EFFECTS OF MODERNISATION ON THE SOCIO-CULTURAL ASPECTS OF FAMILIES IN AJUMAKO-ENYAN-ESSIAM DISTRICT IN GHANA

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Abstract

Families form the basic units of every society. Both families and societies undergo various changes due to factors including modernisation, which is characterized by urbanisation and industrialisation. This paper examines the effects of modernisation on cultural values, socio-economic conditions, communication and education of families in the Ajumako-Enyan-Essiam District in the Central Region of Ghana. Based on primary data collected in 2013 from 335 adult people in the three traditional areas in the district by the use of interview schedule, the paper demonstrates that the majority of the respondents generally agreed that modernisation has affected the cultural values, socio-economic conditions, communication and education of the families. Thus, modernisation has both opportunities and challenges to the socio-cultural lives of families in the study district.

Keywords: Modernisation, Development, Socio-Culture, Urbanisation, Industrialisation

INTRODUCTION

Modernisation, defined as an evolutionary transition from a traditional to a modern society, has been known to cause tremendous effects on families. Historians link modernisation to the process of urbanisation, industrialisation and the spread of education (Kendall, 2007). Modernisation refers to the process of change through which traditional societies attempt to

adapt themselves culturally, economically and politically to the requirements of the contemporary world (Bright, 2000). It is a process of changes in economic as well as cultural aspects of the society (Haviland, 2002).

Modernisation, a phenomenon linked to the emergence of sophisticated machinery, improved technology and other structures that make life to be convenient, has influenced family life in terms of its socio-economic conditions, cultural values, education and communication. Modernity is the idea of change in social and cultural process, either through improvement or decline, in society and the present life is different from life in the past (Hooker, 1996).

The family is the basic social unit. It refers to people living together by ties of marriage, blood, and adoption in representing a single household. A family is the most private and pervasive social institutions in society. It is private in that many of social activities (e.g. childcare and family education) are related to it; and pervasive in that it is the first institution in which individuals have be involved in during lifetime. A family typically consists of one or two parents and their children. It can also be two or more people who share goals and values, have long-term commitments to one another and reside usually in the same dwelling place (Ferguson, 2001).

The traditional African family has challenging variations across the continent caused by differences in ethic customs according to geography, history, religion, external influence of colonialism, migration, political and economic structures and influences. Traditional family patterns in Sub Saharan Africa are so broad that generalisation is quite problematic. However, the patterns are characterised by polygyny whereby a man can marry more than one wife. Despite the perversity of polygyny, evidence exists that the practice is on the decline. Traditional African family patterns are slowly but progressively being changed as a result of the process of modernisation. The families are faced with the pressure resulting from the competition prevailing between traditional and modern family values (Mair, 1953; Goode, 1963).

Ghanaian families, like those in other parts of the world, embody two contrasting basis for membership. First, conjugal core (nuclear family) comprises membership by parents and their children. Second, consanguinity (extended family) comprises kinship which is biologically based and rooted in "blood ties" and affinity (i.e. kinship created by and rooted in law). Families have been built around either a conjugal core or a consanguineal core (Linton, 1936). The principle of consanguineal core group dominates family organisation in Africa (Goody *et al.*, 1976). Traditional societies characterised by joint and extended family systems are now changing into nuclear family systems due to modernity (Hezel, 1991; Shahzad *et al.*, 2015).

Changes within the organization of Ghanaian families have attracted some attention in recent times. Transformations and the experiences vary not only between related persons within

the same family but also between unrelated families. According to Skolnick *et al.* (1991) cited in Ferguson (2001: 3), "in order to weigh the extent in the type of changes now taking place in the family system, it is incumbent to examine the recent past, assess the present family and take an introspective look into the future families to ascertain the trends the families have undergone and yet to undergo".

In the past, the family was the lineage that owned lands and compounds where families lived, farmed and practised their craft. In the recent past, families were ultimately responsible for settling internal disputes and socialisation of the young involved the entire family. The children were trained in crafts and works their fathers were involved in. Interpersonal relationships within the Ghanaian families were guided by principles and values which have been summarized under the concepts of respect, restraint, responsibility and reciprocity. Traditional religion was the most predominant before the arrival of the early European who brought the Christian religion. Herskovits (1958) observes that families have changed overtime but some features of family organisations among contemporary families exist.

In recent times, people prefer seeking legal advice to family meeting to settle disputes. The prestige people attach to being associated with values and commodities of the Western world urges them to go in for formal education other than informal education. Formal education exposes them to writing, arithmetic and reading which help them to achieve their own goals. It has limited some African traditions such as widowhood rites and female genital mutilation.

Families are changing in ways that are confusing to many people. Rising divorce rates, increasing numbers of married women in the labour force and the growth of alternative lifestyles seem to suggest that the traditional African family is on the decline. People usually idealize the traditional Ghanaian family as strong, stable and happy but research has challenged such sentimental images. To understand families of the present, one needs to understand families of the recent past. The intent is to show how modernisation has affected family life to give rise to the modern family.

Generally, the modern family is linked to the transition from a traditional agrarian society to an industrial technological society (Kain, 1990). Some cultural values and customs that were accepted in the recent past have undergone great changes in these contemporary times. Behaviours (e.g. homosexuality) that were completely unacceptable are now being advocated as a right of people. Religion has influenced superstitious beliefs of families which have changed people's attitudes and perceptions of certain social issues which were formally accustomed to the wrath of lesser gods or fetish gods. Communication has turned the world into a global village hence connecting family members irrespective of the distance between them.

The paper examines the effects of modernisation on the socio-cultural aspects of families in the Ajumako-Enyan-Essiam District (AEED), Ghana. It is organized into five sections. Following this introductory section, the next section focuses on theoretical underpinning of modernity and socio-cultural effects. The third section describes the study context and methodology while the fourth section deals with results and discussion. The last section deals with conclusion and recommendations.

THEORETICAL UNDERPINNING OF MODERNITY AND SOCIO-CULTURAL EFFECTS

According to Haferkamp and Smelser (1992: 12), among the most conspicuous theories of social change are those that go under the name of "modernity" or "modernisation". Theoretical underpinning of this paper is influenced by theories of social change and modernisation as presented in the next two sub-sections.
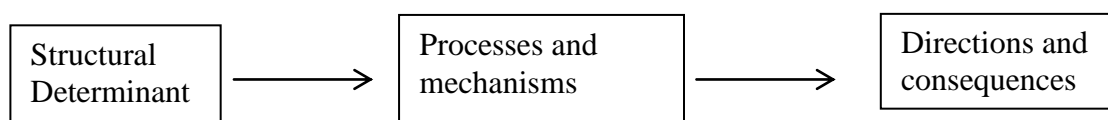
Theories of Social change

Social change has occurred in varied ways in history. Conceptions of change have largely mirrored the historical realities of different times. Social change as a concept for comprehending a continual dynamism in social units became salient during the French Revolution and the industrial revolution in England (Luhmann, 1984).

Contemporary theories of social change have become more generalised in order to explain far-reaching processes of change in past and present. Strasser and Randall (1981) identified five attributes for these changes namely; magnitude of change, time span, direction, rate of change, and amount of violence involved. For Haferkamp and Smelser (1992), any theory of change must contain three main elements (Figure 1):

1. Structural determinants of social change e.g. population changes, strains and contradictions;
2. Processes and mechanisms of social change including precipitating mechanisms, social movements, political conflicts and accommodation, and entrepreneurial activity; and
3. Directions of social change including structural changes, effects, and consequences.

Figure 1: Three main elements of theories of Social Change

Source: Adapted from Haferkamp and Smelser (1992)

Three main criticisms levelled against social changes are: first, despite evidence that comprehensive social changes cannot be explained by monocausal theories, such theories still survive in one form or another: cultural emanationist theories and materialist theories. Such theories generally break down when confronted with explaining unexpected changes or when they are used for forecasting. Second, the necessity of multi-causal explanations faces a formidable task of arranging a number of determinants, mechanisms, processes, and consequences into sufficiently complex interactive and predictive models. Simple theories are easier to create but are more likely to be inadequate, whereas complex theories are more likely to be realistic but are more difficult to construct formally. Third, the focus of the scholars has become more limited in dealing with more comprehensive theories (Opp, 1976; Wiswede & Kutsch, 1978; Cipolla, 1978) cited in Haferkamp and Smelser (1992).

All the causes of social change (e.g. cultural change, tension and conflict, change of ideas, demographic changes, environmental changes and modernisation) have interconnections and overlap each other.

Cultural Change

The three main sources of cultural change are invention, discovery and diffusion. Invention is the combination of existing elements of culture to produce new objects, ideas, and social patterns. Discovery occurs when people uncover existing elements of the world and add to the scientific knowledge. For example, medical advances offer a growing understanding of the human body, which has been there. Beyond the direct effects of human health, medical discoveries have raised life expectancy, and therefore, a change in society.

Diffusion, which is the transfer of cultural traits from one place and/or group to another, creates change as products, people and information spread from one culture to another. Many of familiar elements of culture may have come from other cultures. Contact between two cultures is paramount in diffusion. In the past, physical contact was paramount through whatever means i.e. exchange of visits of people belonging to different cultures; one way visit of travellers, traders, and colonisers who rule their colonies. The colonisers may bring their own culture and impose it on the local people. The colonisers also picked up some elements from the local culture. Due to mass media communication in the present times, two different societies do not need a physical contact with each other for social change to occur. Internet and television allow the borrowing of fashions from outside, mixing of cultures and exchange of communication across the cultures. The world is becoming a global village where information spreads instantaneously and becomes a source of change.

Tension and Conflict

Tension and conflict in a society also produce change. Karl Marx saw class conflict as the engine that drives societies from one historical era to another. The two classes identified were the capitalists and the workers and both are based on inequality. Social classes are located in the different relationships of people to the means of production. The relationships become important if a group becomes conscious and organised for action.

Ideas and Changes

According to Weber (1963), ideas could determine economic structure and bring social change. He argued that modern societies are increasingly characterised by a process of rationalisation such that tradition and affective forms of action are replaced by rational forms. For example, people with charisma can carry a message that sometimes changes the world. Religious beliefs of early Protestants in Western Europe set the stage for the spread of industrial capitalism. Ideas also generate social movements such as advocating against environmental degradation, poverty, marginalisation and gender discrimination.

Demographic Change

Population patterns and structure such as age, education, and occupation contribute to social change. Migration within and among societies promotes change. The size of the urban settlements has increased, thereby putting pressure on the local resources and influencing other relationships. Change in education of women has increased women's participation in the labour force.

Environmental Changes

Environmental changes can bring changes in the structure of societies and relationship of people. Environmental degradation, flooding, salinity of agricultural land and drought may influence people to migrate because they have lost their means of livelihoods. Environmental improvements leading to development projects can be a factor for social change. Construction of roads, water reservoirs, and industrial zones may displace some people but can create new jobs and training for other people.

Modernisation

Modernisation enhances the decline of small and traditional communities. In the traditional societies, there are cohesiveness, strong sense of belongingness and strong neighbourhood relations (Charlton & Andras, 2003) but all these undergo changes as the communities become

complex in an industrial society. First, in the modern society, personal choices increase for getting education, for choosing an occupation, for a place to live, for choosing a spouse, and even for adopting a lifestyle. Second, in the urban areas, one could see the diversity of people, occupations, religions, races, lifestyles, and economic systems. Third, there is future orientation and growing awareness of time. People in the modern societies are more optimistic as they try to improve their lives by adopting innovations rather than having emotional attachment with traditions. These people are time conscious and organise their daily routines accordingly.

Modernisation Theory

This theory is used to explain the process of modernisation within societies. It looks at the internal factors of a country while assuming that, with assistance, traditional countries can develop in the same manner as the advanced countries developed. It attempts to identify the social variables that contribute to social progress and seeks to explain the process of social evolution. Even though the theory has not been attributed to any one person, its development has been linked to American scientists in the 1950s. There are many different versions of modernisation theory. Early theories were greatly affected by the political climate between the United States and the Soviet Union. During the Cold War era (1947-1991), two versions of modernisation theory were prominent: Marxist and Capitalist.

The Marxist theory states that as nations developed, adopting a communist approach to governing, such as eradicating private property, would end conflict, exploitation and inequality. Economic development and social change would lead developing nations to develop into a society much like that of the Soviet Union. In contrast, the capitalist version theorised that as nations developed, economic development and social change would lead to democracy. Many modernisation theorists of the time, such as W.W. Rostow, argued that when societies transitioned from traditional societies to modern societies they would follow a similar path. Rostow (1960) developed five stages of development a country could go through:

1. Traditional – an agricultural based society;
2. Pre-condition for Take-off – characterized by an abundance of entrepreneurial activity;
3. Take-off – a period of rapid economic growth;
4. Maturation – economic development slows to a more consistent rate; and
5. Mass production and mass consumption – a period in which real income increases.

According to So (1986), three main historical elements contributed to the inception of the modernisation theory after the World War II. First, the USA emerged from the war strengthened and became a world leader with the implementation of the Marshall Plan to reconstruct war-torn Western Europe such as Great Britain, France and Germany that were weakened by the war.

Second, there was the spread of a united world communist movement. The former Soviet Union extended its influence to not only Eastern Europe but also China and Korea. Third there was the disintegration of European colonial empires in Asia, Africa and Latin America, giving birth to many new nation-states. The new nation-states were in search of a model of development to promote their economy and to enhance their political independence.

Huntington (1976) argued that social mobilisation and economic development were driving forces behind modernisation. Increased social mobilisation meant that individuals and social groups changed their aspirations. Increased economic development meant that the capabilities of the newly modern society would change leading to democratisation.

In sociological critical theory, modernisation is linked to the process of rationalisation. When modernisation increases within a society, the individual becomes increasingly important, eventually replacing the family or community as the fundamental unit of society. Smelser (1969) demonstrates that modern societies have the feature of social structural differentiation while Coleman (1988) identifies three main features of modern societies: (a) differentiation of political structure, (b) secularization of political culture, and (c) enhancement of capacity of a society's political system.

Globalists (i.e. globalisation modernisation theorists) argue that globalisation is positive for everyone as its benefits eventually extend to all members of society, including vulnerable groups such as disadvantaged women and children. There is debate over the relationship between democracy and modernisation. While some scholars argue that democratisation follows modernisation, others have also disputed this claim. Lipset (1981) notes that the various aspects of economic development – industrialisation, urbanisation, wealth and education – are so closely interrelated as so form one major factor which has the political correlate of democracy. Inglehart and Welzel (2009) contend that the realisation of democracy is not based solely on an expressed desire for that of government, but that democracies are born as a result of the mixture of certain social and cultural factors.

Modernisation theorists often saw traditions as obstacles to economic growth. Modernisation might deliver violent, radical change for traditional societies but it has advantages. Critics insist that traditional societies were often destroyed without ever gaining the promised advantages if, among other things, the economic gap between advanced societies and such societies actually increased. The net effect of modernisation for some societies was the replacement of traditional poverty by a more modern form of misery. Others point to improvements in living standards, physical infrastructure, education and economic opportunity to refute such criticisms. Tipps (1976) argues that by using modernisation interchangeably with

other processes like democratisation, liberalisation and development, the term becomes imprecise and therefore difficult to disprove.

According to Haviland (2002), modernisation is an all-encompassed global process of cultural and socio-economic changes as the developing societies seek to acquire some of the characteristics common to industrial societies. In the course of modernisation, traditional knowledge and techniques give way to the application of scientific knowledge borrowed mainly from the West. People accept modernisation cultures because progress is both necessary and beneficial to society and the individual. Now-a-days, modernisation has proved to be extremely powerful but has had serious effects on environment and the social structure of the societies.

Criticisms of the modernisation theory include: first, development is not necessarily unidirectional (e.g. Rostow's perspective). Second, modernisation perspective only shows one possible model of development. However, there have been development advances in other nations such as Taiwan and South Korea that have been achieved by strong authoritarian regimes (Killing, 1984). Third, the modernisation theory argues the need to eliminate traditional values but developing countries have heterogeneous sets of traditional values. Redfield (1965) argues that, traditional and modern values are not necessarily always mutually exclusive. China and Japan, for example, despite advances in economic development continue to observe their traditional values. Fourth, the modernisation theory has been Eurocentric as modernisation began in Europe with the industrial revolution, the French Revolution and the Revolutions of 1848.

STUDY CONTEXT AND METHODOLOGY

The study was conducted in the Ajumako-Enyan-Essiam District (AEED) in the Central Region of Ghana (Figure 2). The district covers a land mass of 541.2 km^2, which is about 5% of the size of Central Region. According to Ghana Statistical Service (2014), the total population of AEED was 138,046 in 2010. Females and males represented 53.3 percent and 46.7 percent of the population respectively. The adult population (35 years and above) constituted 41,642 (30.17%) of the total population. Rural population formed 68.1 percent of the total population. Agriculture is the mainstay of the district economy as it engaged 58.5 percent of the population, manufacturing (8.8%), wholesale and retail (12.8%), and accommodation and food service (6.1%) in 2010.

Figure 2: Map of Ajumako-Enyan-Assiam District
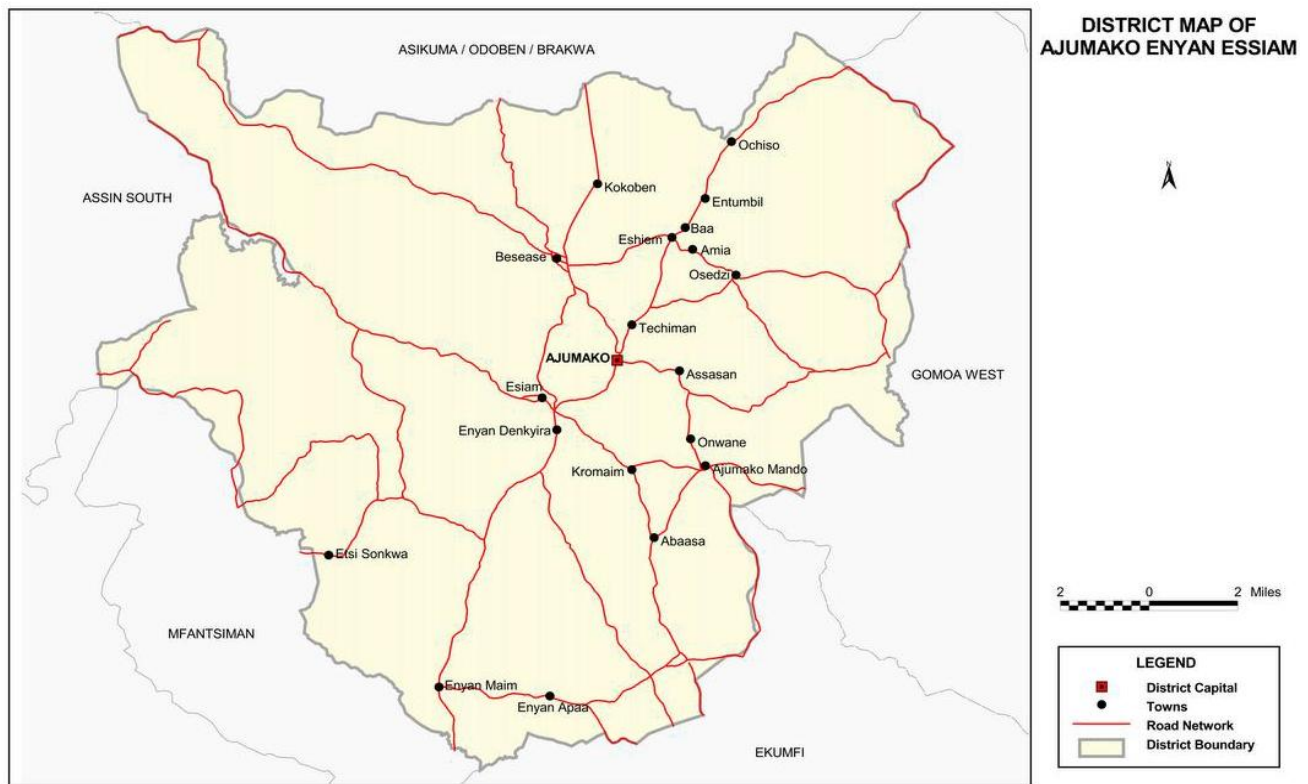
Source: Ghana Statistical Service (2014)

The research design used was a case study due to its appropriateness to deal with the subject matter of the study. The target population of the study comprised all adult persons aged 35 years and above living in the district on the basis that they had experienced both traditional and modern way of living. Six communities (two each from the three main traditional areas of the district) were selected from a sampling frame of communities. Ajumako and Besease were selected in the Ajumako traditional area; Enyanmain and Enyan Abaasa in the Enyan traditional area; and Breman Essiam and Fawomanye in the Essiam traditional area.

The target population in the six selected communities was 2,538. Using Krejcie and Morgan's (1970) table, for a total accessible population between 2,401 and 2600, a sample size of 335 was appropriate. The sample size for each community was then calculated as a proportion of the total sample size of 335. Simple random sampling was employed to select the targeted respondents.

Four field assistants were engaged to help the authors to administer the interview schedules to the respondents. Interview schedules were deemed appropriate because many of the respondents were illiterates and therefore, needed assistance in terms of translating the

questions from English language to Fante language. The responses were recorded in the English Language by the interviewers.

Interview schedules were also appropriate due to the busy nature of the respondents who were mostly farmers. The farmer respondents were interviewed in the evenings after their close of work while the other respondents were interviewed in the mornings and afternoons. The field work was conducted in the first three weeks of April, 2013. The main tool was based on five-point Likert scale and the responses were coded for analysis by the use of Statistical Product and Service Solutions (SPSS version 16). Frequency tables and percentages were used to present the results.

ANALYSIS AND DISCUSSION OF RESULTS

The results are presented and discussed in five sub-sections namely; demographic characteristics of respondents, effects of modernisation on cultural values of the family, socio-economic conditions of families, family communication, and education of the family.

Demographic Characteristics of Respondents

Background characteristics covering age, sex and educational level are presented in order to put the study into context. The ages of the respondents ranged from 35 years to 75 years with the mean age of 45 years and standard deviation of 4.8. There were 54.6 percent females and 45.4 percent males. About 42.8 percent had no formal education, 42.0 percent had basic education, 10.7 percent had secondary education, and 4.5 percent had post secondary education.

Effects of Modernisation on Cultural Values

The family is the foundation of culture, which is the way of life of a group of people; what people believe in and how they act. Economic conditions, knowledge, language, art and technology affect people's culture. The family and the culture are supposed to work hand-in-hand. Today, culture and family are in conflict of unparallel magnitude as people learn roles from so many different sources enhanced by globalisation and industrialisation. Hence each person's view is not always the same.

The respondents were asked to respond by indicating options provided on a 5-point Likert scale describing their level of agreement pertaining to each statement on the effects of modernisation on the cultural values of the family as shown in Table 1. The majority (74.4% and 12.5%) of the respondents agreed and strongly agreed respectively that modernisation has changed the role of fathers as being the sole bread winners of the family. Thorne (1982)

explained that in the early days, a family comprised a bread winner husband, a full-time housewife and mother, and children but this composition is changing as reiterated by 86.9 percent of the respondents. Filipovic (2013) notes that contemporary trends indicate that 40 percent of family breadwinners are women due to modernisation. Women are now employed outside the home and they earn income to support their families.

About 57.3 percent and 22.4 percent of the respondents agreed and strongly agreed respectively that families hardly eat together due to modernisation. This result is consistent with Murcott's (2011) finding that modernisation has disrupted the traditional regular meal patterns and meal formats. Previous generations of families did things together and had dinner at the same time every day. Families used to eat together from the same bowl and this even brought about a sense of unity between them. The ordinary daily eating has become more of an individual ritual during the last decades owing to modernisation. Some families prefer going out to the restaurants to eat (Murcott, 2011; Caplan, 1997). Caplan (1997) explains that families do not eat together because this era of busy work schedules occasioned by modernisation is characterised by increased snacking and consumption of fast food usually termed "grazing". The grazing hypothesis contends that food is eaten in less patterned ways than before with regard to time, place and contents (Senauer *et al.,* 1991).

Table 1: Respondents' View on the Effects of Modernisation on Cultural Values

Statement	SA	A	N	D	SD	Total
Modernisation has changed the role of fathers as the sole bread winner of the family.	42 (12.5)	249 (74.4)	3 (0.9)	29 (8.6)	12 (3.6)	335 (100.0)
Families in the modern times hardly eat together.	75 (22.4)	192 (57.3)	23 (6.9)	40 (11.9)	5 (1.5)	335 (100.0)
The westernised mode of dressing has suppressed the traditional way of dressing.	17 (5.1)	250 (74.6)	18 (5.4)	12 (3.6)	38 (11.3)	335 (100.0)
Folk tales, dirges and games in the past have been replaced by contemporary video games & soap operas.	57 (17.0)	271 (80.9)	1 (0.3)	4 (1.2)	2 (0.6)	335 (100.0)
Common gestures have been abandoned due to modernisation.	321 (95.8)	9 (2.7)	3 (0.9)	2 (0.6)	0 (0)	335 (100.0)
The use of clock time and calendar by modernisation has helped in the effective calculating of events.	302 (90.1)	12 3.6	5 1.5	11 3.3	5 (1.5)	335 (100.0)
Ghanaian names have been compromised by the introduction of foreign names.	315 (94.0)	12 (3.6)	3 (0.9)	5 (1.5)	0 (0)	335 (100.0)
Modernisation has promoted homosexuality among people.	235 (70.1)	73 (21.8)	17 (5.1)	7 (2.1)	3 (0.9)	335 (100.0)
Modernisation has promoted nude scenes on television.	311 (92.3)	15 (4.5)	8 (2.4)	1 (0.3)	0 (0)	335 (100.0)
Modernisation has minimised the notion that women are unclean when menstruating.	313 (93.4)	15 (1.5)	4 (1.2)	3 (0.9)	0 (0)	335 (100.0)

Note: Percentage figures are presented in parentheses

The majority (74.6%) of the respondents agreed and 5.1 percent strongly agreed that westernised mode of dressing has suppressed the traditional way of dressing as a result of modernisation (Table 1). The result is consistent with Oduro's (2012) observation that fashion in Ghana, for the past few years, is characterised by the exposure of valuable body parts of ladies to the sweeping of the ground by young men's low hanging trousers and showcasing of boxer shorts at public places and functions. The dress code that perfectly fits winter conditions in Western countries is fully practised in Ghana when a full summer is experienced. It should be noted however that, not all Western styles of dressing are negative as some writers suggest because some are convenient, fashionable, smart and affordable.

Folk tales, dirges and games that existed in the past have been replaced by contemporary video games and soap operas as agreed and strongly agreed by 80.9 percent and 17 percent of the respondents respectively. Most (98.5%) of the respondents also agreed that common gestures such as greeting of elders, helping elders with their luggage and offering of one's seat to elders in public transport and public places have been abandoned due to modernisation (Table 1). Nwegbu *et al.* (2011) report that in most African societies, rich cultural heritage (e.g. greetings, dressing, music, folklore and games) has phased out due to western cultural influence.

The majority (90.1%) of the respondents strongly agreed while 3.6 percent agreed to the statement that the use of clock time and calendar brought about by modernisation has promoted effective calculation of events that fits the new global order. This finding is supported by Dzobo's (1985) explanation that the Akan traditional year is organised according to the number of days, weeks, and months. The length of one year is not 365 days but rather 378 days and there are nine months instead of 12 months in each year and each month consists of 42 days of six weeks. A week is made up of seven days and there are 54 weeks instead of 52 per year. The agricultural cycle also provides paradigm for the concept of time in human affairs. The clock is marked by the sun, so that timing of events depends on the sun. Modernisation has introduced clock time to determine events, periods and sequence. There are 24 hours in a day, seven days in a week, four weeks in a month, and 12 months in a year. Events and seasons are now calculated by the use of calendars. The same clock is also used to schedule events through the use of its functions such as alarms, stopwatch, timers and reminder.

Most (94.0%) of the respondents strongly agreed that names that depicted Ghanaian heritage have been compromised due to the introduction of western names. Agyekum (2006) explains African and Ghanaian names are quite different from that of the western societies where people take their fathers' surnames. Western names are predictable but African names are generally not predictable. For the latter, until the child is born and under what circumstances

it is born, the name cannot be determined with accuracy. For example, if during a child's conception fortune smiles on its parents, it can be called Afriyie (good luck) or Sika (cash) for Akans, Ega (cash) for Ewes and Kudi (cash) for Northerners. If the opposite is the case it can be named Ohia (poverty) for Akans, Ahia for the Gas and Eko for Ewes. For the Akans, if the father passes away before the child is born, it can be called Anto or Antobam. If the child is born at the time of war it can be called Bediako or Bekoe.

Agyekum (2006) notes that children could also be named according to occasions in which they are born. For example, children born at festivals may be named Ohum, Odwira and Buronya (Christmas). Children born according to the place of birth acquired such names as Nkwantabisa (born at a junction) and Asuo (born near a river). People too can acquire names later in life according to acts of valour he may exhibit; Agyeman (liberator), Diawuo (warrior or killer). Children who die immediately after death and are believed to be reappearing are usually given queer names including Donkor (slave), Sumina (incinerator) for Akans and Adupko (incinerator) for Ewes and sometimes given ugly facial identification marks.

In these times, some people give names that relate to their religious beliefs such as David, Jacob, Mohammed, Ibrahim, Rachel, and Sarah. Others use westernized names such as McLathbridge, Arthur, Vanderpuye, and Johnson. Others also prefer giving names to their children that are fascinating to the ears which usually do not have any meaning including Lara and Kara. Parents also give names that are believed to have positive effects on their children including Akyedepa, Aseda, Adom and Nhyira.

The study revealed that 70.1 percent and 21.8 percent of the respondents strongly agreed and agreed respectively to the statement that modernisation has promoted homosexuality in the Ghanaian society even though not legalised. This is supported by Inglehart and Welzel (2009) that modernisation has frowned on discrimination against homosexuality. Dhami (2009) asserts that this era of modernisation is characterised by self-expression values which give freedom of expression and growing tolerance of gays and lesbians.

Most (92.3%) of the respondents indicated that modernisation had resulted in the showing of nude scenes on television. While some argued that kissing scenes should be banned from films, others believed that they represent progression and are keys to the modernisation of cultural norms and values. Some of the respondents reported that most scenes in current Ghanaian movies are embarrassing to watch with family members. Some scenes attempt to create a hybrid but they are at the expense of the Ghanaian culture.

Table 1 also shows that 93.4 percent of the respondents strongly agreed that modernisation have minimised the old Ghanaian notion that women are unclean when menstruating. Various writers explain that the old notion was tied to a pre-scientific worldview

which saw all bodily fluids as signs of ungodliness and uncleanliness. Most people, especially in rural areas perceive it as unclean, filthy, dirty and shameful (UNICEF, 2008). There is no evidence that menstrual blood is unclean or dangerous (Oster & Thornton, 2008). Modernisation has made it possible to include issues about menstruation as part of school curriculum and that have helped reduce the stigmatization. Women are now allowed to mingle freely with other people even when they are menstruating (Kirk & Sommer, 2006; UNICEF, 2008; Sommer, 2010).

Effects of Modernisation on Socio-Economic Conditions

In the traditional society, the economy of the family was characterised by subsistence living from farming, fishing and redistributive trade. Subsistence economies provided the avenue in the family where the father was the breadwinner and the mother the housewife (Thorne, 1982). The responses on the effects of modernisation on the socio-economic status of the family are presented in Table 2. About 91 percent and 5 percent of the respondents agreed and strongly agreed respectively to the statement that modernisation has encouraged women to go into high income earning jobs.

Women have made tremendous entry into historically, male-dominated professions such as law, medicine, teaching and driving (Brooks, 2013). Forbes (2013) provides the list of the 20 best-paying jobs for women including nurse practitioners, occupational therapists and medical and health services managers. The health sector is dominated by women.

Table 2: Respondents' View on the Effects of Modernisation on
Socio-Economic Conditions of the Family

Statement	SA	A	N	D	SD	Total
Modernisation has encouraged women to engage in high income earning jobs rather than menial jobs they used to do.	18 (5.4)	305 (91.0)	4 (1.2)	7 (2.1)	1 (0.3)	335 (100.0)
Modernisation has made it possible for both parents to work	13 (3.9)	273 (81.5)	2 (0.6)	35 (10.4)	12 (3.6)	335 (100.0)
The introduction of technological gadgets has reduced drudgery at work.	15 (4.5)	287 (85.7)	5 (1.5)	23 (6.8)	5 (1.5)	335 (100.0)
People within the family have lost their jobs due to the introduction of technological gadgets.	14 (4.2)	160 (47.8)	9 (2.7)	145 (43.3)	7 (2.0)	335 (100.0)

Note: Percentage figures are in parentheses

At least 85.7 percent of the respondents believed that modernisation had reduced drudgery at work by the use of technological gadgets. This is consistent with Sreelata and Antony's (2012)

assertion that people whether young or old, healthy or sick can be found across the developing world working long hours on farms, especially spreading fertilizers and using weedicides.

On the contrary, the use of technological gadgets has caused job losses. The majority (52%) of the respondents agreed or strongly agreed that people within the family have lost their jobs due to the introduction of technological gadgets while 45.3 percent disagreed or strongly disagree. Lohr (2011) explains that job shortage has resulted from advancing technologies, which allow the automation of more and more work once done by humans. Following the waves of automation of farm and factory work, technology is quickly taking over service jobs (Arthur, 2011). More people are losing their jobs due to the introduction of technologies including robotics, numerically controlled machines, computerized inventory control, voice recognition and online commerce (Brynjolfsson & McAfee, 2012).

Effects of Modernisation on Family Communication

Communication is the process of sending and receiving messages. It involves the sharing of ideas and feelings with other people. It helps more than one person to contribute to planning and implementing activities in the family to achieve family goals. Effective and constant communication not only creates meaningful interactions among family members but also helps to build trust, self confidence and a strong bond.

Language and culture are intricately interwoven. A language is a part of a culture and a culture is a part of a language. Communication is like transportation: language is the vehicle and culture is traffic light. Language makes communication easier and faster; culture regulates, sometimes promotes and sometimes hinders communication (Brown 1994). Language enables not only information to be propagated but also people to control and influence each other's behaviour.

The results on the effects of modernisation on family communication are shown in Table 3. About 52.2 percent and 21.5 percent of the respondents agreed and strongly agreed respectively that the English Language has taken over the native dialect used for communication in most homes. English has become the official language due to Ghana's colonial past. It is used for all government affairs, large-scale business transactions, educational instruction, and on national radio and television broadcasts.

Many middle-class families in Ghana now speak only English to their children. This has become a fashionable paradox among the upper middle class. For them, it is a subtle point of family pride that their kids are exclusively English-speaking. Bodomo et al. (2010) reiterate that in the last few years, there is the tendency for many children born and raised in urban centres to acquire English, as their first language, believing that it is elitist to say that English is their first or

the only language they speak. These parents believe that the acquisition of English as a first language would enhance their children's intellectual, social, and economic development.

The majority (52%) of the respondents disagreed that modernisation has brought about a loss of inter-personal relationship among families while a total of 46.6 percent of the respondents agreed to the statement (Table 3). Gugler and Flanagan (1978) observe that, with the increasing number of people in cities, many people do not know their neighbours and the sense of community is lost. In an agricultural society, people live together in their consanguineous relationship. The simple interpersonal relationship of the former family-centred society has been shadowed by urbanised commercial culture. According to Cafferty (2011), most people spend days walking around with their noses buried in their cell phones, picking calls, and even, texting or checking e-mail while even eating. In homes, children would not share a story or look someone in the eyes because they are glued to the television.

Table 3: Effects of Modernisation on Family Communication

Statement	SA	A	N	D	SD	Total
English Language has taken over the dialect used for communication in most homes instead of the native language.	72 (21.5)	175 (52.2)	9 (2.7)	64 (19.1)	15 (4.5)	335 (100.0)
Modernisation has brought about a loss of inter-personal relationship among families.	51 (15.2)	105 (31.4)	5 (1.5)	171 (51.0)	3 (1.0)	335 (100.0)
Due to the introduction of technological gadgets used for communication, family members can better relate to each other no matter the distance.	295 (88.1)	33 (9.9)	5 (1.5)	2 (0.6)	0 (0)	335 (100.0)

Note: Percentage figures are in parentheses

The invention of the telephone by Alexander Graham Bell in 1875has largely impacted communication on the society. Other subsequent inventions like the internet, cell phones, and iPods have further changed the communication process in families. National Communications Authority (2015) notes that the total number of mobile phone subscribers in Ghana increased from 30,629,604 in January 2015 to 32,826,405 in August 2015.

The study revealed that 88.1 percent of the respondents strongly agreed that with the introduction of technological gadgets for communication, family members can better relate to each other no matter the distance. The result is supported by Cafferty (2011) that technology has made friends and family to stay in touch, efficiently use time and able to check in from anywhere.

Effects of Modernisation on Education of Family

According to Awedoba (2005), culture is linked and transmissible to new members and the young through the educational process. The educational system aims at equipping citizens to be useful members of the society. It plays a vital role in the emergence, transmission, learning and perpetuation of the national culture. Educational institutions bring teachers, pupils and students from diverse backgrounds together. The four main types of education identified in the study area are:

1. Formal (school-centred) education;

2. Non-formal adult literacy and education (functional literacy for the illiterate adult);

3. Informal education (informal ways that enhance knowledge acquisition e.g. through listening to television and radio programme, reading newspapers and books, listening to people who know more on some topic); and

4. Traditional education (education passed on to individuals at home directly; e.g. learning to cook a traditional dish or schooling a puberty rites).

When respondents were asked if the formal education is better than informal education, 37.9 percent of the respondents indicated in affirmative while 47.5 percent indicated otherwise (Table 4). Hanson (2012) observes that informal education has had significant effects on the lives of Ghanaians. The social values, norms, ideals, customs and beliefs have been transmitted from generation to generation. Formal education was designed to bridge all barriers and equip people with knowledge, skills and attitudes that would enhance rapid socio-economic development.

Table 4: Effects of Modernisation on Education of Family

Statement	Yes	No	Not sure	Total
The formal education is better than informal education.	127 (37.9)	159 (47.5)	49 (14.6)	335 (100.0)
Western education is contributing to the recent social mobility.	293 (87.5)	35 (10.4)	7 (2.1)	335 (100.0)
People are marrying late due to western educational influence.	235 (70.1)	93 (27.8)	7 (2.1)	335 (100.0)
The number of children women are bearing these recent times has reduced due to modernisation.	263 (78.5)	17 (5.1)	55 (16.4)	335 (100.0)
Western education has empowered women to stand up for their rights.	287 (85.7)	37 (11.0)	11 (3.3)	335 (100.0)

Note: Percentage figures are in parentheses

The majority of the respondents reported that the western education has led to social mobility, educated women make significant contributions that go beyond their families to the entire

society, the number of children women are bearing in these modern times has reduced (Table 4). The results are congruent with the argument that in the early days, families practised polygyny and had many children. Such family forms were suited to a shifting agricultural system using abundant low-yielding communal land farmed by labour-intensive technologies (Caldwell and Caldwell, 1999). Each additional wife and her children permit the family to farm more territory and to achieve economies of scale in domestic labour and trade. These days however, parents have reduced the number of children per family to an average of two (Zeitlin et al., 1982). Widespread agreement remains today that the modern nuclear family, with its two parents and two or three children, is the ideal end result of progress in the evolution of family forms courtesy of modernisation (Elkind, 1992).

About 85.7 percent of the respondents indicated that western education has empowered women to stand up for their rights. In the 21st century, women enjoy more freedom and power than ever before and more women are schooling to improve their human security and empowerment (Negash, 2006). Female economic power enhances the wealth and well-being of nations. Women who controlled their own incomes tend to have fewer children, and fertility rates have shown to be inversely related to national income growth. A woman's level of education affects her decision-making process in issues about contraception, age of marriage, fertility, child mortality, modern sector employment and earnings (National Population Council, 2011).

CONCLUSION AND RECOMMENDATIONS

We can conclude from the results and discussion that modernisation has affected socio-cultural values of the families in the Ajumako-Enyan-Essiam District, Ghana. Cultural values, socio-economic conditions, communication and education of families have changed due to modernisation. Cultural values are changing because fathers are no longer the sole bread winners of the family, families do not eat together as a result of tight work schedules, westernized mode of dressing has suppressed the traditional way of dressing, nude scenes are promoted on television, and the use of foreign names, clock time and calendar are brought about by modernisation.

Modernisation has affected socio-economic status of the family as women have entered into high income earning jobs. The introduction of technological gadgets has reduced drudgery at workplace but has created job losses. Modernisation has affected family communication by making the English Language rather than the native language used for communication in many homes. The introduction of communication gadgets has made it possible for family members to relate to each other no matter the distance. Nevertheless, modernisation has not resulted in loss of inter-personal relationship among families.

Even though formal education could not be said to be better than informal education, modernisation has affected family education. Western (formal) education has promoted social mobility, reduced the number of children women bear, and empowered women to stand up for their rights. In short, modernisation has both opportunities and challenges to the socio-cultural lives of families in the study district.

The main limitation of the study is related to the geographical scope which was limited to one district in Ghana, considering the fact that families have national, sub-regional, continental and global coverage. However, the sample is considered substantially representative of families in the study area to arrive at reasonable, valid and reliable conclusions on the effects of modernisation on families in the study district. Suggested areas for further studies include comparison of the subject matter in various districts in Ghana, and across cultures in African countries and the world. Secondly, the methodology adopted in this study could be varied to suit the socio-cultural aspects of families in any geographical area for such further studies. Thirdly, further studies should be carried out to examine the strategies that families and the various stakeholders could adopt to maximise the opportunities and minimise the challenges of modernisation.

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