. (1991) also confirmed the position held by Omari P. (1960), and stated “a group of Ghanaian secondary school girls declared, without a single exception, that monogamy was the ideal form of marriage; they also insisted that they wanted to choose their own husbands”¹⁰.

The societal shift from rural to urban alters rates of natural population increase. As noted by Becker G. (1991), “contrary to public perception, however, this movement from rural to urban areas reduces birth (fertility) rate and death rate, despite the often terrible living conditions in many cities. The gap between declining death and birth rates initially means rapid urban population growth; subsequently, fertility rates drop sharply and the rate of growth of urban populations declines”¹¹.

⁹Peter Omari, “Changing Attitudes of Students in West African Society towards Marriage and Family Relationships”, *British Journal of Sociology*, 11 (1960): 19.

¹⁰Gary Becker, *Treatise on the Family* (Cambridge: Harvard Univ. Press, 1981), 69-71.

¹¹Becker, *Treatise on the Family*, 72.

As a result, families become smaller relatively quickly, not only because parents have fewer children on average, but also because the extended family typical of rural settings is much less common in urban areas. Children are clearly less useful as units of labor and producers in urban settlements, than in rural settings, and are more expensive to house and feed. In fact, according to Becker G. (1991), fertility levels in developed countries have dropped so low that cities are rarely capable of reproducing their own populations. If they grow at all, they do so largely through in-migration from other cities or from rural areas.

Again, congregation to city centers results in the proliferation of non-traditional family forms and the formation of new types of households. Such alliances that are form at the work places, churches and other social gatherings help in the establishment of acquaintances among members who belong to such groups.

The introduction and infiltration of “modern” forms of marriages into Ghanaian societies have also been considered as a significant factor which cannot be overemphasized when assessing the influence of urbanization on Christian marriages.

Courtship has also remained a long standing tradition in the westernized world but not very common in Ghana. What is different from the modern-day situation is the extent to which romantic values are socially emphasized. According to Omari P. (1962), some Ghanaian males nowadays want to ‘fall in love’ with their female counterparts before they marry them. This implies that, in contrast to most traditional patterns, ‘love’ is becoming nowadays an initial requirement for mate selection¹².

¹²Omari, “Changing Attitudes”, 27.

Again, in Ghana, very often the parents of the girl do not want the daughter to unite with a man until she is engaged. 'Dating' is a very recent pattern and a foreign concept. Sarpong P. (1977) writes "it is only when the man has given the girl a ring and a Bible that he is allowed to take her out and court her"¹³. Therefore, the engagement often precedes dating and courtship except when these have been carried out secretly.

Another 'modern' form of marriage that is fast gaining ground in African societies is 'trial marriage' or 'contract marriage'. Clignet and Sween (1969) are quoted as saying "Because young men are afraid of the cost of marriage payment and the fact that Christian marriages are binding, they prefer to have a trial with their wife-to-be for at least a year or more to ascertain whether they are attuned with themselves before they finally walk to the Altar"¹⁴.

Today, urbanization syndrome and the various types of "modern" marriages discussed above pose a challenge to the traditional and Christian types of marriages that had been in existence even before the emergence of the former. The purpose of this study, therefore, is to critically examine and bring to limelight the weakening or otherwise of the Christian marriage systems at the expense of the so called 'modern' marriages and urbanization patterns in contemporary times while considering some of the socio-cultural effects of such relationships on the Ghanaian society today.

¹³Sarpong, *Girls Nubility Rites*, 24.

¹⁴Remi Clignet, and Joyce Sween, "Type of Marriage and Social Change", *American Journal of Sociology*, 75 (1969): 123.

1.4 Research Questions

In order to give direction to the study, the following research questions are posed:

1. What is Christian Marriage?
2. How has the nuclear or extended family contributed to the selection of spouse for their kith and kin?
3. Does Age play any role in determining the time for marriage?
4. Has urbanization in any way influenced or promoted inter-tribal marriages?
5. Does urbanization have any direct linkage with the number of Children a marriage may produce?
6. How has urbanization impacted on the functioning of the family?

1.5 Objective/Aims of the Study

The general objective of the study is to ascertain the influence of urbanization on Christian marriage. However, the specific aims for the study are to:

- Assess the meaning of “Christian” and “Modern” marriages.
- Examine the role Age plays in determining the time for marriage.
- Determine whether urbanization has in any way influenced or promoted inter-tribal marriages.
- Ascertain the extent of contribution of the nuclear and extended families in the selection of a spouse for their kith and kin.
- Find out if urbanization has any direct linkage with the number of Children a marriage may produce?
- Highlight the impact of urbanization on the functioning of the household.

1.6 Significance of the Study

The enormous importance attached to this study cannot be over emphasized. But for the sake of this Paper, the researcher would like to outline some of the points he considers most important. In the first place, the study would broaden knowledge base and give a profound insight into the extent at which urbanization has infiltrated into our traditional Christian marriage systems. People may therefore come to appreciate the need for society to uphold and maintain the Christian values as handed down to us.

The study would also enlighten interest groups on new ideas and information which they previously did not know and this will go a long way to help them change their preconceived and erroneous stance they had about the constitution of Christian marriage.

Moreover, this research Paper would be made available to all individuals and corporate bodies who may express interest to research further into urbanization and Christian marriage and to tap the knowledge contained in this piece for their own academic pursuit.

1.7 Methodology

The qualitative research method would be used. This would help the researcher to get a better understanding of the view points of the participants. Questionnaires, field interviews from selected respondents and observation will also be employed to gather data. However, the Secondary sources will be used in order to access the relevant information for the research. In addition to the above will be the exploration of the Internet for useful information on the research.

1.8 Limitations of the Study

Quite a number of limitations were encountered in the study. Some of them include but not limited to the following: in the First place, Urbanization as a theory is very broad and therefore this study was not able to deal with all the facets that come under its broader umbrella. The study narrowed its scope to only some aspects that have a direct bearing on Christian marriage.

Another limitation the study identified was that, the exposure of individuals to Education, economic opportunities and other factors of social change influenced the responses that were gathered from the respondents. This meant that at every point of the lives of the married couple, their experience of urbanization may be different as a result of some of the factors of social change discussed above, including status and denominational associations.

Again, the area under study is Sunyani in the Brong Ahafo Region of Ghana which is very big in terms of its Geographic size. Hence, views from only a small geographical quarter were sampled (100 respondents). This means that the views collected from respondents may not be a fair reflection or representation of the views of the entire region. In addition, the random sampling technique that was used to gather Data may have also impacted on the responses of the respondents. This is because, Peoples experiences about urbanization differ and therefore the rate at which urbanization has impacted on them may not be the same all over. Time constraint was also encountered. Thus the researcher was hard pressed by time to get things done; but nonetheless, the quality of the work was not compromised.

1.9 Literature Review

It is now widely accepted that urbanization is as much a social process as it is an economic and territorial process. It transforms societal organizations, the role of the family, demographic structures, the nature of work, and the way we choose to live and with whom. It also modifies domestic roles and relations within the family, and redefines concepts of individual and social responsibility.

Proponents of the modernization theory also stress that with urbanization, Westernization, and the accompanying changes in the economy and society, marriage becomes a more individualized process, to be entered into for love or self-fulfilment rather than for traditional family concerns. Within urbanized, market-oriented, modern contexts, the younger generation has fewer reasons to be obligated to or dependent on parents. Education and employment serve as important means for this independence, especially in terms of better, more equal options for women.

According to Oppong C. (1981), “Schooling and work not only offer socially legitimate alternatives to marriage for women, thus breaking the connection between puberty and entry into marriage, but they also are instrumental in motivating young men and women to emulate a Western conceptualization of marriage in terms of self-selection of spouses and more nuclear, conjugal, and equal marital relationships”¹⁵.

¹⁵Christine Oppong, *Middle Class African Marriage* (London: George Allen and Unwin Ltd, 1981), 46.

Urbanization may be viewed as a particular materialization of social change. As such, it is often defined as a process leading originally distinct social systems to a common destination”¹⁶. As an example, it is supposed to facilitate the universal emergence of a European type of nuclear family. In this perspective, many scholars like Goode W. (1963), have been eager to determine the extents to which African patterns of familial behavior lose their traditional specific properties”¹⁷. Goode W. (1963) has in fact equated the problem of measuring urbanization with the problem of measuring the relative decline and persistence of Christian marriage affiliations. All African ethnic groups respond to urbanization, not only by modifying their familial organization but also by selecting new values, norms, and practices that they incorporate into these familial organizations. Moreover, they differ in the extent to which they make use of these mechanisms of adjustment to a new situation¹⁸.

Christian marriages are based on the Bible, and on Western, male ideas and interpretations of the Bible.

According to Caldwell, J. C, “Officially, there is no ‘Christian marriage’ because no marriage can be considered unlawful when they are not signed in Church”¹⁹. A Christian marriage is one that is only blessed in a church. A Christian marriage, like the modern marriage, is rather new but nowadays it is quite common for a couple to have their marriage blessed in church, either after a long time, or as soon as they have had their traditional wedding ceremony. Usually, before a couple gets married in church, they have to follow some counselling lessons, as part of the

¹⁶A. Fieldman and W.moore, “Industrialization and Industrialism Consequence and Differentiation,” *Transactions of the fifth World Congress of Sociology*, vol. II, (nd) 151-169.

¹⁷Ruth Simms, *Urbanization in West Africa: A Review of the Current Literature* (Evanston: North-western University Press, 1965), 24-25.

¹⁸Jean Piaget, *The Child’s Conception of His World* (New York: Harcourt, 1929), 12.

¹⁹J. C. Caldwell, *Theory of fertility decline* (London: Academic Press 1982), 42.

marriage preparation. This is usually done by persons, who are 'good Christians' and have a long experience in a happy marriage.

The counsellors teach about how to discuss issues, and subsequently avoid quarrels. According to Oppong, C. (1974), "one of the major differences in these teachings is that in a traditional marriage ceremony the couple is taught separately, thus, the girls are taught usually between 3-4 weeks, and the man usually about one evening. In a Christian wedding, the couples are taught together; the future husband and wife together"²⁰. In these teachings, as far as this researcher is concerned, the emphasis is on husband and wife discussing issues together, and helping each other. So far, this is the same as the teachings in the traditional marriage ceremony.

In Christian circles, concerning marriages, reference is sometimes made to the Bible, especially to the book of Ephesians. In Ephesians 5:22 it says: "Wives, submit yourselves unto your own husbands as unto the Lord"²¹. Ephesians 5:21, also says: "Submit yourselves to one another in the fear of God"²²? While Ephesians 5: 25, says: "Husbands, love your wife even as Christ also loved the church, and gave himself for it"²³. Another quote in, Ephesians 5:28 says: "So men have to love their wives as their own bodies. He that loves his wife loves himself"²⁴.

As said by Anker, R. & Hein, C. (1986), "The story that God created man first does not mean that he (man) is superior to the woman, and so the woman should be suppressed"²⁵. Holy

²⁰Christian Oppong, *Marriage among Matrilineal Elite* (Cambridge: Cambridge Univ. Press 1974), 67.

²¹Ephesians 5:22 (Good News Bible).

²²Ephesians 5:21.

²³Ephesians 5:25.

²⁴Ephesians 5:28.

²⁵R. Anker, & C. Hein, *Sex inequalities and urban employment in third world countries* (New York: St. Martin's Press, 1986), 12-15.

Matrimony is based on the word of God; and in (Genesis 2:24; Mark 10:1ff; and Matthew 19:3 ff;), a word repeated and underlined by the Lord Jesus Christ reads “A man shall leave his father and his mother and cleave to his wife, and they shall become one flesh”²⁶. The divine Purpose of the marriage of a man and a woman is that they become one- that is, two-in-one-flesh. Anker, R. & Hein, C, (1986) admit that “here there is sexual complementarity, with permanence and fidelity; and as a result of the two becoming as-one-flesh there is union of hearts and bodies, and are open to procreation”²⁷. Children are raised in the nurture and admonition of the Lord within the stability of this continuing, permanent union. Here divorce is an absolutely last resort and is only for the most serious of reasons (e.g., sustained adultery) and re-marriage is only after the death of one spouse. Anker, R. & Hein, C, (1986) further explained that this approach of “two-as-one-flesh” may be expressed in a more rational way and the couple must demonstrate that.

Barnes, J.A. (1951) admittedly argued that “Marriage, should not considered as a merely legal convention or cultural artefact, but, rather, as a one-flesh communion of persons that is accomplished and actualized by acts that are reproductive in type. Whether or not they are reproductive in effect, or are motivated, even in part, by a desire to conceive a child, is an inherent human good and, provides a more than merely instrumental reason for choice and action”²⁸. Barnes, (1951) explains that “the bodily union of spouses in marital acts is the biological atmosphere of their marriage and a complete, multilevel sharing of life. That is, a relationship that unites the spouses at the bodily (biological), emotional, dispositional, and even spiritual levels of their being”²⁹. In great contrast, “Modern Christian Marriage,” following the cultural

²⁶ Genesis 2:24; Mark 10:1ff; and Matthew 19:3.

²⁷ Anker, & Hein, *Sex inequalities and urban employment*, 16.

²⁸ J.A. Barnes, “Marriage in a Changing Society”, Rhodes-Livingstone Papers, No.20 (nd) 6-7.

²⁹ R. R. Jay, “Javanese villagers”: *Social relations in rural Modjokuto*. MA: MIT (1996) 9.

trends in law and society, sees marriage as instrumental, that is, as the means to various possible ends or objectives (which may be judged by others as good, bad or indifferent).

According to Nukunya, G.K (1975) “outstanding in modern approaches to marriage are those wherein it is seen in terms of a voluntary contract (made before witnesses or and “God”) between two persons primarily for their own happiness, fulfilment and satisfaction”³⁰. Here the union as one flesh is seen not as an End in itself, a true, intrinsic and permanent Good, but as a means to various ends, primarily ones of erotic pleasure, and of friendship, and only sometimes one of procreation (as is well demonstrated by the low birth rate in the West). The contract in place is not an enforceable one-as with contracts in most other areas of life. For Nukunya, G.K. (1975),” it is governed by “no-fault” divorce law, which allows either partner to dissolve the instrumental union at will”³¹. Thus, couples marry, recognizing that if it does not work out, then they can make use of divorce and start again, usually also knowing that they can go back to church a second or third time for the blessing by a priest or a bishop.

Howard G. (1961), researched into the differences between Christian marriage ceremonies and non religious marriage ceremonies and came up with the following findings:”first, with Christian marriage ceremonies, there are measures to be followed and you have to stick within the bounds of cultural traditions, while non-religious ceremonies let you plan your own wedding with no restrictions and limitations and can be done within your own time frame i.e. where the marriage will take place, type of music, the attire, the exchange of vows, the solicitation of gifts and

³⁰G.K Nukunya, “The Family and Social Change” in *Colonialism and Change*, ed. M. Owusu, (The Hague: Mouton, 1975), 98.

³¹Nukunya, “The Family and Social Change,” 99.

basically you can have it your own way”³². Again, with Christian religious marriage ceremonies, the wedding should always take place in a church, but with non-religious, the location of the wedding will naturally be outside the church. In other words, it can be performed on a beach, a cliff, under a bridge or anywhere.

For Howard (1961), “a religious head should always preside over the wedding ceremony in Christian weddings, while modern ceremony can be held by a justice of peace, a county clerk, or anyone who is licensed to conduct the ceremony”³³. A close family member or a friend can also perform official duties for the ceremony. However, Non-religious weddings let you set your own rules while religious weddings require you to follow traditional edicts.

Howard Geertz further explained that in traditional Christian weddings, religion is the heart of the wedding, while in modern wedding ceremonies; it is acceptable not to include any religious events, whether this is because they don’t prescribe to any particular religion, they have conflicting religious beliefs, or their families do not approve of a marriage against their value. Geertz noted that, “in a conventional Christian wedding scenario, vows and readings are by the Bible. Instead of taking excerpts from the Bible, readings and vows in a non-religious wedding can be taken from any book”³⁴. They can include poems, letters, lyrics of a certain song, or even include the best memories of each other and feelings from beginning to present. Also, they are able to say it individually, alternately or together.

Also, with non-religious weddings, couples are able to make it unique – one that stands out from the rest. They are able to play their own music and give their wedding a touch of who they really are. Say what they want to say for each other with no limits and let their guests say something

³²Howard Geertz, *The Javanese family*, (New York: The Free Press, 1961), 21.

³³Geertz, *The Javanese family*, 22.

³⁴Geertz, *The Javanese family*, 23.

about them as well. Couples are able to make it as memorable as possible. While with religious Christian weddings, you have to stick to the procedure that most people had to go through in the early days. Couples get to save more in modern weddings than in traditional weddings. Basically, it may all depend with the upbringing, values, beliefs, etc. and frankly, money should be considered. Howard finally concluded that “All in all, whatever kind of wedding couples go through or whatever kind of vows they exchange in the ceremony does not lessen their commitment in any way. Besides, the whole point is that their marriage is legal and that they’re together”.³⁵

Aside the religious considerations of the topic under discussion, there is also the social dimension. Socially speaking, there’s been a growing concern about urbanization and social change seeking to prevail over the rules and practices of marriage and introducing all kinds of innovations into the marriage institution. In the Pre-colonial era, age of marriage followed biological development and certain customary requirements. Nukunya G.K (1975) posits that “For girls, apart from their Physical maturity, the performance of Puberty rites, where applicable, was the Principal consideration. For Boys, whose qualification normally did not include any puberty rite as such social maturity meant the attainment of certain positions determined by the society³⁶. On the whole, however, marriages for both sexes took place much earlier than what obtains today.

For Nukunya G.K (1975), “it is generally agreed that girls marry earlier than boys and age differences between three and five years between husband and wife were considered the norm though additional marriages enabled men to marry women many years their juniors”.

³⁵Geertz, *The Javanese family*, 24.

³⁶Nukunya, “The Family and Social Change”, 91.

It is worthy at this point to establish the trend of urbanization on Christian marriage and ascertain the role of Parents in the selection of marital partners. The School environment, migration and the general contemporary flexible atmosphere as well as increased mobility make it easier for boys and girls to associate more freely in an atmosphere that promotes conditions for mate selection by themselves.

Nukunya (1975) opines that “the literate ones have in addition been exposed to both local and International mass media, novels and the general academic literature from which they learn about, and come to appreciate the virtues and advantages of courtship and romance, the need to select their own spouses based on mutual love and understanding”³⁷. This should not be taken to mean parental involvement in mate selection has ceased even among the very well educated. What is disappearing is the initiative on the part of parents to select spouses for their children and to insist that the latter accept the choices made for them. According to Nukunya (1975), “An important development resulting from individual rather than parental initiative in mate selection is inter-ethnic marriage which is undoubtedly on the increase. Inter-tribal marriages have become a fact of life and their incidence is bound to rise with increased education and mobility”³⁸. Today, many people, especially the well educated, are more concerned with the qualities in their spouses than their tribal affiliations or places of origin.

Nukunya G.K (1975) asserts that “Christian and Ordinance marriages are contracted by only a minority of Ghanaians”³⁹. Today, this assertion has been challenged by the numerous ordinance marriages that have been contracted by Ghanaians. Unlike the past where polygamous marriages were prevalent in Ghana, ordinance marriages have now been widely accepted and appreciated

³⁷Nukunya, “The Family and Social Change”, 92.

³⁸Nukunya, “The Family and Social Change”, 93.

³⁹Nukunya, “The Family and Social Change”, 91.

by most Ghanaians. Therefore Nukunya's perception that Christian and Ordinance marriages are engaged in by the very well-educated and enlightened people and some devout Christians in the society can no longer hold and the belief that such unions tie the hands of the man unduly and restrict his extra marital activities also falls flat in the face since some married men still indulge themselves in extra marital affairs. An observation made by Nukunya affirms, that many, if not most, "Ghanaians still consider access to a plurality of women a man's right"⁴⁰. This right which has been duly reserved by men would like be invoked and exercised when the need arises.

Nukunya explains that an important innovation in these new marriages is that the handing-over ceremony is now dubbed "the engagement", which is normally a ceremony for close relations from the two families but which some turn into a grander occasion. The marriage ceremony, also popularly known as wedding or wedding ceremony, is followed by a reception near the Chapel or the Registry or at a Hotel or any decent place. One of the highlights of the reception is the cutting of the wedding cake by the bride and the groom assisted by a respectable woman close to either of them or to both. A bottle of Champagne is opened and toasts are proposed to the couple. Those who can afford it go on honeymoon⁴¹.

Again, as is well known, the payment of bride price has been an essential part of Ghanaian marriage. Though Social change and urbanization have done little to diminish its importance, the monetary values of the goods given have rather increased.

It is difficult to discuss marriage in Ghana and Africa without mentioning Polygamy. In the past, the practice was followed mainly for reasons of Prestige, Economics, and large families among

⁴⁰Nukunya, "The Family and Social Change", 92.

⁴¹G.K. Nukunya, "Kinship and Marriage among the Anlo Ewe", *London School of Economics Monographs on Social Anthropology*, 37(1997): 5-9.

others. Many wives also meant many more children to help on the farm and in other economic activities. The wives also constituted an asset in this regard.

Today, it is quite evident that People view Polygamy in a very unfavorable light. For instance, Caldwell, J.C (1968), noted that “only a small percentage of men and women in an elite Ghanaian sample thought Polygyny was a good thing”⁴². The reasons given for their responses may have been influenced by the type of marriage they may have contracted (Polygamous marriage). In Ghana today, the perceived negatives associated with Polygamous marriages may far exceed the positives and even the number that approve of such marriages do so with the full knowledge of its consequences. Omari, T.P., (1960) also shared in the sentiments expressed by Caldwell when he reported that 63 percent of the men and 89 percent of the women in a training college felt Polygyny was a backward practice⁴³. It is to be noted that these responses came from literate and elite groups who are bound to have stronger negative views on the subject than Rural People, but the reasons they offered for opposing the practices are those which rural women often give against it. These include the difficulties wives experience when sharing their husbands, the expenses of a large family and quarrels among half-siblings.

Divorce is another aspect of marriage which is often thought to have been affected by social change and urbanization. The reasons given for divorce in contemporary times are attributed to the breakdown of traditional values which in the past helped to stabilize marriage. Studies done by the Census office of the Ghana Statistical Service (1964), suggest that “In 1960, 4.3 percent and 5.7 percent urban and rural males respectively were divorced while the comparable figures

⁴²J.C. Caldwell, *Population Growth and Family Change in Africa*, (Canberra: Australian National University Press, 1968), 56.

⁴³Omari, “Changing Attitudes”, 29-30.

for females were 7.9 percent and 7.1 percent respectively”⁴⁴. In 1998, however, according to the Ghana Statistical Service (GSS) Report, “only 4.6 percent of women in the Demographic Health Survey (DHS) were divorced”⁴⁵. These rates are, on all accounts, very low probably due to the fact that census counts are not refined enough to assess the divorce state accurately.

An observation by Oppong C (1974) revealed that “elite women or those married to the elite are likely to stick to their husbands closely irrespective of what happens to them in their marriages because they are unlikely to find husbands of comparable status if they leave the present ones”⁴⁶. He continued that marriage within the elite group are, therefore, likely to be more stable than among people of lower social status.

For McNicoll (1974), however, “what is not adequately and widely recognized now seems to be recognized only by the few. That is the widely-received doctrine of marriage set forth in modern canon law, in modern Marriage Services and in contemporary Pastoral Practice is below that standard which used to be called “Holy Matrimony” and is found, for example, as the doctrine of the complete Marriage Service in The Book of Common Prayer (1662), in the context of English canon law”⁴⁷.

Going by this assertion, therefore, McNicoll (1974) concluded that “the difference between modern “Christian Marriage” and traditional “Holy Matrimony” may be stated that “Modern

⁴⁴Census Office, *Population Census of Ghana, Special Report E: Tribes in Ghana* (Accra: Central Bureau of Statistics, 1964), 65.

⁴⁵Ghana Statistical Service (GSS), *Demographic and Health Survey*, (Accra: Press, 1998), 10.

⁴⁶Oppong, C. *Marriage among Matrilineal Elite*, 38.

⁴⁷M. Singarimbun, & C. Manning, *Marriage and divorce in Mojolama* (Indonesia: life press, 1974), 38.

Christian marriage” sees marriage as a means to one or more ends and not an End in itself while “Holy Matrimony” sees marriage as an End and intrinsic Good in itself and of itself⁴⁸.

1.10 Organization of the Study

The study is made up of five chapters. The first chapter considers the general introduction and background of the study. It also highlights the statement of the problem, research questions, and objectives of the study, as well as Significance of the study, methodology and limitations of the study. Finally, the first chapter ends with literature review and organization of study. Chapter Two takes care of the Principles and Patterns of Urbanization. The focus of Chapter Three is on a consideration of marriage according to the Old and New Testaments. Chapter four analyzes and discusses findings of the Data collected while Chapter Five is dedicated to the summary of the findings, conclusion and recommendations of the study.

⁴⁸ Singarimbun, & Manning, *Marriage and divorce in Mojolama*, 39.

CHAPTER 2

PRINCIPLES AND PATTERNS OF URBANIZATION

2.1 Introduction

The previous chapter dealt with the introduction of the study and the direction to which this study would take. The focus of this chapter would be to throw more light on the Principles and Patterns of urbanization. This chapter will try to find answers to questions that bother on the factors that encourage urbanization as well as urban Problems. The question about the connection between urbanization, social change and the kinship system would also be answered while a detailed exploration of the relationship between urbanization, social change and marriage in Ghana would be stressed.

Over the decades and at various times, Ghanaian societies had come under different influences resulting in changes of one kind or the other. Some of these changes including urbanization came about following internal rearrangement of Political Forces, while others came in the wake of civil wars, famine, floods, and other natural disasters. It is also an indisputable fact that trade and Population movements, necessitated by many different factors under urbanization have also introduced alterations and adjustments in social systems. Nukunya, G.K (2003) affirmed that the Europeans contact with Ghanaians also brought a lot of changes in their social lives⁴⁹. Some of the major and important changes in this regard include those brought about by colonial rule itself, money- using economy, formal classroom education and Christianity. Some of these factors of change have brought changes into the social lives of Ghanaians. On the whole, these factors of change have tended to bring about flexibility in the rules and sanctions which governed traditional societies. In the ensuing Pages, Harvey D. (1998), a renowned author of the

⁴⁹G.K Nukunya, *Tradition and change in Ghana*, (Accra: Ghana Universities Press, 2003), 181.

book *Social Justice and the City* bring to light the relationship between urbanization and other social factors associated factors. Harvey sees a direct connection between urbanization, modernization, industrialization and the sociological process of rationalization. He therefore remarked that a true assessment of factors of urbanization must take into consideration these mentioned aspects⁵⁰.

2.2 Definition and background of urbanization

Castells Manuel in his book, *The Urban Question*, written in 1997 defined “Urbanization as the process by which large numbers of people become permanently concentrated in relatively small areas, forming cities”⁵¹. Explaining the rationale behind the increase in the number of People living in cities to that of rural areas, Castells argues that internal rural to urban migration means that people move from rural areas to urban centers and in this process the number of people living in cities increase compared with the number of people living in rural areas. Natural increase of urbanization can occur if the natural population growth in the cities is higher than in the rural areas. For Castells, therefore, “a country is considered urbanized when over 50 per cent of its population live in the urban areas”⁵².

According to the definition given by Harvey David, Author of the book *Social Justice and the City* (1988), “urbanization refers to the process by which rural areas become urbanized as a result of economic development and industrialization”⁵³. Harvey further explains that demographically,

⁵⁰David Harvey, *Social Justice and the City* (Oxford: U.K Basil Blackwell, 1988), 63.

⁵¹Manuel Castells, *The Urban Question* (Cambridge: MIT MA, 1977), 172.

⁵²Castells, *The Urban Question*, 172.

⁵³Harvey, *Social Justice and the City*, 64.

the term urbanization signifies the relocation of Populations from rural to urban settlements over time. A clear distinction between Castells and Harvey's viewpoints emanate from the way both authors define the size of an urban Population. Unlike Castells, Harvey acknowledges that the criteria for defining what is urban may vary from one country to another and warns that caution must therefore be exercised against a strict comparison of urbanization cross-naturally. However, both authors agree that the fundamental difference between "urban" and "rural" is situated in the fact that urban Populations live in larger, denser, and more heterogeneous cities as opposed to small, more sparse, and less differentiated rural places.

Following the arguments of both authors, the researcher agrees with Harvey when he raises caution against the definition of urbanization. As Harvey rightly noted, the determinants of urbanization cannot be the same all over the world. Based on this and considering the researcher's background as an African and a Ghanaian, we posited a working definition for an urban area to mean the convergence of groups of People at a specific/defined area where the economic livelihood for a greater portion of the People in that area is based on industrial other than Agricultural activities. Admittedly, even though some of the amenities can be found in the rural areas, comparatively, they cannot match the amenities and opportunities found in the cities and urban areas. A rural area on the other hand is a geographical area with a lower Population density as compared with an urban area and having Agriculture as their mainstay economic activity.

Another essential characteristic worth noting is Harvey's definition of what an urban area is. According to Harvey, an urban area is "a spatial concentration of people who are working in

non-agricultural activities”⁵⁴. Going by this definition of Harvey make Agriculture the occupation exclusively reserved for the rural folks in rural areas. However, this assertion can be misleading because mechanized Agriculture as well as other traditional methods of farming are practiced in the cities and urban centers as well.

Background of Urbanization

Various schools of thought have given countless accounts about the origin of urbanization. According to Orum, Anthony M. (2003), author of the book titled *The World of Cities*, “to situate the origin of urbanization today, it is important to go back in time to identify the earliest form of urban life as beginning in the Middle and Near East (near what is today Iraq) around 3,500 BC”⁵⁵. In other words, the oldest urban communities known in history began approximately 6,000 years ago and later emerged with the Maya culture in Mexico and in the river basins of China and India.

However, Chen X. and W. Parish, (1996) could not have agreed better with Orum Anthony when they stated that, “as early as the thirteenth century, the largest cities in the world were the Chinese cities of Chang’an (Xi’an today) and Hangzhou, which had over one million People”⁵⁶. Nevertheless, documented evidence available suggests that until the nineteenth century, inhibited by the limits of food supply and the nature of transportation, both the size and share of the world’s urban Population remained very low, with less than three percent of the world’s Population living in urban places around 1801. Evidence also abounds in the report submitted by

⁵⁴Harvey, *Social Justice and the City*, 66.

⁵⁵Anthony M. Orum, *The World of Cities* (Malden: Blackwell press, 2003), 154.

⁵⁶X. Chen and W. Parish, “Urbanization in China reassessing an evolving model” in *The urban transformation in the developing world*, ed. J. Gugler (New York: Oxford University Press, 1996), 84.

the committee on Population in USA in 2003 that “Sparse and often vague archeological and historical record indicates that the urban Population fluctuated between four and seven percent of total Population from the beginning of the Christian era until about 1851”⁵⁷. The report further indicates that during the century 1850-1950, there was for the first time in human history, a major shift in the urban/rural balance and although only a quarter of the world’s total population lived in urban places in 1950, urbanization in the developed countries had largely reached its peak during that same period. According to the committee, the reasons ascribed to this were the spread of industrialization and the associated rapid increase in the use of fossil fuels. These days, it is obvious that urbanization is much faster than those days and it is most rapid especially in the Third World countries. Substantiating the swiftness of urbanization in Third World countries, Sandhu, Ranvinder Singh, (1989), in his book *The City and it’s Slums*: observed “Today the largest and fastest growing cities are in developing countries, and this is attributed to the new urban-industrial development”⁵⁸.

2.2.1 Establishment of Cities as Capitals

In many countries, the Capital is the most important city. It is typically a center of Population, commerce, government and culture. As stated in ENCARTA 2001, “Capitals are often cultural places with the national treasures like museum, symphony, opera, and ballet. Many capitals contain masterpieces of architecture, parks and monuments. The headquarters of the nation's most powerful businesses are commonly based in the capital”⁵⁹.

⁵⁷Committee on Population, *Cities Transformed: Demographic Change and its Implications in the Developing Countries*, (Washington D.C: The National Academic Press, 2003), 76-77.

⁵⁸Sandhu Ranvinder Singh, *The City and its Slums: A Sociological Study*, (Amritsar: Guru Nanak Dev University Press, 1989), 54.

⁵⁹ENCARTA, 2001.

Most of the capital cities grew to important trade routes along the shores of rivers or harbors, or in regions of special agricultural or industrial significance while others are skillfully designed and constructed by bureaucrats, planners and architects. This sort of development permits the planners to determine not only the location of the city but also such fundamental aspects as traffic patterns, the distribution of functional districts, the character of municipal and residential architecture, and the disposition of public space. Although this is more normal in developed countries, it has sometimes occurred in developing countries too. As Sharma, S.P., (2008) puts it in his Keynote Address, “nowadays the population growth in most of the cities of developing countries is so fast that the organization and planning is almost impossible”⁶⁰.

Since capital cities are often the first cities of their countries, they draw in residents from rural areas or smaller towns at a significant rate. People move to the capitals in search of economic advantages, educational opportunities, cultural richness, and diversity of experiences that large cities provide. As a consequence of this population shift, many capital cities have grown rapidly and spread into the surrounding countryside.

A summary of an address delivered by Prof. Valentino Castellini of Italy, at the United Nations Population Fund (UNPF) Seminar, in 2009, opines that “The city is a place where a lot of problems are concentrated; but the city also has the resources to overcome these problems and be the place of development”⁶¹. However, it would be short-sighted to see only the negative points in this situation as there are many opportunities in capital cities as well. For instance, large cities are usually dynamic growing centers for modern production and industry, financial services, internal

⁶⁰S.P Sharma, “Keynote Address” *Population and Environment Bulletin*, Vol. 5, (2000), 2-3.

⁶¹“United Nations Population Fund (UNPF)” *African Affairs*, 2009, Accessed on 05/10/13.

commerce and foreign trade, education and government hence the attraction of People to these centers for a bite of the cherry.

According to Zukin Sharon (1995), “cities are more efficient than smaller places in terms of production and economic growth and that is part of the reason behind their contribution to higher incomes”⁶². Due to the privileged circumstances in the cities, Zukin Sharon affirms that “many people’s economy and life expectancy in the city have increased, their economy has become more stable and stronger, and families have become smaller to manage”⁶³.

The differences between living conditions in cities and rural areas are big in terms of education and health, safe drinking water, sanitation, electricity, food, recreational and entertainment, jobs, information and knowledge. These differences can most clearly be seen among the middle and low income people. Worldwide, the scale and depth of poverty in rural areas are higher. In general, the higher the level of urbanization, the lower the level of absolute poverty.

Zukin, Sharon (1995) argues that there are different opinions about cities and their image. For Zukin, “While some think that they are the centers of culture, others feel that they are the cancers of earth”⁶⁴. The latter group have described city as a parasite because it is dependent on another host, i.e. hinterlands, from which it is nourished. Cities are always dependent on their hinterlands for essential supplies of food, timber, firewood and water.

⁶²Sharon Zukin, *The Cultures of Cities* (Oxford, UK: Blackwell 1995), 66.

⁶³Zukin, *The Cultures of Cities*, 67.

⁶⁴Zukin, *The Cultures of Cities*, 68-69.

Moreover, Cities are built on two percent of the land's surface. Their populations use over three-quarters of the world's resources and discharge similar amounts of wastes. Urban wastes have local impacts but are also a problem of global dimension. The impacts of the cities are usually felt both locally and globally. For example, De Souza, A. (1983) affirmed that just as city dwellers, are the major users of energy, they are equally the major causal agents of Pollution in our regions and the world at large. Since the cities are places of major industrial activities, these pollutants caused by city dwellers have dramatic impacts on air quality, the biosphere and the general health of the people⁶⁵.

2.3 Theories of Urbanization

Theories of urbanization have been around for such a very long time that they have blended into and intersect with theories that also pertain to cities, industrialization and more recently, globalization. Even though the researcher does not want to be subjective in his work, only four of such theories have been selected for analysis.

First, there is what may be labeled the theory on self-generated or endogenous urbanization. In the Journal: “The Urban revolution” which was published in (1950) by Childe V.G, he opined that this theory suggests that urbanization requires two separate rudiments. First, “the generation of surplus products that sustain People in non Agric activities and secondly, the achievement of a level of social development that allows large communities to be socially viable and stable”⁶⁶. Childe explains that the urban revolution from a long temporal perspective, took place simultaneously in the Neolithic period when the first cities emerged in the Middle East. He

⁶⁵Alfred De Souza, “The Challenge of Urban Poverty” in *The Indian City: Poverty, Ecology and Urban Development*, ed. De Souza, Alfred (New Delhi: Manohar Publications, 1983), 34.

⁶⁶V.G. Childe, “The Urban revolution” *American Journal of Sociology* No.34 (1950):1–4.

further posits that in a demographic sense, this theory focuses on the rural-urban population shift as the foundation of urbanization but the theory identifies industrialization as the basic driver behind the movement of rural population to urban areas for factory jobs. According to this theory, before the industrial revolution in Great Britain, no society could be described as urban or urbanized. All countries primarily in the west that began to industrialize rapidly after Great Britain became highly urbanized by the mid-twentieth century, which was followed by accelerated industrialization and then urbanization in the rest of the world through the last century and into the present.

The second theory on urbanization actually emerged from a broader theoretical school known as the modernization theory that became prevalent and influential from the 1950's and 1970's. While overlapping with the first theory in the timing of development, modernization theory had a wider set of assumptions and scope of influence, looking at urbanization through the lens of modernization. Wirth, Louis 1938, in his journal "Urbanism as a Way of Life" generally, summarized the theory with these points:

"First, the present state of urbanization in any given society is set by its initial state at the onset of modernization. Secondly, technology is fundamentally more important than a society's social organization in shaping urbanization. Finally, the path and pattern of urbanization within and between developed and developing countries are most likely to converge through cultural diffusion, despite breeding inevitable social disequilibria"⁶⁷.

⁶⁷Louis Wirth, "Urbanism as a Way of Life." *American Journal of Sociology* No.44 (1938): 1–24.

As modernization theory failed to account for both the conditions and consequences of urbanization in developing countries, it opened the door to a compelling theoretical alternative known as the dependency/world- system perspective on urbanization. This theory which was advanced by Clark, D. (1996) in his book *Urban World: Global city* express the view that dependency/world system theory links recent changes in the roles and organizations of the economies of developing countries to the growth and extension of capitalism in the capitalism world system. According to Clark, from this world- systemic perspective, urbanization can be seen as an internal and locational response to global economy and their arguments were summarized on these three (3) Principles:

“First, dependency theorists assume that a uniquely capitalist development pattern exists, asserting that capitalism is a unique form of social organization. Second, capitalism requires a certain social structure which is extended by unequal exchange, uneven development, individual social inequality, core-periphery hierarchies and dominance structure. Clark explains that the spread of capitalism to and its entrenchment in the developing world is the most recent stage in the development of capitalism as a world economic system. Finally, dependency theory moulds social organization, technology, and population dynamics as endogenous factors in development and urbanization that are constrained by exogenous forces”⁶⁸.

It is remarkable at this stage to consider the contribution of Chase Dunn and his attempt to explain under- development with the Dependency theory. Chase Dunn (1989) in his book ‘*global formation: structures of the world economy*’ suggested that “under-development is a result of the

⁶⁸ D. Clark, *Urban World: Global city*, (Routledge: London 1996), 17.

plunder and exploitation of peripheral economies by economics and political groups in core areas”⁶⁹. In line with Chase Dunn, besides challenging directly the basic assumptions and predictions of modernization theory for urbanization, the dependency/ world-system theory goes a long way in accentuating the external, and often negative, impact of the capitalist global economy on domestic urbanization in developing countries.

Finally, sociologist Saskia Sassen, (1991) in his book “*the global city*” brought a definitive touch to the study of the global city through a sharp conceptualization and a systematic comparison of 3 such cities. From Sassen’s perspective, “the hallmark of a global city is the growth and extent of its producer services, which include Accounting, Banking, Financial Services, Legal Services, Insurance, Real Estate, Computer and Information Processing etc”⁷⁰. While this is not a theory in the same sense as the other theories, the global city perspective has moved the theorizing of urbanization both forward and backward to explicating the historical and contemporary relationship between industrialization, (de-industrialization in the west), urbanization and globalization. In sharpening this relationship further, Clark, D. (1998) in his book “Interdependent Urbanization in an Urban World: A Historical overview” contended that “globalization leads to a different round of urban –industrialization and thus to a new global geography of economic development”⁷¹.

In conclusion, therefore, it is worthy to note that individually, each of the four theories reviewed here, selective as it is, offered a distinctive perspective on urbanization during different times

⁶⁹C. Dunn Chase, *global formation: structures of the world economy* (Center for Metropolitan Research, Amsterdam, 1989), 98.

⁷⁰Saskia Sassen, *The global city* (New York: lymph Press, 1991), 101.

⁷¹D. Clark, “Interdependent Urbanization in an Urban World a Historical overview”, *The Geographical journal*, No.164 (2001): 85-95.

that were conducive to the question and evolution of each theory. To a large extent, each theory has transcended these times in either sustaining or losing its applicability to countries that have experienced urbanization differently.

2.4 Factors that Encourage Urbanization

2.4.1 Population growth

Cornell J. and M. Lipton (1976) in their journal *Migration from Rural Areas: The Evidence from Village Studies* put forth that Population growth is one of the main contributing factors of urbanization. In contemporary urban areas, natural increase is not high because fertility rate is often lower compared with rural regions. Fertility rates are largely dependent on economic considerations. This made Cornell and Lipton therefore affirm in their studies that, “as economic wellbeing increases, the fertility level decreases”⁷². For Cornell and Lipton (1976), security about the future and alternatives to family life in the cities are the main reasons for this decrease⁷³.

Education level has similar effect on the fertility rates. For example, a study conducted in Taiwan and South Korea by Saskia Sassen (1991), revealed that “rising education level has resulted in smaller families, and population growth has fallen by half. However, women’s knowledge of how to manage their own fertility has the biggest effects on birth rates”⁷⁴. Sassen (1991) continued that “nowadays only 25 per cent of the women do have access to family

⁷²J. Cornell & M. Lipton, *Migration from Rural Areas: The Evidence from Village Studies* (Delhi: Oxford Univ. Press, 1976), 72.

⁷³ Cornell & Lipton, *Migration from Rural Areas*, 73.

⁷⁴Sassen Saskia, *The global city*, 103.

planning materials and the power to control the amount of their children”⁷⁵. Another key factor that influences birth rates is a woman's confidence that the children she bears will survive and be healthy. If the health care is proper and infant mortality rate low, like in developed countries, the fertility rate is often also low.

2.4.2 Rural-urban migration

Migration is a form of geographical or spatial motion between one geographical unit and another. Internal migration consists of rural-rural, rural-urban, urban-urban and urban-rural migration. Migration is continuous and repeated process rather than a single event and because of these facts, it is difficult to measure and study. The time of migration also varies; it can be periodic, seasonal, or long-term migration.

Parry, Jonathan P. (1990) identified Migration as the main reason for rapid growth of megacities. He explains that Migration has been going on over centuries and it is a normal phenomenon. He continues that when considering urbanization, rural-urban, urban-rural and rural-rural migrations are very important. He states that, “Urban-urban migration means that people move from one city to another and this is quite common, for example, in Nigeria and Ghana”⁷⁶.

Many migrants are environmental refugees from badly depleted rural areas. In developing countries, industrial growth in urban areas offers employment and trading opportunities for rural people who are faced with declining living standards. Nonetheless, it is widely acknowledged

⁷⁵Saskia, *The global city*, 104.

⁷⁶J. P. Parry, “Nehru’s Dream and the Village ‘Waiting Room: Long-distance Labour Migrants to a Central Indian Steel Town”, in *Migration, Modernity and Social Transformation in South Asia*, eds. Osella, Filippo and Gardner Katy (New Delhi: Sage Publications, 1990), 83.

that urbanization nowadays is increasingly occurring also without any significant opportunities for new migrants and it is fastest in Africa.

Sometimes people do not have to move to the city even if they are working in it. Transportation is the biggest question of this movement. With accessible transportation, many are able to live as far as 40-50 kilometers away from the city. People can move regularly between urban and rural areas, in accordance with the demand of the job and of family responsibilities, without a need to make a permanent change of residence. Advances in transportation, by easing rural access to external markets, can relax the housing problem in the cities.

2.4.3 Push and pull factors

People move to the city because they are pushed by poverty from rural communities or they may be pulled by the attractions of city lives. Combination of these push and pull factors can also be reasons for moving to cities. In many parts of the world, rural population growth and shortage of arable land are the major problems. In certain parts of Africa, even though land holdings have been quite big, they are to be divided among several children.

Push factors

For rural people, the normal push factors are the circumstances that make their earning of living impossible. Thus, Land deterioration, lack of adequate land, unequal land distribution, droughts, storms, floods and clean water shortages make farming very difficult and sometimes render it hopeless. These hindrances as a result also make farming which serves as the mainstay of livelihood unattractive and the resultant effect force People to move to cities and urban areas.

Again, lack of modern resources, firewood shortages, religious conflicts, and local economic declines are also major reasons for moving to the urban areas.

Pull factors

High industrial wages in urban areas are one of the biggest attractions for rural people. People will continue to migrate to cities as long as they expect urban wages to exceed their current rural wages. Employment opportunities, higher incomes, joining workers unions, access to better health care and education, are some of the “bright lights” for rural people and they contribute some of the reasons why People migrate to urban centers. One of the main reasons attributed to migration of People to urban areas is the presumption or speculation that the situation in rural areas is very difficult.

Breese G. (1990) in his book *Urbanization in Newly Developed Countries* could not have said it better when he postulated that “with the income level rural folks receive; it is very difficult if not impossible to make ends meet”⁷⁷. In this case, even the low salaries in the urban areas are more attractive than non-existing salaries in the rural areas.

2.4.4 Migration and gender

Increased industrialization, education and urbanization may provide more opportunities for women to advance economically and socially and thus enable more women to join wage-earning labor force.

In the book *Development Theory and the Three Worlds* by Hette, B. (1990), “Education and industrial activities are viewed as the only two ways by which women could advance in

⁷⁷G. Breese, *Urbanization in Newly Developed Countries*, (New Jersey: Prentice-Hall, 1990), 49.

economically underdeveloped countries. These activities as observed by Hette, B. (1990), are normally associated with lower fertility rates”⁷⁸.

Men are more active in migration. Many men migrate alone, without family, to the cities to work in factories, companies or the informal sector. Normally, this kind of migration is seasonal or periodical. Due to this, women become head of the families, which puts a lot of pressure on them. Their responsibility is to take care of the house, children and money. Even if the men will send some money to their families’, women have to earn some “household money” too. From an observation made by Hette B. (1990), “it is common for women to have their own shops or businesses on top of their household duties and this is very normal especially in Lagos and Accra”⁷⁹.

2.5 Urban Problems

Early observations of city life saw immigrants from rural areas with stable family traditions turning to alcoholism, robbery, child abuse and prostitution. Something about living in large cities, it was suggested, created social disorganization, broken families and broken lives and this in turn led to all sorts of urban problems.

Wirth, Louis (1938) in his Journal “Urbanism as a Way of Life” supported this view when he wrote that “primary group relationships (among family and kin for example) are replaced by secondary group relationships (neighbours and co-workers) in urban society and Secondary relationships are based on temporary, superficial and impersonal social interactions. As a

⁷⁸B. Hette, *Development Theory and the Three Worlds* (London: Longman, 1990), 22.

⁷⁹Hette, *Development Theory and the Three Worlds*, 23.

consequence urban life produces anonymity and distance among urban dwellers who rarely get to know even those people with whom they interact daily (shopkeepers, fellow commuters)”⁸⁰.

Weber, A.F (1999), on the other hand, shared a dissenting view and has also argued that “urban environment does not have a major effect on People’s lives. Instead differences between city and sub-urban behavior can be explained by differences in class background, age and lifestyle orientations of city and sub-urban residents”⁸¹. Weber explained that the so called urban problems are really consequences of the demographic characteristics namely-the social compositions of the population (class, marital status, race, educational attainment and income etc). He referred to these demographic characteristics of urban population as compositional factors.

In the book of So, A.Y (1990), he claimed that” the compositional view neglected special role cities play in social interaction”⁸². So, asserts that Life in city intensifies local cultures and sub-cultures and that all forms of deviance flourish within urban environment because there are more individuals who support these sub-cultures. To an increasing extent, So “concedes that urban life does not automatically lead to social disorganization, but it does increase opportunities to be exposed to deviance and negative effects on one’s behavior”⁸³.

⁸⁰Wirth, “Urbanism as a Way of Life” 25.

⁸¹A.F. Weber, *The Growth of Cities in the Nineteenth Century* (New York: Cornell Univ. Press,1999), 77.

⁸²A.Y. So, *Social Change and Development: Modernization, Dependency and World System Theories*, (California: Newbury Park, 1990), 34.

⁸³ So, *Social Change and Development*, 35.

2.5.1 Urban poverty

It is not equitable to compare poverty by poverty lines, such as the used income of US\$ a day, between urban and rural areas, because costs in the urban areas are usually higher than in rural. The costs of fuel, food and shelter are much higher in big cities and central regions. Also, people in rural areas have wider surviving ways; they can grow their food on the wastelands and collect their firewood from the forests, which is impossible in the crowded urban areas. Environment is also much more polluted in the urban areas which decrease the health of the urban poor. Due to these circumstances, poor people in urban areas are even poorer than they seem to be and their total income level is much lower than in the rural areas. Studies conducted by Habitat revealed that “more than half of the urban population is below the poverty line in several Asian and Latin American and African countries”⁸⁴.

2.6 Urbanization in Ghana

History indicates that no country in the industrial age has ever achieved significant socio-economic development without urbanization. This consequently shows the close association between economic development and urbanization. Studies have also shown that across countries and over time, as the urban share of the total population rises, the overall (urban and rural) poverty rate tends to fall. This effect is transmitted largely through higher economic growth associated with more rapid urbanization rather than through redistribution. While the recency and speed of the process of urbanization in Ghana have significant negative impact on development, it is widely acknowledged that the process could also be the source of national and regional development if properly managed. It is acknowledged that the demographic and

⁸⁴HABITAT for Humanity in Ghana, “Habitat for Humanity” May, 1996, on <http://www.habitatforhumanity.org.uk/Ghana>, accessed on 18/11/13.

economic changes facilitated by urbanization is one means by which improvement in socio-economic development could be achieved in less developed countries like Ghana. In other words, policies and programs in countries like Ghana should aim at capitalizing on the potential benefits offered by a highly urbanized society. Underpinning this argument is the recognition of the close association between urbanization and economic growth.

In addition, urbanization can be a positive phenomenon in terms of Human development and national integration by fostering a closer interaction of Ghana's many ethnic groupings. However, recent studies on urban Ghana indicate increasing incidence of slums and squatter settlements. From a report released by the Institute of Statistical, Social and Economic Research (ISSER, 2012), the main concern is how to maximize the positive effects of urbanization (socio-culturally, economically, demographically, etc) and minimize its negative effects in Ghana as the country becomes more and more of urbanized society, a historical milestone it achieved in 2010 with an estimated 51 percent of the country's total population living in towns and cities for the first time ever⁸⁵.

2.6.1 Urbanization, Social Change, the kinship system and Family in Ghana

Kinship is so vital in traditional Ghanaian life that a thorough knowledge of the principles governing it is necessary for the understanding of the various aspects of society. As with most institutions in the country, the main effects of these changes have been to introduce flexibility into its principles, rules and modes of operation. The result has been a decline in the centrality of kinship as a means of articulating social relations. In discussing these changes, it will be useful to

⁸⁵Institute of Statistical, Social and Economic Research (ISSER) "Demographic and Economic Survey" 2012 on <http://www.ISSER/ug-gh.academia.edu/.../institute> of statistical social and economic research, assessed on 01/12/13.

look at their effects in relation to both indigenous populations in their local settlements and immigrant groups in urban areas and other centers of wage employment. With this broad categorization in mind, Nukunya G.K. 1975 (a) “The Family and Social Change “summarized the main general effects of change on kinship as follows:

1. “The compression of genealogical ties in effective and routine kinship behavior.
2. The strengthening of marital bond at the expense of that kinship.
3. The failure of kinship relations to be determined by traditional rules and, in the urban centers especially, by strict genealogical distance.
4. The tendency of urban kinship, specifically among migrants, to be Omni-directional rather than descent-oriented.
5. Non-adherence to traditional kinship practices both in rural and urban settings but especially in the latter.
6. A Gradual departure from traditional rules and practices relating to inheritance (and succession to some extent).
7. Gradual breakdown of the sanctions sustaining kinship behavior. (Most of these changes have been able to take place because the traditional sanctions sustaining kinship behavior have lost their teeth)”⁸⁶.

Nukunya G.K. 1975 (a) in his work “The Family and Social Change,” explained that “the tendency of people to virtually disregard their traditional reciprocal obligations, duties and responsibilities to relatives outside their nuclear families except the closest and the most

⁸⁶Nukunya, “The Family and Social Change”, 92-93.

immediate”⁸⁷. In pre-colonial Ghana, these relations were generally considered to be quite extensive, hence the term, extended family. Today many Ghanaians, especially those most intensively exposed to the factors of change, would limit their responsibilities to their children and spouses. Those who go beyond these would not like to go further than parents, siblings and siblings’ children. But this is not as easy as it sounds. While literates, urban dwellers and others of their kind are doing their utmost to divest themselves of their extended family obligations, the wider family members are not taking this development lightly. According to Oppong C. (1974), “there is, at the present, quite a contest going on between extended families and those of their members trying to renege on their obligations to them”⁸⁸.

Generally speaking, it would be expected that relatives who are not so much exposed to the factors of change will be keener to utilize extended family facilities than those who are. Naturally well educated salaried people would be expected to support themselves and would not require regular assistance from others. They are also expected to be in a better position to imbibe modern values which would make them look on these obligations as irksome. Ironically, they are the very people who become the targets of the poorer, illiterate and help seeking relations.

One other major effect of the changing conditions has been the strengthening of marital ties at the expense of those of kinship. The reason why well educated people and those greatly exposed to the factors of change would like to shirk their extended family responsibilities is precisely because they have found it necessary to get closer to their spouses and children, that is spend more time with them, spend more money on them, confide more in them and plan their daily activities with them rather than with their kinsfolk. The residential pattern adopted by these people whom Oppong describes as the elite or Middle Class (Oppong, 1974, 1981) which

⁸⁷Nukunya, “The Family and Social Change”, 94.

⁸⁸Oppong, *Marriage among Matrilineal Elite*, 40.

involves accommodation in a self contained bungalow greatly help in this. Thus accommodation, where provided by the employer, is meant for the employee and his or her nuclear family.

The recent law on interstate succession (PNDC Law 111) is another good example of this policy. It is often claimed, with some justification, that these policies and rules have more adverse effects on the matrilineal system than the patrilineal one. This is because in the latter the traditional procedures normally take care of the children and, to some extent, the widow and these developments only help to strengthen rather than replace an existing system. In the former (the matrilineal) the position is quite different.

One key institution in this regard is inheritance. The case of the widow and her children who have been dispossessed of the deceased's property and sent packing is common especially in matrilineal societies. Even in patrilineal societies the autonomy of the nuclear family in these situations of change is not being readily accepted; it is still believed, in many circles, that the main share of a dead person's property should go the close relations rather than the widow and the children. It is in the light of this that the PNDC Law III (1985) which vests the property of the deceased mainly in the spouse and the children is being seen as a victory for the nuclear family. According to the relevant section of this law, "houses and chattels go to the spouse and children while the residue of the estate shall be given in fractions to the surviving spouse, surviving child, surviving parent, and a portion set aside in accordance with customary law"⁸⁹. It should be noted that the law applies to persons dying interstate that is, without a will and to personal property, not to family or lineage property.

⁸⁹E. Kutsoati, "Family Ties, Inheritance Rights, and Successful Poverty", June, 2012, on <http://www.nber.org/papers/w18080>, assessed on 4th February, 2013.

Barnes, J.A. (1951) in his book *Marriage in a Changing Society* observed that “among migrant communities kinship tends to be Omni-directional(a situation in urban areas where there is unlikely to be a balanced representation of all important categories of relations, and as a result others have to be used, who may not have been considered appropriate in the village or hometown)”⁹⁰. Barnes explained that while this practice is more prevalent among migrants, it is also becoming a feature of rural kinship especially where emigration is serious. Even in localities where emigration has not been heavy, the main factors of change that have been argued already have brought significant alterations in kinship behavior.

2.6.2 Urbanization, social change and marriage in Ghana

In contemporary Ghana, several factors have combined to delay marriages of both male and female. The most important factor is classroom education. In Pre-colonial era, when girls were being married in their teens, a large number of them are now in school. As school attendance is normally incompatible with marriage, the result is a higher age for marriage. Boys are equally affected in this way and for both sexes, the longer the time spent in school, the longer the delay and therefore, the higher the age of marriage.

As quoted from Mitchell, J.C., (1975) “As the educated Public became wedded to independent choice of spouses (without Parental intervention), the illiterate elements also begin to follow their literate brothers sisters and colleagues”⁹¹.

⁹⁰J.A Barnes, “Marriage in a Changing Society”, *Rhodes-Livingstone Papers*, No.20 (1991): 6-7.

⁹¹J.C Mitchell, “Aspects of African Marriage on the Copperbelt of Northern Rhodesia” *Rhodes-Livingstone Journal* No. 30 (2002):11-13.

With the incidence of inter-ethnic marriages on the increase, it is absurd to note that it is on this issue that many instances of Parental opposition to mate selection are found. Despite many of the factors which have been helping to unite the various ethnic groups into one People the processes of inter-ethnic co-operation and understanding have not yet reached a stage which will result in complete acceptance and identification of interests.

Christian missions also introduced what has come to be known as Christian marriage while the colonial authorities came with marriage under the marriage ordinance of 1884. Christian marriage involves consecration of the union by a Priest or minister of religion in Church. In marriage under the ordinance, the union is registered at the Registrar General's Department or the office of a city council. In both Christian and ordinance marriages the literate wives normally bear the title "Mrs" which has become a status symbol denoting marriage under the new dispensation. These features of the new types of marriage have therefore, come to emphasize nuclear family relations at the expense of extended family ties.

For most People involved in these unions, the ceremonies form a prelude to their settling down to raise a family. For others, however, blessing of the union or signing for it at the registry may take place years after they have started life as husband and wife. Sometimes it may take place long after they have completed child bearing.

2.7 Conclusion

It should be mentioned once again that conditions in the urban areas tend to represent the extreme manifestations of alienation of People from their traditional practices. This is because, these areas experience the highest levels of exposure to factors of change. Apart from the factors

already discussed, there is also the consideration that immigration increases the heterogeneity of urban populations thereby diluting the traditional flavor of the indigenous culture. However, the resilience of the Local institutions and practices should not be underestimated.

In looking at these changes, it is useful to remind ourselves that one major element which is both a cause as well as a result of the developments under discussion is the demise or at least the weakening of traditional sanctions which used to sustain accepted kinship behavior. The lineage head and the elders no longer have control over the economic lives of all their members; the religious beliefs which used to motivate people in areas of social control are now viewed with skepticism; the authority structure has been altered at the expense of the older generation while migration has taken many of the people from the direct grip of those likely to enforce the sanctions. The weakening of the sanctions has set in motion alterations and innovations in social life which in turn lead to further reductions in the effects of the sanctions.

As in other spheres of social life, the effects of social changes have been to introduce flexibility and fluidity into marital relations. Traditional rules about pre-marital sex, relations between the sexes before marriage, the ceremonies, bride price and other elements in the institution have all seen changes either in relations to, or as a result of these developments including urbanization.

CHAPTER 3

A CONSIDERATION OF MARRIAGE ACCORDING TO THE OLD AND NEW TESTAMENT - THE CONSTITUTION OF CHRISTIAN MARRIAGE.

3.1 Introduction

The previous chapter dealt with the various definitions and factors of urbanization as well as the relationship between urbanization, social change and marriage. This present chapter will look at the institution of marriage and analyze the definition of Christian marriage. The chapter will also try to uncover whether married couples have had successful marriages or otherwise as a result of the factors of urbanization that they are exposed to in their areas of habitation.

Marriage was divinely established in Eden and affirmed by Jesus to be a union between a man and a woman that will last forever in loving companionship. For the Christian, a marriage commitment is both to God as well as to the spouse, and should be entered into only between partners who share a common faith. The main ingredients of this relationship should be Mutual love, honour, respect, and responsibility, which are to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. The teaching of Jesus about divorce was that any person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may have divorced for other reasons, Christians believe that marriage partners who remain faithful to each other in Christ may achieve loving unity through the guidance of the Holy Spirit and the church.

3.2 Basic Concepts about Marriage

There is not much evidence on the origins of marriage, as it evolved across-cultures at different times, and has been defined in various ways. There is an understanding that, the family is older than marriage as an institution. According to Coontz, Stephanie (2005), “the issues of whether the earliest societies had monogamous or polygamous marriages, practiced sexual restraint or sexual freedom, were much debated among social scientists, although those debates produced social theories that were based more on ideology than empirical facts”⁹². For example, Friedrich Engels, a critic of capitalistic economies and patriarchal families, argued that “female dominated families were in existence in early primitive societies, where property was held jointly, sexual relations among couples were relaxed, and the family, when it was discrete from the larger group, was defined by mothers and their children”⁹³. On the other hand, theories that are inclined to religion also held that male-dominated and monogamous marriages were ordained and sanctioned by God and had always been in existence. Many scholars believe that such issues were important in understanding family change; however, as underscored by Zeitzen, Miriam (2008) “by the middle of 1900s most scholars had abandoned such debates with their focus now shifted to research on the new family system that was rising as a result of the industrial economy”⁹⁴.

The definition of marriage has not seen much debate than its history. According to Bell Duran (1997) “Marriage has almost universally been defined as a social and legal union between men

⁹²Stephanie Coontz, *Marriage, A History: From Obedience to Intimacy, or How Love Conquered Marriage*, (New York: Viking Press, Penguin Group Inc., 2005), 125.

⁹³Coontz, *Marriage, A History*, 126.

⁹⁴Miriam Koktvedgaard Zeitzen, *Polygamy: A Cross-Cultural Analysis* (Oxford: Berg, 2008), 9.

and women, although a few cultures have allowed people of the same sex to marry”⁹⁵. Sociologist Max Weber defined marriage as an “established sexual relationship allowed and legitimized by the larger kin group and used to determine rules about property rights for children”⁹⁶. The majority of marriages are based on monogamy i.e. a union between one woman and one man but many societies especially in the Islamic states also permit people to have more than one spouse, or polygamous marriages. “The Talmud, which is made up of Jewish religious law and customs, allows men to have as many as four wives”⁹⁷. The point is that whether marriages are monogamous or polygamous in nature, cannot emerge in a vacuum but, like families, they are social institutions that have a purpose to serve. Thus, as Zeitzen (2008) puts it, “the practice of polygyny (or multiple wives) was often an approach for increasing the population size, and to ensure that male heirs are produced to sustain the family lineage or ensuring that all women in the society were better taken care of when the numbers of men were not enough”⁹⁸. Similarly, polyandry (or multiple husbands), though extremely rare, is associated with a shortage of women (sometimes due to female infanticide) and poverty. Leach, Edmund (2000) observed that in this case “a young girl or woman may be married to and shared by several brothers, thereby preventing the need for them to spend the little resources available on a woman”⁹⁹.

Across cultures, the most universal feature of marriage has been gender division of labour between men and women. Almost everywhere, women’s work has centred on activities that can

⁹⁵Duran Bell, “Defining Marriage and Legitimacy” *Current Anthropology* No.38 (2000): 237.

⁹⁶Bell, “Defining Marriage and Legitimacy”, 238.

⁹⁷Talmud Kiddushin, 2a

⁹⁸Zeitzen, Miriam Kottvedgaard, *Polygamy: A Cross-Cultural Analysis*, 12-13.

⁹⁹Edmund Leach, *Polyandry, Inheritance and the Definition of Marriage* (Man, 2000), 183.

be done at or near the home, such as gardening, gathering plants, weaving, pottery, and the care of small animals, while hunting, ploughing, and herding cattle have typically been the work of men. The fact that only women can give birth to and breastfeed children makes them the logical caregivers for children and it is at the root of the gender division of family labour. Women's reproductive roles, however, historically did not exempt them from participating in economic labour, nor did they inherently lead to male domination. Although no cultures have been found that define women as the dominant group and nearly all subscribe at least ideologically to patriarchy, the degree of gender stratification across cultures ranges from near equality to extreme inequality. In a much summarised way, Korotayev, A. (2003) writes "the integration of women into productive labour and kinship structures, and the ability of women to have children often enhance their social status even when patriarchy is the cultural norm"¹⁰⁰.

3.3 Patriarchal Marriage in the Old Testament

The study of the theme of marriage and of the Old Testament teaching on marriage takes a different approach from the narrative in Genesis 1–3, which establishes the institution of marriage firmly in the will of the Creator and describes the consequences of the fall of humanity on the married couple. This is followed by an assessment of Israel's subsequent history with regard to the roles of husbands and wives toward each other and traces several ways in which God's plan for marriage was distorted. The last assessment will look at the Old Testament wisdom literature, which highlights the divine form for marriage and compares that with the excellent wife in Proverbs 31.

¹⁰⁰A. Korotayev, "Division of Labour by Gender and Post marital Residence in Cross-Cultural Perspective: A Reconsideration", *Cross-Cultural Research*, No.37 (2003): 33–37.

3.3.1 Rooted in Creation (Genesis 1–3)

In looking at the biblical teaching on marriage, the most important model of God's intended pattern is presented in Genesis 1–3. Although the book of Genesis was originally addressed to Israel's life in the wilderness and their preparation for entry into the Promised Land, the early chapters set the limits of the Creator's plan for marriage. In Genesis 1–3, Marriage is shown to be embedded in one of the creator's act of making humanity in his image as male and female.

According to Westermarck, Edvard, "the depiction of the original creation of man and woman and the subsequent fall of humanity in Genesis 1–3 centers around at least three very important clusters of principles, These are: (1) the man and the woman are created in God's image to rule the earth for God; (2) the man is created first and is given ultimate responsibility for the marriage relationship, while the woman is placed alongside the man as his suitable helper"¹⁰¹.

3.3.1a Created in God's Image to Rule the Earth for God

In support of Westermarck, Evans Tanya (2005), while giving emphasis to Psalm 8:6-8 asserts that "the fact that both men and women are created in the image and likeness of their Creator put in them an immeasurable worth, dignity and significance and partakers of the inheritance of God"¹⁰². Tanya continues that various views of what it means to be created in God's image have often been unduly influenced by Greek concepts of personality. Thus, "God's image in the man and the woman has frequently been identified in terms of their possession of intelligence, a will, or emotions"¹⁰³. While this may be presupposed or implied to some extent in Genesis 1:27, the

¹⁰¹Edvard Westermarck, *The History of Human Marriage*, Volume 1 (Books for Libraries Press, 1921), 71.

¹⁰² Evans Tanya, "Women, Marriage and the Family", in *Women's History: Britain, 1700–1850: An Introduction*, eds. Barker, Hannah, & Elaine Chalus (Oxon/London: Routledge, 2005), 64.

¹⁰³ Tanya, "Women, Marriage and the Family", 65.

immediate context develops the notion of the divine image in the man and the woman in terms of representative rule.

Edvard Westermarck summarized it that in the light of this text in an ancient Semitic environment, the putting of a sovereign's image in a particular place means establishing that person's claim to authority and rule. Accordingly, man is set in the midst of creation as God's representative. By placing his image on the man and the woman and by setting them in a particular environment; therefore, God assigns to them the mandate and power as his representative. This task is the joint function of the man and the woman. This appears to explain the context of Genesis 1:27, where creation in verse 28 is defined in terms of "being fruitful and multiplying and subduing the earth"¹⁰⁴. For Westermarck the first man and woman were thus charged to exercise representative rule in part by procreation.

Westermarck explains that this task also establishes and explains the principle of stewardship, where the man and the woman are to be caretakers of what has been entrusted to them. Together, they are to multiply and be stewards of the children, and together they are to rule the earth and perform their legitimate responsibilities. Thus, the man should provide for his wife and children and the woman to care for and nurture her family.

3.3.1b The Man's Ultimate Responsibility for the Marriage and the Wife's Role as His "Suitable Helper"

The Apostle Paul's comments on Genesis 1–3 clearly shows the man's primary responsibility in the family (as well as in the church) because of the fact that he was created first. Not only does

¹⁰⁴Genesis 1:27-28

Paul also notes that “the woman was created for the man, but not the man for the woman. He continues that the woman was also created from the man”¹⁰⁵.

For instance, in Genesis 2:16-17¹⁰⁶, it was the man who received the command of what to eat and not to eat from the Garden. Moreover, in Genesis 2:22¹⁰⁷, he (the man) was presented with the woman; thus the woman was formed from him. and in Genesis 2:23¹⁰⁸ and Genesis 3:20¹⁰⁹ he gave a name to the woman. A name he derived from his own, and all these imply the authority of the man. These facts follow plainly from a reading of the creation narrative in Genesis. In order to get the man a companion, God created the woman to be Adam’s wife. The creation of Eve affirms God’s plan for marriage, which involves a monogamous heterosexual relationship. God only made one “suitable helper” for Adam, and she was female. What is more, it was God who perceived Adam’s loneliness and hence created the woman. For this reason, it can truly be said that marriage is God’s idea and that it was God who made the woman of his own sovereign will as a “suitable helper” for the man. But what interpretation can be given to the expression “suitable helper”? Taking into context the expression in its original setting, it suggests that, on the one hand, the woman is affable or is the best suited to the man in a way that none of the animals are. On the other hand, the woman plays the role of an associate or assistant to the man. On a personal level, she will provide for the man’s need for companionship. In relation to God’s mandate for humanity to be fruitful and multiply and to fill the earth and subdue it, the woman is

¹⁰⁵ 1 Corinthians 11:9; cf. Gen. 2:18, 20; 1 Cor. 11:8, 12; cf. Gen. 2:22.

¹⁰⁶ Genesis 2:16-17: “He said to him, you may eat the fruit of any tree in the garden, except the tree that gives knowledge of what is good and what is bad”.

¹⁰⁷ Genesis 2:22: “He formed a woman out of the rib and brought her to him”.

¹⁰⁸ Genesis 2:23: “Then the man said, At last, here is one of my own kind- Bone from my bones, and flesh from my flesh; Woman is her name because she was taken out of man”.

¹⁰⁹ Genesis 3:20: “Adam named his wife Eve, because she was the mother of all human beings”.

a suitable partner both in procreation (“becoming one flesh with him”¹¹⁰) and in subduing the earth”¹¹¹. Here, her role is different from the man’s, and yet it’s very important. While assigned to the man as his “helper” and thus placed under his overall charge, the woman is his partner in ruling the earth for God. Moreover, in the case of the woman, Genesis 2 does not teach that she may merely act as the man’s “helper” when she so chooses, but rather that serving as the man’s “helper” sums up her very reason for existence in relation to the man.

Sanday Peggy Reeves (2002), commenting on the issue under consideration explained how equal the man and the woman are in terms of their kind as Human beings any yet distinct with respect to their roles and functions. As Peggy puts it, “the woman is equal to the man in kind, a fellow human being yet she is also different, the man’s “helper”¹¹². Thus Although the man and the woman are jointly charged with ruling the earth representatively for God, each of them was to fulfill their God ordained, gender-specific roles¹¹³.

3.3.2 Marital Roles According to the Old Testament

Even subsequent to the Fall, God’s creation design for marriage continues to provide the norm and standard for God’s expectations for male-female relationships. Based on the foundational treatment of Genesis 1 and 2, subsequent chapters of the Hebrew Scriptures provide information on the roles and responsibilities of husbands and wives toward each other. While, as will be seen further below, the reality fell often short of the ideal, this does not alter the fact that the standards that were in place for Old Testament couples and believers were grounded in the pre-Fall ideal.

¹¹⁰Genesis 2:24.

¹¹¹Genesis 1:28.

¹¹² Peggy Sanday Reeves, *Women at the centre: life in a modern matriarchy* (Cornell University Press, 2002), 77.

¹¹³ Reeves, *Women at the centre*, 78.

3.3.2a The Role and Responsibilities of Husbands toward their Wives

The Old Testament does not contain an explicit “job description” for husbands. Nevertheless, it is possible to infer some of the major responsibilities of husbands toward their wives from various portions of the Hebrew Scriptures.

In the commentary of Korotayev A. (2003) about the roles of couples, he opines that “First, a man is to love and cherish his wife and to treat her with respect and dignity”¹¹⁴. From Genesis 1 and 2, it is obvious that the woman, like the man, is created in God’s image and is charged to fill and subdue the earth together with him (Gen. 1:27-28). As his “suitable helper” and partner in filling the earth and subduing it, and as his complement provided by God, she is worthy of full respect and dignity and is to be cherished as his trusted companion and friend. As the foundational creation narrative stipulates in Genesis. 2:24, in order to be united to his wife, a man is to leave his father and mother and hold fast to his wife, and they will establish a new family unit. Part of their marital union will be the procreation of offspring.

Second, from the man’s creation prior to the woman, later biblical writers such as Paul, rightly infer from 1 Cor. 11:8-9 which states that “his is the primary responsibility for the marriage union and ultimate authority over his family including his wife”¹¹⁵. It may also be inferred from “God calling the man, rather than the woman, to account for humanity’s sin”¹¹⁶, even though it was the woman who sinned first. While the Fall distorted the way in which men exercised their headship in subsequent generations, men were not to avoid their God-given responsibility to be

¹¹⁴ A. Korotayev, “Form of marriage, sexual division of labour, and post marital residence in cross-cultural perspective: A reconsideration”, *Journal of Anthropological Research* No.59 (2003): 69.

¹¹⁵ 1 Corinthians 11:8-9.

¹¹⁶ Genesis 3:9.

in charge of their marriage and family and all that this entailed. According to Korotayev, A. (2003), “the man’s primary responsibility and ultimate authority is consistently seen in the Old Testament pattern of male heads of households, a system which is commonly called “patriarchy” but which is better described as “patricentrism”¹¹⁷.

Third, a husband was to provide his wife with food, clothing, and other necessities. While the context is that of a man’s responsibilities toward concubines or slave wives, the most paradigmatic discussion of the husband’s duties in this regard is found in Exodus 21:10 which stipulates that, “if he (the man) takes another wife to himself, he shall not diminish her food, clothing, or marital rights¹¹⁸”.

According to this passage, the husband’s obligations toward his wife (and concubines or slave girls) are delineated as involving the provision of food, clothing, and marital rights respectively. This circumscribes the husband’s responsibility to provide his wife with peace, permanence, and security.

3.3.2b The Role and Responsibilities of Wives toward their Husbands

Korotayev, A. (2003), states that “Wives’ roles and responsibilities toward their husbands were considered to be essentially threefold in ancient Israel: (1) presenting her husband with children (especially male ones), (2) managing the household, and (3) providing her husband with companionship”¹¹⁹.

¹¹⁷Korotayev, “Form of marriage, sexual division of labour”, 71.

¹¹⁸Exodus 21:10.

¹¹⁹Korotayev, “Form of marriage, sexual division of labour”, 74.

The first wifely duty, was presenting her husband with children (particularly sons), which in fact was the primary reason why natives in ancient times married. In keeping with the belief that fathers lived on in their children, bearing a child was considered to be an act performed by a wife for her husband.

For Korotayev, A. (2003), “bearing a son was the noblest contribution a wife could make to her husband and her household. Failure to do so, on the other hand, was viewed as a disgrace”¹²⁰. Hence, in the book of Genesis, we see that “Rachel is desperate that she has not yet borne Jacob any children, and when God later enables her to conceive, she interprets this as God having taken away her reproach”¹²¹.

Second, wives were to manage their household, fulfilling the divine mandate of keeping the Garden of Eden prior to the fall of humanity. “The wife’s responsibilities in ancient Israel in this regard included cooking, clothing the family, tending the garden, and harvesting grain”¹²². Yet while there was a general division of labor along those lines, the boundaries were not rigid, and some of these activities were not limited exclusively to women. Wives were also to supervise household servants’ involved in domestic chores.

Third, in keeping with God’s original purpose for creating her, the wife was to provide companionship for her husband. Legally, his subordinate “the wife, served as her husband’s confidante and trusted friend”¹²³.

¹²⁰ Korotayev, “Form of marriage, sexual division of labour”, 75.

¹²¹ Genesis 30:1, 23.

¹²² Ketubah 5:5.

¹²³ Malachi 2:14.

3.4 Marriage in the New Testament Times

St. Peter's comments on marriage relationships are penned in the context of believers suffering at the hands of unbelievers, in the present instance believing wives called to live with unbelieving husbands. Peter's general rule of conduct is "submission for the Lord's sake to every human institution, including government, authorities at work and at home"¹²⁴. In the case of work relationships, submission is urged not only to superiors who are good and gentle but also to the unjust. Wives likewise are to be submissive to unbelieving husbands.

Marriage, as well as other human relationships, is thus set in the larger framework of a believer's Christian testimony in the surrounding unbelieving world. "While there is no guarantee, believing wives are to work and pray that their husbands may be won without a word by the conduct of their wives—when they see your respectful and pure conduct"¹²⁵. Such wives are to cultivate inner, spiritual beauty, be submissive to their husbands as Sarah was to Abraham, even when their directives are not informed by a regenerate mind and heart, as long as this does not involve sin. The general principle issuing from Peter's counsel is that leading unbelievers to Christ is a greater cause than insisting on justice in human relationships. While Paul enjoins believing wives in his letters to the Ephesians and Colossians to submit to their believing husbands, here Peter raises the bar further still. Wifely submission to an unbelieving husband—and any resulting suffering—is beautiful in the sight of God if borne reverently and with hope in God.

¹²⁴1 Peter 2:13-18, 3:1.

¹²⁵1 Peter 3:1-2; cf. 1 Corinthians. 7:12-14.

In the context of the third chapter of Peter's first letter, there seems to be an almost imperceptible shift of focus from marriages between a believer and an unbeliever to those between believers. While verses 1-4 appear to apply primarily to the former, verses 5-6 evoke "the holy women" of the past, including Sarah, whose husband Abraham, while occasionally sinning against Sarah, is hardly the prototype of the unbelieving husband. Thus, Peter, like Paul, envisions marital relationships between believers that are characterized by wifely submission and husbands' considerate treatment of their wives.

3.5 Modern Deviations from the Legal Biblical/Christian Marriage

Christianity for the past several years has continued to insist on monogamy as an essential of marriage. In the Christian society, a "one man one woman" model for the Christian marriage was advocated by Saint Augustine (354-439 AD) with his published letter "The Good of Marriage". To discourage polygamy, he pointed out that even though in times past it was lawful among the ancient fathers to practice Polygamy; times have changed now. He explained that in the past, the penchant and the ability to get more numerous posterity for one's family was considered something valuable. This motivated men to go in for more wives in order to have more children. For now the necessity of begetting children is not as intense, as it was then. Today couples may even decide not to reproduce at all and so the previous reason for indulging in Polygamous marriages in order to get numerous posterity cannot be justifiable. In the case of statutory marriages, any addition marriage is certainly not lawful¹²⁶. In 534 AD Roman Emperor Justinian criminalized all but monogamous man/woman sex within the confines of marriage. For the

¹²⁶Catholic Encyclopedia, ed. St. Augustine (The Catholic University of America Press, 1995), "The Fathers of the Church: Treatises on Marriage and other Subjects". *"De bono Coniugali"*.

purposes of this study, a few examples of these deviations from the ideal marriage have been outlined below:

Polygamy: The practice of one mate maintaining several spouses runs contrary to the oneness and union that God established with the first marriage in Eden. In polygamy there is no forsaking of all others. Although Scripture describes plural marriages as a cultural reality in the time of the patriarchs, its description clearly shows that those marriages did not attain the divine ideal. The various sub-units within those marriages became involved in power struggles, bitter resentments, and alienation using the children as emotional weapons to injure other members of the family.

Monogamous marriage provides couples with a sense of belonging that strengthens their intimacy and bonding. They realize that their relationship is unique and that no one else can share what they do. The monogamous relationship reflects most clearly the relationship between Christ and His church and between the individual and God.

Fornication and Adultery: Current thinking and practice make light of lasting commitments in which both spouses are sexually faithful to each other until death. Scripture regards any sexual relations outside of marriage as sin. The seventh commandment remains in effect and unchanged: “Thou shalt not commit adultery”¹²⁷. This commandment is a principle that guards the marriage relationship. The full import of the Biblical view of fornication and adultery stands in direct contrast to today's tolerance of such activities by consenting adults. Such liaisons can have far-reaching and long-lasting effects. For instance, they defraud the legitimate sexual partner, and may harm him or her physically, emotionally, financially, legally, and socially. They hurt the extended family, and if children are involved, they particularly injure them. These

¹²⁷Exodus 20:14, KJV.

liaisons may result in the transmission of venereal diseases and the birth of illegitimate babies. Then, too, the cloud of lies and dishonesty that hovers over such affairs so destroys trust that it may never be restored. Even aside the Biblical injunctions against these forms of immorality, the train of unfortunate consequences that result should provide ample warning against engaging in them.

Impurity of Thought: Sin is not merely the outward act; rather, it is also a matter of the heart that reaches deeply into the thought patterns. As the English adage goes, if the springs are polluted, the rivers are not likely to be clean. Jesus saw that the inner reservoir of the mind motivated human behaviour, “for out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, and slander”¹²⁸. In this vein, Jesus traced the act of unfaithfulness to the thoughts and emotions: “You have heard that it was said to those of old, “You shall not commit adultery”, but I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart”¹²⁹. Christians are called upon to think pure thoughts and live pure lives because they are preparing to live in a pure society throughout all eternity.

Incest: Some parents cross the boundary that demarcates the healthy expression of affection to their children, becoming physically and emotionally intimate with them. Often, this results when the normal husband-wife relationship has been neglected and one of the children has been chosen to play the role of the spouse. This blurring of boundaries may also occur between siblings and extended family members. Incest was forbidden in the Old Testament- “The Lord gave the

¹²⁸Matthew 15:19, NRSV.

¹²⁹Matthew 5:27, 28, Good News Bible.

following regulations: Do not have sexual intercourse with any of your relatives”¹³⁰ and condemned it in the New Testament too- “I am told that if a man is sleeping with his stepmother, You are to hand this man over to Satan for his body to be destroyed”¹³¹. This kind of abuse damages the child's developing sexuality and creates in him or her unwarranted burden of shame and guilt that he or she may bring into marriage later in life. When parents transgress those boundaries, they damage the child's developing sense of trust.

Divorce: A statement Jesus made sums up the Biblical teaching on divorce: “What God has joined together, let not man separate”¹³². Marriage is sacred because God has consecrated it. Ultimately, it is God who joins the husband and wife, not mere human words or the sexual act. So it is He who has sealed their union. The Christian understanding of divorce and remarriage, then, must be based on scriptural grounds.

Jesus' statement makes clear the basic scriptural principle that undergirds a Christian understanding of divorce. God intended marriage to be indissoluble. When the Pharisees asked Him whether marital incompatibility was reason enough for divorce, He affirmed the Eden model of marriage as a permanent union. When they pressed Him further about Moses' laws of divorce, He explained to them that, Moses, permitted divorce because of the hardness of their hearts, which was not so from the beginning. Jesus went on to stipulate that the only legitimate reason for divorce was sexual infidelity¹³³. From what He said, and from the principles regarding marriage in both the Old and New Testaments, it can be affirmed that God intends those who marry to reflect the image of God in a permanent union.

¹³⁰Leviticus 18:6-29 and Deuteronomy 27:20-23.

¹³¹1 Corinthians 5:1-5.

¹³²Matthew 19:6; Mark 10:7-9.

¹³³Matthew 19:8-9.

While the divine ideal for marriage is that of a loving and permanent union that continues until the death of one partner, at times a legal separation becomes necessary because of offenses such as physical abuse to spouse or child. In some civil jurisdictions such a separation can be secured only by divorce, which under these circumstances would not be condemned. But such a separation or divorce, in which 'unfaithfulness to the marriage vow' is not involved, does not give either one the scriptural right to remarry, unless in the meantime the other party has remarried, committed adultery or fornication, or been removed by death.

Homosexuality: God created male and female to differ from and yet to complement each other. When He did so, He oriented their sexual feelings toward those of the opposite sex. The differentiation and connectedness that characterize people are manifested in the attraction that draws the two sexes to each other in order to form a whole relationship.

As underscored by Alderson, Kevin and Lahey, Kathleen A. (2004), Sin has entered the Society and has affected even the basic orientation of People. This has brought about an occurrence that has turned the proclivity for the opposite sex to the same sex. In such cases, the natural orientation toward the opposite sex appears overturned, producing a basic sexual orientation toward people of the same gender¹³⁴.

Scripture condemns homosexual practices in strongly negative terms. For instance, in (Gen. 19:4-10), we are told about the encounter between Lot and the men of Sodom who surrounded the house of Lot and demanded to have sexual intercourse with his guests; again, in (Lev. 18:22; 20:13) it reads “No man is to have sexual relations with another man; God hates that”¹³⁵. Rom.

¹³⁴Kevin Alderson & Kathleen A. Lahey, *Same-Sex Marriage: The Personal and the Political* (New York: Insomniac Press, 2004), 16.

¹³⁵Leviticus 18:22; 20:13.

1:26-28; and 1 Timothy 1:8-10 also talk about God's hatred for such immoral behaviour. Practices of this type produce a serious distortion of the image of God in men and women. In 21st century Western societies, bigamy is illegal and sexual relations outside marriage are generally frowned-upon, though there is a minority view accepting (or even advocating) open marriage.

However, divorce and remarriage are relatively easy to undertake in these societies. This has led to a practice called serial monogamy, which involves entering into successive marriages over time. Serial monogamy is also sometimes used to refer to cases where the couples cohabitate without getting married.

3.6 Legal contracts of marriage

The first marriage was between Adam and Eve in the Garden of Eden, before there were any marriage laws. This became a pattern for all future marriages. We do not know when the first human laws about marriage were introduced, but they pre-date reliable recorded history. People marry for many reasons, including: legal, social, libidinal, emotional, financial, spiritual, and religious. According to Fox Robin (1997), "Who they marry may be influenced by socially determined rules of incest, prescriptive marriage rules, parental choice and individual desire"¹³⁶. There is a requirement for Christians to obey the laws of the land in which they live; consequently, we do need to follow the legal requirements for marriage as well as the Bible instructions on marriage.

¹³⁶Robin Fox, *Reproduction & Succession: Studies in Anthropology, Law, and Society* (New Brunswick, NJ: Transaction Publishers, 1997), 48.

Marriage can be recognized by a state, an organization, a religious authority, a tribal group, a local community or peers. It is often viewed as a contract. Civil marriage is the legal concept of marriage as a governmental institution irrespective of religious affiliation, in accordance with marriage laws of the jurisdiction. Marriages can be performed in a secular civil ceremony or in a religious setting via a wedding ceremony. The act of marriage usually creates normative or legal obligations between the individuals involved, and any offspring they may produce. Fox Robin (1997) asserts that “In terms of legal recognition, most sovereign states and other jurisdictions limit marriage to opposite-sex couples or two or more persons of opposite gender in the gender binary, and a diminishing number of these permit polygyny, child marriages, and forced marriages”¹³⁷. Over the twentieth century, a growing number of countries and other jurisdictions have lifted bans on and have established legal recognition for interracial marriage, interfaith marriage and most lately, same-sex marriage. Some cultures allow the dissolution of marriage through divorce or annulment. Polygamous marriages may also occur in spite of national laws.

During the past few decades, major social changes in Western countries have led to changes in the demographics of marriage, with the age of first marriage increasing, fewer people marrying, and many couples choosing to cohabit rather than marry.

Originally marriage was a matter of personal contract. Among the Romans, marriage was not a matter of public legal rules; it was established and carried out by contract between families. “Catholicism converted marriage into a sacrament. The response of Catholicism was to ritualize marriage by converting it into a sacrament. Marriage subsequently was incorporated as a matter

¹³⁷Fox, *Reproduction & Succession: Studies in Anthropology*, 49.

of public law”¹³⁸. The Reformation negated marriage as a sacrament but affirmed the legal institution. During the Reformation, Martin Luther challenged traditional Catholic doctrines raising marriage to a sacrament. Luther, however, did uphold the institution of marriage as a legal status. In his view, marriage was something that the law should order - which our state marital laws do to this day. For example, clergy were subsequently appointed officials of the state authorized to perform marriage ceremonies.

3.7 Definition of Christian Marriage

For centuries, the Christian Church, regardless of denomination, has viewed marriage as an exclusive and sacred union between one man and one woman. In Malachi 2:14, we see that marriage is a holy covenant before God. In the Jewish custom, God's people signed a written agreement at the time of the marriage to seal the covenant. It is forbidden for Jewish couples to live together without this document. The marriage ceremony, therefore, is meant to be a public demonstration of a couple's commitment to a covenant relationship. It's not the “ceremony” that's important in a marriage; it's the couple's covenant commitment before God and men. For Jews therefore, the marriage covenant symbolically represents the covenant between God and his people, Israel.

For Christians, marriage goes beyond the earthly covenant also, as a divine picture of the relationship between Christ and his Bride, the Church. It is a spiritual representation of their relationship with God.

¹³⁸John Witte Jr. *From Sacrament to Contract: Marriage, Religion, and Law in the Western Tradition* (Westminster: John Knox Press, 1997), 39–40.

Simpson, Bob (1998) commenting on the constitution of marriage wrote that Marriage is a covenant, and a sacred bond between a man and a woman which is instituted by God and openly entered into by the parties involved before God. The marriage is normally completed by sexual intercourse by the couples¹³⁹. Bob continues that God's plan for the marriage covenant involves but not limited to certain vital principles and stressed that for a marriage to be successful, there is the need to take a wholesome look all these principles.

3.8 Church Weddings in Ghana -Is it Christian or Western? – (An observation).

There are concerns among several Christians as to which type of marriage entitles the couple to live together; the traditional marriage or wedding. In Ghana for instance what People call engagement (customary marriage) is done with pump and pageantry and what follows is an even flashier, flamboyant and usually expensive church ceremony called wedding. Sarpong, P. (1977) affirmed that Africans had a unique marriage ceremonial pattern; their marriage rites were considered intact and without any fault until they came into contact with western civilization, culture and lifestyles. Traditional marriages between couples with support from the families were considered valid and there were no mistakes about them until the white man introduced weddings. With white weddings now, if you sign the marriage certificate, did the customary marriage and you do not do church wedding, you are not husband and wife yet in the sight of God.¹⁴⁰

In certain cultures in Ghana, the man puts the “engagement” ring on the woman’s finger himself

¹³⁹Bob Simpson, *Changing Families: An Ethnographic Approach to Divorce and Separation* (Oxford: Berg. 1998),

¹⁴⁰Sarpong, P., *Girls Nubility Rites*, 22.

after the pastor's prayer and that should be enough, especially if they have signed the marriage certificate.

In Christendom today one dare not think of his/her spouse as his/her wife or husband if all they have done is customary marriage. One needs to do church wedding before the church would recognize and consider the marriage blessed by God. So, the question is “does God and for that matter the bible state or even suggest anywhere, whether by implication, interpretation or direct quotation that without church wedding marriages are not of God?”

Clearly no one is under pressure from the bible, to do expensive church wedding, except some pastors, friends and society directly or indirectly compels People to, even after the equally expensive customary marriage. Indeed who says what has popularly come to be called “engagement” (customary marriage) in Ghanaian local parlance is not of God – if it is not of God, why do the pastors come and bless the ring before it is placed on the lady's finger? Just as in the western culture, church wedding is marriage, and even sometimes they don't do it, in the Ghanaian culture, the customary marriage and the signing of the certificate, plus the pastor's prayer over the couple is the real thing. That is why the churches have been smart to bring the marriage certificate to the church premises to be signed during the church wedding. In fact it could be signed outside the church where the pastor or ordained minister could come to witness and pray for the couple. This saves a lot of money, especially after the expensive customary marriage rites.

According to Sarpong, P. (1977), In Ghana, and among some churches, “without the wedding, the partners are barred from living together or having any form of intimacy as is expected of

married people”¹⁴¹. In extreme cases, when the couple breach the rule probably because they have done the traditional marriage and therefore consider themselves married, they are ostracized from the church for having committed fornication. On the contrary, in some other denominations, it is not obligatory to have a wedding. Once the traditional marriage has been performed where a ring is put on the woman’s finger in the presence of family and friends and with the blessing of a man of God, the marriage is considered sealed and the couple is allowed to live together as husband and wife henceforth. Elsewhere, and more specifically in the Western world, the white wedding seems most acceptable and more appreciable because the engagement usually occurs only between the two individuals in question during the proposal.

Meanwhile, in our African setting, especially in Ghana, marriage is not only considered as a union between the man and woman but between two families. It would be very difficult to unite two people in marriage without the consent and sometimes the support of the family. It is for this reason that even if a church wedding will be held, custom demands that there is the ‘knocking’ during which the man and few of his family members openly declare to another family that they are seeking the hand of their daughter in marriage after which a date is set for the traditional marriage. It is not proper here in Ghana to have a wedding without the traditional marriage, which goes a long way to affirm the role of the family in marriage and the importance of traditional marriage.

The importance of traditional marriage in the Ghanaian context and for that matter, in a Christian’s life cannot be overemphasized. In the Bible, Mary was betrothed to Joseph and they lived together as husband and wife and after Jesus was born of the Holy Spirit, Joseph and Mary had other children. The decision for Christians to live together as husband and wife after the

¹⁴¹Sarpong, ,*Girls Nubility Rites*, 23-24.

Ghanaian traditional marriage should be the sole prerogative or rest solely with the individuals involved.

3.9 Perceived Problems in Christian Marriage

Marriage is not a conditional arrangement. It is surrendering of oneself to the marriage partner - completely, unconditionally, and without reservation. There should be no competition, no self-seeking and no power plays. The relationship should be filled with concern, sacrifice, patience, mutual support, respect, forgiveness, and trust. In a world full of greed and hatred, the ideal marriage relationship is a haven of protection and love. But as human beings, People will always fall short of these noble goals. According to Rosenblatt Paul C. (2006) “Sometimes even caring, compassionate Christian couples fall into patterns of behaviour that can destroy a marriage”¹⁴². Prominent among some of the envisaged problems he outlined are:

Misunderstanding/ lack of Communication

The most commonly reported relationship problem by far is communication. Literally, this means not understanding the other person's point of view. This is often more a matter of refusing to allow the existence of the other's view as opposed to not understanding it. It is an unwillingness to take the time to genuinely listen and care to understand.

In many relationships the interest seems to lie primarily in getting one's own point of view heard and understood rather than having an interest in hearing and understanding the others. If people

¹⁴² Paul C. Rosenblatt, *Two in a Bed: The Social System of Couple Bed Sharing* (New York: State University of New York Press, 2006), 12.

cared to listen to the other person with as much interest as he or she wished the other would listen to them, both would end up receiving exactly what they are looking for.

Unfulfilled expectations

One of the saddest set-ups in relationships is entering into them with all kinds of expectations and then over the years, feeling disappointed again and again that they have not been met. We often have preconceived expectations of what marriage and relationships are supposed to be like. The biggest problem with expectations in general is that we may know what our expectations are, but it's unlikely that our partner does.

Sex and intimacy

Sex is one of the most common areas of conflict in many relationships. Ruling out any physical or medical causes of difficulty, it is usually in some way a reflection of whatever state the relationship is in. For instance, if communications have become hostile and withholding that hostility manifests itself sexually as well. Chronic disappointment and dashed expectations can manifest in a serious loss of intimacy in a relationship. Not being able to identify what the expectations are, no less clear them up, makes matters even worse. If there is a lack of intimacy with regard to the basic friendship in the relationship, it is also expressed (or not) in some manner in the bedroom.

Resentments

Resentments crop up quickly as communication dwindles, expectations are not met and old hurts (many of them from the early years) begin to get “triggered” by relationship issues in the present. It is critical in the treatment of relationships to uncover these often unknown or unspoken

resentments. Each person is then responsible for discovering the part they played in the creation of these resentments along with what they can do to improve themselves. The focus is not on how the other person needs to change, but rather on what you can do to change yourself to bring something better to the party.

Infidelity

This activity occurs as a result of the breakdown of the relationship, rather than being the cause of the breakdown. People who are content and fulfilled within the marriage, virtually never look outside of it to fill themselves up. Affairs are often used as a way to lick one's wounds, to escape from the difficulties of the current relationship, to abandon the responsibility we have to work on the troubles in our relationships straight-up, rather than behind closed and secretive doors with someone else.

Division of household responsibilities

Gone are the days when we can consider men's work and women's work clearly delineated categories. Men are just as likely to be captains of the kitchen and lords of the laundry room as women are. Problematically, this flexibility has left us in a nebulous space in which either partner could be doing any chore at any given moment, and by extension, neither of you thinks of any chore as your "job." Be reasonable: Don't let one person do all the work. Divvy up the chores. Try bargaining: If you hate doing laundry, ask her to do it, and in exchange pledge to keep the bathroom looking spic and span.

She's let herself go

Some women let themselves go after they get married. Maybe they lose their incentive to stay fit once they've gotten a husband. Maybe they have trouble bouncing back after having a baby. There are numerous explanations, but if her physical unfitness is killing your libido, you have to do something about it. Try working out together; take up an activity like cycling or biking.

Inability to have kids

Perhaps one of the most stressful marital problems is the inability to have kids. Infertility can totally derail the vision you shared for your future. The other difficult thing about it is that it's nobody's fault. Unlike household chores or sex frequency, no modification of behavior will change the fact that you're infertile. This is yet another thing that the two of you should contemplate and talk about before trying to get pregnant. Prepare yourselves for the potentiality that kids might not happen; then, if they don't, you'll be better prepared to deal with it.

The in-laws

Whether it's your nosy mother, or her Muppet of a younger brother, in-laws can introduce some serious tension into your relationship. Recognize that it's very easy for you to be critical of her in-laws, but not as easy to see the stress your family causes her. Yes, it's entirely possible that your family is totally normal and hers is completely insane, but the more likely scenario is that your family is nuts too and you've just built up an immunity to their particular brand of craziness.

Financial stress

Speaking of financial stresses, you don't need to own property to worry about money. The source of your money woes could be almost anything, from the fact that you always have to pick up the check at dinner to the fact that she's helping pay off your student loans. Money may be the thing married couples fight about the most. The biggest solution to money problems is to talk about them. Be forthright and honest about things like your debt and adopt a policy of transparency when it comes to purchases. Although these are certainly not all of the relationship troubles which can befall us, they are among the most common ones. Within each one of these issues lies a wealth of fascinating information one can learn about oneself, which can open the doors to a quality of relationship you have not previously known.

3.10 Conclusion

Marriage was divinely instituted by the Creator but subsequent to the fall, sin led to distortions of this divine institution. Marriage turned into a struggle for control in which husbands frequently dominated their wives while wives sought to manipulate their husbands. Divorce broke up marriages even for the most trivial of reasons. Polygamy was practiced (though not widely), and extra marital affairs violated the sacred trust of marital fidelity. Hence, while the divine ideal was set forth clearly and permanently in the creation account, there was a great need for restoration and renewal in the days of Jesus and the early church.

Jesus' teaching on the requirements of discipleship regularly subordinated one's kinship ties to the obligations of the kingdom. However, while our Lord had much to say about people's need to give first priority to Jesus' call to discipleship, he provided comparatively little instruction on

marriage. Doubtless the major reason for this is that Jesus, as did his contemporaries, assumed the validity of the divine pattern for marriage set forth in the opening chapters of Genesis 3. For this reason it would be fallacious to assume that, because Jesus emphasized people's higher spiritual calling and requirements for Christian discipleship, he held a low view of marriage or now viewed this divine institution as dispensable or superseded by a higher, nobler calling, perhaps involving singleness in light of the imminent end of the age.

Quite to the contrary, when questioned about divorce, Jesus affirmed the permanent nature of marriage in no uncertain terms. Adducing both foundational Old Testament texts, Genesis 1:27 and 2:24, he asserted, "So they (husband and wife) are no longer two, but one. Therefore what God has joined together, let man not separate" (Matt. 19:6, NIV). This makes clear that Jesus considered marriage to be a sacred bond between a man and a woman, established by and entered into before God. As Paul Puschmann aptly notes, "The marriage bond is more than a human contract: it is a divine yoke. And the way in which God lays this yoke upon a married couple is not by creating a kind of mystical union but by declaring his purpose in his Word"¹⁴³. The culmination of this development will be reached in the eternal state, where people will no longer marry but will be like the angels (Matt. 22:30 par.). Thus, Jesus lays the groundwork for Paul's teaching that "from now on those who have wives should live as if they had none . . . for this world in its present form is passing away" (1 Cor.7:29, 31, NIV). While remaining the foundational divine institution for humanity, which should be nurtured, cared for, and protected, marriage should not be viewed as an end in itself, but should be subordinated to God's larger salvation purposes.

¹⁴³ Paul Puschmann & Arne Solli, *The History of the Family* (Norway: University of Bergen Press, 2012), 22-26.

In the light of the above discussion, the researcher deemed it worthy to define Christian marriage along these principles:

(1) *The monogamous of marriage:* Christian Marriage is meant to be monogamous. Monogamy refers to marriage to one marriage partner. Monogamy is firmly embedded in the Old Testament teaching regarding God's plan for marriage. According to Genesis 2:24, "A man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh". This clearly stipulates a heterosexual, monogamous relationship as the norm for God's People across both covenant periods.

(2) *The permanence of marriage:* Christian Marriage is intended to be permanent, since it was established by God. In Matthew 19:6; and Mark 10:9, we read that "what God has put together, let no man separate". Christian Marriage represents a serious commitment that should not be entered into lightly or unadvisedly. It involves a solemn promise or pledge, not merely to one's marriage partner, but before God. Divorce is not permitted except in a very limited number of biblically prescribed circumstances.

(3) *The sacredness of marriage:* Christian Marriage is not merely a human agreement between two consenting individuals; it is a relationship before and under God. Hence, a "same-sex marriage" is a contradiction in terms. Since Scripture universally condemns homosexual relationships, God will never sanction a marital bond between two members of the same sex.

(4) *The intimacy of marriage:* Christian Marriage is the most intimate of all human relationships, uniting a man and a woman in a "one-flesh" union (Gen 2:23 -25). Marriage involves "leaving" one's family of origin and "being united" to one's spouse, which signifies the establishment of a

new family unit distinct from the two originating families. While “one flesh” suggests sexual intercourse and normally procreation, at its very heart the concept entails the establishment of a new kinship relationship between two previously unrelated individuals (and families) by the most intimate of human bonds.

(5) *The mutuality of marriage*: Christian Marriage is a relationship of free self-giving of one human being to another (Eph 5:25-30). The marriage partners are to be first and foremost concerned about the wellbeing of the other person and to be committed to each other in steadfast love and devotion. This involves the need for forgiveness and restoration of the relationship in the case of sin. Mutuality, however, does not mean sameness in role. Scripture is clear “that wives are to submit to their husbands and to serve as their “suitable helpers”, while husbands are to bear the ultimate responsibility for the marriage before God”¹⁴⁴.

(6) *The exclusiveness of marriage*: Christian Marriage is not only permanent, sacred, intimate, and mutual; it is also exclusive (Gen 2:22-25; 1 Cor 7:2-5). This means that no other human relationship must interfere with the marriage commitment between husband and wife. For this reason, Jesus treated sexual immorality of a married person, including even a husband's lustful thoughts, with utmost seriousness (Matt 5:28; 19:9). For the same reason, premarital sex is also illegitimate, since it violates the exclusive claims of one's future spouse. As the Song of Solomon makes clear, only in the secure context of an exclusive marital bond can free and complete giving of oneself in marriage take place.

As Christians, it is important to focus on the true purpose of marriage when considering the wedding ceremony. Although the details are ultimately between the couple and God, the

¹⁴⁴ Ephesians 5:22-24; Colossians 3:18; see also Genesis 2:18, 20.

scriptural example encourages believers to enter into marriage in a way that honours God's covenant relationship, submits to the laws of God first and then the laws of the land, and gives public demonstration of the holy commitment that is being made. This can be carried out in a simple, private ceremony with only a few witnesses, or a large traditional wedding. The details are not what's important, but rather, the couple's covenant commitment before God and men.

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CHAPTER FOUR

RESEARCH FINDINGS AND DISCUSSION OF RESULTS

4.1 Introduction

The previous chapter looked at the Basic Concepts of Marriage, Patriarchal Marriage in both the Old and New Testament, as well as Definition of Christian Marriage and perceived challenges and Problems associated with Christian marriage. This chapter presents the findings of the Data and views sought from stakeholders and individuals who matter most for this study.

4.2 Methodology

Personal Interviews, questionnaires, and observation were the tools employed to elicit responses from respondents. The researcher used open-ended and close-ended questions. The close-ended type of questions were adopted to seek definite answers to specific questions the study wanted to uncover; while the open-ended questions were meant to obtain any relevant additional information respondents might have about this study. In all this, the researcher assured the respondents of the confidentiality of their views.

4.3 Research Questions

In our quest to gather data for this research work, the following questions were posed to individuals and groups:

- People have expressed various views regarding what Christian marriage is. The question begging for an answer, therefore, is “what is Christian Marriage”?

- The support of external family members to marriage couples cannot be over-emphasized. To this end, the question we wanted an answer to is “How has the extended families contributed to the selection of spouse for their kith and kin”?
- The issue about the right age for marriage has been a very critical one for discussion in households, and societies in general. This researcher therefore asked the question “Does Age play any role in determining the time for marriage”?
- Urbanization is of recent vintage, but has it in any way influenced or promoted inter-tribal marriages?
- Does urbanization have any direct linkage with the number of Children a marriage may produce?
- How has urbanization impacted on the functioning of the family?

4.4 Research Report

Table 7: Demographic and Personal Characteristics of Respondents

Variable	Response	Frequency	Percentage (%)
Sex of Respondents	Male	40	40.0
	Female	60	60.0
	Total	100	100.0
Marital Status	Married	70	70.0
	Divorced	10	10.0
	Single	20	20.0
	Total	100	100.0
Years of Marriage	<5yrs	30	30.0
	6-15yrs	40	40.0
	16-25yrs	10	10.0
	>26yrs	10	10.0

	Not Applicable	10	10.0
	Total	100	100.0
Age of Respondents	25-35years		5%
	36-45years		40%
	46-55years		40%
	56years and above		15%
	Total		100%
Educational Background of Respondents	Tertiary		35%
	Senior high school level or its equivalent		43%
	Basic		22%
	Total		100%

Source: Field Data, 2014

Table 1 above shows the Demographic and Personal Characteristics of Respondents.

Out of the 100 respondents that were sampled to answer questionnaire for the field survey, 60 of them representing 60% were females and 40 of them representing 40% were males. These respondents fall within the working class. From the random sampling technique that was employed, it came to light that the respondents were mostly females, which confirm the demographic characteristics of the study that females occupy the majority when it comes to the sex distribution. It also confirms the long standing perception that females tend to outnumber their male counterparts in terms of statistics in Brong Ahafo Region and in Ghana as a whole.

When respondents were asked about their marital status, 70 respondents, representing 70% said they were married, 20 of the respondents, representing 20% were single and 10 of the respondents, representing 10% were divorced. The respondents were mostly married which

seems to suggest that most of the answers that they gave to the questions were based mostly on what the respondents have experienced in their marriages in the wake of urbanization. Extensive exploration has been done to ascertain whether urbanization could be part of the reasons that brought about these divorce situations.

Looking at their duration of marriage, 30 of the respondents, representing 30% said they have been married for 5yrs or less, 40 of the respondents representing 40% fell between 6-15 yrs of marriage, 10 respondents representing 10% said they have been married for 16-25 yrs, another 10 respondents representing 10% answered they've been married for 26 yrs or and 10 respondents representing (10%) answered not applicable.

For those who are married, the duration of marriage was very much diverse. There were extremely young couples, those who have had some few years of marriage as well as those who have been married for above 26 years. In a separate interview conducted among a selected few, it was obvious that majority of the interviewees, agreed that respondents who had been married for over 26 years must have been able to withstand and endure all the marital challenges that are associated with urbanization. The only few who were not in agreement with the others however said that long standing and successful marriages among couples can be attributed to commitment and faithfulness on behalf of the two consenting adults.

The age bracket of respondents (with corresponding percentages) ranges from 25-35years (5%), 36-45years (40%), 46-55years (40%) and 56years and above (15%). With respect to the educational background of respondents, 35% of the respondents had received education up to the

tertiary level, 43% of the respondents had also acquired education up to the senior high school level or its equivalent and the remaining 22% had received education up to the basic level.

In all 10 individuals were selectively interviewed among them were heads of institutions, lecturers, religious leaders, Public and Civil servants and social commentators. The researcher's choice of this class of People stems from the fact that they have the relevant and the requisite information about the study the researcher was undertaking.

4.4.1 Research Findings

Table 8: What is the depth of your Knowledge on Urbanization?

Knowledge level	Frequency	Percentage (%)
Very Deep	10	10.0
Deep	60	60.0
Shallow	20	20.0
Very Shallow	10	10.0
Total	100	100.0

Source: Field Data, 2014

Assessing the respondents' depth of knowledge on urbanization, 10 respondents representing 10% admitted to having very deep knowledge on urbanization, 60 respondents representing 60% said they have deep knowledge, 20 respondents representing 20% admitted their knowledge is shallow, and another 10% of the respondents responded their knowledge on urbanization is very shallow. When experts' views were sought through selected interviews on the same question, the interviewees all agreed that there are variations with respect to the understanding of what urbanization is. The researcher, however, noticed that a single thread runs through their diverse

expressed opinions. For instance, all 10 interviewees representing (100%) acknowledged the fact that urbanization involves an increase in the number of People living in an isolated or a discreet area.

Table 9: Has Urbanization been successful in promoting inter-tribal marriages?

Response	Frequency	Percentage (%)
Very Successful	80	80.0
Unsuccessful	20	20.0
Total	100	100.0

Source: Field Data, 2014

Assessing the success of urbanization in promoting inter-tribal marriages, 80 of the respondents representing 80% said it has been very successful, while 20% maintained that it has been unsuccessful. For most of the respondents, urbanization can be said to have been very successful when it comes to promoting inter-tribal marriages. Urbanization has created some form of boundless societies where people from all around the country and beyond settle around the same area where sometimes it becomes very difficult to separate them according to ethnic affiliation. People turn to learn the languages of others and sometimes adopt lifestyles that might be very different from their own. It becomes difficult sometimes to know the real identity of people in a highly urbanized society.

When this same question was put to selected interviewees, 90% of them stated it is an undisputable fact that urbanization serves as a catalyst for promotion of inter-tribal marriages in the Ghanaian society. Among some of the reasons they put forth was that due to migration from one ethnic community to stay and work in other communities, suitors have been selecting their

spouses from different socio-cultural origins. This is very prominent in cosmopolitan communities where churches, workplaces, clubs and societies etc abound, with an amalgamation of people with diverse social extractions. These places, therefore, serve as avenues for meeting potential partners. The only interviewee, (10%), maintained that People still hold on to ethnocentric beliefs when it comes to selection of spouses or life partners. Such People would, therefore, want to marry from their own ethnic descent hence the assumption that urbanization has completely eradicated marriages based on tribal lines is a mirage and far from over. Concerning the frequency of intertribal marriages, one was noted to have said that results emanating from similar study have confirmed that quite a significant number of women in the cities and at urban centres would not mind marrying from another ethnic group different from theirs, while the same cannot be said for women in the rural areas who because of their commitment to the kinship ties would most of the times prefer to marry from their own ethnic group. Thus, the rate of inter-ethnic marriages reflects a group's involvement in the processes of modernization. However, it is possible also that the degree of involvement of an ethnic group in processes of urbanization influences the tendency of urbanized individuals to marry within their own community of origin. When many Persons in a given ethnic group have attended school and work in the modern sector, the urbanized members of such a group tend to widen their social networks and acquire new affiliations. By contrast, among Peoples whose level of modernization is minimal, urbanization is associated with a "stretching" of pre-existing traditional social networks. In this latter case, the whole ethnic group tends to maintain a high level of internal cohesiveness and its urbanized members keep close contacts with their village of origin. In the first case, urbanization increases the number of possible inter-ethnic marriages; in the second, it diminishes this number. In summary, the effects of urbanization on patterns of marriage are

highly diverse, in some instances eradicating ethnic differentials, but not always limiting the role of the extended kin group.

Table 10: Does Urbanization have any Linkage with the Number of Children a marriage may produce?

Response	Frequency	Percentage
Yes	80	80.0
No	20	20.0
Total	100	100.0

Source: Field Data, 2014

Assessing whether urbanization has any linkage with the number of children a marriage may produce, 80 respondents, representing 80% answered affirmatively while the rest of the respondents constituting 20% said no. Due to the high cost of children upbringing, and the rising cost of living, it is obvious that these challenges, for a large measure, may impact on the number of children a marriage may produce. Extant literature is replete with studies that have also found that urban and city parents have less number of children as compared to their rural and peri-urban counterparts. Urban and city parents tend to appreciate the “resource dilution model” (A theory which posits that Parental resources are finite and that as the number of children in the family increases, the resources accrued by any one child necessarily decline) than those on the other side of the divide.

From the perspective of most of the respondents, urbanization has some form of influence on the number of children that couples decide to have within a marriage. This can be explained from the perspective of popular opinion which suggests that perceptions of modern families, so to speak,

have an influence on how families behave in an organized society. This idea although held by the majority was disputed by 20% of the respondents who stood by the fact that the number of children would basically be dependent on the choice of the parents and not necessarily by the dictates of urbanised society.

When this same question was posed to experts for their views, out of the 10 selected interviewees sampled, 9 of them answered yes, while only one of them said no. The reason given by the latter, (1) interviewee, stems from the fact that even with the much touted urbanization firmly established, couples still go against the odds to produce any number of children they like.

Table 11: Has Urbanization impacted on the functioning of the family?

Response	Frequency	Percentage
Very Positive	60	60.0
Partially Positive	10	10.0
Negatively	20	20.0
Not Sure	10	10.0
Total	100	100.0

Source: Field Data, 2014

Looking at the impact of urbanization, 60 respondents representing 60% admit that urbanization to a very large extent, has impacted very positively on the lives of People, 10 respondents which represent 10% of Population size said urbanization influences on the family is partially positive, 20 respondents representing 20% had a dissenting view. They, however, admit that urbanization has impacted negatively on the functioning of households. 10 respondents representing 10% said they are not sure whether urbanization has impacted positively or negatively on the functioning

of households. To a very large measure, urbanization has immensely impacted on the functioning of the family in its all aspects. The life demands of urban life are distinct and different from that of the country side hence how well a family fares is a function of the dictates of the city. Again, due to work demands at the urban centres, daily interaction and effective communication among Christian families tend to lose its power. This, sometimes, results in couples engaging the services of house helps to help in the nurturing and training of children; a primary duty which ought to have been reserved exclusively for the Parents.

Within the towns, men spend more time outside their households owing to the exigencies of employment in the modern sector. In rural areas, conflicts centre more markedly on the distribution of authority within the family, but within the towns conflicts largely are caused by the reluctance of husbands to fulfil family obligations. In rural areas, the husband is greatly concerned with his authoritative position in the household, while in the towns, he is more involved with his status in the occupational world. In the latter situation, the wife must fill the vacuum generated by the absence of her husband and his disinterest in domestic problems. However, there is no doubt that urban living vastly increases the role of the husband as sole controller of the family income. Thus, the changes concerning the rules which underlie the allocation of roles between partners are characterized by the fact that women are in a position to take decisions in a greater variety of cases.

Table 12: Has Urbanization Contributed to Rural – Urban Migration?

Response	Frequency	Percentage
Yes	100	100.0
No	0	00.0
Not Sure	0	00.0
Total	100	100.0

Source: Field Data, 2014

Assessing whether urbanization has contributed to rural-urban migration, all respondents representing 100% said yes. The results of this study seem to confirm the points of Castellini (rf. Ch. 2) that although urbanization does have some negative effects, it would be short-sighted to see only the negative points in this situation as there are many opportunities available in the situation. Some of the reasons he noted was that large cities are usually dynamic, growing centres for modern production and industry, financial services, internal commerce and foreign trade, education and government hence the attraction of People to these centres for a bite of the cherry.

Arguably, immigration as a factor of urbanization has contributed immensely in the improvement of Christian marriage rather than worsening it. Immigration has helped the church to promote one of its core functions of making all people to live in harmony. People from different socio-cultural backgrounds regard themselves as one People; hence they tend to marry one another.

Table 7: Has Urbanization Contributed to Promiscuity in Marriage?

Response	Frequency	Percentage
Yes	60	60.0
No	20	20.0
Not Sure	20	20.0
Total	100	100.0

Source: Field Data, 2014

In terms of whether urbanization has contributed to promiscuity in marriage, 60 respondents representing 60% said yes, 20 respondents representing 20% said no and the rest of the 20 respondents representing 20% indicated that they are not sure.

One of the dangers associated with urbanization as identified by the respondents of the study was promiscuity in marriage. Stemming from the issue of break down in family and societal values, urbanization was noted to have contributed to promiscuity in marriage. As it was noted in the review of literature in chapter 2 of the study, Weber, A.F (1999) shared a dissenting view and argued that “urban environment does not have a major effect on People’s lives. Instead, differences between city and sub-urban behaviour can be explained by differences in class background, age and lifestyle orientations of city and sub-urban residents.

Table 8: What is the Rate of Association between Urbanization and Natural Population Growth?

Rate of Association	Frequency	Percentages
Very High	40	40.0
High	40	40.0
Low	20	20.0
Total	100	100.0

Source: Field Data, 2014

In terms of the rate of association between urbanization and natural population growth, 40 respondents representing 40% claimed it is very high, 40 respondents representing 40% said is high, and the rest of the 20 respondents representing 20% said it is low.

From the table above, it is evident that the respondents of the study were very much in agreement with the fact that there is an association between urbanization and natural population growth. With urbanization, naturally people are attracted to urban areas due to factors that have been noted earlier. With many people being attracted to these locations, it becomes very Good Avenue for reproduction and the extension of the extended family system. This result confirms the point Sharma (2008) raised in the previous chapter (ch.2) when he said that, currently the population growth in most of the cities of developing countries is so fast that the organization and planning is almost impossible. From the point of Cornell and Lipton (1976), however, population growth is rather the main contributing factor to urbanization.

Table 9: Has Urbanization Contributed to Dissolution of Christian Marriages?

Response	Frequency	Percentage
Yes	40	40.0
No	20	20.0
Not Sure	40	40.0
Total	100	100.0

Source: Field Data, 2014

In relation to whether urbanization contributed to dissolution of Christian marriages, 40 respondents representing 40% answered yes, 20 respondents representing 20% said no and the rest of the 40 respondents representing 40% said they were not sure. The results indicate that the majority of the respondents were in disagreement with the fact that urbanization has contributed to dissolution of marriages. However, the researcher is of the opinion that urbanization can be a contributing factor to the dissolution of marriages in the sense that, convergence of People in an area tend to bring about a lot of issues, both positive and negative, as we have seen in the previous analysis and so if most of the respondents answered yes to urbanization being a major factor for promiscuity in marriage, then dissolution of marriage which is one of the resultant effects of promiscuity in marriage is highly possible.

Table 10: Has Urbanization Disorganized Extended Family Ties?

Response	Frequency	Percentages
Yes	80	80.0
No	20	20.0
Total	100	100.0

Source: Field Data, 2014

In terms of whether urbanization has disorganized extended family ties, 80 of the respondents representing (80%) said yes and 20 of the respondents representing (20%) said no. There was a strong affirmation on the part of the respondents when it came to urbanization being a factor that caused some form of disorganization in the extended family ties. Clearly, it could be seen that as many as 80 respondents representing 80% indicated that extended family ties are broken as a result of urbanization. This, however, means that Urbanization tends to support more of nuclear family structures since from all indications, in most of the cases, urbanization involves people travelling sometimes into a new culture altogether. In trying to make it despite the challenges that urbanization presents, some people even neglect their extended families and concentrate on their partners and children, if any. Wirth (1938) could not have better agree with this position at the literature review stage of the study when he wrote that primary group relationships (among family and kin for example) are replaced by secondary group relationships (neighbours and co-workers) in urban society and Secondary relationships are based on temporary, superficial and impersonal social interactions. The situation as it exists today cannot be said to be different. Oppong C. (1974, 1981) also noted in the earlier chapters that the reason why well educated people and those greatly exposed to the factors of change would like to shirk their extended family responsibilities is precisely because they have found it necessary to get closer to their spouses and children, that is spend more time with them, spend more money on them, confide more in them and plan their daily activities with them rather than with their kinsfolk.

In contemporary time, the nuclear family, more than the extended family, plays very pivotal and diverse ways in the selection of spouses of kith and kin. Urbanization, formal sector employment

and other factors have contributed immensely to the relegation of extended family in the selection of spouse for their kith and kin to the background. Most suitors would seek the consent of fathers, mothers or both in the selection of spouse than to consult an uncle, aunt or other distant extended family members.

Table 11: What is the rate of Association between Urbanization and Social Vices?

Response	Frequency	Percentages
Very High	40	40.0
High	40	40.0
Insignificant	20	20.0
Total	100	100.0

Source: Field Data, 2014

In relation to association between urbanization and social vices, 40 respondents, representing 40% said it is very high, another 40 respondents, representing 40% said it is high and 20 respondents representing 20% admitted it is insignificant. Generally, the study identified some appreciable high levels, when it came to urbanization contributing to social vices. From the results, 80% indicated that urbanization is highly associated with social vices.

Table 12: At what rate has Urbanization contributed to Rural Poverty?

Percentage distribution	Frequency	Percentage
90-100%	0	0
60-89%	40	40.0
30-59%	40	40.0
0-29%	20	20.0
Total	100	100.0

Source: Field Data, 2014

Assessing the contribution of urbanization to rural poverty, 40 respondents representing 40% said urbanization has contributed to 60-89% of Poverty in Rural Areas, 40 respondents representing 40% said urbanization has contributed to 30-59% of Rural Poverty and 20 respondents representing 20% said urbanization has contributed to 0-29% of Rural Poverty. Since majority of the youth who constitute the backbone of the economy at the rural areas migrate to urban centres in search of greener pastures, the vast lands which would otherwise have been cultivated for the benefit of the indigenes is left not cultivated. As a result of this, monetary benefits which would have otherwise come to them rather evade them. This destabilizes their economic fortunes and often results in abject poverty.

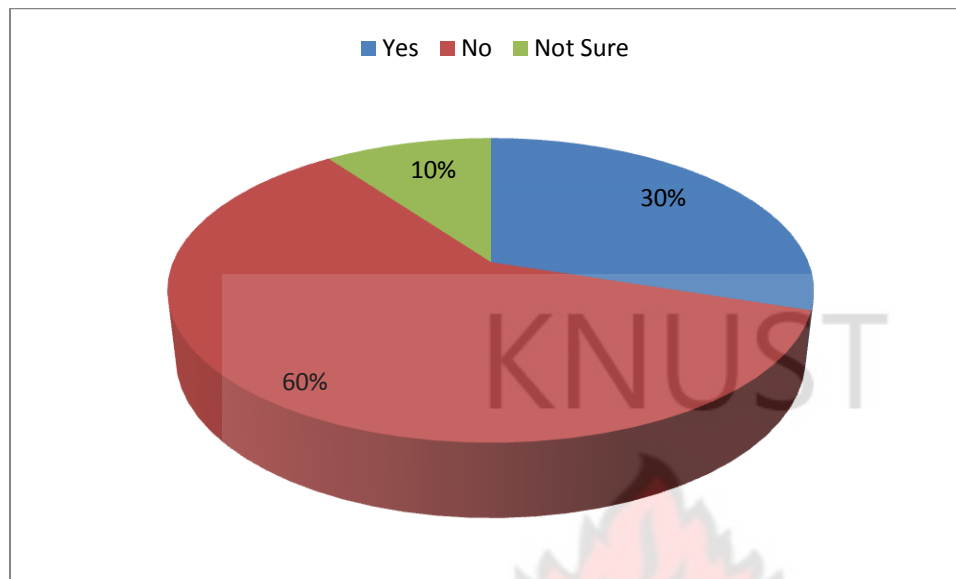
Table 13: Does White Church Wedding Defines Christian Marriage?

Response	Frequency	Percentages
Yes	80	80.0
No	10	10.0
Not Sure	10	10.0
Total	100	100.0

Source: Field Data, 2014

In terms of whether white church wedding defines Christian marriage, 80 respondents representing 80% said yes, 10 respondents representing 10% said no, and another 10 respondents representing 10% said they are not sure. From the understanding of the respondents of the study, it was noticed that the definition of Christian marriage only makes meaning when a couple have their wedding blessed in a church. This is basically dependent on what takes place in the marriage, and the mere fact that it was conducted in church. A significant number 10%, however, were convinced of the fact that white church wedding does not define Christian marriage while the rest of the 10% were not sure of the relationships.

Figure 2: Can Customary Marriage Ceremonies be considered as Christian Marriages?

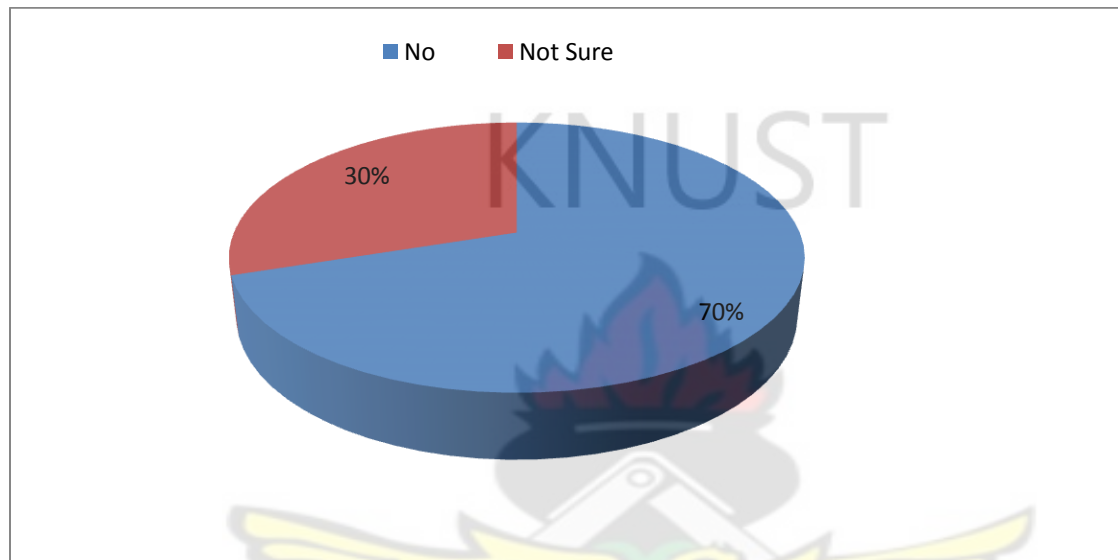


Source: Field Data, 2014

When respondents were asked if customary marriage ceremonies can be considered as Christian marriage, 60 respondents representing 60% said no, 30 respondents representing 30% said yes and 10 respondents representing 10% were not sure. Generally, the respondents disagreed to the notion that when one conducts a customary marriage, indirectly a Christian marriage has been conducted. This seems to suggest that from the perspectives of the respondents, there is a very clear distinction between customary marriage and Christian marriage, so to speak. However, the researcher has a dissenting view. The researcher's view emanates from the point that customary marriage celebrations have always inculcated prayer moments into the ceremony right from the beginning of the program till such ceremonies end. Family members and friends who attend such functions are called upon to pray for the prospective spouses' for fertility, abundance of wealth and for general success of the marriage. All these are done under the control of a man of God, a Reverend Minister or a priest who is deemed to be the representative of God. The only difference here is that customary marriages are not restricted to be performed at certain strictly designated

places, unlike white church weddings which have to be performed strictly in a church, which in the view of the researcher is not of much importance.

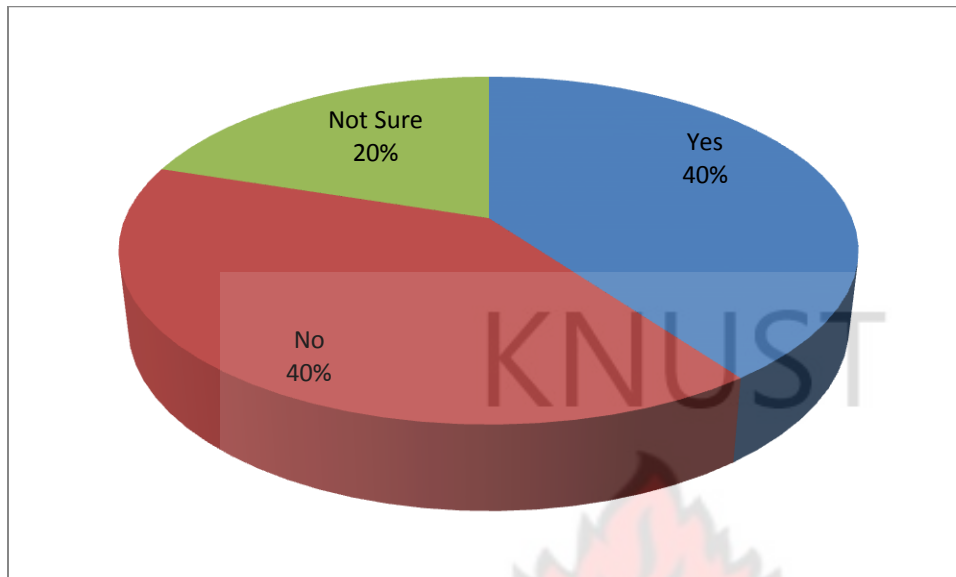
Figure 2: Have Christian Marriages Achieved the Goal of Curbing Marital Problems?



Source: Field Data, 2014

In terms of whether Christian marriages have achieved the goal of curbing marital problems, 70 respondents representing 70% said no and 30 respondents representing 30% said they were not sure. Interestingly, none of the respondents answered yes to the question which signifies that there was a general perception among the respondents that Christian marriages have failed to achieve its goal of curbing marital problems. From the researcher's point of view, then, although a lot of people seems to be subscribing to Christian marriage (white wedding), it as a good form of marriage with moral connotations, the moral attachments and security which serve as grounds for which reason such marriages are contracted seem not to have been achieved.

Figure 3: Has Christian Marriage maintained its Balance in the Wake of Urbanization challenges?

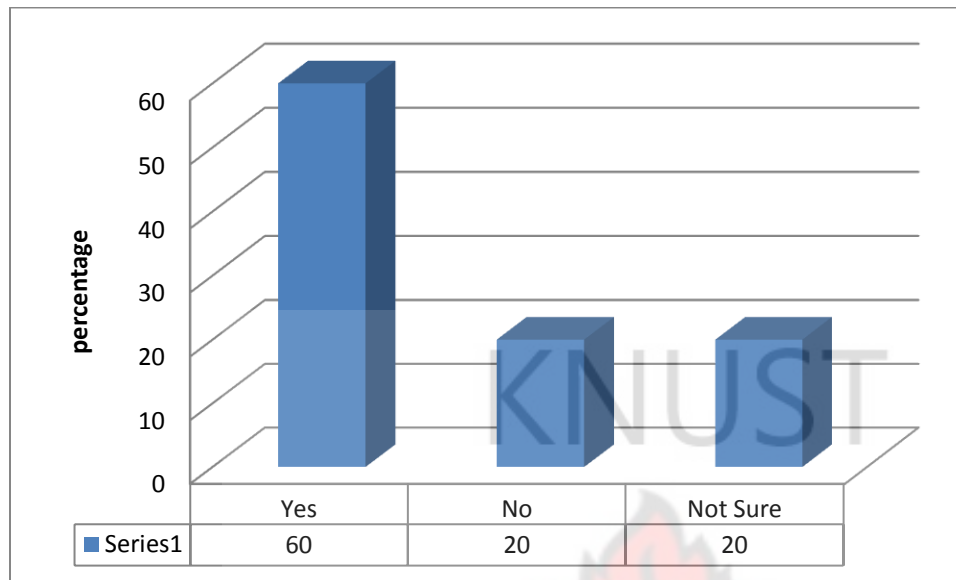


Source: Field Data, 2014

In relation to whether Christian marriage has maintained its balance in the wake of urbanization challenges, 40 respondents, representing 40% said yes, 40 respondents representing 40% said no and 20 respondents representing 20% said they were not sure.

Although the response was not resounding, 40% of the respondents, however, were of the opinion that urbanization have had some effect on Christian marriage in a very negative sense. In this sense, they opined that the effect of urbanization has led to some form of disruption of Christian marriages. From the responses, quite a significant number 40% also disagreed with that assertion and the other 20% were not sure whether Christian marriage has been able to maintain its balance in the wake of urbanization or not. The researcher, however, thinks that in this day and age when factors of social change and economic hardship are blowing hot air, Christian marriages cannot be said to have fared quite well.

Figure 4: Has the Legal System Done Enough to Protect the Institution of Marriage?



Source: Field Data, 2014

In terms of whether the legal system has done enough to protect the institution of marriage, 60 respondents representing 60% answered yes, 20 respondents representing 20% said no and 20 respondents representing 20% said they were not sure.

The factor that seems to have played a major role when it comes to the protection of the institution of marriage has been the legislations that have been enacted to regulate the institution. Society in general is organized based on legal systems in order to clearly define people's rights and responsibilities. The institution of marriage as a social institution is also governed by rules and regulations. These, in the opinion of the respondents, have protected the institution from degenerating.

Table 14: Type of Marriage Preferred

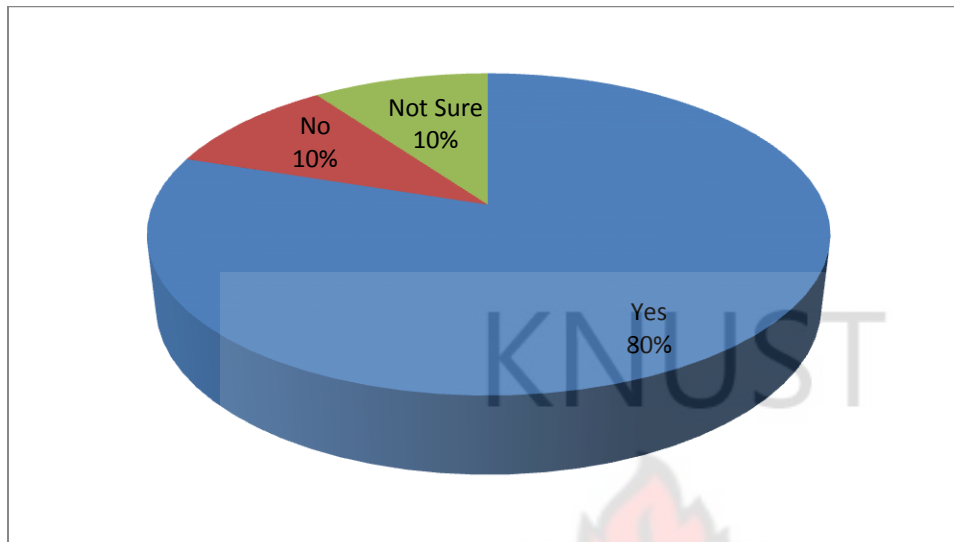
Type of Marriage	Response	Frequency	Percentages
Customary	No Response	40	40.0
	Yes	60	60.0
	Total	100	100.0
Marriage before a Magistrate	No Response	80	80.0
	Yes	20	20.0
	Total	100	100.0
White Wedding in a Church	No Response	40	40.0
	Yes	60	60.0
	Total	100	100.0

Source: Field Data, 2014

When respondents were asked if they preferred customary marriage, 60 respondents, representing 60% said yes and 40 respondents representing 40% gave no response. In terms of marriage before a court magistrate, 80 respondents representing 80% gave no response and 20 respondents representing 20% said yes. When respondents were asked whether they prefer white wedding in a church, 60 respondents representing 60 said yes and 40 respondents representing 40% gave no response.

Generally, the respondents preferred customary marriage and white wedding in a Church as compared to marriage before a court magistrate. Although the respondents considered legal framework as a factor that has sustained the integrity of marriages, most of them would not love to have their marriage just with the magistrate although that is more affordable and expedient.

Figure 5: Does Age play any role in Determining the Time for Marriage



Source: Field Data, 2014

In relation to whether age applies in determining the time for marriage, 80 respondents representing (80%) said yes, 10 respondents representing (10%) said no and 10 respondents representing (10%) said they were not sure. Age, to a very large extent, plays a very essential role in determining the time for marriage for both sexes. It is not only a belief but also a reality that maturity and sense of responsibility which are essential for successful marriage come with age. In view of that, right from infancy, People are made to conceive the idea that you only have to think of marriage when you are of age. It should also be noted that the younger women are when they marry, the more likely they are to comply with the wishes of their lineage, with respect to the choice of a mate; In other words, the amount of freedom displayed by a woman in her choice of a mate should be a direct function of her age at the time of her marriage. Statistics have shown that only 1/3 of women in the cities in many West African countries marry immediately after their first menstruation, as contrasted with 82% of women living in rural areas.

Thus, urbanization has similar effects on the age of marriage for women within rural and urban areas.

Table 15: Reasons for Delay in Marriage

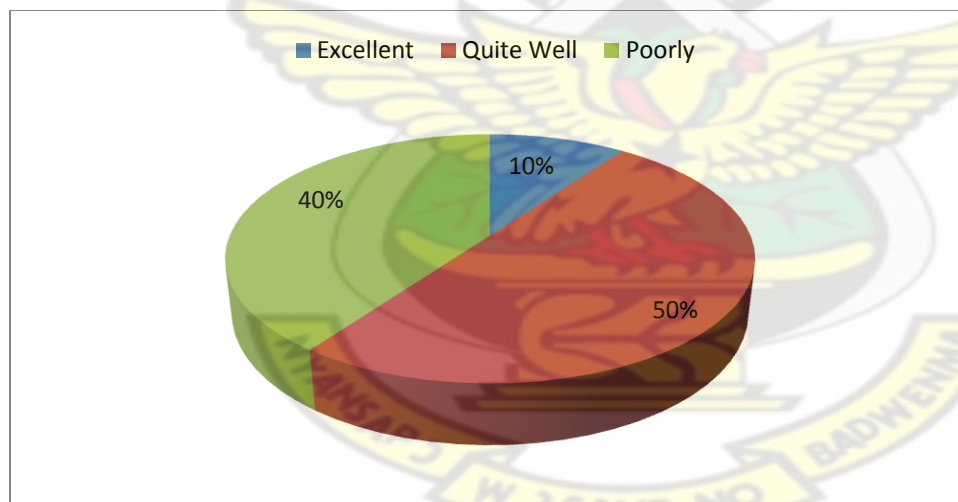
Reasons	Response	Frequency	Percentage
Pursuance of Education	No Response	40	40.0
	Yes	60	60.0
	Total	100	100.0
Poor Financial Status	No Response	40	40.0
	Yes	60	60.0
	Total	100	100.0
Not Ready for Marriage responsibilities	No Response	60	60.0
	Yes	40	40.0
	Total	100	100.0

Source: Field Data, 2014

In terms of whether pursuance of education delays marriage, 60 respondents representing 60% said yes and 40 respondents representing 40% gave no response. In relation to whether poor financial status delays marriage, 60 respondents representing 60% said yes and 40 respondents representing 40% gave no response. In terms of whether, not being ready for marital responsibility delays marriage, 60 respondents representing 60% gave no response and 40 respondents representing 40% said yes.

From the responses, it can be said that in most of the cases, people decide to delay with their marriages because they are attending schools or they have not attained the levels they aspire to. Others too think that their financial position may not be attractive enough to venture into marriage. Such People may harbour the idea that until they become well balanced financially, the idea about marriage would not hold. In terms of whether not being ready for marital responsibility delays marriage, most of the respondents opted for no response as their answer and this shows how many People who have attained the age of marriage avert the roles and responsibilities that are associated with marriage hence their delay in getting married.

Figure 6: Performance of External Family in the selection of Spouse for their kith and kin

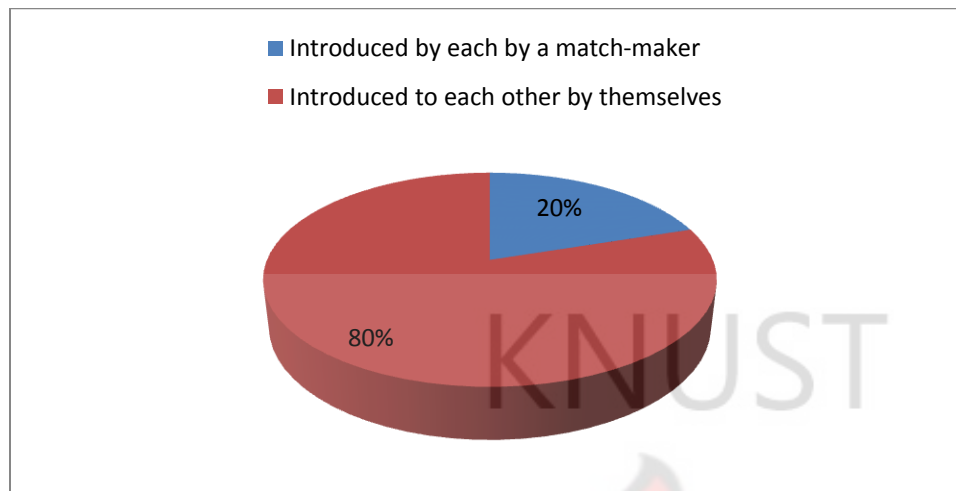


Source: Field Data, 2014

In analyzing the performance of the external family in the choice of spouse for their kith and kin, 50 respondents representing 50% said the extended family has done quite well, 40 respondents representing 40% said the extended family has performed poorly in that regard, while 10 respondents representing 10% also admitted the extended family has performed excellently.

In the contemporary times, the nuclear family, more than the extended family, plays very pivotal and diverse roles in the selection of spouses of their kith and kin. Urbanization, formal sector employment and other factors have contributed immensely to the relegation of the extended family's influence to the selection of spouse for their kith and kin. Most suitors would seek the consent of fathers, mothers or both in the selection of spouse than to consult an uncle, aunt or any distant extended family member. The study identified that it was not really disputable the role that the external family plays in the choice of spouses. As identified in the study aside the 40% who said the role of the external family in the choice of spouse has been poor, generally it has a positive effect. It can however be said that in most of the cases the spouses themselves introduced themselves at their first meeting. They did the introduction on their own accord not with the assistance of anyone. In the cases where some assistance were received, it was from match-makers who sometimes considers others as being suitable and therefore try to make suggestions for the spouses to consider whether there is any possible means of a partnership. From the above results it was not surprising to note that in most of the cases the couple themselves decided to get married. From the results 90% decided to get married from their own understanding but the rest 10% were influenced to get married according to the demands of their parents. These are the situations in which parents would force their wards to get married for reasons which mostly incur the displeasure of these potential spouses.

Figure 7: Means of Meeting Partner



Source: Field Data, 2014

With respect to the means through which respondents met their partners, 80 respondents representing 80% said they were introduced to each other by themselves and 20 respondents representing 20% said they were introduced to each other by a match-maker. The results indicate that the idea about engaging a match-maker into marriages is not something that so many People are enthused about. Interestingly, the 20% that endorsed the idea of match-makers fall between the 56 years and above group as indicated earlier. This gives the researcher an indication to suspect that things were done differently at their time especially when it has to do with the selection of prospective spouses or partners.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Introduction

This is the final chapter of the study. It is comprised of the summary, which also includes issues emerging out of this study. The conclusion draws the curtains down for this study and recommendations made for the forward looking of future research.

5.2 Issues emerging out of the research

It is now widely accepted that urbanization is as much a social process as it is an economic and territorial process. It transforms societal organizations, the role of the family, demography structures, the nature of work and the way we choose to live and with whom. It also modifies domestic roles and relations within the family, and redefines concepts of individual and social responsibility. These including others below have been identified and explained as issues emerging out of the research.

Fertility rates: Initially, the societal shift from rural to urban alters rates of natural population increase. There are no recorded examples of where this has not been true. Contrary to public perception, however, it first reduces the death rate, despite the often appalling living conditions in many cities, as in, for example, nineteenth-century Europe and North America and in present-day cities in the developing world (Smith 1996). Only later does urbanization reduce the birth rate (i.e. the fertility rate). The time lag between declining death and birth rates initially means rapid urban population growth; subsequently, fertility rates drop sharply and the rate of growth of urban populations declines.

As a result, families become smaller relatively quickly, not because parents have fewer children on the average, but also because the extended family typical of rural settings is much less common in urban areas. Children are clearly less useful in urban settlements, as units of labour and producers, than in rural settings, and are more expensive to house and feed. In fact, fertility levels in developed countries have dropped so low that cities are seldom capable of reproducing their own populations. They grow, if at all, largely through in-migration from other cities or from rural areas- the latter is now a largely depleted source of population in western countries- and increasingly through immigration. For Castels (1997), “Ironically, overpopulation in the third world and historically low fertility levels in developed countries have combined to produce a massive immigration into those cities in the latter countries that serve as contemporary immigrant gateways or world cities”¹⁴⁵. According to Polese, (1997), “those cities, in turn, have been transformed, in social and ethno-cultural terms, as a result of this immigration”¹⁴⁶.

Families and living arrangements: the evolution to an urban society is also frequently equated with a decline in the status of the family, with a proliferation of non-traditional family forms and new types of households. By non-traditional, we mean those families without two parents and /or without children. This trend is in part a reflection of an increasing diversity in “choices of living arrangements”. This concept is used in the scholarly literature to refer to the myriad of ways in which individuals in an urban society combine to form collective units (i.e. households). Those combinations may follow from marriage, the traditional arrangement, or from any other association of individuals within the housing system whether those individuals are related by marriage or blood, or are unrelated.

¹⁴⁵ Manuel, *The Urban Question*, 84.

¹⁴⁶ Polese, “Urbanization and development”, 28.

Historically, of course, living arrangements in the past or in rural areas were never as homogenous or traditional as the literature would have us believe. Nevertheless, the last half-century, notably in the western countries, has witnessed an explosion in rates of household formation and a sharp increase in the diversity of household and family types. For most of the period since the world war II, rates of household formation- that is, the propensity to establish a separate household – has been much bigger (indeed 50% higher) than the rate of population growth, and the rate of non-family household formation (whose members are not related by blood or marriage) has been higher still. This proliferation has many causes, including rising incomes, higher divorce rates, lower rates and alternative lifestyles.

The highest propensities to form separate households, however, have been within two principal groups: the young and the elderly. The former includes single parents, the most rapidly growing household type in western cities, the growth of the latter has been facilitated by increased longevity and improved health and social benefits. In previous generations and in most rural societies, many of these individuals would have shared accommodation, often as part of extended family groupings. The result, again with respect to western countries, is that average family size is now fewer than four persons, while average household size is fewer than three. In many older central cities, in fact, average household size is below two persons. This is in part a sign of success, reflecting improvements in housing and in our ability to afford to live alone, but it also reflects dramatic changes in how we choose to live and in our attitudes to marriage, family life and social responsibility.

Links to labour market: This diversity in living arrangements and family composition in urban societies is also closely linked to shifts in the world of work- in urban economy and in

occupations. Not only does urbanization involve obvious changes in employment and working life, it alters the relationships between households (the collective units of consumption) and labour markets (the production sector). Individuals work and earn wages, but it is households (and families) that spend those earnings. Thus, the composition of families and households influences the changing well-being of the individuals in those households as much as the occupational status of its members.

Two countervailing processes are at work here in reshaping the linkages between living arrangement and work. One is that over the last half century the proportion of the population in the labour force- that is, the participation rate- has increased, especially among married women. Historically, of course, women always had full-time jobs in pre-urban societies, but through the process of urbanization much of that work became marginalized as “domestic” (and unpaid) work. Second, the decline in average household size has tended to fragment the incomes of consuming units, usually meaning fewer wage earners per household. One rather obvious result of this intersection of changes in family composition and the labour market has been a deeper polarization in economic well- being among urban populations, which is especially marked between households with two or more workers and those with none.

Domestic relations: such labour market changes are also interrelated, as cause and effect, with shifts in domestic relations inside the household and family. The impacts of these changes have been most obvious for married women. Not only has their involvement in the formal (paid) labour market increased, but so too has their economic position within the family. This gives women more autonomy in decision making, but it has not been without drawbacks. For many women, the challenges of balancing work, domestic responsibilities, and the imperatives of

everyday urban life, have increased, not decreased. Smaller families and the dispersion of extended families in contemporary urbanized societies have in combination also reduced the level of kinship support systems available to these women.

5.3 Conclusion

The majority of the world's Population now live in urban centres, which will also absorb virtually all population growth in the next century. Urbanization involves major shifts in the ways People work and live, and offers unprecedented opportunities for the improved standards of living, higher life expectancy and higher literacy levels, as well as better environmental sustainability and a more efficient use of increasingly scarce natural resources. For women, urbanization is associated with greater access to employment opportunities, lower fertility levels and increase independence.

However, the urban family is immersed in a complex social environment that encompasses the entire breath of human experience. Marriage as a social institution is caught up in the web/entanglements of urbanization and therefore has not been spared of the pressures that seem to be exerted on families which have tasted and continue to taste urban life. The Government of Ghana recognizes as legal customary, civil and religious marriages. In so far as Church wedding is concerned, there is a lot of irregularity caused by the fear of committing oneself to a life-long partner, bride wealth, fear of submission and lack of conviction about the importance of a Church marriage. Due to urbanization influences, marriage in Ghana today as in many other developing countries, is facing particular challenges which lead many people to co-habit out of wedlock. There are many active and good-willed Christians living outside wedlock who have

therefore incurred penalties like suspension from the Holy Communion, and denial of a Funeral Mass after death.

Unlike the marriage based on the ancient Roman and Germanic contractual marriage oriented to the nuclear family, the African traditional marriage is a process oriented to the extended family. All these factors no doubt influence the status of marriage in Africa. Traditionally, in Ghana, there are the introductory and bride price ceremonies which involve a lot of inter-family negotiations and financial requirements which the family of the male spouse has to meet. Bride price today has become a business in which the groom is made to incur great sums of expenses and yet the celebration of marriage in the Church is the last step after the preceding preparations. This causes the intending couples to wait for months or even years before completing the process.

It is again worthy to note that Marriage is shown to be part and parcel of God's overarching salvation-historical purpose of bringing all things together under one head, even Christ. The lesson to be drawn from this is that marriage in Christian teaching, rather than being an end in itself, is to be subsumed under Christ's rule. Just as Christ must rule over all heavenly powers, and over the church, he must also rule over the marital relationship, the family, and the workplace. As Ember Melvin and Ember Carol R. (1983) put it, "married couple is part of the church (understood as family of families and it too, is part of that spiritual warfare that resolutely resists evil and seeks to promote God's purposes in this world"¹⁴⁷. Thus, the marriage relationship should also be viewed in the context of Christian witness in an unbelieving environment, both directly by the husband's and the wife's living out God's purposes for the

¹⁴⁷Melvin Ember & Carol R. Ember, *Marriage, Family, and Kinship: Comparative Studies of Social Organization* (New Haven: HRAF Press, 1983), 4.

Christian couple, and indirectly by being part of a biblical church that actively propagates the gospel message.

Finally, not only is marriage part of God's end-time purposes in Christ and part of the Spirit's operation, it is also part of one other important larger reality that is often overlooked, namely that of spiritual warfare. This means that marriage ought not to be viewed merely on a horizontal, human plane but understood as involving spiritual attacks that require husbands and wives to "put on the full armor of God"¹⁴⁸ in order to withstand those attacks.

5.4 Recommendations of the study

Intensify education to married couples on the negative impacts of urbanization.

- Urbanization has impacts on social change and modernization which are parts of a continuum rather than empirically separate issues. The contention here is that urban areas: (a) generate and transmit innovations to less urbanized as well as rural areas; (b) expand communications mechanisms; and (c) provide ready access to scientific and technological knowledge. Some of the typical infrastructural facilities in cities include the basic and most desired social services (schools, health facilities, and piped water), better and more flexible means of transport and communication and entertainment opportunities, all of which distinguish urban areas from rural areas. Conversely, cities constitute the hubs of vice, including numerous social, economic, political and environmental problems which often increase faster in these localities than they would in rural areas. A balanced treatment of the impact of urbanization is therefore useful, though empirical evidence suggests that positive aspects generally outweigh negative ones.

¹⁴⁸Ephesians 6:10-18

Produce the number of children the marriage can adequately cater for.

- The first man and woman were charged to exercise representative rule in part by procreation. Giving birth in a marriage is an action seen as man partaking in the procreative works of God. That notwithstanding, it is now incumbent on couples to be responsible for the lives and proper upbringing of their children due to urbanization influences. This sometimes compels couples to limit the number of children the marriage may produce with some couples deciding not to give birth at all. We therefore recommend that couples produce the number of children they could take good care of so that these children do not become a burden to society.

Limit the duties and responsibilities of house helps in a marital home.

- Again, assigning or delegating key roles and responsibilities to house helps and other family members have also been identified as one of the main issues that often start controversies in marriages and leads to eventual breakdown and divorce. The point here is that if it so happens that there is the need for assistance in the performance of household chores, they must be selectively and clearly spelt out so that they don't conflict with the conjugal rights and duties of the couples.

Enact laws against extra marital affairs

- Evidence abounds that marriage couples who don't stay together due to the nature of their jobs are exposed to a lot of familiarization of the opposite sex. Since such couples stay away from their spouse for a long time, they usually go in for other sexual partners to satisfy their sexual desires. As they tend to have a higher risk of indulging in all forms of illicit sexual activities, the probability of such spouses contracting sexually transmitted diseases and other venereal diseases are very high. In effect, innocent and faithful spouses out of not fault of theirs

are needlessly affected with sexually transmitted diseases. Going forward, the researcher recommends that even though there are strict legal enforcements regarding the sanctions that are supposed to be meted out to offenders, the moral consequences are also far devastating and therefore there is the need for intense education for couples to desist from such practices, exercise maximum self restraint and stay safe as there are legal sanctions involved if one is caught.

Introduce educational seminars for married couples in churches on the need to cultivate good personal habits.

- Society in a much summarised way can be defined as a network of human relationships. It is also a fact of truism that whenever People converge as a group, there are bound to be Problems arising as a result of the different sociological and psychological backgrounds in which they come. Problems emerging out of such a convergence can take so many forms. Some of them manifest themselves as behavioural traits in individuals and this tends to have a direct influence on the way People behave in the society. For instance, when people converge, all forms of behaviours are learnt from and among themselves. What it means is that, People can either be affected positively or negatively and this tends to have a direct impact on the partners they stay with and on their families in general. Partners must be educated on the need to cultivate good personal habits wherever they may find themselves so that they can impact positively on their marriages.

Enact laws to Prohibit gay and lesbian marriages in Ghana.

- Urbanization has brought in its wake, a lot of influences both positive and negative. The building of such relationships as a result of the daily interaction among People tends to expose

them to a whole plethora of new customs and traditions. These customs, however unfriendly some of them may be to the values of the society, are blindly copied and practiced by vulnerable members of the society. The introduction of certain forms of marriages in Ghana today i.e. gay and lesbian marriages should be a source of worry to members of the society at large. The consequences of such marriages are not farfetched and can be seen by all. After its destruction, it leaves in its wake, broken homes and venereal diseases which brings a lot of difficulties on families. We recommend that, even though there are laws prohibiting homosexuality, the Parliament of Ghana must enact clear and succinct laws proscribing gays and lesbian marriages in Ghana.

Counsellors and church leaders must educate couples to strengthen the bonds between their nuclear families and the extended ones.

- The extended family plays a very important role in the institution of marriage. Each member of the couple belongs to an extended family. It therefore stands to reason that the success of the marriage, in part, depends on the extended family. The vice versa is also true that a break in the ties between the extended and the nuclear family will automatically affect couples in a marriage. Evidence adduced from the findings of this study suggests that, with the infiltration of urbanization into the institution of marriage, couples now concentrate more on their nuclear family much to the neglect of the extended families. Again, unlike previously, where the extended families mattered most in the selection of spouses for their kith and kin, it is also losing its grip on this one very important function. Based on this, the researcher recommends that there should be a continuous education on the importance of the extended family so as to ensure social cohesion among families.

KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF RELIGIOUS STUDIES

Consent: This questionnaire is meant to solicit for information from you as a respondent to this ongoing study. The answers provided are intended for Academic purposes only and would be treated as such. Be assured that information provided will be treated with the utmost confidentiality it deserves. Thank you.

1. Gender: A. Male B. Female
2. Marital Status: A. Married B. Divorced C. Widowed D. Single
3. How long have you been married? A. ≤ 5yrs B. 6 – 15yrs C. 16 – 25yrs D.
≥ 26yrs E. Not Applicable
4. How deep is your knowledge on urbanization/ How will you rate your knowledge on
urbanization? A. Very Deep B. Deep C. Shallow D. Very Shallow
5. How successful has urbanization promoted inter-tribal marriages? A. Very Successful
B. Unsuccessful. (Please give reason(s) for your answer)
.....
.....
6. Does urbanization have any direct linkage with the number of Children a marriage may
produce? A. Yes B. No

(Please give reason(s) for your answer).....
.....

to Rural-Urban migration in you

C. Not

h C. Low D.

e in the disruption/dissol

No C. M

B. No

upsurge special vices

C. Low D.

50% - 89% C. .

definition of Christian n

C. Not Su

16. Can the performance of traditional/customary marriage ceremonies be considered as Christian marriages? A. Yes B. No C. Not Sure

17. Has Christian marriage achieved its goal of curbing urban/marital problems in the cities? A. Yes B. No C. Not Sure

18. Does the performance of wedding ceremonies necessarily authenticate marriage? A. Yes B. No C. Not Sure

19. Has Christian marriage been able to maintain its balance in the wake of urbanization in this present era? A. Yes B. No C. Not Sure

20. Has the Legal system in the country done enough to protect the institution of marriage? A. Yes B. No C. Not Sure

21. Which type of marriage would you prefer? (Please tick as many as applicable) A. Customary Marriage B. Marriage before a Court Magistrate C. White Wedding in a Church

22. Does Age play any role in determining the time for marriage? A. Yes B. No C. not sure

(Please give reason(s) for your answer)

.....

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23. What reason(s) account(s) for delay in marriage? (Please tick as many as applicable)

A. Pursuance of Education B. Poor Financial Status C. Not ready for Marital Responsibilities D. Other

(.....)

24. How has the extended family performed in the selection of spouse for their kith and kin?

A. Excellent B. Quite well C. Poorly

(Please give reason(s) for your answer)

.....

.....

.....

25. Can you tell me how you first met your Partner? A. Introduced to each by a match-maker B. Introduced to each other by ourselves

26. Was your marriage decided by you and your spouse, or it was ordered by parents and arranged by a match-maker? A. decided by couple B. arranged by parents

