

Earning a living in the town is, as has been shown, a precarious business. Prosperity is dependent upon forces over which a worker has no control. A sense of insecurity enters where a situation gets beyond control, and some seek security from traditional practices and beliefs. Accordingly the cult of Tigare, which is a form of dynamism expressing the traditional belief in magic or an all pervading potency, has gained many votaries.

It was established at the village of Ngyeresia, one mile from Sekondi, about one year ago.

Its devotees include Pagans and Christians of all denominations.

It is believed that the fetish helps in child-bearing, cures diseases, and protects against envy, and evil spirits. Accordingly, people go to it to seek protection from sickness and witchcraft, or from failure in business, or for help to bear children, or to gain wealth or promotion.

Tigare has been introduced from the Northern Territories. Its earlier home was in the French Ivory Coast. In the South, it has acquired so many accretions from adaptation to the beliefs and practices of the people that its origin would be hardly recognizable, but for the toga worn by the priests, and the cowries and the kola attached to the fetish.

This consists of a black bag containing cowries and kola. The latter is offered to devotees who seek its aid.

The Tigare fetish at Ngyeresia has the following commandments which devotees must promise to keep :

- (1) Thou shalt not steal.
- (2) Thou shalt not covet thy neighbour's wife.
- (3) Honour thy father and thy mother.
- (4) Thou shalt not bear false witness against thy neighbour.
- (5) Love thy neighbour as thyself.
- (6) Thou shalt not administer medicine of noxious or poisonous nature.

Devotees are also enjoined not to practise witchcraft, or cherish evil thoughts about others, or speak ill of them, or take the life of another.

If a devotee breaks any of these commands, he has to make full confession, do penance, and pay the necessary fee in order to be "sanctified."

There are regular celebrations on Sundays when the fetish may be consulted, and, after the traditional Akan religious practice, there are special forty-day festivals on the "Akwasidae" and "Wukudae" or "Anwonada."

For the purpose of the Survey, it is only necessary to note that many of the townspeople flock to Ngyeresia to participate in the singing and drumming connected with the rites of the fetish, and that Tigare is one of the agencies through which some of the people seek protection from the hardships of town life. A series of counts showed that an average of 260 votaries attend its weekly celebrations.

Social and Recreational

The associations which centre round social or recreational interests are many, and all that can be done here is to emphasize their growing importance in the social life of the town.

A list of the more prominent ones are given in Appendix VIc.

The most enjoyed leisure activities are football, lawn-tennis, singing, drumming and dancing; and the associations catering for these interests are the most popular.

Other leisure activities which do not centre in permanent associations but are very widely enjoyed are draughts, swimming, the cinema, and ball-room dancing.

The "Rex" Cinema which has branches in Sekondi and Takoradi is regularly attended by large numbers of both young people and adults.

Ball-room dancing holds a prominent place in leisure activities. Formerly, only literate men and women took part in it, but an increasing number of illiterate women now attend ball-room dances which have become a regular, popular, and expensive social activity. Much money is spent on dresses, tickets and drinks, so much so that ball-room dancing is one of the subjects around which there is considerable social conflict. Some decry it as a source of many evils and express disapproval of the "modern woman" who has not time for anything else but dancing; others defend it as a most modern form of entertainment. There is no doubt about its popularity.

Whatever the particular interests which an association serves, it adds the additional benefit that its members take part in the funeral obsequies of a deceased member. In many instances, the members provide a ring, at a cost varying from 10s. 6d. to £2 2s., for the corpse, or contribute money which they offer to the bereaved family.

Political Associations

Asafo Companies

There are three associations which may be classified as political: the Asafo Companies, the Ratepayers' Association, and the United Gold Coast Convention.

The Asafo Companies are a part of the traditional political structure. British Sekondi has one, and Dutch Sekondi has four companies. Every Ahanta belongs to one of these companies, on a hereditary, patrilineal principle.

The Companies were primarily military organizations, each company consisting of platoons, captains, flag-bearers, and drummers.

Their military functions have become unnecessary, but they continue to play an important part in the election and installation of chiefs, the annual Kuntum festival, and the celebration of the funeral rites of chiefs or their own members.

Company Captains (Asafohemfo) serve on Chiefs' Councils, and the Asafo Companies are consulted in the election of chiefs. Within the traditional constitution, they exercise an effective check on the chief and his council, and they have been known to initiate and effect the destoolment of unpopular chiefs.

In this way, the Companies have served as a political organ through which the popular will has found expression. But they operate only within the traditional political structure, and are therefore concerned only with the work of the Native Authorities.

The Ratepayers' Association

The Ratepayers' Association is an organization designed to meet the new urban situation where the population includes many more than the indigenous Ahanta.

All landlords and tenants who may vote at the Municipal elections are eligible for membership. Interest in the Association has been lukewarm, and its activities spasmodic; there have been only 75 members on its roll. Its meetings have been irregular, and have been held only when elections were imminent, and intending candidates desired to canvass for votes for election to the Town Council or the Legislative Council.

Efforts are being made to organize the Association more effectively, and three meetings have recently been held with the aim of getting the Ratepayers together so that they may "realise their civic rights and responsibilities," and "regard themselves as citizens and not strangers." About an average of 200 people have attended these meetings. New officers have been elected, and there are 83 names on the new roll being compiled. There is to be a membership fee of one shilling a year to meet secretarial expenses.

The apathy of the Ratepayers' Association, hitherto, is in conformity with the tendency, already noted, for many of the inhabitants of the town to regard themselves as "strangers"

having no civic responsibilities, rather than as citizens having rights and duties in the town.

The United Gold Coast Convention

Sekondi is the headquarters of the county-wide political organization, the United Gold Coast Convention, which was inaugurated last year, and whose activities have been held responsible for the disturbances which took place in the country during February and March this year.

The aim of the organization is to achieve self-government for the country in the shortest possible time. Its meetings in Sekondi have always been largely attended, and there are many ardent supporters of the movement. It has 1,500 members in the town, many of whom are enthusiastic members.

The subject of associations hardly admits of statistical treatment. Moreover, detailed descriptions have been avoided, as the main object of the foregoing is to point to the existence of numerous associations as a significant feature of the social structure of the town, and one of the social changes that have resulted from urbanization. In a village community, the all-embracing network of kinship tends to bring the same people together for all significant social activities. In the town, many associations have sprung up to cater for different interests.

SOCIAL FAILURES : I.—JUVENILE DELINQUENCY

Juvenile Delinquency is largely a problem of the larger towns.

The best way to throw light on it is to discuss actual cases.

In the seven months between October 1947 and April 1948, thirty-four juveniles from the Sekondi-Takoradi Municipality appeared before the Juvenile Court at Sekondi.

Tables I, II, and III of Appendix VIIa contain a summary of the information about these juveniles, giving in respect of each, the Tribe, Town, Age, Sex, Education, Religion, the length of residence in the Municipality, the offence committed, and some information about the parents.

Of the thirty-four juveniles, twenty-four had been to school, as against ten who had not. Only two of these went beyond Standard 3. The discontinuance of schooling appeared to be a cause rather than an effect of delinquency.

There were thirty-one boys, and three girls. This sex ratio is significant, confirming that there are many more boy delinquents than girls.

Thirteen of the juvenile delinquents had lived only one year or less in the Municipality, eleven had lived from two to four years, seven from five to ten years, and only three were born in the Municipality. This is also significant in that children coming into the Municipality from the country tend to be those more easily unsettled by the conditions of town life; consequently many delinquents are found among boys who have been sent away from home to continue their schooling in large towns.

Twenty-five of them described themselves as Christians, four as Mohammedans, and five as Pagans. No facts emerged from this small sample to justify any significance being attached to religious affiliations.

Eight of them at the time of their arrest were under no supervision, and were wandering on their own and fending for themselves. The rest were living with parents or guardians but the supervision was in most cases ineffective.

The tribal distribution was:—

Ahanta (the indigenous tribe)	..	..	..	..	..	..	..	6
Other parts of the Colony (14 Fanti, 1 Wassaw, 1 Nzima, 1 Ga)	..	..	..	..	..	..	..	17
Nigeria	..	..	..	..	..	..	..	5
Ashanti..	..	..	..	..	..	..	..	2
Northern Territories	..	..	..	..	..	..	..	1
French Territory	..	..	..	..	..	..	..	2
Liberia ..	..	..	..	..	..	..	..	1
								—
Total	..	..	..	..	..	..	..	34
								—

Seventeen of the juveniles appeared before the Court for stealing, nine for being “exposed to physical and moral danger,” six for “wandering and having no place of abode,” one for “indecent assault” and one for assaulting a Police Officer. The Sample confirms that the commonest offences committed by juvenile delinquents are against property; but the fifteen non-criminal cases, as well as some of the criminal ones are Care and Protection cases which point to the disintegration of family structure borne out by the analysis below.

An examination of the case histories of the delinquents in the Sample showed the factors contributing to delinquency to be many: Housing difficulties, overcrowding, underfeeding, poverty, the absence of recreational facilities, discontinuance of schooling, the disintegration of the family system, conflict or dichotomy of cultural standards, and the tempting environments of the town. But broken homes, and defective parental control were the predominant causes. Juvenile Delinquency is primarily due to the failure of home life.

This “failure of home life” is manifested in different forms. It may be the mother is a widow; the child was born out of wedlock; husband and wife are living apart; or they lead a cat and dog life; or one or other has taken a fresh partner, or there is a step-parent.

Separation of Parents

Five of the cases were the result of the separation of the parents. Two case histories will suffice as illustrations.

S. Aged 13. Born in Sekondi. Both his father and mother are natives of Elmina. S. is the eldest of his mother's five children, but he has three older half-brothers, his father's children by his first wife.

His parents were married in 1934, and lived together with their children in the same house until recently. The marriage

appears to have been happy. But towards the end of last year, a misunderstanding between the parents resulted in their separation.

Shortly after the separation, S. became a different boy. He became irregular at school, showed little interest in his studies, became ill-tempered, and specially rude to his father with whom he lived.

He was more kindly disposed towards his mother, and would often go to help her with her work. Whenever he was asked to go back to his father's house, he went prowling about the streets instead. It was when he was thus wandering about that he committed the offence of stealing two yards of cloth.

A similar state of affairs led K. aged 12, to the Juvenile Court. Four years after his birth, his parents quarrelled over a small difficulty and separated and have since stayed apart.

K. was left in the father's custody, and when he was old enough he used to help the father on his farm at Anaje. Later, he began to stay away from the farm, complaining that the work was difficult, and that he wanted to go and live with his mother at Effia. As the father would not send him to the mother, K. often stayed away from home. Eventually, the father sent him back to the mother.

After a short while, the mother asked the father to take the boy back because she could not control him. The father went to fetch him, but the boy escaped when they were on their way to the father's village near Takoradi. The next thing the father heard about him was the report from the Police stating that K. had been arrested for stealing the sum of 2s. 5d. at Takoradi.

The neighbours reported that the father had been careless about K.'s upbringing, and had not exercised the necessary care and control over the boy, because he was influenced by the custom that the boy belonged to the mother's lineage (*abusua*) and not to his.

Three other boys in the Sample similarly drifted into crime owing to the lack of parental care and supervision resulting from the separation of their parents. In such cases, it would appear that the emotional insecurity and instability resulting from the changes in the domestic atmosphere were strong predisposing causes to delinquency.

Occupational Structure as Contributory Factor

In a few instances, the occupational structure contributes to the weakness of parental control. The men are away at work, and as one parent complained, "I seldom see my children. I go

away in the morning before they are up, and they are sometimes asleep when I come home. I have little part in their training."

Included in the Sample of thirty-four cases is T., aged 9, brought before the Court for being "exposed to moral and physical danger." T.'s parents are Liberians, but they have been resident in the Gold Coast for many years. T. was born in 1939 at Prestea. His father was then a bar-attendant at the European Club. They have seven children, but only two are at present staying with the parents.

They live at Takoradi, but the father works at a European Club in Sekondi. The nature of the father's occupation is such that he is away from home for most part of the day, and also part of the night. With only the mother at home, T. took things easy. When the father was home he played the "good boy," because he had a special dread of him.

T. has been out of control for the past four or five months. He has not attended school, and with the father away at work, it has been easy for him to go his own way. He has boarded a train by himself and travelled to and from Tarkwa; he hires bicycles for joy rides and on one occasion he fell off one into a gutter; he frequents Cinema Halls, and moves with boys much older than himself. He was fortunately rescued before he committed any crime.

In similar circumstances, Q., aged 15, was also brought before the Court for being "exposed to moral and physical danger."

Q., whose father was dead, lived in Sekondi with his uncle. His work at school was good. In the middle of last year, his attendance at school became irregular. His uncle could not check this as he was a locomotive driver, and was often away from Sekondi. Q. complained that his uncle's wife did not give him enough food when his uncle was away. While his uncle was away in Kumasi in June last year, he bolted away, and was eventually caught at Bibiani and brought back. He continued being irregular at school and used to spend his time roaming about, until he was put before the Juvenile Court. The Court committed him to the care of his grand-mother at Cape Coast, where a new school was found for him.

The problem of exercising parental supervision over the adolescent child in this area is growing, and is serious in the cases where the father is away at work all day, and the mother also, as is not uncommon, is out selling in the market. This is one of the factors contributing to the breakdown of parental discipline, and to juvenile delinquency.

Repudiation of Paternal Responsibility

More serious than the influence of working hours and conditions is the repudiation of responsibility by some fathers for the upbringing of their children. This often happens in the case of children born out of wedlock, or on the dissolution of a marriage, and is one reason why so many children are found living with their mothers alone or with their mothers' relations.

Six of the juvenile delinquents in our Sample of thirty-four were juveniles for whose training and upbringing the fathers had repudiated responsibility. This practice is prevalent because of the system of matrilineal inheritance, and the consequent derivation of one's status and jural and property rights in society through one's matrilineal kinsmen. The practice strengthens the bond with one's maternal relations, and correspondingly weakens agnatic ties.

R. aged 9, brought before the Juvenile Court for stealing, was born in Sekondi. When he was four years old, his parents separated, and at the Essikado Native Authority Court, the father formally disowned the boy and his older sister, who was then 13. The mother, a fishmonger, went to live at Shama, where she put R. to school. Two years later, the mother became ill, and moved to Sekondi for medical treatment. She has not yet quite recovered, but manages, however, to buy and sell fish. R. helps in the selling, and they live on what little profit they make. Consequently, the mother has not been able to help him to continue his schooling. When there is no fish to sell, he roams about Essikado with "street boys," and sometimes he goes to Takoradi. It was on one of these outings to Takoradi that he stole the sum of 11s., which led to his arrest. He was committed to the care of his uncle (mother's brother), who took him to a more congenial environment at Bibiani to continue his schooling.

Z., aged 12, was born in Cape Coast. His mother had three other children besides himself. His father, a fitter, had three other wives besides his mother. Owing to frequent quarrels, the mother left Cape Coast and came to stay in Sekondi leaving Z. and one of his sisters with the father. The children had an unhappy time with their half-brothers and step-mothers. The father put the boy to a cheap private school which closed down in a short time, and he was left to roam about, sometimes without any clothes on. Z. came to Sekondi to live with the mother who, being a housemaid, found it difficult to look after her children. He stole £6 from the mother's employer, and was eventually put before the Juvenile Court. The father was sent for, but he would

not come until the Court caused a Summons to be served on him. When the Court ordered him to contribute 30s. a month towards his son's training at the Boys' Industrial School at Swedru, he refused saying "Onyim de ne mame nye n'abusua ntsir na waba no ho." "He knows that he belongs to his mother's lineage (lit. his mother is his lineage) and that is why he has come to her." He was refusing to pay on the ground that the boy did not belong to his lineage, though he was a man in fairly good circumstances.

L. a girl of nine was put before the Court for "being exposed to moral and physical danger." Shortly after her birth, the parents quarrelled, and their marriage was subsequently dissolved. The father disowned the child and has since had nothing to do with her. L.'s mother died four years ago when the girl was five, and the mother's younger sister who lives at Takoradi took charge of her. In this home she has been very unhappy as she appears to have been harshly treated and frequently punished. She was sent to buy some rice from the market one day. When she was returning home she slipped and fell, spilling the rice. Fearing punishment, she set off to walk 16 miles to Beposo where her grandmother lived. The police found her on her way there, and brought her back.

The gravest example of this type was the case of P., a girl just under 16 years of age, convicted for the murder of her four-month-old baby. It is her history rather than the crime with which we are here concerned.

P. was born in Dunkwa of Fanti parents. Her mother died when she was barely two years old. The father ceased to take any further interest in the child, and P. has no recollection of him, although he is alive. Her guardian since her mother's death has been her mother's cousin who is therefore an aunt to her.

The aunt took her to Cape Coast, but she herself did not stay long with P. who remembers living at Cape Coast with another woman from whom her aunt-guardian had borrowed the sum of £2 10s. She "served" this woman for about five years on account of this debt, and remembers being frequently teased by the other children in the house because she was only a pawn.

In Court her aunt-guardian confirmed that P. had lived with another woman, but denied the financial transaction.

In 1945, the aunt-guardian came to live in Takoradi, bringing P. with her. The aunt soon found employment for her as nursemaid to a Syrian family. In return for looking after the babies, she received free boarding and lodging and a daily wage of sixpence. The aunt regularly collected the wages for herself.

P. lived with the Syrian family for 22 months, before she was sent back to her aunt.

In less than two months, the aunt found her work again as nursemaid to a midwife in whose employment she remained for over a year, before she returned to her aunt.

In her aunt's home, she found she was unwanted. The treatment she received was harsh and cruel, especially when the aunt discovered that P. was expecting a baby. P. spent three weeks in hospital, but she was never visited by her aunt, and although she had other relations in Sekondi, it was a stranger who saw her in hospital that paid her hospital fee.

P. has never had a normal home life. Both parental affection and control have been denied her. Her father has not taken any interest in her, and her aunt-guardian has regarded her as a burdensome charge of which she has tried to get rid as much as possible.

Such instances of neglect due to fathers refusing to accept responsibility are not uncommon. The Chief of Anoe who has had considerable experience in settling matrimonial cases in this area was emphatic that this was the most potent cause of juvenile delinquency. His verdict was independently confirmed by the Head Okyeame (Spokesman) of Dutch Sekondi, another man who has also had wide experience in settling matrimonial disputes. They both expressed the opinion that the Native Authorities be empowered to compel fathers to accept responsibility for their children in cases where paternity is not in doubt.

Shirking Maternal Responsibility

The above practice has its counterpart in mothers sending their children away to live with other relations. It was found that literate women who had babies born out of wedlock often sent the children away to be looked after by other relatives. Many children were living with their grandmothers for this reason.

There were two examples of this in the Sample.

There was the case of E., a Ga boy of 13 brought before the Court because he was found "wandering, with no settled place of abode." His mother was barely 16 and a schoolgirl when he was born. The father disclaimed all responsibility, and so his mother's father named the child, and performed all the other necessary rites. Their home is at Christianborg, Accra.

When the boy was 6 years old, his grandfather put him to school. Subsequently, the mother was married, and went to

live with her husband in Accra. As she did not want to have E. with her, she sent him to an uncle in Sekondi. The uncle's work entailed a lot of travelling, and so E. could not attend school regularly. He was taken to another uncle in Saltpond, but twice he ran away to Christianborg to his mother. He was thrashed and sent back to his uncle each time; then he ran away a third time to Sekondi to look for and stay with a distant aunt, though he would have preferred to live with his own mother. It was while he was "wandering about with no settled place of abode" that the police arrested him, and put him before the juvenile court.

The second case of a similar nature was that of B., a boy of 13, who was also found "wandering with no settled place of abode." His father and mother came from Half-Assini to settle in Sekondi where his father found work. Three years later, the father died. The mother returned to her home in Half-Assini, where B. was looked after by his uncle. The mother married again, but would not have her child with her in her new home and left him with his uncle. In 1940, the uncle came to live in Sekondi, bringing the boy with him. He was put to school, where he made steady progress. After four years, the uncle returned to Half-Assini, and left B. in the care of a friend. The new guardian was unable to pay for the boy's schooling and so he had to stay at home. Thus left idle, B. used to visit Takoradi where he wandered about with the "street boys."

Children Sent Away from Parents

The above point to another factor in juvenile delinquency: the sending of children away from their parents to other homes.

Six of the children in our Sample had been committed to the care of foster-parents who had not made their homes happy enough for the children, or had been unable to exercise the necessary supervision. This committal to the care of foster-parents is sometimes necessitated by the death of a parent, or because the children are unwanted, or so as to enable the child to continue school in a larger town.

But the practice of sending children away to live with relatives and friends is neither new nor uncommon, and in the old days it was a way of ensuring that children received proper discipline and training from respected members of the community and were not spoilt by over-fond parents. It was also a way in which members of the extended family shared the responsibility for training their younger relatives.

There was N. aged 15 who came before the Court for stealing. The boy's parents are Nigerians, but N. was born at Fosu where his father was a timber contractor. His mother died a month after his birth, and the father committed him to the care of a compatriot and his wife in Sekondi. At the age of 5, he was sent to school, but even at that early age, the father received complaints about N.'s bad behaviour.

The guardians returned to Nigeria shortly after this, and the father found N. another guardian who transferred him to another school in Sekondi. But the guardian did not seem to have been able to exercise proper supervision over the boy. He slept out for days together, stayed away from school, often stole from the market and from neighbouring houses, and he was already a practised thief at 15 when he was brought before the Court for stealing, and was sent to the Boys' Industrial Institution at Accra.

C., eleven years old, was brought before the Court for "wandering and having no settled place of abode." His father died when he was very young, and his father's relatives removed him from his mother at Bekwai, and took him to Nsawam where he lived with his father's sister. When he was old enough, he was put to school there. But he was very unhappy with his aunt, and eventually he ran away to Takoradi where he was arrested for wandering and therefore being exposed to moral and physical danger. The Court committed him to the care of his step-father.

D., aged 15, had been living with his mother at Aboso, and all seemed to be going well. His brother who is working in Sekondi desiring to help with his training, brought him to Sekondi and put him to another school. The brother was unmarried, and as he left home to go to work early in the morning, and did not return till night, there was no one to exercise parental control over the boy. He made friends with boys of questionable character, and stayed away from school. His brother turned him out of his house, but did not return him to the mother; so D. went to Takoradi to stay with a cousin-in-law, and sent a message to his mother to come and fetch him. It was while he was waiting for the mother to come from Aboso that he stole the sum of £3. The Court committed him to the care of the mother.

These examples indicate that the practice of assigning the training of one's children to other relatives is apt to fail under the new and tempting conditions of urban life. It is not that the children become delinquents because they are sent away to guardians or other relations. The type of control exercised by parents or guardians is more important than their relationship to

the child. The control has sometimes been inadequate in the town where supervision of the adolescent child is difficult, and where the opportunities and attractions for truancy are many.

Breakdown of the Extended Family System

Other instances in the Sample and some of those already cited, indicate the breakdown of the practice of joint responsibility exercised by the extended family for the upbringing of younger relations.

There were three examples of this in the Sample. F., aged 13, was found sleeping in the Palladium Cinema Hall, and was brought before the Court by the Police for "being exposed to physical and moral danger." He was born at Kisi, 26 miles from Sekondi. His father died when he was about four years old. A year later his mother married again.

The second husband had another home in Apowa (4 miles from Takoradi) and the mother often went to live there. During these visits F. remained at Kisi with his father's brothers and sisters, but none of them accepted direct responsibility for him. So he was left to himself without proper supervision. When he was old enough, one of the uncles put him to school at Kisi. In 1945, he went to live with another uncle in Shama. He made little progress at school, and his uncle returned him to Kisi, where he was left to do as he pleased. F. eventually ran away from Kisi and came to Sekondi. Neither his mother nor any of the near relatives observed his absence from Kisi, nor did anyone make enquiries as to his whereabouts during the ten months that he was away, prowling the streets of Sekondi and sleeping at the Palladium Cinema Hall. The boy showed no criminal inclinations; he had just suffered from neglect and lack of parental control. The Court sent him to the Boys' Industrial School at Swedru.

The two other boys found "wandering with no settled place of abode" had been similarly neglected by their relatives. G., aged 12, born in Bekwai, had lost both his parents when he was young. His aunt looked after him, and put him to school. When he got into the Junior School, the aunt found it difficult to bear the expenses of his education, and G. had to stop attending school. A soldier promised to look after him, and brought him to Takoradi. This soldier was a Nigerian who soon left for his home, leaving G. to wander about Takoradi and fend for himself as best he could. The Court found him a "Fit person" to look after him and put him to school. A monthly contribution

towards his upbringing was to be made from the General Revenue of the Gold Coast.

As stated above, this class of case shows the joint responsibility of the extended family system breaking down, so that the children of dead relatives are, in some instances, being neglected because the successor is not fulfilling his customary obligations.

The reason for this is partly economic. It is more expensive to train children nowadays. In the old subsistence economy, young boys and girls were additional hands on the farm; now they are consuming units, and if put to school, a burdensome charge on income. In part, too, it is due to the general decline in religious belief which was the sanction of morality and the fulfilment of social obligations within the community. When the mother's or father's influence was absent, grandparents, sisters, uncles, aunts, or other members of the extended family stepped into the breach and usually with success. Fear of punishment by the spirits of dead relations was a potent sanction for the proper care of their children by their surviving kinsmen. This fear has largely declined, and no effective, operative sanction has yet taken its place.

Children with no Social Ties

There were four cases of children from distant places: two from Nigeria, one from the French Ivory Coast, and one from the French side of the Northern Territories. These boys had no relations in Sekondi-Takoradi, and no one to supervise or restrain them.

J., aged 15, charged with stealing one fowl, accompanied his older brother from their home in Nigeria 4 years ago to Takoradi, where they were engaged in selling meat. The older brother left for Nigeria in June last year, promising to return in a month or two. Left unemployed, and with no one to look after him, J. befriended some of the idle boys at Takoradi, and thus drifted into crime.

I., also 15 years old, has a similar history. Two years ago, he came from the Northern Territories with his mother. His father had died, and the family had nothing to live on. They came as far south as Kumasi, but shortly returned home. A few months later, I. ventured again across the border, this time coming alone. At Kumasi, he found a job as a steward boy, but he was soon dismissed. Then he came further south, and stayed first at Bekwai, then at Obuasi. It was during a short visit to Sekondi that he assaulted a Police Officer and was brought before the Court.

The Exceptional Case

There are cases of this nature, and other cases such as have been quoted above which can be accounted for by scant parental attention or neglect, or bad environmental influences. Though these account for the majority of cases, they do not account for them all. Among the thirty-four delinquents, for example, there were two who came from homes where parental discipline appeared to have been satisfactory.

There was H., aged 11, brought before the Court for being exposed to moral and physical danger. He was born in Cape Coast, one of three children. He was put to school when he was six, and is said to have started well. Two years later, it was noticed that he was coming home late from school, and exhibiting signs of vagrancy and crime. On a few occasions he was caught in the act of stealing. Later, he started finding faults with his school and his teachers. His father removed him to another school, but his attendances continued irregular. Two other schools were later found for him, but he would not take any advantage of them. At his own request, his father apprenticed him to a blacksmith in Cape Coast. He worked for less than two months and refused to continue. He has since been plying between Cape Coast and Takoradi, associating with friends of questionable character. It was at Takoradi that the police arrested him. His brother and sister are in very good schools and doing well, but in spite of his parents' efforts, H. had not done well. The Court ordered him to be detained at the Boys' Industrial School.

A similar case was that of M., aged 15, who in spite of the efforts of his parents, and a good start at school, ran away to Takoradi and associated with boys of questionable character. He was arrested for stealing, and sent to the Industrial Institution.

These cases could probably be explained by the study of their psychological aspects which could not form part of a general Survey of the type we are doing.

Although the Sample of thirty-four cases is small, it has afforded examples of the different circumstances and conditions under which juvenile delinquents in the Municipality are found.

For every juvenile delinquent who is put before the Court, there are probably four who are not apprehended.

In Takoradi there are juveniles who live openly as "Pilot Boys" or "Street Boys." A study of juvenile delinquency in the area would be incomplete without an account of them.

Case histories have been collected covering many of these "Pilot Boys," and the evidence will now be briefly examined here as it throws further light on juvenile delinquency in the Municipality.

Pilot Boys

In the course of the Survey, we came in contact with 150 of these pilot boys. Most of them lived in Takoradi, but there were some who had their base in Sekondi.

They are virtual or potential delinquents fending for themselves by stealing, gambling, acting as guides to sight-seers, or directing European sailors and soldiers to prostitutes. Many of them have "no settled place of abode" and sleep in market stalls, on lorries or on verandahs.

A large number of them joined the pilot boys during the war. There were many soldiers and sailors about and they could earn anything from two to twenty shillings a day by "piloting" them. They appear to have been greatly impressed with the American soldiers, for many of them attempt to copy their mannerisms and dress. This imitation is very conspicuous, and may be observed any day at the "Love All Canteen" at Takoradi where the boys meet to drink and smoke. The American soldiers were their best paying patrons, and that in part explains the attraction.

Gangs of these pilot boys used to stand around the harbour, and when ships called they offered to take sailors and passengers round the town. They guided them to the shops, restaurants, and principally to the bars (pubs) where they could buy drinks. Those who wished were led to the prostitutes. Some of the pilot boys are in league with particular prostitutes to whom they "pilot" customers. A pilot boy gets 8s. out of every 20s. that the prostitute earns through his efforts.

There are gangs of pilot boys still operating in Sekondi and Takoradi. They roam about the streets and markets, and are reputed to be clever pickpockets and practised thieves. They steal from sailors and soldiers after the latter have got themselves drunk at the pubs to which they are "piloted." They also steal from market stalls and shops.

When no ships call, and "trade is bad," they sometimes find work at the harbour unloading manganese. The younger ones prowl about the Railway Stations, tennis courts, and golf courses in the hope of earning a few pennies.

Sometimes they go in gangs to the neighbouring villages to

plunder, or to recruit innocent and credulous boys for their ranks, by telling them alluring stories of their lucrative and adventurous life. Some of these boys are sometimes successfully persuaded to steal money from their parents or neighbours, and then they run away to join the gangs of pilot boys.

A boy of eight was recently persuaded by one of these pilot boys to steal £70 from his father. The small boy himself received only £3 of this money. This case was reported to the police.

In the course of the Survey, a number of pilot boys confessed that their careers had begun in this way with their stealing money from their parents or guardians. The gangs they joined at Takoradi soon helped them to squander the money.

In the day time these pilot boys may be seen prowling about the markets or the harbour, riding bicycles, gambling in groups, or sitting in pubs drinking and smoking.

They roam about the streets till late at night, and they sleep in the market or in lorries or on verandahs. We once found a group of 20 of them at Takoradi sleeping in a derelict lorry which they had made their "home."

The case histories show that the boys embarked on this sort of life for different reasons : the persuasion of other boys, flight from an unhappy home, the love of adventure, the hope of quick gains, the attraction of an easy life ; but a most prominent and conspicuous cause was again the lack of parental control, or the neglect of parents.

A few instances may be given here to illustrate the background of these boys. It will be observed that the facts corroborate those already learnt from the examination of the case histories of the delinquents who appeared before the Juvenile Court.

N., aged 13, was born at Konongo where he lived with his father and step-mother. His father was transferred to Sekondi in 1946, and he brought his boy with him. No vacancy could be found for the boy in the local schools, so he had to remain at home. N. reported that at this time he did not have enough to eat at home. Shortly after his arrival in Sekondi, a pilot boy made friends with him. He subsequently joined his friend's gang, and he now lives at Takoradi. He seldom sees his father.

U., aged 16, has a similar history. He was born in Kumasi where he lived with his parents. His father lost his job, so they moved to Sekondi. It was not possible for U. to continue at school immediately, as no place was found for him in any of the local schools. There were some pilot boys staying quite close to them. These boys told him how easy it was to obtain money

as a pilot boy. He joined their gang, and his father's efforts to get him back to school have been unsuccessful.

These instances are typical of boys who come into the Municipality from other places. They were forced to be idle owing to the break in their schooling, and the comradeship and the hope of gain which pilot boys of their own age offered them proved very strong attractions.

Some of the boys had become pilot boys after the death of a parent, especially, in cases in which the family became poor, or the boy became neglected as a result of the death.

V., aged 18, was at school in Standard 5 when his father died. His mother had not enough money to pay for his schooling, so he had to discontinue. He was apprenticed to a lorry driver. While in the service of the driver, he stole and sold some lorry parts. When this was found out, he was dismissed. He then joined a gang of pilot boys, and the gang appears to have specialized in stealing and selling lorry parts.

W., aged 17, was born at Apowa, 4 miles from Takoradi. He has never been to school. His mother died when he was ten years old, and his father took care of him. The father was a labourer, employed at Takoradi Harbour. In 1946, he was sentenced to two years' imprisonment for stealing. W. had no one to look after him, and so he joined a gang of pilot boys.

X., aged 16, still at school, is in Standard 5. His father died two years ago. His mother is finding it difficult to pay for his schooling, and has advised him to try and earn some money. He has accordingly joined a gang of pilot boys, and gives whatever money he earns to his mother. His gang pilots Europeans to prostitutes, or to pubs. Sometimes he accompanies the gang to the market stalls where they steal from the women.

Many of the boys told similar stories, and in the majority of the cases in which it was possible to check up, what they told of their background was substantially correct. It should be recorded, because it throws light on the nature of the problem, that these boys talked freely of their thefts and other desperate acts, almost glorying in them, and very often without any visible sense of guilt or shame.

A number of the boys had become so isolated that they could not say where their parents or any relatives were. Typical of these were:

Y., aged 16, a Fanti, born in Cape Coast. He did not know where his parents were. He had come to Sekondi in 1944 as a lorry driver's mate. He did not earn any money as an apprentice, so he joined the pilot boys who were earning plenty of money

by taking European soldiers and sailors round. He now lives with his gang at Takoradi.

A., aged 17, has no recollection of his parents. He lived with one Mr. O. in Sekondi from his childhood. He has never been to school, and was never happy at home where he was always severely punished for the slightest offence. One day, a pilot boy persuaded him to join his gang. He did so, and has now lived in Takoradi for 3 years, but neither Mr. O. nor anybody has enquired after him or taken any interest in him.

Behind these and similar case histories lie the breakdown of the joint responsibility of the extended family system to which allusion has already been made. Further examples of this are:

PP. aged 16, who became a pilot boy in 1946, after his father's death. Until then, he had attended school regularly. After his father's death, his mother noticed that the boy grew insolent and defiant, associated with boys of questionable character, and pilfered things from the house. None of the boy's father's male relatives, or his mother's, would take him in their home and exercise the necessary supervision over him. PP. subsequently left home altogether and joined the pilot boys.

AA., aged 17, was born at Swedru where he lived with his father and mother for eight years. His father was then transferred to Sekondi where he continued to live with his parents. His father died in 1945, and his mother died the following year. For $2\frac{1}{2}$ years after this, he lived with his mother's sister at Takoradi, and continued to attend school, but he was unhappy with his aunt. He complained that the food given him was insufficient, his clothes were worn out, and his school fees always in arrears. The aunt said she could do no more than she was doing, as other members of the family at Swedru were not helping. The boy subsequently joined himself to a gang of pilot boys.

Also amongst the pilot boys were boys from distant places such as Nigeria and Liberia, who had no relations of any sort in the Gold Coast.

There was CC., aged 17, who said he came to Takoradi from Nigeria as a stowaway because he heard in Nigeria that the pilot boys at Takoradi made plenty of money. When he got to Takoradi, he found some pilot boys who admitted him into their gang, and he has since remained with them. They have no settled home, and sleep wherever they can, usually in the market place. CC. went to school in Nigeria, but stopped when he reached Standard 2.

DD., aged 16, was brought to Takoradi from the Northern

Territories in 1945 by his father with whom he lived in Takoradi for a year. His father worked as a labourer at the harbour. One day, he went to work and never came back. DD. has not heard of his father since; as he had no relations in Takoradi, he joined the pilot boys who offered him companionship.

These pilot boys are strongly attached to one another. Though there is much rivalry and jealousy among the separate gangs, within the gangs there is intense loyalty and confraternity. Typical of the gangs was one of six led by Y., a boy of 19. The members were A., aged 16, B., aged 15, C., aged 17, D., aged 18, and E., aged 12 (ages estimated). They always move about in a group whether they go to the harbour to find work, or to the market, or to the shops. At nights, they sleep together, in order as they explained, to protect themselves from other gangs; for pilot boys steal from one another. Whatever money this gang makes, is divided equally among the members.

To these boys, theft and delinquency offer adventure and livelihood, and their delinquent companions, a comradeship that compensates for the neglect which many of them suffer at home.

Having briefly surveyed the lives of the juvenile delinquents who were apprehended, and of the many potential ones who have been left by society to take care of themselves, we will next survey the methods so far adopted for dealing with juvenile delinquency in the Municipality.

Treatment of Juvenile Delinquency

Such steps as have been taken to deal with juvenile delinquency have been taken by Government.

There are two Probation Officers in Sekondi, and a Juvenile Court has been sitting here since August 1947.

The methods adopted for dealing with juvenile delinquents may be seen from Table III of Appendix VIIa giving details of action taken in the Court cases. They included whipping, placing under the direct supervision of a Probation Officer, committal to the care of a relative or Fit Person and the supervision of a Probation Officer, residence at the Probation Home at Accra, attendance at the Boys' Industrial School at Agona-Swedru, or His Majesty's Industrial Institution at Maamobi, Accra.

It is at the Industrial School and the Institution that the boys receive training directed at rebuilding their characters and fitting them for citizenship in the community.

The School at Swedru has magnificent buildings and a large estate.

On arrival there a boy is issued with the following outfit of clothing :—

2	pairs	Khaki	Shorts
2		„	Shirts
1	pair	White	Shorts
1		„	Shirt
1	„	P.T.	Shorts
1	„	Night	Slacks
1		„	Shirt
1	Towel	(Bathing)	
	Comb,	Tooth Brush,	Belt and Pillow (1 each)
2	Blankets		
1	Trestle Bed and Mosquito Net		
1	Locker.		

Three regular meals a day are provided in a spacious dining hall, and each boy has his separate plate, mug, and spoon.

As most of the 130 boys in residence came from poor or insanitary homes, or had been neglected, or had been but lately sleeping in the streets, the amenities of the School represent a very considerable rise in standards.

From 5.45 a.m. when the rising bell goes till 8.45 p.m. when the lights go out, the boys go through a regular and planned routine. There are special times for physical training and games, baths, and meals; and for work in the classrooms and workshops and on the farm. Emphasis is being laid on farm work.

Each boy, as far as possible, is taught a trade to fit him for some particular employment or apprenticeship when he leaves the School. At present the trades catered for are carpentry, tailoring, leatherwork and agriculture. Building and bootmaking have recently been added. Weaving, pottery and basket-making are taught as hobbies.

The boys receive pocket money which averages about 1s. 6d. a month. They are encouraged to save, but a canteen is available for them to buy what they wish.

The School is run on the "house" system, each house being under the supervision of a housemaster. There are friendly inter-house competitions in work and play.

Boys may be discharged at the discretion of the Director of Social Welfare and Housing any time after six months, but the average time spent there is about three years. Each boy is "licensed" for a time so that he remains under supervision until he has made good in the outside world. For this purpose, an After Care Officer has recently been attached to the School.

Where a parent is able, a Court Order is made requiring him to make a specified monthly contribution towards the cost of

keeping his boy at the School. The maximum contribution Order made by the Courts is £3.

A recent account of the School in the "Gold Coast Bulletin," an Official Publication, concluded: "Were it not for the orange and grape-fruit trees, the red African earth and the lovely outlook over miles of forest and bush, the English visitor to Swedru might find himself thinking that here was a modern School in his own country. The standard is in fact, that of the most-up-to-date Schools of the type in Britain, adapted, of course, to local ways of life."

Judged by local conditions, and the social background of the inmates of the School, the adaptation has not been sufficiently realistic to allay the fears of the community. There has been public comment and misgiving about the grand buildings with which the School started, the generous allowance of clothing and equipment given to the boys, the privileges and opportunities accorded them, so remote from the previous home conditions of many of the boys, and far superior to any obtainable in any primary school in the country open to the non-delinquent boy. All this has appeared to set a premium on delinquency.

The opinion has been expressed by many that the training given in such circumstances will make it difficult for the boys to adapt themselves to the conditions of life to which they will have to return.

The After Care work of the School is new, and not enough boys have yet left the School to provide evidence as to whether they do successfully adapt themselves or not.

But the points raised deserve consideration in the planning of other schools of this type. It is essential that the training given at the school should be closely related to the life of the community and the conditions to which the boys will eventually return, and it can be justifiably said that the present conditions leave room for a closer integration.

The Industrial Institution

His Majesty's Industrial Institution at Maamobi, six miles from Accra, is run by the Prisons Department. The juvenile delinquents sent there are the older ones, or those with criminal records that require sterner discipline than that given at the Industrial School.

The buildings at Maamobi were originally planned for a Leper Settlement, but the war broke out before they were completed, and the Military took them over and used them for the Signals Training Centre.

After the war, the Prisons Department acquired the settlement for use as a Borstal Institution.

The buildings are being converted into Dormitories, Dining rooms, Recreation rooms, etc., largely by the boys themselves, and in this way some of them are receiving practical training in building construction.

The Institution is organized on the House System. At present there are two Houses, Wilberforce (Red) and Howard (Yellow). Each House has four groups. Each group consists of twelve boys and occupies a Dormitory. Wilberforce House has the Sekondi, Kumasi, Axim and Elmina groups, and Howard has Accra, Keta, Tamale, and Ada. Each House has its separate Dining and Recreation rooms. As at Swedru, there is a keen inter-House competition in work and play.

All members of the Institution belong to one of two stages—Brown or Blue.

A member of the Brown Stage is identified by braid bars of his House Colour (Red or Yellow) sewn on a white cloth background, and worn on the left breast shirt pocket. He is not permitted to move about the Institution unless he is under the supervision of a leader or sub-leader, or an inmate of the Blue Stage.

A member of the Blue Stage wears a circular badge, blue at the centre, with the House Colour (Red or Yellow) for a background.

Each inmate is granted his first Brown Bar on reception. The second Brown Bar may be earned at the end of the first quarter, and the third, at the end of the second quarter. On reaching the third Brown Bar Stage, an inmate may be promoted by the House Board to the Blue Stage after three months. The House Board meets monthly to consider the grant or delay of promotion of the inmates in accordance with their reports and records compiled by the various Officers of the Institution. The Board consists of the Superintendent (Chairman), the Keeper of the Institution, the After Care Agent, House Masters, and any other Institution Officer required to give an opinion: e.g., Trade Instructor, or Petty Officer.

The inmates are taught to govern themselves under leaders appointed from those who have reached the Blue Stage. The Offices so held are:

<i>Office</i>	<i>Badge</i>
Institution Captain (1)	Crown and Star
House Captain (2)	Crown
Leader (8)	Two Stars
Sub-Leader (8)	One Star

There is an earning scheme whereby an inmate may earn two shillings a month or more according to his proficiency at his trade. Each inmate has a money box in which his savings are kept. He may spend part of the money on certain articles and keep these in a cloth bag provided for the purpose.

When an inmate attains the Blue Stage, he is credited with a gratuity at the rate of sixpence or ninepence a month, at the discretion of the Superintendent. The total amount saved is handed to the inmate when he is released.

Provision is made for educational classes, religious instruction, games, and the teaching of trades.

For the various trades, Carpentry, Tailoring, Farming, the minimum and maximum numbers which each workshop may admit are fixed. All those who do not get into an establishment are placed in a Labour Pool, and perform various useful jobs. When a vacancy occurs in a workshop, a notice to that effect is placed on the Notice Boards, and the inmates submit applications to the Superintendent within a specified time. These applications are considered, and the applicants interviewed before a selection is made to fill the vacancy. If a learner is found unsatisfactory, or asks to change his trade, he returns to the Pool and has to apply again when a vacancy occurs in another workshop.

The Institution Officers have Party Books in which they keep a daily record of the work and conduct of each inmate. These Party Books provide the data for working out the weekly group competition based on the work, conduct, cleanliness, and general improvement of the various groups, and also for assessing an inmate's fitness for promotion.

Any alleged offence against the discipline of the Institution is investigated by the Superintendent who may award any of the following punishments :

- (a) Removal to the Penal Grade.
- (b) Deprivation of any of the following privileges for a period not exceeding one month :
 - Association,
 - Playing games,
 - Gratuity and/or Earnings.
- (c) Loss of Stage or Grade for a period not exceeding three months.
- (d) Confinement to a room for three days.
- (e) Restricted Diet for a period not exceeding six days.
- (f) Deprivation of mattress for a period not exceeding seven days.

Visits and communications are allowed subject to certain restrictions.

A Medical Officer of Health visits the Institution regularly.

There is an Infirmary provided with twelve beds as well as an Isolation Ward, but serious cases are treated at the Korle Bu Hospital.

An inmate becomes eligible for release on licence after he has served six months of his term of detention.

The Discharges are considered by the Institution Board which meets monthly. It is constituted by: the Director of Prisons (Chairman), the Superintendent, the Keeper of the Institution, the After Care Agent, the House Masters, and any other Institution Officer whose opinion may be required.

The Discharges are made in consultation with the Discharged Prisoners' Aid Society, and an After Care Agent has recently been appointed to see to the welfare and employment of discharged inmates. Those going through the more rigorous discipline of the Institution, with its less pretentious environment, are receiving a more realistic training for the kind of life to which they will return.

CHAPTER VIII

SOCIAL FAILURES : II. — OTHER INDICES

Town life is a new social development. The large size, the congestion, and the marked heterogeneity of the population have created an environment to which a satisfactory adjustment has not yet been made.

Some of the facts which give evidence of failure in the functioning of this large urban community may now be briefly reviewed.

Crime

Criminal offences, being infractions of the rules and regulations made by the governing authorities, are a part of the evidence of social failure.

The conditions of town life are such as to favour stealing, which comprises the biggest proportion of the offences committed. This is significant, for in a small place, for instance, it is not easy for one person to steal from another. The thief would have difficulty in using the stolen goods, or in disposing of them, as the actions of an individual are more likely to be observed in a small place, whereas he enjoys comparative anonymity in a large population.

A case record was compiled for a period of six months from October, 1947, to March, 1948, of all persons convicted of crime at the Magistrate's Court in Sekondi. This covered 376 convicted persons. Sixty-two per cent. of the convictions were in respect of offences against property: 165 for stealing, 13 for house-breaking, 15 for unlawful possession, 17 for being on other people's premises for "unlawful purposes," and 16 for fraud.

Details as to the age, religious belief, education and tribe of the convicted persons are tabulated in Appendix VIII A.

The Table also gives similar details of the recidivists among these convicted persons.

The facts and statistics are suggestive, but as they relate to only one urban area, reliable conclusions as to urban conditions cannot be justifiably deduced from the data. Comparative material from other urban centres would be required for this purpose.

But certain facts may be noted. Of the 376 convicted persons,

only 12 or 3.2% were women. Of the men, 256 or 70.3% were unmarried. This class also provided the 136 recidivists.

Only 9.6% of these recidivists belonged to the indigenous Ahanta tribe; 64.7% came from other parts of the Gold Coast, and 25.7% from outside the Colony.

These facts would indicate that, given the economic hardships of town life, those with few social responsibilities, and fewer connections with society are the more prone to break laws and defy customs, since their state of relative social isolation puts fewer restraints on their impulses.

The number of such persons is large in a heterogeneous urban area like Sekondi-Takoradi. It would be observed that many of the criminals are immigrants whose social isolation is due to the fact that they do not belong to the indigenous community. Many of them, especially of the unskilled labour class, tend to be single, as this facilitates mobility.

There is also the fact of age. Most of the criminals are young men between the ages of 18 and 30. Of recidivists, for example, 58.1% were within this age group, and if the age group were extended to 40, it would cover 91.2% of the recidivists. The former period, 18 to 30, happens to be the time when many young men are still unmarried. The high cost of living in the town, and the uncertainty and insecurity of employment are important factors in this regard. The general explanation of social isolation is still applicable, because unmarried young people are not subjected to the same close pressure of fulfilling their family and social obligations as are the older married people.

Collapse of Sexual Morality

Among the indices of maladjustment to urban life is the collapse of sexual morality. The data on that also supports the general explanation of economic pressure and social isolation as important factors predisposing to the infraction of law and custom.

The evidence of the collapse of sexual morality includes the frequency of pre-marital sexual relationships, as well as of divorces due to adulteries; but its most obvious index is the growing practice of prostitution, favoured by the presence of a large unmarried male population, African, European, Indian and Syrian, and the regular visits of seamen.

In the course of the Survey, information was collected from 127 known prostitutes residing in Sekondi and Takoradi. Only nine of them were of the indigenous Ahanta tribe. Fifty-two

of them came from other parts of the Colony, principally, Cape Coast and Axim; fifty-five from Nigeria, and eleven from Liberia. There are many more prostitutes, but these figures give a fair indication of the tribal distribution. A prostitute carries on her trade outside her tribe.

Corroborative evidence of this came from the prostitutes themselves. Many of them said they had no ties with home, and had changed their names. They neither shared any family obligations, nor were wanted by their kinsmen. Some of them said their relatives did not even know where they were.

To make up for this, there is a strong comradeship amongst prostitutes, and their "Union" provides the security of a befitting funeral celebration and burial.

Fifty of the 127 interviewed had been to school. Ten of them had completed the Primary School Course, and the remaining forty had discontinued schooling at various stages between standards four and seven.

Some of them discontinued schooling because they had babies while they were still at school; others, because their parents were unable to pay for the cost of their schooling, or in some instances, even provide them with sufficient food and clothing.

Some of the girls said they were driven to prostitution through sheer poverty. Their guardians could not provide them with food and clothing, and they had to leave home to fend for themselves.

Some prostitutes make their living by remaining mistresses to Europeans who pay them a fixed salary every month. Nine in our sample lived with the Europeans in their bungalows; others lived in town and slept in the European Quarter at night.

But many of them have rented rooms, mostly at Takoradi, where pilot boys assist them to get "customers" amongst the seamen. Europeans are the better customers as they pay more than Africans.

Prostitutes earn from £8 to £15 a month, or more. A pilot boy usually, as stated, receives eight shillings out of every £1 he enables a prostitute to earn, and some pilot boys earn from £3 to £6 a month in this way. In some instances the pilot boys are provided with board and lodging by the prostitutes to whom they pilot seamen.

Really? → Prostitutes wish to be thought well-to-do, and so they procure themselves many changes of dress and jewellery. Some of them have as many as 50 changes of dress. Several of them own buildings in the town. Prostitution was a particularly lucrative trade during the war when there were many troops quartered in Takoradi.

Public opinion regards this collapse of sexual morality as a very serious evil and disapproving comments are frequently passed upon pre-marital relations, adultery, frequent divorce, and prostitution. The more serious aspect is the prevalence of prostitution among schoolgirls, and pre-marital adventures among schoolboys as well as among youngsters of school age who do not go to school.

Bribery and Corruption

Another index of maladjustment is the venality of many persons in the Public Services or in private employment. Bribery and corruption are rife and are freely admitted.

It was not difficult to collect convincing evidence of corrupt practices in certain Government Departments, or Private Bodies engaging many employees.

There is also the prevalence of black-marketing. Its practice is considerably increased in scale in the town by the fact that so many of the people here make their money by buying and selling goods made elsewhere.

Moreover, urban conditions such as unemployment, the higher cost of living, the larger supply of goods, as compared with rural areas, and the greater attraction that town-life has for criminals tend to aggravate these practices.

There are also many forms of gambling practised especially by pilot boys, drivers' mates, casually employed, or unemployed people, quite openly in the streets, or well-known houses, especially in Takoradi.

All these practices are evidence of the unbridled acquisitiveness which is a marked response of the community to the opportunities presented by the new economic system.

Prevalence of Quarrelling and Fighting

Other evidence of a maladjusted community is provided by the frequent occurrence of fighting and quarrelling. This is more rife in Takoradi than in Sekondi, as borne out by case records. It is a striking feature of a community with no social solidarity. Takoradi is a newer town, only started as recently as 1926; it has a more mixed population than Sekondi, and unlike Sekondi, it has no core of indigenous settlers with a tradition of tribal discipline and authority; consequently, all the indices of maladjustment, such as stealing, burglary, fighting,

quarrelling, prostitution, and gambling are more pronounced in Takoradi than in the older town of Sekondi.

The quarrelling and fighting are indices of the lack of accepted standards of behaviour.

In the homogeneous village community, there are known and accepted standards of conduct, and everyone knows how to behave to each member of the community.

There are no such norms of behaviour in the town, especially in the new situations which are peculiar to town life.

Such situations are those that relate to the social and business relations in Government and business offices, shops, markets, and other public places, and it is of such relations that the prevalent discourtesy is markedly noticeable.

Within associations where the members know one another, or where there are established norms of behaviour, the relationships are courteous, and the discourtesy which marks public relations is evidence of maladjustment to a new social situation.

Unemployment and Destitution

The existence of unemployment, which has already been alluded to, gives yet another index of social failure. It is largely an urban problem, due directly to industrialization, and the breakdown of the extended family system.

Many people are attracted to the town in the hope of finding employment. They remain unemployed, because employers see no sufficient prospect of profit from employing them. As has been pointed out, those who have friends or relatives remain in the town to be fed and clothed by them, thus helping to lower the general standard of living.

Others become destitute, and have to beg for their living. Thirty such cases, 20 men and 10 women, were studied in the course of the Survey.

Sixteen of them were reduced to beggary through illness, two from the disability of old age, and twelve from sheer poverty due to continued unemployment.

The two oldest were between 70 and 80, and the ages of the others varied from about 24 to 58.

Sixteen of them had come from the Northern Territories, one from Togoland, two from Nigeria, seven were Fantis from different parts of the Coast, and four were Ahantas from neighbouring villages.

Three of the four Ahantas had relatives in the town, but these were themselves too poor to take on any additional responsibility ;

one of the Northern Territory immigrants had his father, and another a distant relative in Sekondi, but they were similarly unable to provide for their relatives. The rest had no relatives in the town.

They were all in a poor state of health and appeared to be suffering from nutritional deficiencies.

According to the Medical Officer's Report for 1947, there were 91 cases of nutritional diseases treated at the Sekondi hospital last year, seventeen as in-patients, and 74 as out-patients. Five of them died. The figures confirm that there are cases of malnutrition in the town, though they give no indication of its extent.

Social security for such cases as unemployment or illness or destitution was provided for in the old society by the extended family system. We have seen how this has broken down and fails even to provide for children and young persons whose parents are deceased. In the town, many members of the extended family are either absent, or unable to accept additional responsibility.

Public sentiment exercises a strong pressure in this regard, and it was seen how a man accepted responsibility for more dependents, as his salary increased. The existence of unemployment and destitution is evidence that the system is inadequate for the new situation.

Disease and Death

The striking feature that all the different kinds of associations discussed provide for their members funeral benefits of one kind or another has been noted.

This, as has been explained, is because the community traditionally places a high social value on a well attended funeral.

Funeral rites portray vividly the conflict of social values that motivate conduct and activity in many spheres of the social life of the community.

A long procession headed by a choir and priest may wend its way to the cemetery to bury the dead according to Christian rites ; but this is followed by traditional rites. For example, at dead of night, another procession, expressing very different beliefs, may follow the widower who carries live-coal to the sea-shore for a ceremonial bath to chase away evil spirits. The widower, who may be literate or illiterate, goes through a series of other rites and taboos to avert misfortunes. The sacrifice of a sheep to the dead may be followed by a "wake-keeping" when mourners sit up all night singing Christian hymns ; but next morning, libations

are poured to the dead, and donations are received according to custom. The following Sunday, the relatives of the deceased attend a Thanksgiving Service, sometimes all clad in the same kind of cloth, to hear prayers said, and listen to consoling exhortations based on Christian beliefs; but a day or two later, there may be drumming and dancing in the traditional style of mourning.

It is in order to express their social values that people are prepared to expend large sums of money on drink and food and clothing at such ceremonies.

The display of wealth, and the expenditure of large sums of money in connection with funerals are as much with the object of gaining social approval as of showing respect for the dead, or expressing beliefs about a life hereafter.

But neither these, nor the social function which the protracted funeral rites fulfil in aiding the re-adjustment of social ties disrupted by the death, entirely explain the great concern which the community evinces with regard to death.

The social attitude is further explained by the grim facts of the persistence of disease, and the frequency of death.

The density and overcrowding in the town increase the danger of contagious and infectious disease, not altogether counteracted by improved water-supply and a measure of sanitary services. Sickness is general and frequent. Yaws, malaria, tuberculosis, pneumonia, dysentery, and gonorrhœa are amongst the commonest diseases.

X The facilities provided for looking after the health of the community include the Welfare Clinic which deals with maternity cases, and the Government General Hospital.

The Welfare Clinic is staffed partly by Government and partly by the Red Cross. The Government staff consists of one midwife, one Assistant Health Visitor, and two Clinic Assistants. The Red Cross Staff consists of one Health Visitor, two Assistant Health Visitors, and five Clinic Assistants.

For dealing with maternity cases, there are also three private midwives in Sekondi and one subsidized midwife and one Assistant Health Visitor at Takoradi.

The new Government Hospital, opened three months ago, has 107 beds and 4 cots. It replaces the old one which had 84 beds and 12 cots.

The present permanent staff of the Hospital consists of three medical officers, one radiographer, seven dispensers, three midwives, thirty male and twenty-six female nurses.

Comparatively few people use the Hospital. The total number

of admissions last year was 3,083 and even this would include cases from outside the municipal area, as the Hospital serves a large district.

Those who use the Hospital are generally Government Officials and their relatives, those whom other treatment has failed to benefit, and those who expect free treatment.

Most people prefer to buy patent medicines from shops, drug stores, or the market, or consult Mohammedans, Native Herbalists or Fetish Priests.

The Hospital figures do not therefore cover a representative cross-section of the community, and as such, do not give a reliable guide to the state of health of the community.

They are nevertheless valuable as corroborative evidence of observed fact. Some of the commonest diseases treated at the Hospital in 1947 were :

<i>Disease</i>	<i>In-patients</i>	<i>Deaths</i>	<i>Out-patients</i>
Diseases of the Eye	38	—	1,465
Malaria (Subtertian)	49	2	91
„ (Unclassified)	140	—	780
Gonorrhœa	240	—	475
Other Venereal Disease	5	—	1
Yaws	1	—	685
Helminthic Diseases	115	—	181
Broncho-pneumonia	7	6	3
Lobar-pneumonia	92	18	10
Diseases of the Blood and Blood-forming Organs	26	14	91
Dysentery (Amœbic)	14	2	—
„ (Bacillary)	81	2	9
Tuberculosis of the Respiratory System	56	26	9
Other Tuberculosis	6	—	21
Nutritional Diseases	17	5	74

In addition, there were a total of 3,012 attendances at the Venereal Disease Centre (Seamen's Clinic) at Takoradi.

The largest number of deaths in Hospital were due to Tuberculosis (26), Pneumonia (24), Diseases of the Blood and Blood-forming Organs (14), Heart Diseases (14), and Diseases of the Nervous System (14). There were 566 deaths registered in the town during the year, 299 of which occurred in hospital.

The Vital Statistics for Sekondi-Takoradi for 1947 were :—

Population	..	..	..	..	44,130 (1948 Census)
Births Registered	..	..	..	..	829
Birth Rate	..	..	..	..	18.7
Deaths Registered	..	..	..	..	566
Death Rate	..	..	..	..	12.8
Deaths under One Year	..	..	..	..	88
Infantile Mortality Rate	..	..	..	..	106.2
Still Births	..	..	..	..	61
Still Birth Rate per 100 Live Births	..	..	..	..	7.35

These figures tell their own story. Most of the deaths occur in the 20 to 45 age group. The age groups under which deaths are registered by the Health Authorities are too wide in range to enable the average expectation of life to be accurately calculated, but the figures indicate that it is under 40. (See Sample in Appendix VIII B.)

The community's concern with funerals manifested through numerous associations and by social practice should be viewed against the gloomy background of poor housing conditions, the harshness of town life, the high incidence of disease, the frequency of death, and the short expectation of life. These are the grim facts which lie behind the façade of gaiety and colourful dress.

CHAPTER IX

SEKONDI-TAKORADI SOCIAL SURVEY—A RETROSPECT

In the preceding chapters, the significant aspects of the life of the town have been surveyed.

Attention was focused on the African population which numbers 43,323 out of a total of 44,130.

The non-African population of 807, however, exert an influence in the political, economic, and social life of the town, far greater than their number would suggest, and the predominant influence they exercise, especially in the economic and political spheres, significantly conditions the activities of the much larger African population.

It is in the economic sphere that the most notable changes have been made. Principally, there is an increasing differentiation and specialization of economic activity, and a rapid acceptance of, and adaptation to, the industrial products of Europe and America.

Some of the changes that these have occasioned have been indicated: the growth of population, the decreasing importance of agriculture, the rise in the cost of living, the predominance of buying and selling, the earning wife, increase of salaried employees and wage earners, and the emergence of a new type of social organization based on occupational associations and common economic interests.

With this process of industrialization, new problems and hardships have emerged of which congestion and poor housing conditions, inadequate sanitary services, increase in crime, pauperism, malnutrition, unemployment, and destitution are indices.

Attention should also be called to the ambiguous patterns of behaviour which mark the new situation.

New economic activities and opportunities have led to a growing capitalism and acquisitiveness; to individualism and a new class structure; but elements of the old class structure and old kinship obligations remain tenacious, and slacken the pace of change; within a mixed population there is an increasing number of inter-tribal marriages, but these are opposed by old tribal sentiments; old rites of marriage are adhered to, but the high cost is decried; old social values such as are connected with death or dress dictate conduct which in the new situation is

injudicious, since it leads to extravagance and debt; similar ambiguous or even contradictory patterns of behaviour pervade other spheres of the life of the community.

In married life, because of the high cost, some have to delay marriage; there are difficulties in the control and upbringing of children; and frequent separations and divorces. These and other indices of marital instability have been indicated, and, in particular, the effects of the enforcement or acceptance of new codes of monogamy and marital stability which conflict with old usages of polygamy and traditional family obligations have been discussed.

With regard to training the young, it has been shown that many parents accept the responsibility for training their children, though a few repudiate the responsibility. For the community as a whole, it has been shown that the old ways of conditioning the child for adult life through participation in adult activities, principally within the extended family, have proved inadequate for the new situation; whilst the new system of formal education through institutional training is not yet comprehensive enough, nor sufficiently integrated with the life of the community. The problems that the situation gives rise to, such as strained personal relationships, juvenile delinquency, post-school unemployment, have been outlined.

In municipal government, new forms of authority backed by new sanctions have entered. The maintenance of law and order, the regulation of the life of the town, the provision of public services, and the exercise of authority, are vested in agents of the Central Government, the Town Council and the Native Authorities, and the powers and functions of each have been stated. The analysis showed that whilst tribal associations also helped in the maintenance of law and order through the arbitration of disputes, tribal loyalties at the same time hindered the development of municipal government, since many who were long resident in the municipality did not accept full civic responsibilities in the town, but considered themselves strangers, owing civic duties to their lineage town or village. This is another example of the ambiguous patterns of behaviour already noted.

As to religious practices, the influence of the Christian Churches as social and cultural agencies has been seen to be widespread, though another example of the contradictory patterns of behaviour is provided by the persistence of old beliefs and practices side by side with the new teaching and practice of Christianity, as evidenced by the popularity of the Tigare Cult.

The Christian Church is popular as a social institution, but Christian faith and ideals have not penetrated deep into the life of the community.

The multiplicity of associations, religious, political, economic and social was found to be a significant feature in the development of town life, such associations being social agencies which bring together people having common aims or interests.

The forces which have caused the social change, and have given rise to the specific problems of town life have been apparent in the analysis given in this and preceding chapters.

The social problems of the town are indices of the change from a small, homogeneous, self-subsistent community to a large, heterogeneous, dependent community.

The chief, though not the only cause of the change, is economic. It is the new economic activities, and the development of a complex economic system that have thrown other social institutions out of gear, and produced a disintegrated and maladjusted society.

Prominent amongst the social institutions thrown out of gear is the extended family system which with its balance of reciprocities of rights and obligations, its wide network of relationships and activities, embracing the total life of the community, political, religious, economic and social, provided security and legal and moral sanctions of both private and public conduct in the old society.

Its collapse or inadequacy for the new situation has meant the weakening or, in some instances, the breakdown of the moral and legal sanctions of the community. This fact came out repeatedly in discussing the problems of marriage, government, education, juvenile delinquency, unemployment and destitution.

Another thing which has also stood out prominently in the analysis is the important part that cultural values play in social organization.

The technology and material output of Europe and America have been quickly accepted, and to a less extent, their administrative machinery; but their ideas and social institutions have not been as rapidly accepted, and elements of the traditional culture and social organization persist side by side with, or in opposition to European ideas and values. This has given rise to, or heightened some of the problems that have been discussed.

It is the cultural values that dictate conduct such as we have noted regarding marriage, or dress or funerals; that is, they are not immediately bound to the rudimentary demands for food, shelter and bodily protection, but with the goals towards which

the people direct their desires and attitudes. These set the framework within which the individual learns to co-operate with his fellows, and define the ends in the pursuit of which a community finds social unity.

We have seen the conflict of cultural values in monogamy versus polygamy ; Christianity versus Tigare ; matrilineal versus patrilineal inheritance ; individualism versus traditional family obligations ; elective municipal government versus tribal loyalties ; in the discourtesy governing social relations in the new economic and governmental institutions ; in the absence of a sense of social responsibility manifested in the indifference to, or the non-performance of civic duties ; in the ineffectiveness of moral and legal sanctions ; and most prominently and most obviously of all in increased crime, prostitution, juvenile delinquency, unbridled acquisitiveness, bribery and corruption, which are the symptoms of a maladjusted society.

These facts make it plain that the provision of material equipment and administrative machinery alone will not solve all the problems laid bare in the present Survey.

Development and Welfare plans aiming at material prosperity must go hand in hand with advances in morality and social responsibility ; with the strengthening and indoctrination of common cultural values through education, in its broadest sense, in and for citizenship.

All the Government can do, in this regard, is to recognize the need, and help to provide the teaching ; the learning and selection are tasks for the people themselves ; it is the common cultural values they accept, and the degree of social responsibility they assume, that will determine the condition of their society.

APPENDIX A.

REF. NO. S.S. 1/40.

DR. K. A. BUSIA,
SOCIAL SURVEY,
C/O. PROVINCIAL COMMISSIONER'S OFFICE,
SEKONDI.

23rd March 1948.

SEKONDI-TAKORADI SOCIAL SURVEY—INTERIM REPORT

YOUR HONOUR,

Terms of Reference

As regards terms of reference, the only directive I have received was the one contained in the first two paragraphs of your letter, No. P-41/37 of the 27th January, 1947, addressed to me at Oxford :

“The Governor has been giving consideration to the form of research work in which you should be engaged when you return to the Gold Coast and His Excellency is of the opinion that one of the most pressing needs of the country is research into conditions of living in urban areas in the Colony such as Sekondi-Takoradi, Cape Coast, Koforidua or Nsawam.”

“Increase of population in such places as Sekondi-Takoradi with resultant overcrowding which, in spite of extensive progress in housing estates which will take a long time to overtake their need, must be creating conditions which require close investigation particularly in regard to cost and standard of living. The effect of these conditions on juveniles is of course of prime importance.”

Scope of the Survey

2. I made suggestions regarding the scope of the Survey in my letter of the 30th May, 1947, written to you from Koforidua.

3. I further elaborated on this in my letter of the 2nd June, 1947, also written from Koforidua. I need only give here an outline of the suggested scope of the Survey. It was designed to encompass :

- (i) Economic activities, occupations and working conditions.
- (ii) Housing and Family Life.
- (iii) Educational institutions.
- (iv) Religious Practices.
- (v) Local Government.
- (vi) Health and Welfare, and group activities.
- (vii) Unemployment, overcrowding, crime, juvenile delinquency and other indices of social maladjustment.

4. This scheme was approved by you in your letter Nos. 104/SF.1/81 of the 31st July, 1947.

Method of the Survey

5. I have been conducting the Survey with the assistance of two field-assistants who had no previous experience of this type of work. In this, my Survey team is different from other Social Surveys which have consisted of teams of trained workers such as a Sociologist, an Economist, a Medical Officer, a Nutrition expert, a Biochemist working together. (Cf. the Survey team which conducted the Kenya-Uganda Railway Labour Efficiency Survey, or the Survey of Zanzibar, both under the auspices of the Colonial Social Science Research Council.)

6. I have tried to combine the methods of the Survey with those of the Social Anthropologist: the compilation of social data capable of expression in numerical form, with the lengthy first-hand observation of attitudes and beliefs.

7. In collecting our information, we have used all the five techniques most generally used in the collection of Social data: direct observation of behaviour, examination of documents, "free" interview, questionnaire, and interview by schedule. With the small Staff available we have had to use the method of Sampling for collecting most of our facts about the population, but an effort has been made in each case to make the Sample sufficiently large for the type of analysis required, and as completely representative as possible of the phenomena being studied.

Extracts from letter addressed to His Honour, The Chief Commissioner, Colony, Cape Coast.

APPENDIX B

SUGGESTIONS ON CHAPTER I—HOUSING

No comment is necessary on the need for more houses.

The case for kitchens and bathrooms for the Matrons' Quarters at the Central Prison is a strong one.

With regard to Quarters for Junior Staff: Medical, Prison, Police,¹ Administration, etc., it is clear that many of them are married men, and that if Government Officers are to be comfortably housed, the fact should be assumed as a basis for designing Quarters. *Single rooms are clearly inadequate.*

As regards the Housing Estates, the kitchens have not been planned to meet the needs of African women who require plenty of space in the kitchen where they and their children spend much time. Storage rooms and lockers, or doors to lock, need to be provided.

On the Effia Kuma Estate, an improved type of kitchen has been provided; this is roofed and walled in, and has two wide entrances without doors. A kitchen is designed to serve ten rooms. This does not appear to have taken account of African habits, e.g., the pounding of fufu.

A more satisfactory design of kitchens is called for, and the matter should be considered.

More latrines are required on the Adiembra Housing Estate to enable each Type "B" block to have a latrine to itself.

There does not seem to be any justification for the detached latrines prominently sited for the Type "C" houses at Effia Kuma. They mar the look of the Estate and are inconvenient to use. Each latrine should be attached to the Block to which it belongs.²

Stand-pipes in or near the Communal Bathrooms at Adiembra and in the Municipality would encourage more people to use them.

As regards the Municipality generally, it is clear that more kitchens, bathrooms and latrines are required. Landlords complained that the Building Regulations hinder the addition of

1. A new Police Station is being built.

2. Since this was written, I have been informed by the Senior Welfare Officer, Sekondi, that the Department of Social Welfare and Housing has decided to construct bucket type latrines for Type "C" quarters on the Effia-Kuma Estate, and that the latrines will be attached to the houses to which they belong.

these amenities to existing houses ; it appears, however, that the Regulations stipulate against the erection of insanitary structures of iron sheets. The matter might be referred to the Town Council for consideration, since the need for cooking and sanitary amenities is acute, and their provision would help to raise the standards of cleanliness and comfort.

The Town Council itself should provide more public latrines and bathrooms, since those it has provided are clearly inadequate.

SUGGESTIONS ON CHAPTER II—OCCUPATIONS AND EARNINGS

There is a need for greater agricultural development around this area. The town could grow more of its food than it does at present, and some of the unemployed labour could be absorbed in agriculture, the importance of which still needs emphasizing in schools, and to the Native Authorities.

There will be a big increase in the population when the extensions to the Harbour commence, and the need for more food supplies will be acute.

Unemployment is not likely to be conquered, or labour used in the most effective way until there is some Central Planning backed by Local Authorities, directed to the best use of man-power and materials to ensure maximum productivity.

But pending this, much could be done by Labour Registration, and Employment Bureaux to assist in placing workmen, and I would urge this for consideration for Sekondi-Takoradi and similar areas : Tarkwa, Obuasi, Accra, and Kumasi.

Some of the Occupational Associations are in need of help to enable them to organize as Thrift and Credit Societies or to develop co-operative marketing, or extend their benefits beyond burials, to include, for example, assistance during illness.

In the course of the Survey, I arranged for the Assistant Registrar of Co-operative Societies, Cape Coast, to meet and advise the Bread Sellers' and Tailors' Unions regarding the formation of Thrift and Credit Societies. It would be a good thing if officers of the Department of Co-operation could keep in touch with these occupational associations which are groping in the dark, and are in need of advice and guidance.

In spite of recent commissions, and increases in wages, there are certain classes of workmen whose wages are still inadequate, having regard to the cost of living. This applies more especially to unskilled and semi-skilled labour, and to newly-employed

clerks whose commencing salaries are so low that they either have to be subsidized by other relatives, or fall into debt. In this connection, I would suggest for consideration the fixing of a minimum salary or wage scale for all private employers, European, Lebanese, and African, as has been done for Government. The existing conditions point to a need for such a step to protect the workmen.

We found many girls unemployed, and few openings for them. There is a need to consider the question of vocational training for girls. In this connection, one question has already arisen. There is one girl who has done a two-year post-primary course at a private school, in shorthand and typewriting. This is a branch in which girls can do well. But such girls would not have taken the School Certificate or the Teacher Training Certificate, which are the standards for entry into the Civil Service. Nevertheless, girls should be encouraged to take up secretarial jobs, and consideration should be given to the acceptance of passes in some of the standard examinations of the recognized Commercial Colleges in England for entry into the Civil Service. The Private Schools enter candidates for Pitman's or Sloan's examinations in shorthand and typing.

Alternatively, an examination could be set locally for such entrants; or a different grade created in the Civil Service for them.

I would draw special attention to the appalling social conditions of the fishermen. They need assistance in the way of loans at low rates of interest not only for their capital equipment, but also to tide them over the off-season.

The question of their procuring equipment at controlled prices, though a temporary need arising out of the present shortage of goods, should also receive consideration.

There is no Trade Union, or Thrift and Credit Society or Co-operative Buying or Selling Association of fishermen. For economic purposes they remain unorganized, and the Government and the Native Authorities should lead in encouraging them to co-operate in the marketing and distribution of fish, and the purchase of gear.

For this purpose, the need for a Co-operative Thrift and Credit Society seems to me imperative, as the fishermen would have no security to offer for loans.

In this, and other respects, the fishing industry calls for improvement and development. In the Sekondi-Takoradi area the industry has hardly had any attention paid to it.

SUGGESTIONS ON CHAPTER III—MARRIED LIFE

With regard to the treatment of housemaids, an Act similar to the Children and Young Persons Act passed in England in 1930 making it an offence to neglect a child should be considered. The means of enforcement and the legal definition of "neglect" would also require consideration, to cover conditions in this country, such as have been described. It might not be easy to enforce such a law, but its existence would act as a deterrent; besides, it would enable cases of gross neglect detected to be legally dealt with.

A minimum standard of clothing for children might be drawn up to permit of a better judgment as to whether children are adequately clothed or not.

Native Authorities have made laws recently, fixing the amounts that should be paid in fulfilment of customary claims in respect of marriages under Native Law and Custom.

It was suggested at discussions that the Christian Council might similarly suggest standard payments in respect of marriages under the Ordinance, as most of such marriages are celebrated in licensed places of worship. It was felt that if the Christian Council would make such suggestions, it would encourage those who wish to take a stand against the high cost of marriage.

I make suggestions for dealing with matrimonial disputes and difficult marriages below, under Chapter VII—Juvenile Delinquency.

The Registration of Marriages and Divorces under Native Customary Law should be enforced.

There should be a modification of Native Customary Law to the effect that a proportion of the husband's property should be left to the wife and children.

A Day Nursery for Children, and well laid-out Children's Parks would meet a great need.

The question of training the illiterate town boy or girl for gainful employment is a neglected, but serious one, and should be considered along with Mass Education Schemes.

SUGGESTIONS ON CHAPTER IV—TRAINING AT SCHOOL

It may be useful to summarize briefly for consideration, certain needs that the foregoing account has indicated.

Hygiene teaching in schools should include advice about hours and conditions of sleep. It would help if Medical Officers,

School Teachers, Nurses, and Health Visitors would advise parents on this subject.

There should be a positive policy for ensuring the supply of good and adequate food to school children. The provision of school meals at midday would be a great help towards this end.

There is a need for reconsidering the content and method of what is taught at school so as to achieve an integration of school with community.

Juvenile Delinquency is discussed later. It is in part a moral problem, calling for teachers and youth workers who have the faith and character to teach the delinquent child a new way of living. In part too, it requires the promotion of happy home life, such as economic stability, good housing, a good education in parenthood, the provision of recreational interests for both parents and children. It also makes a strong case for the provision of Boarding Schools.

There is a need for the provision of recreational facilities and group activities for boys and girls outside school hours. There are Girl Guides, Boy Scouts, and the Junior Red Cross Link in Sekondi-Takoradi, but their activities are irregular and do not appear to have enlisted much enthusiasm.

The case for vocational courses both for agriculture and the technical trades is very strong. Vocational training for both boys and girls has become a definite social need.

There is also a case for the establishment of an Employment Bureau that would give advice, and help to place boys and girls in employment. A specially trained and sympathetic Staff would be required for this, and it may well come under the Education Department since it would help to emphasize that education at school is a training for life, and may have a salutary effect on the whole educational system. To this end, it should become a rule for all schools to keep records of the boys and girls who leave, and of what careers they subsequently take up.

More Senior Schools are required in this area, especially at Takoradi.

When the Town Council is able to provide it, a special Bus Service for school children would be a very useful form of service.

A regular medical service, or failing that, assistance to establish an efficient dispensary for every school is required. Several headmasters asked for this, and there is no doubt about its necessity.

The multifarious charges on parents need investigating, and, if possible, a composite school fee to cover all approved purposes

should be fixed, and regulations made regarding the preparation and checking of accounts. There are suspicions of abuses in the present uncontrolled system.

SUGGESTIONS ON CHAPTER V—MUNICIPAL GOVERNMENT

In view of the recommendations of the Watson Commission on Town Councils, and the statement made by His Majesty's Government thereon, I do not venture to make any suggestions on the subject, beyond presenting the facts as above.

Two things stand out from the above account: First, the process of urbanization strikes at the root of a political authority based on the matrilineal lineage and lineage membership; secondly, in comparison with the Town Council and the Central Government the influence of the Native Authorities within the Municipality is small, except for their judicial functions.

SUGGESTIONS ON CHAPTER VII—SOCIAL FAILURES—JUVENILE DELINQUENCY

In the light of the evidence, a few suggestions may now be put forward for consideration.

There is a Juvenile Court, but there is no hostel to back up the work of the Court. Consideration might be given to this.

Though the juveniles who appear before the Court have something done for them, the many destitute and neglected children, and the potential delinquents such as are found among pilot boys, constitute a serious problem.

* The first essential is to make family life stable and secure, and so reduce the frequency of divorces and separations. As has been observed, juvenile delinquency is primarily due to the lack of coherence in the family.

The incoherence is the result of social change, the most pronounced aspect of which is that the family is changing its nature from an economic producing unit to an economic consuming unit. This is more noticeable in an urban area like Sekondi-Takoradi.

The economic aspect of the problem calls for a long term policy designed to promote happy home life by the provision of better housing, higher incomes, and recreational facilities for both parents and children.

But other things could be done sooner. The influence of the extended family in keeping marriage stable was very effective in

the old tribal society. In the towns, this has diminished. The relatives are often not there to arbitrate in matrimonial disputes, and the Chiefs' tribunals are tending to become more formal and legalistic, and like their European counterpart, provide for mortuaries for the dead marriages, but no hospitals for the sick ones. The traditional methods of arbitration by heads of families, respected elders, or chief's councils should be encouraged, and used more often for effecting reconciliations in marriages contracted under Native Customary Law.

In marriages under the Ordinance, Probation Officers might be employed here as in England in effecting reconciliations. The Judges might select for the Probation Officers cases which appear suitable for reconciliation. In the cases in which they fail, and in the more complex ones which have to go directly before the Judge, their enquiries and recommendations could help the Judge in deciding on the custody of children, suitable payments, etc.

In addition, other adequate remedial agencies to deal with difficult marriages in their early stages are required. One way of meeting this would be by setting up Marriage Guidance Councils or Parent Guidance Centres.

Church leaders and councils do assist in effecting reconciliations, and their stabilizing influences could be further used on such councils.

The Native Authorities should be given opportunities and responsibilities in dealing with the problem of juvenile delinquency. This would help to make the community aware of this social danger. The Native Authorities could help Probation Officers in finding Fit Persons for juveniles, and in After Care Work. They could also enforce the fulfilment of family obligations recognized by custom.

Some of the juveniles could be reclaimed by a system of apprenticeships devised to give them the chance of earning an honest living subsequently.

The Native Authorities and District Commissioners could assist Probation Officers in the selection, placing, and supervision of deserving cases.

✓ The possibility of trade-training in Boarding establishments under the Social Welfare Department might also be considered. ✓

It has been difficult to deal with the few cases in which girls have been involved in the absence of a Woman Probation Officer, and this lack should be met as soon as possible.

Associations like the Boy Scouts, the Boys' Brigade, the Salvation Army, could reclaim some of these boys and offer them ✓

a healthier comradeship than the pilot boy gangsterism, and the work of such bodies deserves encouragement. Every effort should be made to clear the towns of pilot boys.

For some of these cases, a Boarding School would be a remedial agency, and attention might be drawn to the fact that there is not a single Primary Boarding School in this area.

Juvenile delinquency is one of the symptoms of the breakdown of traditional standards of morality. The effect of this on delinquency is that there is a lack of an effective social disapproval to act as a deterrent to a child's anti-social conduct. There is therefore a need for the re-expression of traditional standards, and the emphasizing of definite ideals regarding marriage and family life. For this purpose, instruction should be given through those social institutions, old and new, which teach obedience to law and the established order: the family, puberty rites, Church, and School. Fundamentally, this is a question of religion and character training, for, in the last analysis, it is the personality of the child which can account for his delinquency.

SUGGESTIONS ON CHAPTER VIII—SOCIAL FAILURES—OTHER INDICES

Though this chapter is general in character, I make the following suggestions :

- (1) I would suggest for consideration the establishment of a Welfare Centre for destitutes.
- (2) The Staff of the Welfare Clinic is small for the size of the population it caters for, and consideration should be given to increasing the number of Health Visitors and midwives.
- (3) The breakdown of the extended family system, and the facts of unbridled acquisitiveness, unemployment and destitution indicate the need for initiating new forms of social security.

The State should provide for unemployment and destitution and sickness and not leave it entirely to individuals or social institutions that no longer work satisfactorily, especially since a sense of civic responsibility is lacking in the heterogeneous community of the town.

Government should therefore consider social security schemes before these social evils assume wider proportions.

APPENDIX I(a)
HOUSING CONDITIONS ON SELECTED ACRE PLOTS

<i>Section</i>	<i>No. of Houses</i>	<i>No. of Rooms</i>	<i>Kitchens</i>	<i>Bath-rooms</i>	<i>Lat-rines</i>	<i>Total Population</i>
Zongo	8	122	5	8	—	254
Assamansudo	13	122	15	14	—	280
Essiaman	28	194	26	15	7	341
Ekuasi	13	74	5	7	3	168
Kroo Town	14	102	21	17	12	238
New Town Essikado	12	83	11	10	2	195
Ketan	21	106	21	5	—	194
Crapey Town Essikado	20	81	5	3	—	215
Upper Town Takoradi	12	78	18	10	1	164
Amanful Takoradi ..	12	181	11	9	1	242
Nkontompo	15	100	6	5	—	187
Anafo	25	211	15	15	6	547
Total	193	1,454	159	118	32	3,025

APPENDIX I(b)

SAMPLES OF OVERCROWDING

<i>Section</i>					<i>Sample No.</i>	<i>No. of Rooms</i>	<i>Total Population per House</i>
Zongo	..	..	..	..	1	9	33
					2	30	79
					3	19	56
					4	19	42
					5	17	40
Anaafu	..	..	..	..	6	12	47
					7	19	40
					8	16	49
					9	11	40
Atsifi	..	..	..	..	10	11	35
					11	9	36
Assamansudo	..	..	..	..	12	10	29
					13	10	31
Upper Town-Takoradi	..	..	..	..	14	10	24
					15	6	24
					16	14	33
Amanful-Takoradi	..	..	..	..	17	10	36
					18	9	36
					19	10	32
Ekuasi	..	..	..	..	20	6	20
					21	4	18
					22	9	20
Essiaman	..	..	..	..	23	8	17
					24	9	27
Nkontompo	..	..	..	..	25	19	47
					26	9	22
Essikado-New Town, Ahinkrow, Crapey Town	..	..	..	..	27	9	25
					28	7	26
					29	9	28
Lower Town-Takoradi	..	..	..	..	30	12	40
					31	12	34
Kroo Town	..	..	..	..	32	16	52
					33	11	32
					34	10	28
Ketan	..	..	..	..	35	8	17
					36	15	32

APPENDIX I(c)
ACRE PLOTS—NUMBER OF PERSONS PER ROOM

Places	Number of Persons in the Family											
	1	2	3	4	5	6	7	8	9	10	12	
Zongo	45	34	19	9	6	3	—	—	—	—	—	—
Assamansudo	35	20	27	13	5	4	2	—	1	—	—	—
Essiaman	68	49	24	16	4	2	1	—	—	—	—	—
Ekuasi	20	22	11	4	7	1	2	—	—	—	—	—
Kroo Town	25	32	16	9	3	6	2	—	—	—	—	—
New Town Essikado	27	26	7	11	6	1	1	1	—	—	—	—
Ketan	31	23	16	8	5	2	—	—	—	—	—	—
Crapey Town Essikado	32	27	19	9	3	—	—	—	1	—	1	—
New Takoradi Upper	21	18	13	11	2	1	—	1	—	—	—	—
Amanful Takoradi	24	28	16	12	6	3	—	1	—	1	—	—
Nkontompo	41	22	7	7	8	1	1	—	—	—	—	—
Anafo	42	52	34	25	16	8	5	2	—	2	—	—
Total	411	353	209	134	71	32	14	5	2	3	1	—

APPENDIX I(d)
FAMILIES USING A SINGLE ROOM

Places	Number of Persons in Family											
	1	2	3	4	5	6	7	8	9	10	11	12
Zongo	—	24	15	8	6	3	—	—	—	—	—	—
Assamansudo	—	8	23	10	5	3	2	—	1	—	—	—
Essiaman	—	31	14	9	3	2	1	—	—	—	—	—
Ekuasi	—	14	8	4	6	1	2	—	—	—	—	—
Kroo Town	—	20	10	7	3	6	1	—	—	—	—	—
New Town Essikado	—	12	5	9	5	—	—	—	—	—	—	—
Ketan	—	14	13	8	5	1	—	—	—	—	—	—
Crapey Town Essikado	—	12	12	5	3	—	—	—	1	—	—	—
New Takoradi Upper	—	13	9	7	2	1	—	1	—	—	—	—
Amanful Takoradi	—	8	8	5	5	2	—	1	—	—	—	—
Nkontompo	—	11	5	4	5	1	—	—	—	—	—	—
Anafo	—	21	22	17	10	6	2	1	—	2	—	—
Total	—	188	144	93	58	26	8	3	2	2	—	—

APPENDIX I(e)
ACRE PLOTS—SUMMARY OF HOUSING CONDITIONS

<i>Acre Plots</i>	<i>No. of Houses</i>	<i>No. of Rooms</i>	<i>No. of People</i>	<i>Distribution—Number of Persons per Room</i>											
				<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	<i>6</i>	<i>7</i>	<i>8</i>	<i>9</i>	<i>10</i>	<i>11</i>	<i>12</i>
Zongo	8	122	254	45	34	19	9	6	3	—	—	—	—	—	—
Assamansudo	13	122	280	35	20	27	13	5	4	2	—	1	—	—	—
Essiaman	28	194	341	68	49	24	16	4	2	1	—	—	—	—	—
Ekuasi	13	74	168	20	22	11	4	7	1	2	—	—	—	—	—
Kroo Town	14	102	238	25	32	16	9	3	6	2	—	—	—	—	—
New Town Essikado ..	12	83	195	27	26	7	11	6	1	1	1	—	—	—	—
Ketan	21	106	194	31	23	16	8	5	2	—	—	—	—	—	—
Crapey Town Essikado	20	81	215	32	27	19	9	3	—	—	—	1	—	—	1
New Takoradi Upper ..	12	78	164	21	18	13	11	2	1	—	1	—	—	—	—
Amanful-Takoradi ..	12	181	242	24	28	16	12	6	3	—	1	—	1	—	—
Nkontompo	15	100	187	41	22	7	7	8	1	1	—	—	—	—	—
Anaifo	25	211	547	42	52	34	25	16	8	5	2	—	2	—	—
Total	193	1,454	3,025	411	353	209	134	71	32	14	5	2	3	—	1

18
30
26
57
68
41
28 4

APPENDIX I(f)

HOUSE AND WATER RATE ASSESSMENTS—KETAN

(i)

<i>Examples</i>		<i>No. of Rooms</i>	<i>Water Rate</i>			<i>House and Land Rate</i>		
			£	s.	d.	£	s.	d.
Example	1	6	1	12	4	4	18	1
"	2	2		18	8	Not available		
"	3	12	1	6	2	3	18	10
"	4	2	1	7	2	3	6	3
"	5	1		15	8	1	18	6
"	6	2	1	0	4	2	8	9
"	7	1		10	7	2	1	4
"	8	6		18	2	2	3	8

ESSIAMAN

(ii)

<i>Examples</i>		<i>No. of Rooms</i>	<i>Water Rate</i>			<i>House and Land Rate</i>		
			£	s.	d.	£	s.	d.
Example	9	5		19	10	2	17	9
"	10	—		4	11		11	11
"	11	8	1	6	6	5	18	0
"	12	8		14	4	2	16	2
"	13	4		8	3	1	5	9
"	14	3		11	8	1	15	11
"	15	5		15	0	2	6	0
"	16	4		9	4	1	8	5

NKONTOMPO

(iii)

<i>Examples</i>		<i>No. of Rooms</i>	<i>Water Rate</i>			<i>House and Land Rate</i>		
			£	s.	d.	£	s.	d.
Example	17	4		11	4	1	14	4
"	18	6		19	7	2	2	1
"	19	2		6	9	1	1	5
"	20	3		6	4		19	11
"	21	2		6	6		18	10
"	22	3		6	3		19	7
"	23	14	2	1	5	6	5	0
"	24	2		10	10	1	13	5
"	25	4		7	8	1	4	0
"	26	2	Not available			1	5	11

APPENDIX I(g)
CENSUS OF GOVERNMENT QUARTERS AND HOUSING ESTATES

Quarters	No. of Rooms	No. of People	Persons Using Single Rooms												Persons using more than One Room		
			1	2	3	4	5	6	7	8	9	10	11	12	2	3	4
Police Quarters ..	57	214	4	8	20	12	4	4	3	—	—	1	1	—	—	—	—
Prison ..	60	264	—	5	8	24	12	7	2	1	—	1	—	—	—	—	—
Matrons' ..	4	11	—	2	1	1	—	—	—	—	—	—	—	—	—	—	—
Hospital ..	2	11	—	—	—	1	—	—	1	—	—	—	—	—	5	—	—
Clerks' ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—	1
Adiembra ..	66	199	23	13	11	9	6	6	1	1	—	—	—	—	9	—	—
Effia Kuma ..	68	195	18	11	16	10	4	4	1	2	—	—	—	—	6	7	—
Total ..	257	894	45	39	56	57	26	21	8	4	—	2	1	—	22	7	1

APPENDIX I(h)

FAMILIES LIVING IN SINGLE ROOMS, GOVERNMENT QUARTERS AND HOUSING ESTATES

House No.	..	1	2	3	4	5	6	7	8	9	10	11	12
Police Quarters..	—	8	19	11	4	4	3	—	—	—	1	1	—
Prison „	..	—	4	7	24	12	7	2	1	—	1	—	—
Matrons' „	..	—	—	—	1	—	—	—	—	—	—	—	—
Adiembra	..	—	5	9	9	5	6	1	1	—	—	—	—
Effia Kuma	..	—	8	16	10	4	4	1	2	—	—	—	—
Total..	..	—	25	51	55	25	21	7	4	—	2	1	—

APPENDIX I(i)

NUMBER OF PERSONS LIVING IN SINGLE ROOMS, GOVERNMENT QUARTERS AND HOUSING ESTATES

House No.		1	2	3	4	5	6	7	8	9	10	11	12
Hospital	..	—	—	—	1	—	—	—	—	—	—	—	—
Police Quarters		4	8	20	12	4	4	3	—	—	1	1	—
Prison „		—	5	8	24	12	7	2	1	—	1	—	—
Matrons' „			2	1	1	—	—	—	—	—	—	—	—
Adiembra	..	23	13	11	9	6	6	1	1	—	—	—	—
Effia Kuma	..	18	11	16	10	4	4	1	2	—	—	—	—
Total	..	45	39	56	57	26	21	7	4	—	2	1	—

APPENDIX II(a)

WAGE RATES—COMMERCIAL FIRMS, ETC., AS PER RETURNS FOR
DECEMBER, 1947

Occupation	Monthly Salaries being Paid Ranged			
	From	To		
	£	s. d.	£	s. d.
Accounts Clerks	3	10 0	35	0 0
Apprentices Assistants and Mates	1	6 0	7	7 6
Blacksmiths	3	10 0	10	2 6
Book-keepers	3	10 0	19	0 0
Carpenters	1	15 0	9	0 0
Cashiers	5	10 0	27	1 8
Clerks	2	0 0	11	10 0
Comptometer Operators	4	0 0	10	0 0
Cooks	2	15 0	4	10 0
Dispensers	6	0 0	10	15 0
Draughtsmen	8	0 0	18	8 6
Drivers	3	3 0	11	0 0
Electricians	6	0 0	12	7 6
Fitters	3	15 0	16	0 0
Graders	3	11 0	4	10 0
Labourers	2	0 0	6	15 0
Latrine Boys	3	17 6	—	—
Masons	5	15 0	7	10 0
Mechanics	2	5 0	10	0 0
Messengers	2	5 0	4	10 0
Painters	4	17 6	6	5 0
Porters	3	18 0	—	—
Printers	1	3 4	10	0 0
Riggers	4	5 0	—	—
Salesmen	2	10 0	7	6 0
Sawyers and Trimmers	7	0 0	—	—
Scale Clerks	4	3 4	9	0 0
Shorthand Typists	3	10 6	18	0 0
Stewards	2	0 0	3	15 0
Storekeepers	3	0 0	25	0 0
Tailors	3	10 0	—	—
Telephone Operators	6	0 0	—	—
Time Keepers	3	7 6	5	17 6
Turners	7	10 0	—	—
Warehousemen	3	10 0	25	0 0
Washermen	15	0	4	8 0
Watchmen	1	0 0	6	0 0
Welders	4	7 6	9	7 6
Wood Machinist	4	17 6	6	17 6
<i>Native Administration</i>				
Bailiffs	3	6 8	4	0 0
Market Collectors	3	6 8	4	0 0
Police Inspectors	10	0 0	—	—
„ Sergeants	7	0 8	—	—
„ Corporals	5	10 0	—	—
„ 1/c Constables	4	1 1	—	—
„ 2/c „	3	0 10	—	—
Prison Warders	3	6 8	4	0 0
Registrars	4	0 0	11	6 8
Sanitary Labourers	3	0 0	—	—
„ Overseers	4	13 4	—	—
Secretaries	5	6 8	13	6 8
Tax Collectors	3	0 0	4	0 0

APPENDIX II(b)

SOURCES OF FOOD SUPPLY—BY LORRY

A

Fish	Garri	Plantain	Banana	Orange	Cassava	Cocoyam	Salt	Kokonte
5 Mls. Inchaban	5 Mls. Inchaban	10 Mls. Shama	14 Mls. Dompim	14 Mls. Dompim+	7 Mls. Kwesi'im	14 Mls. Dompim J.	42 Mls. Elmina	14 Mls. Dompim
10 Mls. Shama+	10 Mls. Apowa	14 Mls. Dompim+		16 Mls. Beposo	10 Mls. Shama			
18 Mls. Aboadzi	14 Mls. Dompim	16 Mls. Beposo		21 Mls. Agona J.	14 Mls. Dompim			
14 Mls. Dompim	16 Mls. Beposo+	18 Mls. Daboasi		28 Mls. Insuayam	16 Mls. Beposo			
16 Mls. Beposo	18 Mls. Aboadzi	20 Mls. Kusi		32 Mls. Kommenda	18 Mls. Daboasi			
29 Mls. Dixcove	19½ Mls. Sese	20 Mls. Mphow			18 Mls. Aboadzi			
42 Mls. Elmina	21 Mls. Agona J.	21 Mls. Agona J.			19½ Mls. Sese			
42 Mls. Princess	29 Mls. Dixcove	28 Mls. Insuayam			20 Mls. Mphow			
48 Mls. Axim		29 Mls. Dixcove			20 Mls. Kusi			
		32 Mls. Kommenda			21 Mls. Agona J.			
					26 Mls. Ayam			
					28 Mls. Insuayam			
					29 Mls. Dixcove			
					32 Mls. Kommenda			
					42 Mls. Elmina			

B

Pm. nuts	Rice	Pepper	Bus/meat	Crab	Fowls	Gr./nuts	Pn./apple	Ducks
14 Mls. Dompim	10 Mls. Shama	16 Mls. Beposo+	14 Mls. Dompim	10 Mls. Shama	42 Mls. Elmina+	14 Mls. Dompim	32 Mls. Kommenda	42 Mls. Elmina
16 Mls. Beposo+	55 Mls. Essiama+	20 Mls. Kusi			48 Mls. C. Coast			
26 Mls. Ayam		32 Mls. Kommenda						
32 Mls. Kommenda		42 Mls. Elmina						
42 Mls. Elmina		48 Mls. C. Coast						

C.

Corn	Tomatoes	Gard/eggs	Onion	Note:
18 Mls. Aboadzi	16 Mls. Beposo	14 Mls. Dompim J.	238 Mls. Ada	Mls. indicates mileage
21 Mls. Agona J.				Bus/meat " Bush meat
29 Mls. Dixcove				Gr./nuts " Ground nuts
42 Mls. Princess				Pn./apple " Pine-apple
				Pn. nuts " Palm nuts
				C. Coast " Cape Coast
				Kwesi'im " Kwesi-Mintim
				Gard/eggs " Garden eggs

Key: The figures indicate distance in miles from Sekondi.

+ indicates a source of large supplies.

118 NO nuts have been used, due to lack of any new
if it is necessary to move

APPENDIX II(c)

SOURCES OF FOOD SUPPLY BY TRAIN : BRANCH LINE

A

<i>Livestock</i>	<i>Plantain</i>	<i>Cocoayam</i>	<i>Banana</i>	<i>Corn</i>	<i>Konkonte</i>	<i>Garri</i>	<i>Grd/nuts</i>
135 Mls. Oda	67 Mls. Subiri 80 Mls. Nyenasi+ 73 Mls. Ateiku 84 Mls. Twifo+ 95 Mls. Ongwa+ 105 Mls. Foso 115 Mls. Akenkansu+ 122 Mls. Apradze 130 Mls. Akyeasi 153 Mls. Kade	67 Mls. Subiri 73 Mls. Ateiku 79 Mls. Wireso 80 Mls. Nyenasi 84 Mls. Twifo 105 Mls. Foso+ 115 Mls. Foso+ 115 Mls. Akenkansu 122 Mls. Apradze+ 130 Mls. Akyeasi+ 135 Mls. Oda 153 Mls. Kade 219 Mls. Asankari	67 Mls. Subiri 60 Mls. Damang 80 Mls. Nyenasi 84 Mls. Twifo 105 Mls. Foso+ 115 Mls. Akkso 122 Mls. Apradze 153 Mls. Kade	67 Mls. Subiri 60 Mls. Damang 80 Mls. Nyenasi+ 84 Mls. Twifo+ 95 Mls. Ongwa 105 Mls. Foso 122 Mls. Apradze+ 130 Mls. Akyeasi 153 Mls. Kade 219 Mls. Asankari	84 Mls. Twifo 105 Mls. Foso 115 Mls. Akkso 130 Mls. Akyeasi+ 135 Mls. Oda	67 Mls. Subiri 73 Mls. Ateiku 80 Mls. Nyenasi 105 Mls. Foso 115 Mls. Akkso+ 130 Mls. Akyeasi 135 Mls. Oda+	153 Mls. Kade

B

<i>Gar/eggs</i>	<i>Kola</i>	<i>Oil</i>	<i>Rice</i>	<i>Onion</i>	<i>Orange</i>	<i>Pear</i>	<i>Pepper</i>	<i>Yam</i>
73 Mls. Ateiku+ 80 Mls. Nyenasi	73 Mls. Ateiku 84 Mls. Twifo 105 Mls. Foso 122 Mls. Apradze 130 Mls. Akyeasi 135 Mls. Oda+ 153 Mls. Kade	135 Mls. Oda	53 Mls. Awudua 60 Mls. Damang 67 Mls. Subiri 73 Mls. Ateiku+ 80 Mls. Nyenasi 95 Mls. Ongwa 105 Mls. Foso 135 Mls. Oda 153 Mls. Kade	135 Mls. Oda	130 Mls. Akyeasi	105 Mls. Foso+	135 Mls. Oda	122 Mls. Apradze 135 Mls. Oda 153 Mls. Kade

Key : The figures indicate distance in miles from Sekondi.
+ indicates a source of large supplies.

NOTE :

Mls. indicates mileage.

Akkso indicates Akenkansu.

Grd/nuts ,, Ground nuts

Gar/eggs ,, Garden eggs.

APPENDIX II(d)

SOURCES OF FOOD SUPPLY BY TRAIN: MAIN LINE

A

<i>Plantain</i>	<i>Cocoayam</i>	<i>Banana</i>	<i>S/cane</i>	<i>Cassava</i>	<i>Grd/nuts</i>	<i>Oil</i>	<i>Rice</i>	<i>Orange</i>
11 Mls. Angu+	11 Mls. Angu	11 Mls. Angu	11 Mls. Angu	11 Mls. Angu	53 Mls. Awudua	168 Mls. Kumasi+	11 Mls. Angu+	11 Mls. Angu+
17 Mls. Manso	28 Mls. Essuaso	17 Mls. Manso		75 Mls. Opn. Vly.	124 Mls. Obuasi	308 Mls. K'Dua	17 Mls. Manso	168 Mls. Kumasi
44 Mls. Aboso	39 Mls. Tarkwa	24 Mls. Benso		88 Mls. Opnso	168 Mls. Kumasi+	358 Mls. Accra	24 Mls. Benso+	
64 Mls. Insu	48 Mls. Huniso	28 Mls. Essuaso		124 Mls. Obuasi			28 Mls. Essuaso+	
75 Mls. Opn. Vly.	54 Mls. Hn. Vly.	75 Mls. Opn. Vly.		148 Mls. Bekwai			36 Mls. Nsuta	
82 Mls. Oponso	64 Mls. Insu						39 Mls. Tarkwa	
88 Mls. Imbraim+	75 Mls. Opn. Vly+						44 Mls. Aboso	
93 Mls. Buabin	82 Mls. Oponso						48 Mls. Huniso+	
100 Mls. Dunkwa	88 Mls. Imbraim						53 Mls. Awudua	
108 Mls. Amp'Nyasi	93 Mls. Buabin						58 Mls. Prestea	
115 Mls. Akrofoam	100 Mls. Dunkwa						64 Mls. Insu+	
124 Mls. Obuasi	115 Mls. Akrofoam						88 Mls. Imbraim	
34 Mls. Akrokeri	124 Mls. Obuasi						93 Mls. Buabin	
168 Mls. Kumasi	134 Mls. Akrokeri						100 Mls. Dunkwa+	
256 Mls. Asuboni	148 Mls. Bekwai						115 Mls. Dominasi	
	168 Mls. Kumasi						134 Mls. Akrokeri	
	205 Mls. Konongo						146 Mls. Awaso	
	248 Mls. Nkawkaw						158 Mls. Eduadin	
							168 Mls. Kumasi	
							268 Mls. Bosuso	

B

<i>Okro</i>	<i>Pepper</i>	<i>Garri</i>	<i>Kokonte</i>	<i>Beans</i>	<i>Yam</i>
168 Mls. Kumasi+	168 Mls. Kumasi	11 Mls. Angu+	11 Mls. Angu	168 Mls. Kumasi+	11 Mls. Angu
		44 Mls. Aboso	24 Mls. Benso	44 Mls. Aboso	35 Mls. Insuta
		58 Mls. Prestea	39 Mls. Tarkwa		44 Mls. Aboso
		168 Mls. Kumasi	75 Mls. Opn. Vly.		48 Mls. Huniso
			93 Mls. Buabin		75 Mls. Opn. Vly.
			205 Mls. Konongo		93 Mls. Buabin
					124 Mls. Abuasi
					134 Mls. Akrokeri
					148 Mls. Bekwai
					168 Mls. Kumasi
					181 Mls. Ejiso
					248 Mls. Nkawkaw

K

APPENDIX II(d)—(Continued)

SOURCES OF FOOD SUPPLY BY TRAIN: MAIN LINE—*continued*

Corn	Livestock	Potatoes	Egusi	Onion	Ginger	V'bles	Kola	Fish
11 Mls.	148 Mls.	11 Mls.	93 Mls.	168 Mls.	168 Mls.	11 Mls.	44 Mls.	28 Mls.
Angu	Bekwai	Angu	Buabin	Kumasi	Kumasi	Angu	Aboso	Essuaso+
24 Mls.	168 Mls.		100 Mls.	248 Mls.			100 Mls.	39 Mls.
Benso	Kumasi+		Dunkwa	Nkawkaw			Dunkwa	Tarkwa
39 Mls.			168 Mls.				124 Mls.	168 Mls.
Tarkwa			Kumasi+				Obuasi	Kumasi
44 Mls.							146 Mls.	306 Mls.
Aboso							Awaso	K'Dua
53 Mls.							168 Mls.	358 Mls.
Awudua							Kumasi	Accra
54 Mls.							181 Mls.	
Hn. Vly.							Ejiso	
58 Mls.							234 Mls.	
Prestea							Kwh. Praso	
64 Mls.							241 Mls.	
Insu							Akwesih	
75 Mls.							248 Mls.	
Opn. Vly.							Nkawkaw+	
82 Mls.							290 Mls.	
Oponso+							Gymapo	
88 Mls.							306 Mls.	
Imbraim+							K'Dua	
93 Mls.								
Buabin+								
100 Mls.								
Dunkwa								
108 Mls.								
Amponyasi								
109 Mls.								
Wapam+								
115 Mls.								
Domenasi								
124 Mls.								
Obuasi								
132 Mls.								
Mandawso								
134 Mls.								
Akrokari								
148 Mls.								
Bekwai								
168 Mls.								
Kumasi								
222 Mls.								
Ananikrom								
306 Mls.								
K'Dua								
338 Mls.								
Kotoku								

N.B.—Cattle and Sheep: By Sea from NIGERIA. By Road and Rail from the Northern Territories.

Note: Mls. indicates mileages
 Opn. Vly. indicates Opon Valley
 Hn. Vly. " Huni Valley
 Amp'Nyasi " Amponyasi
 K'Dua " Koforidua
 S/cane " Sugar cane
 Grd/nuts " Ground nuts
 V'bles " Vegetables

Figures indicate mileages
 + indicates large supplies

APPENDIX II(e)

FUNERAL EXPENSES ON DEATH OF A FATHER

Quantity	List of Items	Cost					
		£	s.	d.	£	s.	d.
1 Dozen	Whisky	@	18	0	Each	=	10 16 0
4 "	Beer	@	0	1 10	"	=	4 8 0
6 "	Mineral Waters.. ..	@	0	0 9	"	=	2 14 0
1	Silk Headkerchief	@	0	10 6	"	=	0 10 6
1	Sheep	@	3	10 0	"	=	3 10 0
1	Lux Soap	@	0	3 0	"	=	0 3 0
2 Bars	Soap	@	0	3 2	"	=	0 6 4
1 Packet	Blades	@	0	1 6	"	=	0 1 6
1	Coffin	@	8	0 0	"	=	8 0 0
1	Silk Clothing (Shroud)	@	15	0 0	"	=	15 0 0
	,, Bedding	@	5	0 0	"	=	5 0 0
2 Tins	Powder	@	0	3 0	"	=	0 6 0
1	Towel	@	0	10 6	"	=	0 10 6
1	Razor	@	0	2 6	"	=	0 2 6
2 Bottles	Lavender	@	0	5 0	"	=	0 10 0
3 Pots	Corn Beer (Mpanyiwa or Ahe) @		0	7 0	"	=	1 1 0
2 Tins	Palm Wine	@	0	7 6	"	=	0 15 0
1 Dozen	Local Gin	@	0	4 0	"	=	2 8 0
1 "	Sugar	@	0	1 3	"	=	0 15 0
1 "	Milk	@	0	1 2	"	=	0 14 0
1 Packet	Coffee	@	0	1 0	"	=	0 1 0
	Grave Digging Dues						0 4 0
	Telegrams, Telephones, etc.						1 10 0
	Music Makers						1 1 0
	Articles used in Burial						5 0 0
	Food to Mourners						10 0 0
	Hire of Brass Bedstead						1 1 0
	,, ,, Electric Lights.. .. .						2 0 0
	Kola and Ginger						0 2 6
	Children's Expenses (Esiedze).. ..						7 4 0
	Total						<u>£85 14 10</u>

Notes :

The deceased's children provide the headkerchief, silk clothing, bedding, and some of the drinks consumed.

In this instance the deceased's children bought 4 dozen bottles of beer.

The children of the deceased also pay "Esiedze" (articles for burial) costing from £7 4s. to £25.

If they belong to different mothers, their share of the funeral expenses is divided equally amongst the groups of children, all children of one mother counting as one group. Thus, if there are three wives having 4, 5, and 8 children respectively, and the debt is £30, each group pays £10, irrespective of the number of children.

APPENDIX II(f)

EXPENDITURE AT A FUNERAL (SEKONDI) ON THE
DEATH OF A LITERATE HUSBAND

No.	Items	Remarks	£	s.	d.
1	Bathing Materials ..	Paid by the Wife	3	11	0
2	Bedding ..	Paid ,, ,, Family of the Deceased	5	10	0
3	Cloth for Lining the Coffin		1	10	0
4	Coffin	A Husband pays this on the death of his Wife	10	10	0
5	Grave Digging Dues to S.T.T.C.	Paid by the Family of the Deceased	0	4	0
6	Messengers, Telephone Calls announcing death	,, ,, ,, ,, ,, ,, ,,	1	10	0
7	Hire of Hearse to carry Deceased	,, ,, ,, ,, ,, ,, ,,	1	5	0
8	Hire of Brass Bedstead	,, ,, ,, ,, ,, ,, ,,	1	1	0
9	Articles Used for Burial	,, ,, ,, ,, ,, ,, ,,	5	0	0
10	Music Makers	,, ,, ,, ,, ,, ,, ,,	1	1	0
11	Food for Mourners ..	,, ,, ,, ,, ,, ,, ,,	10	10	0
12	One Sheep	,, ,, ,, ,, ,, ,, ,,	4	0	0
13	Gin, Whisky, Rum, on Day of Death and Lying in State ..	,, ,, ,, ,, ,, ,, ,,	14	0	0
14	3 Dozen Beer	,, ,, ,, ,, ,, ,, ,,	3	6	0
15	2 ,, Lemonade	,, ,, ,, ,, ,, ,, ,,	0	18	0
16	Rum, Whisky, etc. (during Wake-keeping) ..	,, ,, ,, ,, ,, ,, ,,	10	10	0
17	1 Dozen Packets Sugar	,, ,, ,, ,, ,, ,, ,,	0	15	0
18	1 ,, Condensed Milk	,, ,, ,, ,, ,, ,, ,,	0	18	0
19	1 Packet Coffee	,, ,, ,, ,, ,, ,, ,,	0	1	0
20	1 Load of Firewood ..	,, ,, ,, ,, ,, ,, ,,	0	2	0
21	Some Kola	,, ,, ,, ,, ,, ,, ,,	0	3	6
22	,, Ginger	,, ,, ,, ,, ,, ,, ,,	0	1	6
23	Hire of Electric Lights for the Night Wake-keeping	,, ,, ,, ,, ,, ,, ,,	3	0	0
24	Corn Beer "Ahe"	,, ,, ,, ,, ,, ,, ,,	1	1	0
25	Children's Expenses (Esiedze) Articles for Burial	,, ,, ,, ,, ,, ,, ,,	7	4	0
	Total		£87	12	0

Notes :

The amounts which the deceased's children pay for the "Esiedze" vary according to their education. The general charge is £7 4s. but if the children have been educated above the Primary School stage, they may be required to pay correspondingly higher amounts up to £25.

The alcoholic drinks are used for the following purposes :—
Drinks must be given to—

Those who bathe the deceased.

,, ,, carry ,, ,, to the bed on which he is laid in state.

,, ,, put him into the coffin for burial.

,, ,, draw the coffin to the Cemetery (on Hearse).

,, ,, put the coffin into the grave and cover it.

For entertaining all those who come to the funeral.

Drinks are also required on the day when donations are received, and the debts incurred are reckoned.

APPENDIX III(a)
 SAMPLE OF ACTUAL EXPENDITURE OF MARRIAGE
 UNDER NATIVE CUSTOMARY LAW

<i>Description</i>	<i>Total Cost</i>	
	<i>£</i>	<i>s. d.</i>
Abow Mu Bo Nsa (Rum on First Enquiry)	0	10 6
Pen Nsa (Rum : Parent agreeing to Marriage)	0	10 6
Tsir Sika (Head Money)	7	4 0
Contribution towards Puberty Rites	4	0 0
Subsistence at 10s. a month for 6 months	3	0 0
Present to Girl on visiting Fiance during her Puberty Rites	0	16 6
<i>Customary Present</i>		
1 Trunk	8	0 0
5 Changes of Cloth	8	2 0
4 Headkerchiefs	1	10 0
1 Brass Pan	10	0 0
1 Native Stool	0	4 6
1 Large Mirror	2	10 0
Powder, Pomades, Hair Oil	2	0 0
To Girl's Half-brothers on taking Wife away	0	10 6
To Father on taking Wife away	0	10 6
Reporting Wife's Virginity (10s. 6d. and 1 yd. Calico, Price 2s. 6d.)		13 0
Total Expenditure	<u>£50</u>	<u>2 0</u>

APPENDIX III(b)

DETAILS REPRESENTATIVE OF ITEMS OF EXPENDITURE OF
A BRIDEGROOM MARRIED UNDER THE ORDINANCE

<i>Items</i>	<i>Quantity</i>	<i>Description</i>
Engagement ..		Ebisa Nsa, Abow Mu Bo Nsa (Rum on asking for girl's hand)
	1 Bottle ..	Whisky
	1 Bottle ..	Soda
		Pen Nsa (Rum, when father consents to marriage)
	2 Bottles ..	Whisky
	2 Bottles ..	Soda
		Tsir Sika (Head Money)
		Engagement Ring and Bible
		Wedding Ring
European Dress ..	1 ..	Wedding Dress (Trousseau)
	1 ..	Evening "
	6 ..	Frocks
	6 ..	Hats
	4 Pairs ..	Shoes
	4 " ..	Stockings
	6 Sets ..	Underwear
	2 Only ..	Chemises
	4 " ..	Vests
	2 " ..	Brassieres
	1 " ..	Roll-on Girdle
	1 Pair ..	Gloves
	4 Only ..	Handbags
	1 " ..	Veil
	1 " ..	Wreath
	1 " ..	Dressing Gown
	2 " ..	Night Dresses
	½ Dozen ..	Handkerchiefs
	1 Set ..	Bouquet
Native Wear ..	1 Pair ..	Sandals
	1 " ..	Slippers
	2½ Pcs. ..	Cotton Cloth
	2 Only ..	Headkerchiefs
	2½ Pcs. ..	T.R.C. Cloth
	2 Sets ..	Waist Beads, Gold Trinkets
Hardware ..	1 Only ..	Sewing Machine
	1 " ..	Airtight Trunk
	2 " ..	Brass Pans
	1 " ..	Hat Case
	1 " ..	Mirror
	1 " ..	Stool (Native)
	2 " ..	Umbrellas

APPENDIX III(b)—(Continued)

<i>Items</i>	<i>Descriptions</i>
Toilet	4 ,, .. Towels
	1 ,, .. Comb
	Chewing Stick and Bath Sponge
	1 Bar .. Common Soap
	6 Cakes .. Perfumed Soap
	6 Bottles .. Pomade
	6 Tins .. Powder
Bridesmaids' Dresses ..	2 Only .. Dresses
	2 ,, .. Hats
	2 Pairs .. Shoes
	2 ,, .. Stockings
	2 ,, .. Gloves
	2 Sets .. Underwear
Miscellaneous ..	Marriage Licence : Filing of Affidavits
	Printing of Invitation Cards
	Minister's Professional Fee
	Chorister's Fee
	Chapel-keeper's Fee
	Hire of Cars
	Fee of Wife's Brothers (Sekan)
	Photograph
	Fee charged by those who dress the Bride
	Fee charged by those who carry the Luncheon
	Wedding Cake
	Fee for hire of Hall for Refreshment
	Cost of Refreshment

A Bride's Expenditure will be on the following items :

Bed Linen
Cushions
Curtains
Utensils
Invitations
Cost of Luncheon

The following articles may also be procured for the Bridegroom :

Bucket
Towel
Powder
Brush
Comb
Cloth
Sandals

APPENDIX IV(a)

TRAINING THE YOUNG—THOSE WHO GO TO SCHOOL

Number at School

The following figures show the enrolments in Assisted and Designated Schools in the Municipality at 31st March, 1948.

<i>Sekondi</i>				<i>Boys</i>	<i>Girls</i>	<i>Total</i>
English Church Mission I/J/S.	..	..	..	263	116	379
„	„	„	S. Boys	138	—	138
„	„	„	S. Girls	—	108	108
„	„	„	J. Boys	132	—	132
Methodist I/J/S., A and B	..	..	..	423	225	648
„	„	„	S. Girls	—	65	65
Presbyterian I/J.	..	..	..	110	42	152
A.M.E. Zion	..	..	..	180	42	222
Roman Catholic I/J/S Boys	..	..	..	477	—	477
„	„	„	I/J.	125	—	125
„	„	„	I/J/S. Girls	—	318	318
				<u>1,848</u>	<u>916</u>	<u>2,764</u>
<i>Takoradi</i>				<i>Boys</i>	<i>Girls</i>	<i>Total</i>
English Church Mission Inf.	..	..	..	46	44	90
Methodist I/J/S.	..	..	..	267	129	396
Presbyterian I/J.	..	..	..	114	52	166
Roman Catholic I/J.	..	..	..	76	30	106
Adiembra State School I/J.	..	..	..	168	55	223
				<u>671</u>	<u>310</u>	<u>981</u>
Grand Totals	..	..	..	<u>2,519</u>	<u>1,226</u>	<u>3,745</u>

Those in *Non-designated Schools* were :

	<i>Boys</i>	<i>Girls</i>	<i>Total</i>
Poasi Methodist Mission I/J.	90	20	110
Poasi Catholic Mission I/J.	94	21	115
Ekuasi Methodist Mission I/J	48	20	68
Nkontompo A. M. E. Zion I/J.	19	—	19
Essikado A. M. E. Bethel I/J.	117	38	155
Essiaman Clayborn College	88	2	90
Sekondi „ Prept.	63	48	111
New Amanful Methodist I/J.	35	—	35
Takoradi Howard A. M. E. I/J.	125	38	163
Kojokrom Methodist I/J.	121	11	132
	<u>800</u>	<u>198</u>	<u>998</u>

Thus there were 4,743 pupils (3,319 Boys and 1,424 Girls or approximately 12 Boys to 5 Girls) attending School in the Municipality.

APPENDIX IV(b)

SEKONDI CATHOLIC BOYS' SCHOOL—AGES

<i>Standard</i>				<i>No. on Roll</i>	<i>Averages : Total Ages</i>
Std.	I A ..	..	..	41	458
„	I B ..	..	..	19	206
„	II A ..	..	..	42	508
„	II B ..	..	..	35	426
„	III A ..	..	..	43	537
„	III B ..	..	..	39	529
„	IV A ..	..	..	42	607
„	IV B ..	..	..	38	565
„	V A ..	..	..	43	674
„	V B ..	..	..	41	662
„	VI A ..	..	..	37	580
„	VI B ..	..	..	36	605
„	VII ..	..	..	35	594—17

APPENDIX IV(c)
THE JOURNEY TO SCHOOL

<i>Name of School</i>	<i>Under 2 Mls.</i>	<i>2-4 Miles</i>	<i>Over 4 Miles</i>	<i>Total</i>
Catholic Girls'	161	5	16	182
Catholic Junior Boys'	184	24	11	219
Takoradi Methodist	349	5	13	367
Presbyterian I/J.	131	7	1	139
Catholic Senior Boys'	223	23	26	272
Methodist J/S. Sekondi	494	13	25	532
E. C. M. J/S.	230	13	18	261
Takoradi Catholic.. ..	87	—	2	89
Adiembra State I/J.	106	3	9	118
Methodist Girls	53	—	6	59
A. M. E. Zion	43	2	3	48
Clayborn College	33	4	13	50
Total	2,094	99	143	2,336

APPENDIX IV(d) (A)

JOURNEY TO SCHOOL—APOWA CATHOLIC SCHOOL

<i>Town-Village</i>	<i>No. Walking to School</i>	<i>Distance</i>
Takoradi	28	4 Miles
Sekondi	2	10 "
Kwesimintsim	13	3 "
Apramdo	7	2½ "
Anaji	3	4 "
Asakae	7	4½ "
Fungo	1	2½ "
New Site	1	5½ "
Total	62	—

JOURNEY TO SCHOOL—APOWA METHODIST SCHOOL (B)

<i>Town-Village</i>	<i>No. Walking to School</i>	<i>Distance</i>
Takoradi	71	4 Miles
Sekondi	4	10 "
Anaji	7	4 "
Kwesimintsim	4	3 "
Kejebir	12	2 "
Biaho	24	2½ "
Apramdo	5	2½ "
Asakae	4	4½ "
Adjoa	7	2 "
Whindo	2	5 "
Ajem	6	3½ "
Adiembra	2	8 "
Wotopo	4	8 "
Aboadze	2	6 "
Ampatano	2	6½ "
Sese	1	10 "
Fungo	1	2½ "
New Amanful	3	4½ "
Buronyikrom	1	1½ "
Total	162	—

APPENDIX IV(e)

NUMBER OF CHILDREN WHO BUY THEIR MID-DAY MEAL

<i>Name of School</i>	<i>No. Answering Questionnaire</i>	<i>No. Buying Lunch</i>
Catholic Girls'	182	91
Clayborn College (5 Forms)	50	33
Presbyterian I/J.	139	25
Adiembra State I/J.	118	18
Methodist Girls'	59	9
Methodist Boys' J/S	530	134
Catholic Senior Boys'	272	110
Catholic Junior Boys'	219	88
Takoradi Catholic Infants	89	4
E. C. M. (Standard 1-7)	261	58
Takoradi Methodist I/J/S.	367	76
A. M. E. Zion	48	21
Total	2,334	667

APPENDIX IV(f)

EXPENDITURE ON MID-DAY MEALS

<i>Name of School</i>	<i>No. Buying Lunch</i>	<i>Amount Spent—</i>		
		<i>Below 2d.</i>	<i>From 2d.—3d.</i>	<i>Over 4d.</i>
Catholic Girls'	91	26	45	20
Clayborn College	33	4	26	3
Presbyterian I/J.	25	5	19	1
Adiembra State I/J.	18	—	18	—
Methodist Girls'	9	4	4	1
Methodist Boys'	134	34	82	18
Catholic Senior Boys'	110	14	78	18
Takoradi Catholic Infants	4	2	2	—
Catholic Junior Boys'	88	36	50	2
E. C. M. Standard 1-7	58	3	42	13
Takoradi Methodist I/J/S.	76	9	60	7
A. M. E. Zion	21	4	17	—
Total	667	141	443	83

SOCIAL SURVEY OF SEKONDI-TAKORADI

APPENDIX IV(g)

ADDITIONAL FEES

ROMAN CATHOLIC BOYS' SCHOOL

Classes		Fees					
Infant Classes (I-III)	.. ..	1s. 0d.	per Pupil	per Year	for Equipment		
Standards (I-VII)	.. ..	1s. 6d.	"	"	"	"	"

ROMAN CATHOLIC GIRLS' SCHOOL

Classes		Equip-ment		Hand-work		Needle-work		Domestic Science		Total	
		£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
Class	I	0	1 0	0	3 6	—	—	—	—	0	4 6
"	II	0	1 0	0	3 6	—	—	—	—	0	4 6
"	III	0	1 0	0	3 6	—	—	—	—	0	4 6
Std.	I	0	1 6	0	3 6	0	4 0	—	—	0	9 0
"	II	0	1 6	0	3 6	0	4 0	—	—	0	9 0
"	III	0	1 6	0	3 6	0	4 0	—	—	0	9 0
"	IV	0	1 6	—	—	0	10 0	0	5 0	0	16 6
"	V	0	1 6	—	—	0	12 6	0	5 0	0	19 0
"	VI	0	1 6	—	—	0	15 0	0	5 0	0	1 1 6
"	VII	0	1 6	—	—	0	15 0	0	5 0	0	1 1 6

A. M. E. ZION SCHOOL

Classes		Fees					
Infant Classes (I-III)	.. ..	1s. 6d.	per Pupil	per Year	for Equipment		
Standards (I-VII)	.. ..	2s 6d.	"	"	"	"	"

E. C. M. SCHOOL—SEKONDI

Classes		Sports		Arts and Crafts		Library		Total	
		£	s. d.	£	s. d.	£	s. d.	£	s. d.
Class	I	—	—	0	1 0	0	0 9	0	1 9
"	II	—	—	0	1 0	0	0 9	0	1 9
"	III	—	—	0	1 0	0	0 9	0	1 9
Std.	I	0	1 0	0	2 0	0	1 0	0	4 0
"	II	0	1 0	0	2 0	0	1 0	0	4 0
"	III	0	1 0	0	2 0	0	1 0	0	4 0
"	IV	0	1 0	0	2 0	0	1 0	0	4 0
"	V	0	1 0	0	2 0	0	1 0	0	4 0
"	VI	0	1 0	0	2 0	0	1 0	0	4 0
"	VII	0	1 0	0	2 0	0	1 0	0	4 0

APPENDIX IV(g)—(Continued)

E. C. M. GIRLS' SCHOOL

Standard		Needlework		Housecraft		Arts and Crafts		Library		Total	
		£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
Std.	I	..	—	..	—	0	1 0	0	1 0	0	2 0
„	II	..	—	..	—	0	1 0	0	1 0	0	2 0
„	III	..	—	..	—	0	1 0	0	1 0	0	2 0
„	IV	..	0 12 0	0	9 0	0	1 0	0	1 0	1	3 0
„	V	..	0 12 0	0	9 0	0	1 0	0	1 0	1	3 0
„	VI	..	1 0 0	0	9 0	0	1 0	0	1 0	1	11 0
„	VII	..	1 10 0	1	0 0	0	1 0	0	1 0	2	12 0

Remarks :

Girls buy their own materials ; the cost of which has been estimated as in this Table.

SEKONDI METHODIST BOYS' SCHOOL

Classes	Fees
Infant Classes (I-III)	.. .. 1s. od. per Pupil per Year for Equipment
Standards (I-III)	.. .. 1s. od. „ „ „ „ „ Sports
„ (IV-VII)	.. .. 1s. 6d. „ „ „ „ „ „

SEKONDI METHODIST GIRLS' SCHOOL

Classes	Needlework	Domestic Science	Total
Standard IV	.. .. 0 8 0	0 6 0	0 14 0
„ V	.. .. 0 10 0	0 6 0	0 16 0
„ VI	.. .. 0 12 0	0 6 0	0 18 0
„ VII	.. .. 0 15 0	0 6 0	1 1 0

TAKORADI METHODIST SCHOOL (MIXED) BOYS

Classes	Fees
Infant Classes (I-III)	.. .. 1s. od. per Pupil per Year for Library
Standards (I-VII)	.. .. 2s. od. „ „ „ „ „ „ +++

TAKORADI METHODIST MIXED SCHOOL—GIRLS

Classes	Needlework	Domestic Science	Library	Total
Standard I	.. 0 3 0	—	0 2 0	0 5 0
„ II	.. 0 3 0	—	0 2 0	0 5 0
„ III	.. 0 6 0	—	0 2 0	0 8 0
„ IV	.. 0 8 0	0 6 0	0 2 0	0 16 0
„ V	.. 0 10 0	0 6 0	0 2 0	0 18 0
„ VI	.. 0 12 0	0 6 0	0 2 0	1 0 0
„ VII	.. 0 15 0	0 6 0	0 2 0	1 3 0

Remarks :+++

Contribution of £1 to Building Fund paid by parents of newcomers.

APPENDIX V(a)

DUTCH SEKONDI NATIVE AUTHORITY

Omanhene	of Dutch Sekondi
Head Family	„ „ „
8 Councillors	„ „ „
4 Safuhenes	„ „ „
Head Fisherman	„ „ „
Caretaker	„ Mpintsim
„	„ Ketan
„	„ Manyakrom
„	„ Ntankufu
„	„ Fijai
„	„ Anaji
Odikro	„ Sofokrom
„	„ Essipun
„	„ Ahenkofikrom
„	„ Butumagyabu
„	„ Nkroful
„	„ Diabendykrom
„	„ Kansawurodu
„	„ Mampong
„	„ Effia
„	„ Poasi
„	„ Anaji
„	„ Fijai
„	„ Ntankuful
„	„ Diabendykrom
Headman	„ Nkuntmpoh

BRITISH SEKONDI NATIVE AUTHORITY

Omanhene	of British Sekondi
Senior Spokesman (Okyeame)	„ „ „
Captain (Safuhene)	„ „ „
Head Stool Family	„ „ „
9 Councillors	„ „ „
Odikro	„ Anoe
„	„ Ashieme
„	„ Kojokrome
„	„ Ntarmakrome
Captain (Safuhene)	„ Ngresia
„ „	„ Anoe
Headman	„ Jacobkrome
„	„ Ngresia
„	„ Mpentemsiriw
„	„ Darkukrome
„	„ Wunawu

APPENDIX V(a)—(Continued)

AHANTA NATIVE AUTHORITY

Omanhene	of Busua
Head Linguist	„ „
Head Stool Family	„ „
12 Councillors	„ „
Ohene	„ Agona
„	„ Ajemera
„	„ Akwidaa
„	„ Akatenkyi
„	„ Amanful
„	„ Apowa
„	„ Atenkyia
„	„ Butri
„	„ Himakrom
„	„ Hotopo
„	„ Pomponoi
„	„ Pretsia
„	„ Princes
Odikro	„ Yakor
„	„ Buakrom
„	„ Bonsokrom
„	„ Asani
„	„ Bofun
„	„ Kwekuwinwakrom
„	„ Ahebuankehkrom
„	„ Sankoro
„	„ Wadabeba
„	„ Padire
„	„ Anwhiabem

APPENDIX V(b)
THE JURISDICTION OF NATIVE COURTS

<i>Native Customary Offence</i>	<i>Limit of Jurisdiction and Power</i>			
	<i>Grade A</i>	<i>Grade B</i>	<i>Grade C</i>	<i>Grade D</i>
Putting any Person into Fetish	A fine not exceeding £50 or in default imprisonment for any term not exceeding six months.	A fine not exceeding £25 or in default imprisonment for any term not exceeding three months.	A fine not exceeding £10 or in default imprisonment for any term not exceeding two months.	A fine not exceeding £2 or in default imprisonment for any term not exceeding one month.
Sexual connection with a Chief's Wife or with any Woman in an Open Place ..	do.	do.	do.	do.
Recklessly, Unlawfully, or Frivolously Swearing an Oath	do.	do.	do.	do.
Knowingly using Disrespectful or Insulting Language or Offering any Insult whether by Word or Conduct to a Chief	do.	do.	do.	do.
Withdrawal of Allegiance owing to a Chief by a Subordinate Chief	do.	No jurisdiction	No jurisdiction	No jurisdiction
Withdrawal by a Chief of the Allegiance owed by his Stool to another Stool	do.	do.	do.	do.

APPENDIX VI(b)

ASSOCIATIONS

<i>Church</i>	<i>Solely Religious</i>	<i>Religious and Social</i>	<i>Religious and Educational</i>	<i>Choral</i>
Roman Catholic ..	(1) Sacred Heart Confraternity (2) Scapular Society	(1) Knights of Marshal (2) „ „ St. John (3) Catholic Mothers (4) Children of Mary	Children of Mary	St. Paul's Choir St. Peter's „ Singing Band
English Church Mission		St. Agnes' Guild Good Shepherd Guild	Sunday School Communicant's Guild	St. Monica's Guild
Methodist Church ..	Christ Little Band	Guild Women's Fellowship Youth „	Sunday School Women's Fellowship	Methodist Church Choir Singing Band
A. M. E. Zion ..		(1) Choral Union (2) Sabbath School (3) Christian Endeavour Society (4) Woman's Home and Foreign Mission Society	Sabbath School Christian Endeavour Society	Church Choir Choral Union
Apostolic Church ..	(1) Women's Movement (2) Apostolic Witness Movement		Sunday School	
Presbyterian Church		Old Senior Boys' Association	Women's Class Sunday School	Church Choir
Salvation Army ..	Corps Band Songster Brigade			

APPENDIX VI(c)
ASSOCIATIONS—SOCIAL AND RECREATIONAL

<i>Social</i>	<i>Quasi-Religious</i>	<i>Orchestral and Choral</i>	<i>Games</i>	
Catholic Old Boys' Association	Odd Fellows	Minstrel Choir	<i>Football Associations :</i> Heroes XI Wise Mighty Councillors " Poisons Great Titanics Simple Winners Zongo Vipers Rowlands Western Wolves Hearts of Oak Hasaacas	
Methodist Old Boys' "	Free Masons	Vocal Band		
Sekondi Social and Literary Club	Free Gardeners	Starlight Orchestra		
Referees' Association	Foresters	Philharmonics "		
Churchill Club	English Lodge	Takoradi Brass Band		
Amajek "	American "	Ekuasi " "		
Mamba "		Railway Silver " "		
Elite "				
Tempos "				
Victory "				
Waag "				
				<i>Hockey Club :</i> Alaboon's and Aquantarian's
				<i>Tennis :</i> Railway Lawn Tennis Essikado " "

APPENDIX V(c)
THE JURISDICTION OF NATIVE COURTS

	<i>Grade A</i>	<i>Limits of Jurisdiction and Power</i>		<i>Grade D</i>
		<i>Grade B</i>	<i>Grade C</i>	
Suits relating to the Ownership, Possession or Occupation of Land.	Unlimited	Unlimited	No jurisdiction	No jurisdiction
Suits relating to the Custody of Children other than such Suits arising in or as a result of Divorce or Matrimonial Causes before the Supreme Court.	Unlimited	Unlimited	No jurisdiction	No jurisdiction
Suits for Divorce and other Matrimonial Causes between persons married under Native Customary Law	Unlimited	Unlimited	Unlimited	No jurisdiction
Suits to establish the Paternity of Children other than Suits in which some question affecting rights arising out of any Christian marriage is or may be involved . .	Unlimited	Unlimited	Unlimited	No jurisdiction
Suits and matters relating to the Succession to Property of any deceased native who had at the time of his death a fixed place of abode within the Area of Jurisdiction of the Native Court.	Unlimited	Where the whole value of the property of the deceased does not exceed £200	Where the whole value of the property of the deceased does not exceed £100	No jurisdiction
Personal Suits.. . . .	Where the debt damage or demand does not exceed £100	Where the debt damage or demand does not exceed £50	Where the debt damage or demand does not exceed £25	Where the debt damage or demand does not exceed £10
Criminal Causes	A fine of not more than £50 or imprisonment for a period not exceeding six months.	A fine of not more than £25 or imprisonment for a period not exceeding three months.	A fine of not more than £10 or imprisonment for a period not exceeding two months.	A fine of not more than £2 or imprisonment for a period not exceeding one month.

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APPENDICES

APPENDIX V(d)

AHANTA CONFEDERACY EDUCATION GRANTS TO SCHOOLS—1948

	<i>Schools</i>						<i>Grants</i>	
							<i>£</i>	<i>s. d.</i>
METHODIST								
Poasi Infant/Junior							60	0 0
Sekondi Senior Boys							20	0 0
Takoradi Infant/Junior							57	0 0
ENGLISH CHURCH MISSION SCHOOLS								
Sekondi Junior							98	0 0
PRESBYTERIAN MISSION								
Sekondi Infant Junior							115	0 0
Takoradi „ „							74	0 0
ROMAN CATHOLIC								
Poasi Infant/Junior							60	0 0
Sekondi Senior Boys							20	0 0
Takoradi Infant/Junior							113	0 0
A. M. E. ZION SCHOOLS								
Nkontompo Infant							20	0 0
Sekondi Infant/Junior							76	0 0
STATE SCHOOLS								
Adiembra							294	0 0
Total							£1,007	0 0

APPENDIX VI(a)

MEMBERSHIP OF RELIGIOUS ORGANIZATIONS

<i>Church</i>				<i>Sekondi</i>	<i>Takoradi</i>	<i>Total</i>
Apostolic Church				91	30	121
Salvation Army				137	57	194
Presbyterian Church Mission				300	440	740
First Century Gospel				66	—	66
Roman Catholic Mission				5,178	1,221	6,399
African Methodist Episcopal Zion				264	24	288
Methodist Church				2,436	1,148	3,584
English Church Mission				2,232	340	2,572
Total				10,704	3,260	13,964

APPENDIX VII(a)

JUVENILE DELINQUENCY

Table I : Details about Delinquents

No.	Tribe	Town	Age	Sex	Education	Religion
1	Fanti	Elmina	13	M	Std. 2	A.M.E. Zion
2	"	Anomabo	11	F	Nil	Methodist
3	"	Cape Coast	15	M	"	Pagan
4	Asante	Bekwai	12	"	Std. 1	Catholic
5	Yoruba	Lagos	15	"	Class 3	Mohammedan
6	Hausa	Nigeria	14	"	Nil	"
7	Nzima	Half Assini	13	"	"	Pagan
8	Fanti	Cape Coast	12	"	Class 3	Methodist
9	Hausa	Sokoto	15	"	Nil	Mohammedan
10	Ijor	S. Nigeria	15	"	Std. 4	E.C.M.
11	Ahanta	Sekondi	9	"	Class 1	Methodist
12	Taboo	Ivory Coast	10	"	" "	A.M.E. Zion
13	Ga	Christianborg	13	"	Std. 2	Presbyterian
14	Fanti	Elmina	7	F	Nil	Methodist
15	"	Cape Coast	15	M	Std. 3	"
16	Ahanta	Sekondi	9	"	Class 2	"
17	Fanti	Cape Coast	9	"	" "	"
18	"	" "	15	"	Std. 4	Catholic
19	Asante	Bekwai	11	"	Class 3	E.C.M.
20	Fanti	Shama	10	"	Std. 2	Methodist
21	Oweri	Nigeria	14	"	" "	E.C.M.
22	Fanti	Komenda	15	"	" "	Methodist
23	"	Cape Coast	13	F	Std. 4	"
24	Ahanta	Sekondi	15	M	Std. 3	"
25	Taboo	Ivory Coast	15	"	Class 1	Pagan
26	Ahanta	Sekondi	10	"	Nil	"
27	Grumah	Bawku	15	"	"	Mohammedan
28	Fanti	Cape Coast	11	"	"	Methodist
29	Ahanta	Sekondi	15	"	Std. 2	E.C.M.
30	Fanti	Kisi	13	"	Class 2	Methodist
31	"	Elmina	14	"	Std. 2	Catholic
32	Ahanta	Anaji	12	"	Nil	Pagan
33	Liberia	Grandcess	9	"	Class 2	Methodist
34	Wassaw	Prestea	10	"	Nil	"

Note :

S. Nigeria indicates Southern Nigeria

M " Male

F " Female

APPENDIX VII(a)—(Continued)

JUVENILE DELINQUENCY

Table II : Residence

No.	Whereabouts of Parents	Staying with	Length of Residence : Sekondi-Takoradi
1	Mother—Sekondi Father— „	Parents	Born in Sekondi
2	Mother—Prestea Father— „	Alone	7 months
3	Mother—Dead Father—Unknown	„	4 years
4	Mother—Dead Father—Dead	„	4 „
5	Mother—Dead Father—Angu	{ Arabic School } { Head Teacher }	10 „
6	Mother—Obuasi Father—Dead	Alone	4 „
7	Mother—H. Assini Father—Dead	„	8 „
8	Mother—Sekondi Father—Cape Coast	Step-mother	3 „
9	Mother—Nigeria Father— „	Brother	4 „
10	Mother—Accra Father— „	Brother-in-law	9 „
11	Mother—Takoradi Father—Unknown	Mother	3 „
12	Mother—Takoradi Father—Accra	„	6 „
13	Mother—Accra Father—Dead	Uncle	2 „
14	Mother—Dead Father—Elmina	Aunt	6 „
15	Mother—Aboso Father—Cape Coast	Brother	2 „
16	Mother—Sekondi Father— „	Mother	5 „
17	Mother—Takoradi Father—Cape Coast	Mother	2 „
18	Mother—Accra Father—Accra	Grandfather	1 year
19	Mother—Dead Father—Sekondi	Mother's late husband	1 „

APPENDIX VII(a)—(Continued)

JUVENILE DELINQUENCY

Table II : Residence—(Continued)

No.	Whereabouts of Parents	Staying with	Length of Residence : Sekondi-Takoradi
20	Mother—Shama Father—Takoradi	Father	3 months
21	Mother—Nigeria Father—Takoradi	Friend	4 years
22	Mother—Komenda Father—Dead	Alone	2 „
23	Mother—Cape Coast Father—Unknown	Syrians	1 year
24	Mother—Dead Father—Agona	Half-brother	6 months
25	Mother—Dead Father—Coutorun	Uncle	1 year
26	Mother—Farmer Father—Dead	Mother	Born in Sekondi
27	Mother—Yamba Father—Dead	Alone	1 year
28	Mother—Cape Coast Father—Cape Coast	Friends	1 „
29	Mother—Dead Father—Dead	Uncle	1 „
30	Mother—Kisi Father—Dead	Alone	6 months
31	Mother—Sekondi Father—Sekondi	Parents	Born in Sekondi
32	Mother—Effia Father—Anaji	Mother	4 „
33	Mother—Takoradi Father—Sekondi	Parents	6 years
34	Mother—Imbraim Father—Prestea	Mother	4 months

APPENDIX VII(a)—(Continued)

JUVENILE DELINQUENCY: TABLE III—OFFENCE AND ACTION

No.	Offence	Action
1	Stealing	6 months in the Probation Home.
2	Wandering and having no place of abode.	Placed on probation for 12 months.
3	Exposed to moral and physical danger.	Employed at Palladium, Sekondi.
4	Wandering and having no place of abode.	To be under supervision for 3 years.
5	Stealing	Boys' Industrial School Agona-Swedru.
6	"	Industrial Institution, Accra.
7	Wandering and having no place of abode.	Given a person to stay with.
8	Stealing	Boys' Industrial School, Agona-Swedru.
9	"	Boys' Industrial School, Accra.
10	"	To be taken home by mother.
11	"	To be released.
12	"	Step-father to execute bond.
13	Wandering and having no place of abode.	Placed under the Probation Officer for 2 years and then Accra.
14	Exposed to moral and physical danger.	To be given to her grandmother.
15	Stealing	To be discharged on probation for 2 years.
16	"	Given to the care of his uncle.
17	"	Given to the care of Mr. J. S. Bentum.
18	Exposed to moral and physical danger.	Committed to the care of his father.
19	Wandering and having no place of abode.	Committed to the care of his step-father.
20	Exposed to moral and physical danger.	To be under Probation Officer's supervision.
21	Wandering and having no place of abode.	To be on probation for two years.
22	Stealing	Boys' Industrial Institution, Accra
23	"	To be released to her mother.
24	"	To be on probation for two years.
25	"	Boys' Industrial Institution, Accra.
26	Indecent Assault	To be on probation for 12 months.
27	Assaulting a Police Officer ..	Given 10 strokes.
28	Exposed to moral and physical danger.	Industrial School, Agona-Swedru.
29	Exposed to moral and physical danger.	Committed to the care of his grandmother.
30	Exposed to moral and physical danger.	Industrial School, Agona-Swedru.
31	Stealing	Given a few strokes.
32	"	To be on probation for two years.
33	Exposed to moral and physical danger.	To be under Probation Officer's supervision.
34	Exposed to moral and physical danger.	To be under Probation Officer's supervision.

APPENDIX VIII(a)
DETAILS OF SAMPLE OF CONVICTED PERSONS

	Married State		Creed		Education			Tribal Distribution							Age Groups					
	Married	Single	Chris.	Mahom.	Pagan	Lit.	Illit.	Ahnt.	Col.	Asht.	N.T.	Lib'a	Nig'a	Fr.	Ty.	Sierr.	Juv.	18-30	31-40	41-50	51-80
M	108	256	218	74	72	72	292	27	135	23	71	27	49	29	3	13	219	100	26	6
F	4	8	10		2	1	11		11				1		4	5		2		1

RECIDIVISTS

Age Groups of Recidivists				Number of Previous Convictions of Recidivists				Note:
18-30	31-40	41-50	51-80	2-5 times	6-10 times	11-20 times	21-30 times	
79	45	10	2	106	17	10	3	Chris. indicates Christians Mahom. " Mahommedans Lit. " Literates Illit. " Illiterates Ahnt. " Ahanta Col. " Colony Asht. " Ashanti N.T. " Northern Territories
TRIBAL DISTRIBUTION OF RECIDIVISTS								
Ahanta	Colony	Ashanti	N.T.	Liberia	Nigeria	French Territory	Sierra-Leone	Lib'a " Liberia Nig'a " Nigeria Fr.Ty. " French Territories
13	44	12	30	14	8	10	—	Sierr. " Sierra-Leone Juv. " Juveniles

APPENDIX VIII(b)
DEATHS REGISTERED BY AGE GROUPS—1946

<i>Sex</i>	<i>Under 24 Hours</i>	<i>24 Hours -1 Year</i>	<i>1-5 Years</i>	<i>5-15 Years</i>	<i>15-25 Years</i>	<i>25-45 Years</i>	<i>45-65 Years</i>	<i>65 Years and Over</i>	<i>Grand Totals</i>
Male ..	3	24	10	9	17	146	42	26	277
Female ..	5	16	7	18	13	34	7	18	118
	8	40	17	27	30	180	49	44	395

Principal causes of death were as follows :—

Pulmonary Tuberculosis	58
Tuberculosis (Other Forms)	10
Pneumonia (All Forms)	38
Bronchitis (Acute and Chronic)	7
Malaria	10
Dysentery (All Forms)	4



Cal's.
AB