

UNIVERSITY OF EDUCATION, WINNEBA

**THE CONCEPT OF TOTEMISM IN RELATION TO CONSERVATION OF
CERTAIN SPECIES OF ANIMALS IN JIRAPA MUNICIPALITY**

-



JONAS TANGKPAA

MASTER OF ARTS

UNIVERSITY OF EDUCATION, WINNEBA

**THE CONCEPT OF TOTEMISM IN RELATION TO CONSERVATION OF
CERTAIN SPECIES OF ANIMALS IN JIRAPA MUNICIPALITY**

The logo of the University of Education, Winneba, is a circular emblem. It features a central blue and white geometric design resembling a stylized '8' or a cross with rounded ends. This is set against a red background with a white sunburst pattern. The words 'UNIVERSITY OF EDUCATION, WINNEBA' are written in a circular path around the emblem.

**JONAS TANGKPAA
(7170260008)**

**Thesis in the Department of Gur-Gonja, Faculty of
Ghanaian Languages Education, Submitted to the School of
Graduate Studies, in Partial Fulfilment
of the Requirements for the award of the degree of
Master of Arts
(Ghanaian Languages Studies)
in the University of Education, Winneba**

SEPTEMBER, 2019

DECLARATION

STUDENT'S DECLARATION

I, Jonas Tangkpa, declare that this thesis with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

SIGNATURE:.....

DATE: Monday, October 19, 2020

SUPERVISOR'S DECLARATION

I hereby declare that the preparation of this work was supervised in accordance with the guidelines for the supervision of thesis as laid down by the University of Education, Winneba.

NAME OF SUPERVISOR: MR. ABABILA, JAMES AZURE

SIGNATURE:

DATE: Monday, October 19, 2020

DEDICATION

To my family members especially, my only wife Joyce Galyuon, my daughter Ida Tangkpaa my brother Mr Prosper Bayor for their undaunted love and devotions towards my quest for higher heights.



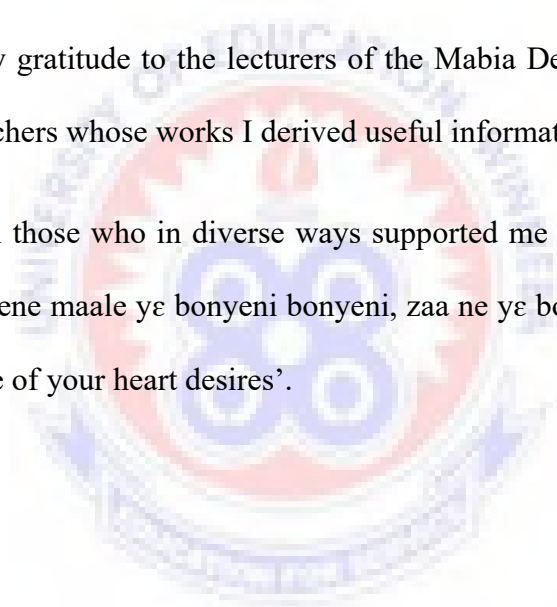
ACKNOWLEDGEMENTS

My heartfelt appreciation goes to my supervisor, Mr. Ababila, James Azure who had time to correct my numerous mistakes and made useful suggestions, which inspired me to do my best. This will forever remain in my mind. May the good Lord bless you abundantly.

My second appreciation goes to Dr. Saanchi, J. A.N, Mr. Mark, K. K. Ali, Mr. Dorzie, G and Mr. Dikpetey, T. S of the Gur-Gonja Department for their various support and contributions to the successful completion of the research. May God continue to open more doors to their academic vision.

I again express my gratitude to the lecturers of the Mabia Department and the various authors and researchers whose works I derived useful information and ideas.

Finally, I thank all those who in diverse ways supported me during the writing of this thesis, 'Ka Naagmene maale ye bonyeni bonyeni, zaa ne ye bomboore. 'May God grant each and every one of your heart desires'.



ABSTRACT

The study examines the concept of totemism in Dagaaba clans in the Jirapa Municipality in the Upper West Region. Dagaare is a Mabia spoken language in Ghana. The research was conducted in four communities around Jirapa and its environment. The target communities were Sigri, Ullo, Sabuli and Jirapa Township. The researcher used purposive sampling technique to elicit the data. The instruments used to collect the data were unstructured interview and participatory observation. The ages of those interviewed were between fifty to sixty years old. The researcher used descriptive technique to analyze the data. In my work, I have also touched on how these animals are protected from being harmed. Dagaaba attach some seriousness to their totems because of the vital role they play to their entire clans. Though Dagaaba perceive totems to be their relatives, religious believers have a contrasting view. To them, they are satanic and this belief has affected the concept of totemism in the Municipality. To conclude, no clan exists without a totem in the various communities I visited.



TABLE OF CONTENTS

DECLARATION	iii
DEDICATION	iv
ACKNOWLEDGEMENTS	v
ABSTRACT	vi
CHAPTER ONE	1
INTRODUCTION	1
1.0 Background to the Study	1
1.1 Dagaare and its Speakers	3
1.2 The Dagaaba and their geographical area	4
1.3 The Clans among the Dagaaba	4
1.4 Statement of the problem	5
1.5 The Objectives of the study	6
1.6 Research questions	6
1.7 Significance of the study	6
1.8 Limitation	7
1.9 Delimitation	7
1.10 Organization	7
1.11 Summary	8
CHAPTER TWO	1
LITERATURE REVIEW	1
2.0 Introduction	1
2.1 The Concept of Totemism	1
2.2 Conceptualization of Culture	6
2.2.1 Concepts of Names to Totemism	8
2.3 Symbolism	9
2.3.1 Function of symbolism	10
2.4 Religious influence on totems	12
2.5 Animal conservation	13
2.6 Importance of conserving Totems	14
2.7 Summary	15
CHAPTER THREE	
METHODOLOGY	
3.1 Research Design	16

3.2 Population	18
3.3 Sample Size and Sampling Techniques	19
3.4 Data collection procedure	21
3.5 Data collection instrumentation	22
3.5.1 Observation	22
3.5.2 Interview	23
3.6 Ethical considerations	24
3.7 Summary	25
CHAPTER FOUR	
DATA ANALYSIS	26
4.0 Introduction	26
4.1. Identification of Clans and their totems in Jirapa Township	27
4.2 Clans and their totems in Sigri	28
4.3. Clans and their totems in Sabuli	29
4.4 Totems under UI-Kpong and their clan.	30
4.5 Significance of Totems	31
4.5.1 Totems bring togetherness	31
4.5.2 Prescription of traditional medicine.	32
4.5.3 Pre-information of an unforeseen emergency	33
4.5.4 Session of certain natural happenings	34
4.5.5 Totems used as defensive weapons	34
4.5.6 Expansion of business	35
4.7 Religious Significance	36
4.7.1 Cultural Significance of Totems	37
4.7.2 Tourism impacts	38
4.7.3 Educational significance	38
4.7.4 Ecological impacts	39
4.8 Spiritual protection	40
4.9 Taboo of totems	42
4. 10 Symbol of unity	44
4.10.1 Religious Influence on Totems	45
4.10.2 Christians and Muslims views on totems	45
4.10.3 Traditional views on totemism	46
4.10.4 Foundation of Religious Beliefs	48

4.10.4 Belief in Impersonal	49
4.10.5 Belief in Spirit Beings	49
4.10.6 Belief in Many Divinities	50
4.10.7 Belief in a Supreme Being	51
4.10.8 Beliefs in ancestors	52
4. 11 Chapter summary	52
CHAPTER FIVE	54
SUMMARY, CONCLUSION AND RECOMMENDATIONS	54
5.0 Introduction	54
5.1 General summary	54
5.2 Key Findings	54
5.3 Conclusions	55
5.4 Recommendations	56
References	58
APPENDIX A	64



CHAPTER ONE

INTRODUCTION

1.0 Background to the Study

Totems are very essential in the lives of people in Africa and the World at large. Different people in the world are identified by their totems and customs. These customs did not define them but guide them through their daily lives.

Bodomo (1989) perceived totem as an animal either edible, harmless or dangerous and feared rarely. Historically the choice of a reptile, fish or bird for a totem is based on the fact that it once contributed to the survival of an ancestor. People believed that the chosen animal contributed in some ways to the survival of the clan. These totems are supposed to be conserve by their beneficiary because of the vital role they play in our society. But the younger generation do not attach seriousness to these creatures in their life because they failed to realize the significance and spiritual protection of these totems.

Totem is an aspect of oral literature. Most of the aspect of oral literature have been looked at but that of totemism has not been researched into by most scholars (Puotege 2009). Oral literature is the transmission of materials normally traditional and cultural, from person to person or generation to generation by word of mouth. Such materials include proverbs, folktales and folklores of which totems are inclusive. Agyekum. (2013: 248).

A totem is sacred object or symbol that serves as an emblem of a group of people such as a family, clan, lineage or tribe (Mark 2017:24). The researcher in a process of adding to the already existing oral literature has chosen to work on the concept of totemism which has not received much attention by anthropologists. Totem is a living thing that may have saved one's ancestor from danger and thus the clan may consider that animal or species to be one of their relatives among the Dagaaba believe.

The term totem refers to natural object either inanimate or animate with which a group of individuals identify themselves. A totem may be a plant, or an animal or even an object like a rock. (Ferraira 1965). According to him all persons within the clan honoured any object whether living or non-living as their totem in their geographical area.

Among the Dagaaba, members of a common totem distinguish themselves from each other by their traditional names, totemic emblems as charms and tattooing the figure of the totem on the walls of their houses and also to their weapons and even in their bodies for easy identification.

According to Sigmund (1919) Totemism is widely prevalent in tribal India. They have hundreds of totem groups named after plants and animals. They also have a goat clan whose members regard the goat as their totem because a goat that had been stolen by their ancestors for sacrifice turned into a pig when the theft was discovered and thus saved the thieves from punishment.

He added that in Australia people of the same totem do not marry. If a person is caught in sexual intercourse with a person of a forbidden clan, the punishment is death. Mark (2017) also have a similar view among the Dagaaba. According to him, it is a taboo for people of the same blood to marry. When such unacceptable situation happens elders of both sex are advice to counsel them to put a stop to the relationship. Even if lady happen to become pregnant she is advice to terminate the pregnancy to serve us deterrent to others

The ancestors of the Dagaaba do not entertain couple of the same blood relation. In my view both scholars have similar believes about their tradition and custom in their respective community

1.1 Dagaare and its Speakers

Dagaare has a good number of dialects that have been perceived as languages; Birifor, the western dialect and Waali the dialect spoken in the regional capital Wa. However, as Rattray (1969: 339) said, speakers of all these dialects understand each other with some few challenges. Dagaare has four main dialects. These are; Southern Dagaare, western Dagaare, northern Dagaare and central Dagaare.

According to Bodom (1997: 6), the central Dagaare dialect includes communities such as Jirapa, Ullo, Tizza, Daffiama, Nadowli, Boo, Kaane and other surrounding smaller communities. It was the central dialect the missionaries used to translate the scriptures into Dagaare. The same dialect was used to propagate the word of God during the colonial period. Also, the central Dagaare is the dialect used for teaching and learning and dissemination of information to one another.

However, some of the other dialects are still used by some students who learn the language in institutions, Senior High Schools, Teacher Training Colleges and Universities. Communities where the southern Dagaare is spoken include Wa, Kaleo, Takpo and other surrounding communities.

Birifor and other communities like; Tuna/ Kalba, Lassia Tuolo also speak the western Dagaare. These communities share a common boundary with the southern dialect and also with the Gonja. Some of the western and southern dialect can be located in the eastern part of Black Volta in Burkina Faso and some parts of La Côte d'Ivoire.

Birifor is another major dialect related to Dagaare. The language is spoken by the Birfor people. This dialect is found in Northern and South Eastern parts of Cote d'Ivoire and can be found in the Southwestern area of Burkina Faso and northwestern part of Ghana

in the Upper West Region, Bodom (1989:45). Northern Dagaare is spoken in; Nandom, Lawra and other surrounding communities. Some of these speakers live in Burkina Faso.

1.2 The Dagaaba and their geographical area

Dagaaba live in the Upper West Region. They are predominantly agricultural community located in the north-western part of Ghana and Burkina Faso as the nearest country. The major towns where Dagaaba lives are; Wa, Jirapa, Nandom, Kaleo, Ullo, Hamile, Lawra and Daffiama. Dagaare is also spoken in Tuna and its surrounding communities in the Northern Region of Ghana that share boundary with the Upper West Region. (Bodom 1997:34).

The language (Dagaare) is spoken beyond the homeland as being described by Bodom (1997:34). It has spread across many parts of the country in Ghana primarily as a result of education and socialization. These days, Dagaare is spoken in other Regions such like; Bolgatanga, Kumasi, Winneba and Accra.

Upper West Region has a population of about six hundred and seventy-seven thousand, seven hundred and sixty-three people in Ghana (2010) Housing and Population Census (<https://knoema.com/GPHPC 2010>)

1.3 The Clans among the Dagaaba

The Dagaaba have many families that constitute a clan in the Upper West Region.

Clans are large group of families that share the same name, appellation, common ancestor and common totem. Kyemaalo (1995:14). Clans are also groups of families with a common blood relation that forbid any member within the clan from marrying each other. Mark (2017:19)

The table below shows some of the clans and their totems covered by the researcher

Clan name	Name of totem in Dagaare	Gloses
Gbeɛdomɛɛ	Zigi	‘python’
Manlɔɔɛɛ	kɔntɔmɔ	‘dwarf’
Danteɛɛɛ	Paanaa	‘cricket’
Banyenɛɛ	seɛne	‘porcupine’
Bakoɔnɛɛ	buleezoom	‘mudfish’

1.4 Statement of the problem

The concept of totemism is very essential in the lives of people in Africa and the world at large. Different people in the world are identified by certain practices and beliefs; totems play an important role in the beliefs and practices among the Dagaaba. However, not much research is seen on clans and their totems among the Dagaaba and speakers of the language like we have seen in Mark (2017) on Paryel and Kyemaaloo (1995) also on Dagaaba Tenkoɔyele ane ba Eroŋ.

Also, modernization is one the factors that has corrupted many generations’ minds towards these totems and the vital roles they play. It is against this background that the researcher seeks to work on the concept of totemism in relation to the conservation of certain species of animals amongst the Dagaaba, because a lot of researchers have not dwelled on this area in recent times. For instant Bodomo (1989) dwelled on dialect variation in Dagaare. Dorzie (2013) also looked at the structure, style and uses of Dagaaba proverbs and Mark (2017) on Dagaare lesiri looked at Dagaaba greetings, songs, proverbs and stories. The literature mentioned above, not much is done on clans and their totems.

The researcher identified some clans in four communities and their totems, probe to discover the significance of totems and to what extent religion influence the relationship between the various clans and their totems among the Dagaaba.

1.5 The Objectives of the study

The thesis seeks to;

1. Identify some Dagaaba clans and their totems
2. Find the importance of conservation of totems to Dagaaba
3. Find the influence of religion to these totems

1.6 Research questions

The following questions guided the researcher towards effective achievement of the objectives;

1. What are some of the Dagaaba clans and their totems?
2. What are the importance of conservation of totems to the Dagaaba?
3. How does religion influence totems among the Dagaaba?

1.7 Significance of the study

The findings of the study would be significant since it deals with Dagaaba clans, totems and their custom and tradition within the Jirapa municipality. It will help teachers and students to appreciate how important conservation of totems is to the entire clan. It is also expected to add to the existing literature worked on by scholars such as Mark (2017) and Bodomo (1997).

It will create more awareness among students, teachers and non-educationist about the importance of totems in their various clans and encourage them to conserve and protect the environment.

1.8 Limitation

The limitation identifies the potential weakness of the study (Owu-Ewie 2017:80) The researcher encountered many problems in getting my data from some clans. Some people felt that it is confidential to tell the researcher certain information about their totems. Again the data collection period was harvesting of crops. On many occasions I had to visit some communities many times and it was very difficult to get the consultants. Many of them the researcher met said they were tired, so I had to travel back home and re-arrange a new date to go back there. Some resource persons also expected (us to give them) some financial motivation (money) before they could share some secret information about their clan with us.

The weather also added to the many problems I faced during the data collection. Some of the data gathered got soaked by rain leading to the loss of some of the material.

1.9 Delimitation

The study was limited to only the totems of the Dagaaba which included speakers from Jirapa and its surrounding communities. Because of financial constraints the study was restricted to Sigri, Jirapa urban, Sabuli and Ullo communities within Jirapa Municipality in the Upper West Region.

1.10 Organization

The thesis is divided into five chapters. The chapter one (1) is the introduction and it takes a look at the background of the study which comprises the study of clans and their totems of Dagaaba, their location and language and its dialects. The statement of the problem and objectives of the study is inclusive. Apart from the significance of the study, research question, limitations and delimitation are all discussed in chapter one

Chapter Two also concentrated on the review of related literature. The third chapter discussed the methodology used in the research. The techniques used to gather/ collect the data for this work were further discussed and analyzed.

Chapter four discussed and analyzed the data on some clans and how they came by their totems and the important roles these totems play in the life of Dagaaba. I also discuss the influence of religion on these totems to the people based on the data collected in their various communities.

The final chapter summarizes the research work with summary of findings. Recommendation is not left out in this chapter to backup future researchers who will like to research into the concept of totemism in Dagaare.

1.11 Summary

In this chapter, I takes a look at the background of the study which comprises the study of clans and the totems of Dagaaba, and their geographically area. The statement of the problem is another area I looked at and the objectives of the study. Apart from the significance of the study, research questions, limitations and delimitation are all discussed in chapter one.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter takes a look at the previous works that are of importance to this study. It talks about the discussions people have raised concerning the concept of totemism, the concept of culture and the relationship that exist between man and these creatures (totems).

2.1 The Concept of Totemism

Dagaare has become an important area of language research. There has been a considerable effort in the study of some aspects of Dagaare oral literature, of which totems is an aspect, by some writers and scholars of Dagaare as available literature shows. Oral literature is a channel for transmitting historical knowledge. Researchers like Saanchi (1992, 2002), Mark (2004, 2010), Dikpitey (2012, 2013), Dorzie (2013) among others have generally looked at various aspects of oral literature of Dagaare, but their works do not directly focus on the area of Dagaaba totems.

Totems are very important to human beings. Every society uses them in various ways in their daily activities. Many scholars have attempted to give their views on what totems are based on their background and the way they perceive the concept.

Tylor (1999 :28) defines totems as a belief in which each human or group of humans of a clan is thought to have spiritual connection or kinship with a physical being, such as an animal or plant, often called “spirited- being”. He explains that a totem is thought to interact with a given kin group or an individual and serve as their symbol of hope and survival.

Sigmund (1919:69) states that a totem is an animal which stands in a peculiar relation to the whole clan. He said that a totem is the first of all the tribal ancestor of the clan as well as its spirit of protection; it sends oracles to its people and though otherwise dangerous the totem knows and spares its children.

Also, members of the totem are therefore under a sacred obligation not to kill or destroy their totem in anyway and also abstain from the eating of its meat or from any enjoyment of it. Any violation of these prohibitions is automatically punished or accursed.

He continued that the character of a totem is inherent not only in a single animal or a single being but in all members of the species. He said from time to time, festivals are held during which time members represent their totems in ceremonial dances. The totem is hereditary either through the maternal or the paternal line depending on the clan or tribe. Sigmund is not specific about the heredity of the totem within them. Among the Dagaaba totem heredity is paternal. The moment you are born into the family you an automatic family member to that totem.

Historically, the choice of an animal, reptile, fish or bird for a totem was driven by a survival instinct. The belief that the chosen creature contributed in some way to the survival of the clan influenced their choice .Another aspect was that a clan would model itself after an essential attribute of the chosen animal, particularly bravery, courage, speed and wisdom.

The totem is not limited to district or to a locality; the members of a common totem may live separately and far apart from one another and on friendly terms with adherents of other totems.

Many people in Jirapa are identified by certain practices and beliefs that define their essence. These customs did not only define them, but guided them through their daily lives. Without doubt, the practice of celebrating totems is synonymous with the African societies.

Yabang (1984:102) sees totems as beliefs associated with animistic religions. He added that totems are usually animals or other natural figures that spiritually represent a group of related people. He holds the belief that totems are very sociable and have good relationship with the entire clan. He also emphasized on animistic religion; all animals, birds or reptiles with common characteristics belonging to a common religion, those that also have different features believe to be another form of religion.

Levi-Stauss (1963:40) views totem to be an animism that relate to mystical connection believed to occur between human beings. He added that it is difficult to proof certain myths behind some totems.

Braffi (1992:9) posits totem to be an animal, plant or other natural object believed to be ancestrally related to a tribe, clan or family group as a tutelary spirit. The term totem comes from North-American Indian Language. It is used to refer to vegetable and animals which are held to be in special relationship to a particular group of people or with individuals in a special society.

In the continent of Africa, particularly West Africa, the word 'totem' is used to denote a relationship between a clan or a tribe and a species of animal or plant as guardians.

Braffi (abid) added that totems are first of all the tribal ancestors of the clan as well as its tutelary spirit and protected. The members of a totem one therefore under a sacred

obligation not to kill their totem to abstain from eating its meat. Any violation of these rules is punishment.

The character of a totem is inherent not only in a single annual or a single being but in all the members of the species. From time to time, festivals are held at which the members of a totem imitate or represent in ceremonial dances, the movements and features of their totems.

The totem is hereditary either through the maternal or paternal lineage. In the Dagaaba tradition, children inherit their totem from the paternal side, though they will not eat or harm their mother's totem across the whole region.

Reinach (1900) cited in Freud (1919) said totemism can be divided into twelve catechism religions.

1. He said certain animals must not be killed or eaten but may bring up individual animals of these species and take care of them. What this text means is that humans should not eat their totems but try to nurture more individual young ones for the future generation.

2. He also said an animal that dies accidentally is mourned and buried with the same honours as a member of the tribe. This his view is not quite different from the Dagaaba tradition. Within the Dagaaba culture, when your totem dies, you treat it as a brother or a sister. All the necessary process the dead person goes through is also done to the totem.

3. The prohibition to eating something sometime refers only to a certain part of the annual. This point may differ a lot from the Dagaaba totems. Amongst the Dagaaba, if an animal will be forbidden to a tribe, no part of that creature should be eaten. It does not have different bodies is one?

4. If pressure of necessity compels the killing of an animal usually spared, it is done with excuses to the animal and the attempt is made to mitigate the violation of the taboo,

namely the killing, through various tricks and evasion. Dagaaba have some totems that are wild animals. If any of such animal commit unpardonable offend, a directive is given from the superior to terminate its life with the use of bow and arrow. It would be killed in a mile manner though no death is mile.

5. If an animal is scarified by ritual, it is solemnly mourned. This catechism does not exist within the Dagaaba culture. They perform sacrifices but they do not use their totems as such. They believe that totems are humans that are part of the family.

6. A specified solemn occasion, like religious ceremonies, the skin of certain animals are downed. In some occasion it is possible for a totem to be dressed up as a human being. It can be perfectly done if your totem is a domestic one, if not it would be impossible to dressed a wild animal in public.

7. Tribes of individual assume the names of totem animals. This catechism occurred amongst the Dagaaba culture. In a heterogeneous community like Jirapa where we have different tribes living in it, they sometime called each other by their totem name. If your totem is known to be powerful, you are proud to hear people called you by it.

8. Many tribes used pictures of animals as coats of arms and decorate their weapons. Reinach view on this catechism is also common with the Dagaaba. It is common with the Dagaaba. It is common to see men and women tattooing their bodies with animals' symbols indicating the clan they belong. They does that praising the powers possess by the animal, reptile or bird.

9. If the totem is one of the feared and dangerous animals. It is assumed that the animal will spare the members of the tribe name after it. It is belief that every totem knew its tribe irrespective of its nefarious activities.

10. The totem animal protects and warns the members of the tribe. The belief system in totemism is clear. Every totem belief to be a spiritual protector on its people. This protection is common amongst the Dagaaba culture where members are protected and guided against predators.

11. Reinach catechism said the totem animal can foretell what will happen in the future to its neighbors particularly the clans' heads. In Sabuli, the people are 'Banyenɛɛ' (clan name) and their totem is the porcupine. This totem can foretell what will happen in the near future. If an elder will die, it always displays or demonstrated its displeasure on a tree with its spears or arrow. This is to pre-inform the elders of what will happen soon to avoid pressure and surprise.

To conclude with Reinach twelve catechism, every tribe have same connection to their totem and his conclusion is not different from the Dagaaba view to the concept of totems.

2.2 Conceptualization of Culture

The meaning of culture need not be forgotten in this thesis since totemism is part of culture. Many scholars have defined the concept in different ways.

Taylor. (1952) cited in Asiamah and Lugogye (2008) posits that culture is that complex whole which includes knowledge, beliefs, art, moral, laws, customs and any other capabilities and habit acquire by (a human) as a member of society. He further said the concept of culture includes mental capabilities (thoughts) behavior (action) learned and shared behavior.

Taylor's definition is focused on beliefs and behaviors' that people acquire not through biological heredity but by growing up in a particular society where these are exposed to a specific cultural tradition

Matsumoto (1996: 47) views culture as a set of values, behaviors and attitudes, shared by a group of people but different for each individual communicated from one generation to the next. This means that each tribe usually has a culture with a common totem, shared common values and behavior but communicate differently from one person to the other.

Hoebel cited in Asiamah and Lugogy (2008:2) is that Culture is the 'integrated sum total of learned behavior traits which are manifested and shared by the members of the society'.

This definition means that all the things we do and learn as members of a particular society constitute our culture. These include our totems, the language we speak, the food we eat and how we eat it, the clothes we wear, our buildings and their structure, the way we organize our marriages, our naming ceremonies and funerals, our chieftaincy institutions, our festivals, how our society is organized for economic activities; in fact everything we do as a distinct group of people form part of our culture.

Hofstede (1994: 36) defined culture to be a collection of programming of mind which differentiates the individuals of one group from the other. He explained that the activities of a group of people from one culture differ from one cultural activity to another, although there might be certain cultural similarities.

Puotege (2009) also worked on some aspect of oral literature (Dagaaba Saankonnoo ne ba yipɔge). He dwelled on the importance of the other forms of oral literature. His work focused on Dagaaba customs, and tradition. He however, included a brief discussion on

totem and its significance, tribe with their appellation and stories. He defines totems (Doma) as a living thing that has ever saved an ancestor from a challenge/problem. He demonstrated some tribes with their totems and their importance.

Tribe	Totem
Danteɛɛɛ	Paanaa (Cricket)
Gbeɛdomɛɛ	Zib (Python)
Namanɛɛ	Gonɔgombaa (Praying mantis)
Naayirree/ kansaabɛɛ	Ebaa (crocodile)
Dikpeɛɛɛ/ Tiele	ɛmaana (monkey)

2.2.1 Concepts of Names to Totemism

Many scholars have tried to define the name totem in different ways. The reasons are, there are always a lot of positive and negative criticism since each individual perceives it based on the language and culture he/she specializes. That notwithstanding, some scholars have defined the name based on their cultural background and language spoken within that society.

Angbataaye (2014:4) posits that a name is a valuable source of information which can indicate animals (donne) reptiles (bonvuuri), birds (nuuli), gender, tribes (bal), religion, nationality (dogbo zie) and place within a tribe and even in a large society.

This explanation will be significant because Dagaaba indicate their Totem with names showing the place where the particular tribe can be located and its geographical area.

For instance, if you mention this tribe “Manlɔɔɔɛɛ” their totem is dwarf (kontɔma).

Within the Upper West Region, the tribe is largely situated in Jirapa irrespective of its heterogeneous nature.

2.3 Symbolism

Georgia (2010:20) defined a symbol as ‘anything that stands for or represents something else’. Symbols are common in everyday life. A python amongst the Gbeedomεε (a clan name) is a symbol of joy. A dove with an olive branch in its beak is a symbol of peace.

Any time a python is seen within the house, irrespective of the time, day or night, something positive will happen. If a woman happens to be pregnant in the family and a family member sees it, it gives a signal of peaceful delivery.

Symbolism is the use of symbols. It plays an important role in many different types of literature. It can highlight certain elements of meaning the researcher wishes to emphasize.

Agyekum (2007:156) sees symbolism as the use of one object to represent or suggest another. It is modern literary movements that begun in reaction to realism, replacing the objectivity and directness of the realists’ method of new techniques that attempted to represent a true reality.

Amongst the Dagaaba for instance, dwarfs (kontōma) are some clans’ totem but most of the members within the clan might have never set eye on their real totem, but they believe it represents the entire clan. The members have the belief that their totems direct them in their affairs, even to get a good name depends on the reverence you have for your totems.

Okpewho (1992) said a symbol or symbolism is a particular means of conveying certain important truth about human life and the problem of existence. This is confirmed by Nypson (2001) and Nsoh et al (2010), when they do mention that a symbolism is a concrete or familiar object that is used in reference to or as explanation of an abstract idea.

One can therefore say that symbolism is a system of using indirect references or symbolic element to represent as good or bad.

Motebele (1997:27) defined a symbol as ‘a troupe in which a word, phrase or an image represents something literal and concrete and yet maintain a complex set of abstract ideas and values that are usually interpreted according to surrounding context but which may mean a number of things depending upon who is interpreting the symbol’.

Abrams (1993) observes that many of the major writers exploit symbol which are in part drawn from religion and esoteric traditions and in part from their own invention. Some of the works of the age he said are symbolic in their settings, their agent and their action, as well as in the object they refer to.

This study concurs with Abrams. Totems become obscure as a result of its symbolism. In order to understand the symbolism in Dagaaba totem, one must be familiar with the Dagaaba culture, language and custom. This is because totems’ have been passed on orally from generation to generation.

Appiah-Kubi (1999:229) saw a symbol to be an artistic expression of our forefathers printed in their mourning clothes and other articles befitting every occasion. He said symbols therefore, became a pattern for identity in every human situation in term of festival celebrations, stool regalia staff of office and even death.

2.3.1 Function of symbolism

1. Symbolism aids in communication and data processing to achieve information through the use of symbol. Sikiti (1998:01) cited in Quagie (2010) said communication is a purposeful process of expressing, receiving and understanding messages containing factual information, feeling, ideas and need by two or more individual through a common

symbol. Symbols communicate non-verbally to people amongst the Dagaaba if they are known by the beneficiaries. Most Dagaaba use their totems as images to represent the whole clan, so when such symbol is seen in any where people are able to tell the clan the symbol represent.

2. Symbols take the form of visual image, sound, gestures, ideas or words to convey other ideas and beliefs. Cuddon (1977) views image to be a broader term used to cover the use of language or represents objects, action, feelings, ideas, state of mind and sensory experience.

He defines imagery as the images produced in the mind by a language of which words and statements may refer to experiences which could produce physical perceptions where the readers or the listeners actually have those experiences or the sense expressions themselves.

He further observes their different types of mental images that appeal to the vision, olfactory, tactile, auditory, gustatory and kinesthetic. This view is also expressed among some other writers such as Pretorius (1989), Abrams (1988), Reaske (1966) and Moleleki (1993) cited in Motebele (1997).

Heese and Lawton (Motebele (1992) cited in Motebele (1997:14) said that, the general function of an image in literary art is to achieve concentration and forcefulness. She states that a symbol makes an abstract concrete and it is easier to understand.

3. The symbols also facilitate communication and identification of ideas and other concepts based on what these symbols represent thought they can literal as well as figurative meaning. In some communities it is possible to see their totem well drawn on their skin.

4. Symbols can be used to signify individuals, groups of people or organization. The python, cricket, porcupine and symbols various totems that represent different clans in Jirapa Municipality have different totems that represent different clans because of the heterogeneous nature.

2.4 Religious influence on totem

Religion comes with education. The introduction of western education in Africa brought in western idea of rationalism and modernization in Africa (Chuta 1992). Many people begin to doubt their totem or culture and subsequently leave without totems, and that was the misconceptions of secularism in Africa.

It is necessary to have the perception of the basic concept of the words religion and value, before exploring the extent of influence of religion on totemism.

Some religions are elusive in nature and it makes it difficult to have one universally accepted definition of religion. The elusive nature explains why tens and hundreds of definitions of religion are in books today.

Vennon (1962:42) described religion as that part of culture composed of shared beliefs and practices which not only identify or define the supernatural, the sacred and man's relationship therefore, relate them to the unknown world in such a way that the group is provided with moral definitions as what is good harmony of the supernatural.?

Yinger (1970) defined religion as a system of beliefs and practices by means of which a group struggle to the ultimate problem of human life. It expresses their refusal to capitulate to the dead's to give face of frustration and to allow hostility to tear apart human associations. The researcher do not have a contrasting view about these scholars because religion is a family that has its rules and regulations governing the particular religion.

Totems are also creatures in which traditionalists have so much trust and believe in them. These totems are protected from being harm by predators. Though religious people are aware of these creatures they have a contrasting view about their God of worship. They believe in their Supreme Being and not any visible object believed in by the traditionalists.

These scholars, Yinger and Vennon all have a common belief and similar practices in their respective environments. These beliefs are not different from the belief and cultural practices among the Dagaaba in Jirapa Municipality.

2.5 Animal conservation

According to Santiago (2017) animal conservation is the process of preserving and protecting the animals, plants and their habitat. The major problems according to Santiago are degradation or destruction, poaching, pollution, overexploitation and climate change.

Santiago (2017) gave some suggestions on how these totems can be protected in their habitat. He recommended that people should be discouraged from participating in bush hunting .Jirapa is becoming a desert land yet the endangered species cannot have peace due to disturbances of hunters every day and night. But conservation problems can be rectified if people are educated on the effect of bush burning.

Upper West Region is one the Regions which bush burning is high. The people involves do not always consider the negative effects of it. The few animals available are killed and the rest move far to safe environment. These are some of the things we do to scare our totems away. If care is not taken in the near future most people would not know their totems physically.

Mark (2017) also touched on totems to the society but he did not look at how these creatures can be conserved and used in the near future by the younger generation.

Mc Dougal (2008) also posits Wildlife conservation as a practice of protecting wild plants and animals' species and their habitats. Wildlife plays an important role in balancing the ecosystem and provides stability to differentiate natural processes of nature like fertility of soil (processing of manure by earthworm) amongst Dagaaba. The goal of wildlife conservation is to ensure that nature will be around for future generations to enjoy and also to recognize the importance of wildlife and wilderness for humans and other species. Many nations have government agencies and NGO's dedicated to wildlife conservation. These organizations help to implement policies designed to protect wildlife.

2.6 Importance of conserving Totems

a. Conservation provides protection for plants with unique medical properties, which serve as the foundation of our medicine. When the ecosystem fails our own health is at risk. By saving endangered species we are ultimately saving ourselves. It is recommended amongst the Gbeedomεε (a name of a clan in Jirapa) that when a child doesn't sleep during the night the oil of a dead python is applied to the affected child to aid him or her sleep.

b. Conservation will also aid future generation to know and have access to their totems. This will concretize their beliefs on their totems and also erase the abstract imagination and visualization of how their totem might look like amongst the youth. Some people have never set eyes on their totems before, they only heard of it through folktales, because the said totem is very rare. It is therefore paramount to consider the issue of conservation in this research.

c. Ecotourism: According to the African Wildlife Foundation (AWF), providing tourists with the chance to see African animals within their habitats has been a tremendous stimulus for economies within Africa. The AWF suggests that ecotourism seems to help promote wildlife conservation. The ecotourism helps make wildlife conservation economically feasible in the developing world in the first place, which can help preserve essential habitats.

d. Education: Studying animals and their habitats can be a valuable learning experience for students of all ages. Teachers and their students go on field trips to different zoos in order to have access to certain animals and also to see other endangered animals assumed to be their totem for the first time. Failures in wildlife conservation may leave teachers with fewer educational resources for effective teaching and learning.

e. Agriculture: Promoting wildlife conservation could help secure future food supplies. Individual crops can suffer different diseases, while an entire field of just one crop could succumb to a single blight. Take for instance, monkeys are some clan totems and this class of animals can destroy a lot of crops, fruits and tubers that could have been used in the near future. Conserving these animals would help many people to prevent food shortages in the subsequent years.

2.7 Summary

The chapter looked at some perspectives from which some writers and scholars discussed on the concept of totemism in relation to certain species of animals in Jirapa, Ghana and beyond. Differences and similarities exist between these scholars' and the writer's line of thought. The main purpose of this research is to find out why a particular clan chose a reptile or animal as their totem and the environment where some of these animals could easily be found.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

Today whatever one wants to do, there must be certain laid down rules to go by. This chapter presents the data collection procedures that were used in the study and how the researcher ensured that the method produces reliable and valid data.

The chapter also discusses the various strategies the researcher employed to gather the data for study. It entails the types of research design, population of the study, sampling techniques, data collection procedures, instrumentation, objectivity and how the data was analyzed.

3.1 Research Design

The researcher used descriptive based method with a qualitative approach to collect the data. Denzin and Lincoln (1994: 2) observes that qualitative research design is the use of a myriad of tools such as case study, personal experience, interviews, observation, and visual text to gather data about a specific phenomenon.

Qualitative research is generally relying on purposive selection of participants who will provide rich data concerning the research topic. (Gay and Airsian 2000).The researcher adopted the descriptive survey as the main study design because the nature of the topic requires a detailed description of the concept of totemism and the significance of totems in the Municipality. During the data collection, I moved to the setting to interact with the participants in order to gather the relevant data for the study. I chose qualitative research

design because the data was collected through narration by elders. I collected the views and experiences of participants as data for the study.

Qualitative research also seek to understand people's interpretation of a phenomenon which is dynamic because reality changes with changes in people perception. The chosen design aims at describing and interpreting totems and their clans in four (4) selected Dagaaba totems in the concept and context of Dagaaba culture. I chose the four communities because the researcher come from the same location where the consultants are located.

The researcher considers qualitative method more appropriate because it provides detailed views, experiences and practices about Clans and their totems. The study is interested in assessing the meaning and understanding of totemism.

Creswell (2009:61) and Patton (2002:42) notice that qualitative approach is a method of describing events or a person scientifically without the use of numeral data. They further stated that the processes involve; procedures and emerging questions, data collected from the participants, setting and analyzed and making interpretations of the meaning of the data. This situation becomes real in this study when the researcher analyzed the natural data collected and made interpretation of meaning of totems of the various clans, their significance, and the influence of religion to totems in Jirapa and also how these creature are protected for future use.

Flexibility within the qualitative approach is another motivation for the researcher's selecting this method. It allows one to plan for emerging issues that may develop in the field of study. James and John (1993:18), note that whereas experimental research is carefully planned prior to commencing data collection with no possibility of change once started, qualitative research is open to change throughout the data collection process.

According to them this permits the researcher to adjust the direction of the inquiry based on the ongoing experience of collecting and thinking about the data.

Qualitative methods also place primary emphasis on saturation (i.e., obtaining a comprehensive understanding by continuing to sample until no new substantive information is acquired) (Miles & Huberman, 1994).

3.2 Population

Owu-Ewie (2017:26) citing Best and Kahn (2006) explained that a population is a group of individuals that have one or more characteristics in common and of an interest to the researcher. In this study, the target population are people in these communities; Sigri, Sabuli, Ullo and Jirapa Municipality township in the Upper West Region. These communities were selected because the chosen totems were located in those areas irrespective of their distance.

Due to time and cost of the study I used an accessible population of elders from the four communities to represent the target population. For this, the researcher's thoughts for selecting elders was the best because he believed they were very resourceful to give detailed information needed for the research. The accessible population is the group that is convenient for the researcher to use, and representative of the overall target population (Owu-Ewie, 2017:27). The researcher used purposive sampling to select the participants. This sampling method requires researchers to have prior knowledge about the purpose of their studies so that they can properly choose and approach eligible participants.

Researchers use purposive sampling when they want to access a particular subset of people, as all participants of a study are selected because they fit a particular profile.

The sample was selected from a population of old people from both male and female, ages between sixty and above, who volunteered to give information to the researcher about the relevance of totem to the entire clan. The researcher chose this measure to ensure that the sample adequately represents the target population to obtain the information needed by the researcher.

3.3 Sample Size and Sampling Techniques

The researcher used informal method to collect my data. The purposive sampling method was employed to elicit the data. Biegar and Gerlack (1996:36) refers to sampling as choosing a portion of the population for research rather than studying the entire population.

Tuckman (1999:27) defined sampling as the act, process, or the technique of selecting a suitable size or a representative part of a population for the purpose of determining parameters or characteristics of the whole population.

Norman and Fraenkel (2000 :21) viewed purposive sampling as a technique where researchers use their knowledge of the population to judge whether a particular sample data will be representative and choose those which best meet the purpose of the study.

Purposive sampling is a technique in which elements are chosen based on purpose of the study. (Owu-Ewie 2012:29).The population was selected because they have the quality of information the researcher needed. One of the major benefits of purposive sampling is the wide range of sampling techniques that can be used across qualitative research design.

One other main goal of purposive sampling is to focus on particular characteristics of a population that are of interest, which will best enable you to answer your research questions.

Purposeful sampling is a technique widely used in qualitative research for the identification and selection of information-rich cases for the most effective use of limited resources (Patton, 2002). This involves identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest (Cresswell & Plano Clark, 2011).

In addition to knowledge and experience, Bernard (2002) and Spradley (1979) note the importance of availability and willingness to participate, and the ability to communicate experiences and opinions in an articulate, expressive, and reflective manner.

The main objective of a purposive sample is to produce a sample that can be logically assumed to be representative of the population. This is often accomplished by applying expert knowledge of the population to select in a nonrandom manner a sample of elements that represents a cross-section of the population.

A purposive sampling of old ages ranging from four Dagaaba communities were selected to gather the data. The researcher chose these ages because he knew they possess the knowledge that the study needed. The history of totems and its importance can best be narrated by old people in our rural communities. Eighteen elders both males and females, literate and non-literate were made of five elders each in two communities and four each in another two communities were randomly picked. What I did initially was that I always moved into the selected communities and look for an opinion person to guide me to elders he thinks they have the information the researcher is looking for. As I identified the consultant I seek to have a conversation with him or her. If the resource person agree I introduce myself and also what I needed from him. Also if the resource person is not prepared to have any discussion because of ill preparation, different date is schedule between us for the discussion to take place.

In each community, four difference totems were analyzed, their significance to the whole clan and the influence of religion to them. This was done because every community constitutes different settlers that have different totems all together.

3.4 Data collection procedure

In any study, a variety of data collection method may be used as part of the ethnographic study. Burns and Grove (2005) said, data collection is a systematic process in which the researcher collects relevant information to achieve the research purpose and objectives.

The data was collected from field work in four Dagaaba communities in Jirapa Municipality. The researcher went directly to the target communities and gathered the data. He used interview as a data collection instrument to carry out his investigation.

Owu-Ewie (2017:40) explained that interviews are purposeful conversations with subjects to obtain information to answer a researcher's question. The researcher used unstructured interview (unstandardized). Unstructured interview has predetermined questions before the interview but these questions are not followed rigidly. However, followed-up questions emerge as the interview progresses

The participants (elders) were interviewed on their experiences and knowledge on clans, totems, the significance of it and the effects of religion to totems in their community. Though most consultants admitted the totems play vital roles in their communities others complain vehemently about the way religious personalities perceive these creatures. They have different negative thoughts about them in their localities. One challenged I encountered during the data collection was women were compelled to forbid more than one totem because of their relocation. The man she has married to has a totem which she is force not to ever eat it but her totem is silent or over look in her new environment. This to them is a herculean challenge to most married women in Jirapa Municipality.

3.5 Data collection instrumentation

Unstructured or informal interviews and participatory observation were the main instruments used to gather the information on the study. These instruments are explained below:

3.5.1 Observation

Observation is the primary technique of collecting data on non-verbal behavior (Ewu-Ewie 2017:43). It involves getting to the field, participants and organization to collect the data based on their behavior. It is often referred to as field work because it takes place in the field. This observation was an informal instrument used in some communities in the Jirapa Municipality.

During the visit the researcher places himself in the way that enables him to hear and listen to whatever transpired between the elders or those who know much about their totems and their significance to their whole clan. The researcher observed elders who are classified as historians of their clan often describe why a particular reptile or an animal is made to be their totem up to date.

Also, the researcher observed elders narrate the importance of these totems to the whole clan and the ways religion has affected these beliefs in the various communities within the Municipality. Totems play a significant role to tourism as some suggested. Others are of the view that the life of these creatures is blur because modernization and religion do not support their existence. Religious believers perceive totems as satanic because traditionalist attach importance to them with the reasons that no clan exist without a totem.

Goldstein (1964) said Observation is a method of data collection used by field workers to obtain data by direct observation looking and describing the situation as it is. Goldstein

further added that observation is not limited to use visual aspects of the situation only but it also includes sensual experience such as hearing something and feeling.

3.5.2 Interview

Interviews are purposeful conversation with subjects to obtain information to answer a question. The researcher used unstructured interview to gather his data. This type of interview has predetermined questions before the interview but these questions are not followed rigidly

Hinneh (2012) posit that an unstructured interview is a technique often used to gather data in qualitative studies. As the name signifies, this instrument has no definite structure. It involves free style discussions with interviewees. Researchers who use the unstructured technique always have the purpose of their study in mind, but the question asked and how they are presented to achieve this purpose is left with the interviewer.

Because of the flexibility and freedom involved in the use of an unstructured interview, it can unearth detailed and relevant as well as sensitive information through probing. However, the instrument gathers a massive amount of qualitative data, making analysis laborious and time consuming. Also, because of the freedom the interviewers have to pursue different interesting tangent, they could be diverted in the process. The interviewee, on the other hand, have to be 'guided' to prevent aimless 'rambling' (Wragg, 2002) while they offered the opportunity to express their opinion, feely and experience in detail.

This type of interview has predetermined questions before the interview but these questions are not followed rigidly. (Patton, 2002). The advantages of using this form of interview is, it ensures flexibility. The interviewer can probe for more specific answers and questions can be repeated for clarification.

This type of interview also has good frequency especially semi-structured interview increase the comprehensiveness of the data. Participants were interviewed on their experiences and knowledge on traditional beliefs on totems in their clans. Unstructured interview enable interviewee to control the environment to ensure privacy.

The interviewee was also interviewed on religion and its influence to these creatures in their communities in Jirapa, and how religion has negatively affected the concept of totemism in some communities within the Municipality.

Eighteen elders were purposely selected and asked questions on the topic: the concept of totemism in relation to certain species of animals in Jirapa Municipality. The questions asked were in Dagaare and answers given from such questions were the basis for the data collection.

3.6 Ethical considerations

According to Bailey (2004), all educational research involves ethical considerations, as it involves data from people and about people. Ethics is a set of moral principles that is widely accepted and may offer rules and behavioral expectations about the conduct about experimental subjects and respondents (Bailey, 2004). Bryman (2008), states that a researcher must respect the confidentiality of all the people participating in the research. Therefore, the following ethical issues were taken into consideration in relation to this study by Bailey and Bryman;

Cognizant consent: The researcher obtained permission from the participants to participate in the research. Participants were given detailed information about the research process and were also informed that their participation was voluntary.

The right to extract: All contributors were informed in advance that they have the right to withdraw from the study at any time without consequences. They were also

informed that they have the right not to answer any question, but they will still remain in the study.

Concealment: The participants' rights to privacy, confidentiality and anonymity were respected. This means that the names of the participants will be protected and any information obtained in connection with this study will remain confidential.

3.7 Summary

The researcher is considering an appropriate technique for this study adopted qualitative approach in explaining and analyzing the data for the study. The approach is a means of exploring and apprehending the meaning of individuals or groups attributed to the social problem without quantifying the data analysis into numerical format. The researcher was a participant observer throughout the data collection process. The researcher used sound recorder in recording the history behind why certain animals or reptiles were chosen as totems, their significance and the influence of religion to these totems now.

CHAPTER FOUR

DATA ANALYSIS

4.0 Introduction

This chapter presents and discusses clans and their totems, the importance and the influence of religion to totems among the Dagaaba in four communities in Jirapa Municipality out of seventy (70) for the study which are presented in relation to the objectives of the study as stated in chapter one section 1.5. The focus of the analysis is on totems by examining the importance of them to the Dagaaba, why we should conserve totems and how religion influence these belief in the four (4) communities in Jirapa Municipality.

A clan is a group of people united by an actual kinship and descent. (Sigmund 1919). Even if lineage details are unknown, clan members may be organized around a founding ancestor. Clan in indigenous societies tend to be exogamous, meaning that their members cannot marry one another. Clans preceded more centralized form of community organization and government and exist in every country.

People with a common clan can easily identify themselves with a unique symbol indicating how different they are from other clans. Every clan is noted in Jirapa with a common symbolic ancestor because they share mutual ideas and do not inter-marry. Members may identify them with a common symbol to show that they are independent clans. The validity of any oral art including totemism lies in the explanatory power of the chosen image and this enhances the nature of creativity the researcher wants to achieve in the folklore communication. This goes to confirm what Tylor (1999:37) said, a person who knows the social house, is able to discover his or her patrilineal anywhere and this is common in the Dagaaba culture. The concept clan and totems does not subject to a

single interpretation since the same image may be interpreted differently by different scholars. The analyses of this study are purely descriptive.

4.1. Identification of Clans and their totems in Jirapa Township

Totems are the symbolic essence of a living thing. They are creatures that benefit humankind as far as their needs are concerned. A totem captured the spirit of a living thing and simplifies the magnitude of that spirit into a tidy package. Jirapa is a heterogeneous community. It has many clans as settlers, natives and migrants within the Municipality. All these clans' situated in the Municipality equally have their own clans in their respective communities elsewhere.

The people of Jirapa are the natives. They are 'Manlɔɔrɛɛ' per their clan name. The totem is the dwarf (kɔntɔmɔ). All the inhabitants of the clan believe in the existence of the dwarfs within the manlɔɔrɛɛ family. Even though they are dominant in Jirapa Township, I have also identified other clans with their totems within the Municipality.

These are some of the Clans discovered and their totems;

Clan names	Totem in Dagaare	Gloss
Bimbiglee	Gyuuni	'Vulture'
Kusielee	Zib	'Python'
Gbeɛdomɛɛ	Zib	'Python'
Bowaaleɛ	ɛbaa	'Crocodile'
Birifuoleɛ	Kpere	'Squirrel'
Sozeleeɛ	ɲmaɲa	'Monkey'

Though these settlers came to Jirapa with their own totems, they do not contravene or disregard the history behind the choice of dwarfs as a totem in the Municipality. They accept and go by the rules and regulations of the people for the effective and peacefully

stay in the Municipality. If the settlers' totem is also known, the natives will not harm it but in a way tried to protect it from been kill by others who may see it as treat or meat.

4.2 Clans and their totems in Sigri

Sigri is a community in the Jirapa Municipality. Most of the inhabitants are predominantly peasant farmers. They farm only for their family consumption. Though it is also heterogeneous, it is not congested as compared to Jirapa Township. Jirapa is mostly a business town but Sigri is a community purely for farming to feed their families.

The inhabitants are Gbeedomɛɛ (the clan name) and their totem is the python (zib). Every member in the community forbids to do anything that will harm this creature within Sigri vicinity. The totem is welcome by viewers any time it is seen behind the house or when it appears to you. It is portrayed as a sign of blessing when you bump into any of them.

The settlers within the Sigri community live in peace. They also forbid the said creature though they came to Sigri with their own totems. They honour them as a sister or a brother when they come across it.

When the said totem (zib) comes to the house, the old women treat it the way they do with their daughters when they return from their husband's home. Soup ingredients are given to it including sheabutter and flour for preparation of meals for the kids.

Below are some of the natives and settlers in Sigri with their clan names and totems.

Clans name	Dagaare	Gloss
Banyenɛɛ	Seene	'Porcupine'
Gbaanɛɛ	Walaa	'Antelope'
Donaalɛɛ	zib	'Python'

Kowaree	zib	‘Python’
Dikpeee	ηmaan	‘Monkey’
Kyelaaree	Kpere	‘Rat’

4.3. Clans and their totems in Sabuli

The people of Sabuli are Banyenee located or situated in Sabuli in Jirapa Municipality in the Upper West Region. ‘Banyenee’ as people called them by their clan name forbid the porcupine (Seene) in Sabuli and its surrounding villages. Sabuli is a known community where the inhabitants are noted as warriors because of their totem. Their totem fought and continues to fight for them in times of difficulties.

Even though Sabuli is also a heterogeneous community the settlers comport and comply with their rules and regulations governing their clan system. Modernization and other cultural activities have created tension for these totems to confine themselves in rocky areas and only come out if there is message to deliver to its members.

The people in Sabuli are mostly farmers though they have other persons who are into other professions like small scale businesses. They farm to feed their families. During the research, I noticed that though majority of the people are Banyenee (the clan name) there are other migrants or settlers in Sabuli and its surrounding villages that are not natives.

These are some of them:

Clan names	Totem names	Gloss
Dakpalee	Selaa	‘Hawk’
Namane	Gongombaa	‘Prayer Mantis’
Donaalee	zib	‘Python’
Zagee	Naabaa	‘Chief Bird’
Sozelee	ηmaan	‘Monkey’

4.4 Totems under Ul-Kpong and their clan.

Ul- Kpong is a community which has many communities surrounding it. The people of Ul- Kpong are called Kyɛlaareɛ as their clan name. The name of their totem is the rat (Kperɛ). The people of Ul-Kpong are the Landlords. They are the first settlers in the Ullo Traditional Area.

The people of Dantee, are called Danteeɛɛ as their clan name. The Paramount chief lives at Dantee. They regard the cricket as their totem within their environment and beyond. They treat the cricket as a special relative within the Ullo communities. The cricket is noted for its hard work. It was because of its effort that led to the survival of their forefather up to date. The Ullo Traditional Area is too heterogeneous. I identified many clans and their totems within its surrounding villages.

The following are some of the clans identified under ‘Ul-Kpong’, a clan name within the Ul- Dantee traditional Area.

Clan names	Totems in Dagaare.	Gloss
Dakpaaleɛ	Selaa	‘Hawk’
Sozeeɛɛ	ɲmaana	‘Monkey’
Danteeɛɛ	Paanaa	‘Cricket’
Ul- Gozu	Bandaa	‘Lizard’
Tuolaarɛɛ	ɲmanzeɛ	‘Red dove’

4.5 Significance of Totems

God has many ways of performing miracles to his creatures on earth that is why every living thing was created for a purpose of which totems are part.

A totem is a natural object or an animate being as animal or a bird assumed as the emblem of a clan. (Mandal 1998). This means that every totem is a natural creature belonging to a particular clan. These creatures were created not because of their beautiful nature but for their wonderful performance of certain natural powers being given to them by almighty God. The significances of these totems within the Jirapa Municipality in the Upper West Region cannot be over emphasized.

The totem helps in case of illness and gives the tribe premonition and warning. The appearance of a totem near a house was often looked upon as an announcement of emergency or joy that it has come to deliver to its relatives.

A member of a clan seeks to emphasize his relationship to his totem in various ways: he imitates an exterior similarity by dressing himself in the skin of the totem or by having the picture of it's tattooed upon himself. In some tribes, members disguise themselves by dancing like their totem.

4.5.1 Totems bring togetherness

Togetherness is the pleasant feeling of being united with other people in friendship and understanding. It is a feeling of being close to another person emotionally and physically.

People with a common totem share things in common. Not only do they share joy amongst themselves, they also assist each other during emergency. They come together as a family to share ideas and sympathy with each other when situation demands. This

opinion comes because of the common totem, ancestor or ancestors they share in that community. They perform their marriage rites and funeral rites together. The traditional ceremonies are not done in isolation and if there is communal labour they come together and join hands to do it.

These clans: Gbeedomɛɛ, Donaalɛɛ, Kowɛɛ share a common totem but settle in different communities but do things in common. They link information to each other if the need arises, and the same ancestor does not marry. This goes to confirm what Mark (2017) says, people with the same blood do not marry because they have a common ancestor and do things in common. So the above clan totem is python and they encourage the younger generation to desist from marrying the same blood.

4.5.2 Prescription of traditional medicine.

Totems are living things created by God to boost and assist mankind to perform many activities. Some of these totems contribute effectively to some clan in search of human needs. Even though they cannot contribute verbally to human kind, some guide and direct you towards certain leaves, roots, fruits or whatsoever that would be of good health to human beings.

The people of Jirapa particularly the township has their totem as dwarf. The dwarf clan (Manlɔɔɛɛ) hardly sees their totem ordinarily, but history said a clan member who happens to see the dwarf (Kɔntɔmɔ) with this or her eyes is automatically and potentially a traditional doctors in his respective area and will people visit him for spiritual protection and healing.

It does not mean that all Manlɔɔɛɛ are herbal doctors but if your luck shines and you encounter any one of them, you are eighty percent sure to be a potential herbal doctor. The dwarfs are such that if you encounter any one for the first time then you are a lucky

person but you would not be able to go home for some months. You will be detained by them for spiritual fortitude.

They would carry you to their location in a different kingdoms and enquire from you how you happen to see them. These creatures (dwarfs) cannot be easily seen by human beings because they have the characteristics of human beings but work like spirit.

The interrogations of these creatures take days and months before you would be discharged to go home as a herbalist. As you are undergoing scrutiny they also school you on how to treat various kinds of sicknesses when you get back to your destination.

4.5.3 Pre-information of an unforeseen emergency

An emergency is a serious, sudden unforeseen situation that may cause wound, loss of life or damage to a human being (Yabang 1984). In most communities, some totems can have the gift of predicting what would negatively or positively happen to its neighbors' in the near future, so they design a way of communicating non- non-verbally to its people.

In some villages for instant Sabuli, it is said that if an elderly man or woman would pass away, their totem porcupine' seene' would give them a signal by demonstrating their displeasure on trees with their arrows. When this happen, any elder who comes across it and can interpret it will read meaning out from it but he will not be able to tell when such an unfortunate incident will occur.

This happens in Sabuli by the clans 'Banyenɛɛ' and other totems also have their ways of expression their frustration to their clan's members which would be different from Banyenɛɛ clan in the Sabuli area. This exposure is only known to the people sabuli alone and its surrounding communities

They have a common totem and share common thoughts. Any time a married woman is pregnant in the above mentioned clan for the first time, the totem pays the entire house a visit. This is to signify a safe delivery.

4.5.4 Session of certain natural happenings

Totems are creatures like human being but we believe that they possess other supernatural powers which we do not have. In some communities where we have shrines for totems, people consult them for their needs believing that they would perform wonders and it sometimes happen in their favors.

Sigri is a similar community where they have such a shrine called 'Buyeli'. Any time there is a drought elderly women prepare 'wormo' local cakes and sing sorrowful songs to the shrine expressing their worries of how their children are dying of thirst. They do it with the joy and hoping that since they were the first creatures to save their forefathers, they would be in a better position to plead with the Supreme Being to listen to their grievance.

If the women really go there with their hearts, before they reach home clouds will gather and it will rain on that same day. The totem for Sigri people is python and they are called Gbeɔdomɛɛ. It does not mean that the pythons are powerful than the Supreme Being but the women and the entire village have trust and belief in them.

4.5.5 Totems used as defensive weapons

Many communities within the Jirapa Municipality had the belief that totems defended and saved their forefathers years ago in deed, they still have the same belief up to date. Many of these clans perceive totem to be a weapon against their enemies since memorial.

Once they have the belief that their grandfathers or ancestors were saved through the power of their totems they still believe that they can still perform wonders even despite modernization and other developmental challenges are hampering them creatures they still defend its neighbors.

The people of Bowaaɛɛ from kogri within the Ullo Traditional Area used to suffer from frequent attacks and robbery. Any time harvesting of crops is over, they do not have peace of mind. All they think of is soon warriors would be coming to attack and carry their farm produce back to their destinations. This particular clan totem is crocodile (ɛbaa).

There was a valley where the warriors normally cross before approaching the community. God being wonderful to the people of Kogri, one day these bad people came after harvesting to rob them again. When they moved into the valley these totems picked them down beneath the water and none of them survived except those that were yet to cross over the water.

When the escapers returned to their home town they never return up to date and this was how the Bowaaɛɛ clan came into being. Crocodile had been used as a weapon to defend the people from extortionist

4.5.6 Expansion of business

Totems are revered by members of a particular social group because of its mystical or ritual relationship that exists between them. Most people within the Jirapa Municipality rely on their totems to perform super natural powers. The Manɔɔɛɛ clan is not an exception. They have so much trust in their totem as expansion of their businesses is concerned. They have the belief that every successful man or women within the

Manlɔɔrɛɛ coverage was due to the efforts of their totem. They depend on them with trust to expand their businesses.

The following crops and animal rearing can progress successfully if you have trust in your totem within the Manlɔɔrɛɛ clan;

Dagaare	Gloss
<i>Noori guoluu</i>	‘the nearing of fowls’.
<i>Boore guoluu</i>	‘nearing of goats’.
<i>Nii guoluu</i>	‘cattle rearing’.
<i>Sensɔɔ koɔbo</i>	‘cultivation of tiger nut’.
<i>Peere guoluu</i>	‘sheep rearing’.
<i>Seŋkaa koɔbo</i>	‘cultivation of groundnut’.
<i>Kamaana koɔbo</i>	‘cultivation of maize’.
<i>Beŋe koɔbo</i>	‘cultivation of beans’.

In the above mentioned activities within the Manlɔɔrɛɛ clan, people produced enough for commercial consumption base on the belief of them. Good yield are derived from farmers due to the support given to their totem within Manlɔɔrɛɛ coverage. Farmers, who have the belief, trust and confident in their totem progresses with their business as years pass by though there sometime encounter into certain financial challenges and lost. Most importantly people who are in dire need of children come to their intervention to have just child and sometime happens by surprise.

4.7 Religious Significance

Totems are respected by members of a particular social group because of the ritual relationship that exists between them.

The totem may be regarded as a group symbol and a protector of the members of the group. In most cases the totem animal or plant is considered as an object of taboo.

It is regarded as a taboo to kill animals or mishandle such objects in the communities in which they are used, believing that killing or eating them would bring curses or calamities to the people. Others believe that totems protect them against their enemies or they are being protected by their powers in such objects. In some cases, people try to emulate the qualities of their totems.

In social gatherings such as festivals, funerals, and other important celebrations, one would see these totems being displayed. The people who bear the totems are the linguists known locally as 'Yidandoo' (clan head). They are the mouthpiece of the clan, king or the community.

Apart from their unique designs, the totems are the communication channels that chiefs, families and communities use to show their identity to other people. In ancient Ghanaian societies, totems were used to summon people to the palace, wars, and funerals. They were also used as a seal or symbol for covenant.

4.7.1 Cultural Significance of Totems

Among the Dagaaba some names alone like “Manlɔrɛɛ” totem is a defensive mechanism to the environment and the living things that stay in it. Culturally, most people believe that these creatures protect the environment as a sacred habitat for most living things. The more these creatures reproduce the more the soil become fertilized for crop production.

Culturally, all persons with a common totem and ancestor have a common belief system and practices the same cultural practices irrespective of where they you are located.

The totems in Jirapa Municipality are seen as unifying symbols in most traditional areas which bind the people. For instance, the python is a totem for the Gbeedomɛɛ clan which becomes their unifier symbol.

Generally, the members of the group believe that they are descendants from a totem ancestor, so they are brothers and sisters to them.

4.7.2 Tourism impacts

Some communities within the Upper West Region really took conservation of totems to be important to them. Areas in the community where these creatures are comfortable, people are not allowed to frequently go there if they have nothing doing in that environment. As they are properly conserved, the clan gain foreign exchange from time to time as people come in from far and near to learn about the history of their totems and the communities at large. Such villages do not only gain money or items from the visitors but the name of the entire community is sold above the Municipality, the Region and Ghana at large.

4.7.3 Educational significance

Totems are educational materials in the traditional society that one has to dedicate his or her time to learn. These symbols demonstrate the community' inventiveness of its literature where symbols are used to communicate. Anyone who sees these totems is psychologically forced to beset the brains or to make certain inquiries in order to get the meanings of what the designs represent. These days totems are becoming endangered due to human activity and the notion of some people towards them. Due to that their images are used as representative to educate the younger generation on its activities and the significance to the community.

I personally had to make some efforts before I was told the meanings of a cricket which is a totem for Danteeɛɛ, was nicely carved on a walking stick (dangbale). What it meant was that it was used as a savior because they were saved by this creature. On the other hand, I think that our ancestors were very creative and particular with the choice of the totems because a lot of factors was taken into considered before finally selecting a clan's totem.

4.7.4 Ecological impacts

There was coherent interest in preserving the species. One can also say that communities, families, clans, chiefs and kings realized the need to protect certain animals and other endangered species of trees thus using such objects as their totems with the presentation of delusory beliefs. No totem in those days was selected for no work. If the arises to protect and conserved particular totem it means it has save their ancestor and it continuous to save more lives

Animals like antelopes, monkeys, rats, crows, cricket, elephants and python are some of the animals which are mostly used as totems and these animals are not many in the ecology.

Some elders I met said the current generation do not know the importance of the totems and therefore overlook them when they see them.

They made a suggestion that for the current generation to learn the importance of the totems in our societies, teaching of culture with our indigenous language should be included in the educational curricular.

When he realizes that the extortionist was coming again he took his wife and his only son into the bush. He searched for a hidden place in order not to be seen by them. In search of the place with pressure he saw a big hole which he believed a living thing was inside. He jumped in without any option. He said to himself 'I prefer to be eaten by an animal than to be killed by an extortionist.' Sooner than later he moved into the hole with his family. Immediately, a python came out from the same hole and cowl around where they hid. The warriors followed but could not come closer to where they were hiding. The warriors imagined the kind of python ahead of them and so they went away. Gbeedomεε escaped from death up to date. So if it was not the effort of and assistance of the python we would not have gotten a tribe called Gbeedomεε.

The people of Sozeeεε a clan name in Ullo Traditional Area is a brother and sister to the monkeys. According to them, their forefather took his only son to the farm during farming. As he was making some mounds, the child was also a distant away from him playing with a broken stick of a hoe. He clamped a lazy tree from one to the other. On one of the trees, he met Monkeys and was imitating their movement and activities. On realizing the presence of monkeys he moved towards to rescue his son from associating himself with them because of their nefarious activities. As he moved toward the monkeys they jumped down and his son equally followed them using his broken hoe handle to be his tail off he went up to date. This man could not trace his only son up to now. So he told his generation not to eat any monkey because he believes his son is still alive as a monkey and no clan member should taste monkey's meat or attempt to kill or harm it.

Many people elsewhere would wonder how a cricket could save a clan. The people of 'Dantee' are Danteeεε in the Ullo traditional area. The clan head was a hunter, He went in for hunting with his dog. The dog was not there as a guide but to show him the channel and path of animal. This man spent hours in search for meat. Along the search the dog

smelt something and instantly took a direction. He followed it to a small inselberg and on it he notice a hole dug out by hippopotamus. The dog move in and returned with demonstration indicating that there is something.

The man moved into the hole with his bow and arrow in search for meat. The hippopotamus came out cunningly and covered the hole. The man and his dog got stranded inside the hole and the more hours they stay the more they would perish. God being wonderful on their side, the man felt droplets on his head and turned to observe and he realized that a cricket was drilling a hole from the surface of the ground to the heart of the soil. He thanked God and used his knife to enlarge the hole and passed through it. This was how a life was saved by a cricket and up to date, the clan of Danteelee does not still harm any cricket if come across it anywhere in the Ullo Traditional Area in Jirapa Municipality.

4.9 Taboo of totems

Braffi (1992:12) said the word ‘taboo’ is derived from Polynesian term “tabu” which simple means a “forbidden” thing or a person.

Among the tradition and custom of the Dagaaba it is forbidden for any person to kill any living thing assume to be their totem in their presence. When such unexpected situation happens the killer of the totem is charge to take the cost of the entombment of the affected animal. In most of the communities within Jirapa if you are caught inflicting harm on any totem you are ask to be beating by the beneficiary of the said totem. It is belief that members of each clan or tribe assume the name of their totem. It is due to this belief that they do not hunt the totem animal or kill it.

The prohibition against killing or eating the totem are not the only taboo affecting Dagaaba. It is also forbidden to touch it or even look at it keenly. In some cases the totem

must not be called by its right name. Any violation of the taboo prohibition which protect the totem is punished by serious sickness or death.

It is a big taboo amongst the Dagaaba for a man and a lady of a common totem to marry. They are not allowed to enter into sexual relations with each other; that is they cannot marry one another. This represents the exogamy which is associated with the totem.

In some cases in casual amours the clan prohibitions are strictly observed, any violations of these prohibitions are regarded with the utmost adherence and are punished caning. In some communities Punishment is also given to people who are in temporal love affairs which have not yet results in child birth.

Many youth today have been committing incestuous crime against marrying ladies of the same blood. It is forbidden among the Dagaaba Culture to have sexual intercourse with a sister. Mark. (2017). All we failed to understand is that the role of the totem (the annual) as an ancestor is not taken serious. Everybody descended from the same consanguineous totem that is of one family.

Believers in totems knew it is unpardonable for you to kill your own totem. Amongst the Dagaaba, if an animal will be forbidden to a tribe, no part of that creature should be eaten. It does not have different bodies in one. When your totem die culturally, you treat it as a colleague. All the necessary processes the dead person goes through is also done to the totem otherwise our ancestors would be annoyed.

If pressure of necessity compels the killing of a totem usually spared, it is done with excuses to the animal and the attempt is made to mitigate the violation of the taboo, namely the killing, through various tricks and evasion.

Dagaaba have some totems that are wild animals, if any of such animals commit unpardonable offence, a directive is given from the superior to terminate its life with the use of bow and arrow. It would be killed in a mild manner though no death is mild.

According to Chaim F, Uri G, and Hoffman M, a taboo is an “unthinkable” action. Even the thought of violating a taboo triggers a punishment. According to them human behavior is not governed only by rational decision making. The society often have shared values and standards of acceptable behavior that members of the society are encouraged to follow. The society guides the behavior and the thoughts of their members by agreed upon expectation and rules.

The above scholars view are different from the Dagaaba culture. Every tribe within the Dagaaba land has a common acceptable behavior that govern them. If any person contravened the rule, you would be called to order by the family head. To Dagaaba these acceptable behaviors assist them to mold the younger generations to fit into society and anywhere they are.

4. 10 Symbol of unity

Symbols are pattern of identity that distinguish one person from each other. Appiah (1999:129). Every totem is always a symbol to the whole clan. The symbol unites all members within the entire clan. During difficult situation, they come together and share ideas and find amicable solution to the problem. They do not only come when there is a challenge but they also share their joy if there is any within and beyond the coverage of the clan. The following clan are the same but located in different towns but they come together to address issues if there is a need.

Clan name	Location or towns	District
Gbeɛdomɛɛ	Sigri	Municipality

Gbeedomɛɛ	Tizza	Municipality
Gbeedomɛɛ	Isah	Daffiama Isah Bussie
Gbeedomɛɛ	Duori	Jirapa Municipality
Sozeelɛɛ	Ul- Tuopare	Jirapa Municipality
Sozeelɛɛ	Dery-yiri	Jirapa Municipality
Sozeelɛɛ	Ping.	Jirapa Municipality

4.10.1 Religious Influence on Totems

Religion is a system of symbols which acts to establish powerful persuasive and long lasting attitudes and motivation by conveying conception of general order of existence and clothing those conceptions with such an area of factuality that the moods and motivation seem uniquely realistic. Rattray (1969:01)

Religion is a belief to some people while totems are equally belief to some other people. People with a strong belief in their supreme God perceived totems to be satanic like lesser gods to the traditionalist. They behave that ways because of the influence given to them by their superior leaders. In some places because of the ethics of their churches, they are barn from associating themselves to these creatures, little did they know their ancestor originated from this family. In some religious communities members of a common church are advice not to have entertainment with any object that has similar characteristics of a known totem. It is psychological trick use to scare their members from such totems

4.10.2 Christians and Muslims views on totems

The Catholics and Muslims perceive totems in different perspective. The Catholics have a belief in one Supreme Being. They belief in Supreme God, He is the omniscient and omnipotent. They don't have any belief relating to totemism.

Roman Catholics strongly believe in the Holy Bible, so any belief that has to do with object worship will contravene the rules and regulation by the church. They believe in worshipping of one Supreme Being. Introducing totems to them will mean you are initiating them into a different kingdom which will go a long way to affect the teaching and preaching of the Word of God. Due to that the future of these creature (totems) is not clear in the sense that the future generation perceive them now to be satanic and also a barrier to their religion. They don't see to them to anything that once save their ancestors or ancestor. Therefore, younger generation within the Catholic will forget about totems if care is not taken in the near future. Exodus chapter 20:4:5 in the Holy Bible: New Testament says, thy shall not worship any other God except me.

Islam is a monotheistic faith centered on belief in the one God (Allah). In this regard, it shares some beliefs with Judaism and Christianity by tracing its history back to the patriarch Abraham, and ultimately to the first prophet, Adam. All the prophets preached the same universal message of belief in one God and kindness to humanity

In Qu'ran chapter 17:22 (Sura 17: Aaya:22) says, thy shall not worship any other creature except Allah. This belief amongst the Muslims has gone deeper into the younger generation to belief in the existing of totems. They have less faith in totems because to them, anything thing that came into existence on earth was the effort of Allah. To them any creature or object perceived to possess external power should not be worship. The belief to them is, Allah alone should be worship and not any other body

4.10.3 Traditional views on totemism

Many people in the world and Jirapa at large have different perception about traditionalist. Some other people think they are created by different God elsewhere.

Sometime the criticism that we hear about these believers is so sarcastic. These are people that have a common believes and belief in their lesser gods. We have Christian that belief in Jesus Christ and Muslim also belief in Mohammed but they are all religion worship in Ghana.

When we talk of traditional religions we mean those religions which there belief in other beings which are above humankind but are less than the Supreme Being. They may be called spirits or gods and some experts on the traditional religions sometimes call them deities or gods.

Traditional believers have strong belief in totems. They perceived totems as their family members. Though they cannot engage them in a conversation, but they assume they understood any language spoken to them whether verbally or non-verbally.

Traditional believers takes totems us brothers and sisters. They accepted to have a common ancestor and a mutual tribe to wherever they are situated. The view of traditional believers toward totems cannot be over emphasized. These creatures are protected and defended by them. They see to it that no one destroy their habitat so that they will live in safe environment.

In some traditional communities some of them worship these creatures us their lesser gods in so doing they are gradually creating a religion. Tradition religion has no founder (Mark, 2017) because of the different believes system. It is rare that a traditional religion traces itself back to a founder.

Traditional religions is focused usually to the spirits and the ancestors and sometimes to God. It takes the form of prayer especially in the clan to worship at shrines and perform communal sacrifices.

Traditional religion supports the society in which the forefathers lived in so many ways. Traditional brought peace and congruence in their environment. It also recapped the people of their ancestral obligation.

The traditional religion had a powerful impact on the people that the visible gods would not forgive them if they lied, stole or committed a crime.

The Dagaaba traditional religion is not animism religion where they worship several gods. It is rather monotheism. They worship only one lesser god. In reality, Dagaaba traditional religion embraces a host of spiritual being such as lesser gods and the spirit of the ancestors. They worship God through the lesser gods therefore, they practice monotheism because the lesser gods are believed to be the messengers of the Supreme Being.

4.10.4 Foundation of Religious Beliefs

There are six introductory religious beliefs in the traditional religions amongst Dagaaba in Jirapa Municipality. These foundational religious beliefs to them are essential to our theological interpretation and analysis of the traditional religions. Below are the introductory beliefs looked at by Kyeremanteng (1999:92) which has some difference and similarities to the Dagaaba beliefs as seen below?

- a. They belief in impersonal
- b. They belief in spirit beings;
- c. They also belief in divinities/gods
- d. They belief in the Supreme Being.
- e. Belief in ancestors

4.10.4 Belief in Impersonal

The credence in the impersonal power is dominant and persistent in traditional African religious thought amongst the Dagaaba. To their beliefs, the source of this secretive power is not always known, but it is usually accredited to the activities of higher cryptic powers, whether personal or impersonal that either generates or deposits such powers in totems.

The efficacy and the durability of such populous powers from totems vary from one totem to the other. Some totems are said to be inherently more powerful induced than others, that is, they are more naturally endowed with powers than others.

The belief and the use of the impersonal powers are related to the practices of medicine men and women, diviners and seers who use natural objects, plants and animals for medicine, magic, charms and amulets. Mystical and mysterious powers can be transmitted through certain totems or by pure spiritual means. Mystical powers can be sent to specific destinations for an intended good or evil. Mystical powers can be contagious by contact with objects carrying or mediating such powers.

4.10.5 Belief in Spirit Beings

Traditional African impressions of reality and destiny are deeply rooted in the spirit of totemism. The activities and the actions of the spirit beings govern all social and spiritual phenomena. Appiah (1999:31). The spirit world can be divided into two broad groupings:

- a. Non-human spirits and
- b. The spirits of the dead.

Non-human spirits are regarded in categorized order in accordance with their kind and importance, depending upon their power and the role they play in the ontological order in the spirit world.

First in the hierarchy is the Creator, then the deities, ancestors' spirits and other assorted spirits that are non-human, comprising both good or harmless spirits and evil spirits. Some believers in Bible perceive totems as satanic. Man stands between this array of spiritual hosts in the spirit world and the world of nature.

Belief in the mystical powers as described already, the spirit beings behind them and the human quest to influence them had produced a variety of specialists such as medicine men, Superstitions, totems, taboos and rituals grew out of such beliefs.

For safety and protection in a world dominated by the spirit beings and powers, one needs a spiritual compass for guidance and practical efforts for control, protection and security through religious rites, reverence to ancestors, symbolic totems and regulative taboos, rituals, superstitions, customs and specialists. For guidance and protection in life, one needs some, if not all.

As we have already observed, in the African traditional religious thought, spirits are believed to dwell or inhabit in certain, forests, animals, human beings, the skies, the ground and other cites, carved or molded objects, charms, amulets.

4.10.6 Belief in Many Divinities

Jirapa is a narrow community where some of the inhabitant's belief that totems have supernatural powers. They believe that totems have divine powers. They also belief that totems have divine attributes but operate below the Supreme Being. .

The traditionalist beliefs in totems in jirapa have dominant influence and impact upon the traditional African life .To the traditionalist it is crime for any person to harm or to do anything that would discomfort their totems because of the divine powers they possessed.

Some inhabitation no longer accept the term polytheism (worship of many gods). They prefer the term divinities or lesser gods

African divinities are many and each has its specific area of influence and control. Some of these divinities were originally mythological figures in some African legends and primordial histories and cosmologies, while some were tribal heroes or heroines.

Divinities covering different aspects of life, society and community were usually established, such as divinities of the waters, rain, sickness, planting or harvest, tribal, clan or family deities.

4.10.7 Belief in a Supreme Being

The people of Jirapa for the past three decades have established the fact that traditionalist within Jirapa area have a concept of a universal God and the Creator. Most are in agreement that the traditional Africans do not actively worship this Supreme Being. The traditionalist has a belief in their totems especially the dwarfs amongst the people of Jirapa.

Traditional Africans believe in a Supreme Being, who is “above the lesser” divinities and the hierarchy of beings. This belief has its profound theological influence upon the traditional Africans.

The God who is above the lesser gods, seems “not to be confidentially concerned with man’s world. Instead, men seek out the lesser powers to meet their desire. Mandal (1998).

This leads man to turn to the impersonal powers, the divinities, the gods, the ancestors and the spirit beings for help. God is only occasionally mentioned or remembered.

Jirapa traditionalist believe that all spiritual beings are in their hierarchical order. The Supreme Being is the highest and the greatest. The lesser beings, such as gods and divinities occupy a lesser position, but higher than the humans do.

In summary traditionalist do not have any negation towards totems within Jirapa Municipality and its environment because of their super powers they possessed. They have the belief that no human being can live peacefully on this earth without the assistance of totems.

4.10.8 Beliefs in ancestors

The living tend to a sense of dependence on the ancestors (people who mattered in tribal and national affairs while they lived) believed to be continuing in a world as they did on earth, and are constantly watching over living relations and, therefore, ready to punish those who break custom or to protect and help those who observe them Kyeremmateng (1999:99) The belief of Dagaaba is not different from Kyeremateng's view. The people in Jirapa traditional Area belief that whatever they do on earth is observed and monitored by their ancestors. They perceive them to be living in another world far from them and respond to them when the need arises.

4. 11 Chapter summary

The analyses of the data collected was done in this chapter. The data is analyzed under the concept of totemism in relationship to certain piece of animals in Jirapa Municipality. Various Clans has been looked at with their totems and their geographical locations within Jirapa.

For one to understand totemism in Dagaare, you must familiarize with Dagaaba culture, language and customs because clans and totems are passed on to us orally from generation to generation. Totems and clans are based historical narration and critical listening. They include the natural phenomenon, the human clan, how the clan came into existence, how animals and other living organism relate with their clan members in their various communities.



CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.0 Introduction

This chapter gives a brief summary of the major findings, conclusions drawn from the findings and recommendations made on the analysis of the clans and totems amongst the Dagaaba.

5.1 General summary

The study is purely description. The objective of the study is to identify clan and their totems within four communication in Jirapa Municipality as well as find the importance people attach to these totems in their various clans. The study also illustrated how religion influence totemism in some clans in the Municipality. The research data was drawn from primary source. People were interviewed individually in their various communities and information needed was recorded at natural setting organized by both interviewer and the interviewee.

5.2 Key Findings

The study shows that every clan has a specular totem for the whole clan. Any marriage woman brought into the family is told to forbid or not harm the totem in their clan. Though the woman must have come with her totem from her father's home, she is told to forbid the two creatures. The married man is equally forced not to harm or eat his wife's totem for a peaceful togetherness.

Another finding of the study is that every Dagaaba clan exist with a totem. Every clan came into being with the assistance of a totem of which the elders told the younger generation. But because of modernization and cultural dynamism we have failed to often adore the foresight of these creatures. Totemism amongst the Dagaaba is hereditary.

When a child is newly born into the family, he or she becomes an automatic member of the ancestral hereditary in the family.

Another findings that has been worked on is, people of a common ancestral blood do not marriage. It is a big taboo and forbidden for a man and a lady of a common blood to have immoral sex. When it is known by elders, punishment is prescribed to the affected people. Even if a brother and a sister is caught in sexual intercourse they are mocked at to discourage them from associating themselves with such act.

The influence of religion to totem is another findings that had also been worked on. Religion is a sickness that is gradually eating up the concept of totemism in the Municipality. The belief within Christians and Muslim laid off the belief system in totemism amongst the younger generation in the Municipality. With this belief, preservation of these creatures in the near future is blur.

5.3 Conclusions

In the Dagaaba culture, every clan has a totem that differentiates them from others and no clan exists without a totem. The research used qualitative research technique in the work. I chose this method because it is purely descriptive and therefore boost the understanding of every person.

Based on the evidence of the findings of the study in section 5.2 the following conclusions can be drawn that totemism is the full representation of symbols to each clan in the Dagaaba culture. They are very important to people because it is their effort that most clans came into existence up to date. Despite the effort of these creatures, modernization and cultural dynamism had affected their stay in the environment and if care is not taken in the near future, the younger generation would only have pictures of their totems but

they would not have access to them because we failed to conserve and protect the environment for survival.

It also aids one to trace and know his/her clan lineage and why it becomes necessary to forbid marrying in the same culture amongst the Dagaaba. I also used ethnographic approach for the data collection where I interviewed eighteen (18) interviewees from four communities for the research.

The researcher also reviewed the works of some writers that are related to the work under study based on the concept of totemism relating to clans in the Municipality.

The analysis of the data was done in three main sub-headings. The first classification is on identification of clans and their totems amongst the Dagaaba.

Besides the identification of clans, the significance of these creatures to the living was also dealt with including the influence of religion on totems.

5.4 Recommendations

For every language to develop, it depends on its documentation of literature. In Ghanaian institutions, Ghanaian languages have been silent in place of English and French. Oral literature for instance, is ignored and this suggests that Ghanaian cultures should be given enough attention on the school timetable at the primary, junior and senior high schools levels. It is recommended that any person interested in oral literature should research into documentation to help develop the literature of the language.

Also, the importance of totems to Dagaaba clans is very important to the entire community. Therefore, other researchers can research into the etymology of their community names.

It is also good that every community, district or Municipality should constantly organize fora to educate people on the importance of conserving their totems and other creatures. This will help boost tourism in the communities and Ghana at large. The more local and foreign tourists are attract to such centres, the more foreign exchange is earned to improve the development of the communities.



References

- Abrams, M. H. (1993). *A Glossary of literary terms*. New York: Holt, Reinhart and Winston Inc.
- Adams, F., & Innes, T. (1975). *Clans, Septs and Regiments of the Scottish Highlands*, Edinburgh and London: Bacon Publication.
- Agbedor, P. (1991). What is in name? Working papers of Linguistic circle. *Journal of Uvicca, Department of linguistics*, University of Victoria:29-30.
- Agyekum, K. (2007). *Introduction to Literation*.(2nd edition). Ghana: MediaDESIGN.
- Agyekum, K. (2013). *Introduction to literature*. Accra: Adwinsa Publication.
- Ali, M. K. K. (2004). *Paryel*. Accra: Salt 'N' Light.
- Ali, M. K. K. (2010). *Fo ban ka wola*. Accra: 'N' Light.
- Angbataayele, K. D. (2014). *Peremere ane Gyunia Haae Karembiiri Gane* – Unpublished.
- Appiah, K. K. (1999). *The Akan of Ghana, West Africa: a cultural*.
- Asiamah, S. A., & Lugogye. R. B. (2008). *Introduction to the Cultures of Ghana*. Accra: Masterman Publication.
- Benard. H. R. (2002). *Qualitative and quantitative approach*. Walnut Creek: 3rd Alta Mira Press.
- Best, J. W., & Kahn. (2006). *Research in education* (10th Ed.) Boston, MA: Pearson Education.
- Biegar, R. J., & Gerlach, J. G. (1996). *Educational research: A practical Approach*. New York: Delmar Publication.

- Bodomo, A. B. (1989). *A Study of dialect variation in Dagaare*. M. A project, Department of Linguistics, University of Ghana.
- Bodomo, A. B. (1997). *The structure of Dagaare* Stanford: CSLI Publication.
- Braffi, E. K. (1992). *Totemism and Nton'*. Kumasi: University Press.
- Burns, N., & Grove, S. K. (2005). *Understanding nursing research conduct, critique and utilization*. (5th ed). London: WB Saundders.
- Chaim F, Uri G, and Hoffman M. (2011). Taboo and Identity. *Journal of American Economic*. 3(2011) 139-164.
- Chuta, S. C. (1992). *Society religion and social control in traditional African* -Cited in J. O. Ijeoma (ed). *African Humanities*. Nigerian: Mekslinki Publishers.
- Creswell, J. W. (2009). *Researcher design: Qualitative, quantitative and mixed methods approached* (3rd ed.) London Thousand Oaks, Sage publication.
- Cuddon, J. A. (1977). *A dictionary of literary term*. Harmondsworth: Penuin.
- Dikpetey, T. S. (2012). *The Aesthetics of Kɔntɔmbɔɔr (Birifor Festival) song'*. M. phil. Thesis. Unpublished. University of Education, Winneba.
- Dikpetey, T. S. (2013). The literary devices in Kɔntɔmbɔɔr (Birifor Festival) Songs. *Journal of African Cultures and Languages*. 02.01.121-131.
- Dorzie, G. (2013). The structure, style and uses of Dagaarba proverbs. *Journal of African Cultures and Languages*. 02.01: 114-120.
- Ferraira, J. V. (1965). *Totemism in India*. Oxford University Press.

- Fraenkel, J. R., & Norman, E. W. (2000). *How to design and evaluate research in educational* (4th ed) Saint Francisco: MCGraw-Hill Companies.
- Gall, M. D., Borg, W. R., & Gall, J. P. (1996). *Educational research: an introduction* (6th ed). U.S.A: Longman Publishers.
- Gay, L. K., & Airsian, P. (2000). *Educational research. Competence for Analyzing and application*. Chicago: Irwin Press.
- Georgia, N. (2010). *Prentice hall. Literature. Language and literacy*. United States of America: Pearson Education, Inc.
- Goldstein, K. S. (1964). *A Guide for field workers in folklore*. Hatboro: Folklore Association.
- Goody, J. (1967). *The social organization of the Lowiile* (2nd ed.). Oxford: oxford University Press. Handbook for Reference. USA: Printing. Inc. South Windsor.
- Hinneh, K. (2012). *Qualitative Research*. Accra New Town: Emmpong press.
- Hofstede, G. (1991/1994). *Cultures and organizations: Software of the mind*. London: Harper Collins Business.
- Kyemaloo, L. B. (1995). *Dagaaba Tenkooyele ane ba Eron*. Unpublished.
- Kyeremanteng, K. N. (1999). *Akan Heritage*. Accra: Sebewie Publishers.
- Levi-Strauss, C. (1963). *Totemism*. Boston: Becon Press.
- Mandal, D. (1998). *Social Structure and Cultural Change in the Saharia Tribe*. New Delhi: M.D.

- Mark, K. K. A. (2017). *Dagaare Lesiri* (some aspects of Dagaare) Winneba: Kamarali Publication.
- Mark, K. K. A. (2017). *Dagaare Wolloo* (Oral Dagaare). Winnba: Kamarali Publication.
- Matsumoto, D. (1990). *Culture and psychology*. Specific Grove, CA: Brooks/Cole.
- McDougal, L. (2008). *Biology*. Canada: Houghton Mifflin Company.
- Metuh, E. I. (1987). *Comparative study of African traditions*. Onitsha: Imico publications.
- Miles, M. B., & Huberman. A. M. (1994). *Qualitative data analysis; An expanded Sourcebook*. 2nd Sage: Thousand Oaks, CA.
- Malina, Santiago, Fuller, Angela K; Morin, Dana J; Royle, J Andrew.(2 017) Use of Spatial capture –recapture to estimate density of Andean bears; Ecuador. *Ursus*.
- Motebele, M. M. (1997). *Imagery in Southern-Sotho Proverbs and Riddles*. M A. Thesis. Unpublished. Rand Afrikaans University. Website: www.uj.ac.a.
- Nsoh, A. E., Fusheini, A., & Ababila, J. (2010). *Aspect of oral literature in Ghana with illustration from selected languages*. Saarbrucken: Lambert Academic Publication.
- Nypson, C. (2001). *Literature made Easy*. Tema: Folie Books. Oaks, CA: Sage publication.
- Okpawho, I. (1992). *African oral literature*. Bloomington and Indianapolis: Indiana University Press.

- Omoregbe, J. (1993). *A philosophical look at religion*. Ikeja: Joja Education Research and Publication, Ltd.
- Owu-Ewie, C. (2017). *Introduction to traditional and action research*: Osu. Dataedge multimedia.
- Patton. M. C. (2002). *Qualitative research and evaluative method*. Thousand Oaks: Sage Publication. Publication PVT. Ltd.
- Puotege, J. (2009). *Dagaaba Saakonnoo ne ba Yipɔge* – unpublished.
- Quagie, H. K. (2010). *English: A Tool for Communication*. Ghana: Arizt's Publication.
- Rattray, R. S. (1969). *Religion and Art in Ashanti Hinterland*. London: Oxford University Press.
- Reinach, F. (1900). *The Origin of Totems*. London: Great Britain Publication.
- Saanchi, J. A. N. (1992). *The Dagaaba Dirge: The study of its structure and style*'. M.Phil. Thesis. University of Ghana, Legon.
- Saanchi, J. A. N. (2002). '*Linguistic Parallelism and the Dagaaba Dirge*'. In Ameka, F. and Osam, E.K. (Eds) *New Directions in Ghanaian Linguistics*. Accra: Black Mask Ltd.
- Sigmund, F. (1919). *Totem and Taboo*. London: Stanford Library.
- Sikiti, Z. (1998). *English communication: An outcome Based Approach*. South Africa: Umzwangedwa Publication.
- Spradley, J. P. (1979). *The Ethnographic interview*. New York: Holt and Winston.
- The Holy Bible: *New Testament*: Exodus: 20: 4: 5.

The Holy Qu'ran: *Sura*: 17, Aaya:22

Tuckman, B. W. (1999). *Conducting educational research*. (5th ed) United states: Wadsworth Group.

Tylor, E. B. (1999). Remarks on Totemism with especial reference to some modern theories concerning it. *Journal of the Royal anthropological institute*. Vol. XXIII. PP.138-148.

Tylor, E. B. (1956). *Religion in primitive culture*. New York: Harper and Row.

Vernon, G. M. (1962). *Society of religion*. New York: Mack-Grow Hill books.

Wragg, T. (2002). Interviewing. In M. Coleman & A. R. J. Briggs (Eds), *Research methods in educational leadership and management* (pp. 143-158). London: Paul Chapman Publishing.

Yabang, C. K. (1984). *Banɔeyɛɛ* (Oral literature) Unpublished.

Yinger, M. (1970). *The scientific study of religion*. London: Macmillan publishers.

Zenzin, N., & Lincoln, Y. (1994). *Hand Book of qualitative research* (1st ed) Thousand Oaks: Sage Publication.

APPENDIX A

INTERVIEW GUIDE

CLANS AND THEIR TOTEMS

1. What is your clan?
2. What is your totem?
3. Have you ever seen your totem?
 - i. If yes, where or in what kind of environment?
 - ii. If no, give two reasons why you have never seen any?

SIGNIFICANCES OF TOTEMS

4. What importance does your clan attach to your totem?
5. What happens to the clan when a totem dies?
6. Do you eat your totem?
7. Why did your clan adopt that animal as their totem and not any other animal?
8. Can your totem be seen any time of the day or season by a clan member?

RELIGIOUS INFLUENCE ON TOTEMS

9. Do you have any spiritual connotation or belief in your totem?
 - i. If yes, give some reasons
 - ii. If no, give some reasons
10. How does religion influence your belief in your totems?