

# Ethnic Stereotyping as Human Rights Violation in Ghana: Exploring University of Education, Winneba (UEW) Students' Perceptions

Lawrence Odumah (Ph.D) Harrison Kwame Golo (Ph.D)\*  
Department of Social Studies Education, University of Education, Winneba, Ghana

## Abstract

In this study, the spotlight was focused on how ethnic stereotyping constitutes human rights violation in Ghana by exploring the perceptions of the students of the University of Education, Winneba. The research design adopted for the study was a case study, embarking upon a qualitative research approach. A census comprising all the 15 Level 700 students offering M.Phil in Social Studies in the Department of Social Studies Education at the University of Education, Winneba was involved in the study. Interview schedule and focus group discussion were used to collect data for the study. The data collected were analyzed thematically, based on the research questions raised for the study. The study revealed that a lot of ethnic stereotyping takes place in Ghana and these affect the ethnic groups psychologically, socially, politically and economically. It is, therefore, recommended that the concept stereotyping be incorporated into the school curriculum, via social studies, in order to gradually change people's attitude towards such wrongful characterization of ethnic groups in the country.

**Keywords:** Ethnicity, Stereotyping, Perceptions, Violations, Human Rights, Human Rights Violation, Ethnic Stereotyping.

## 1. Introduction and Background

All over the world, people belong to different levels of groups: family, lineage, clan, ward, village, town, tribe (ethnic group), nation, continent, race etc. Of all the social groupings mentioned above, the tribe or ethnic group is the one which provokes the deepest emotions in the process of nation-building and modernization (Nukunya, 2003).

Ethnic groups consist of categories of people characterized by cultural criteria of symbols relating to language, value systems and normative behaviour and whose members link up to a particular part of the new state territory (Otie, as cited in Asante, 2003). In Ghana, there are five major ethnic groups which consist of the Akan, the Ga-Dangme, the Ewe, the Mole-Dagbon and the Guan. Within each of these major ethnic groups, there are numerous sub-groups such as the Bono, Denkyira, Asante, Akyem, Ga, Krobo, Ada, Anlo, Akpini, Gbi, Mamprusi, Nanumba, Dagomba, Effutu, Buem, Krachi, Anum etc (Ayaaba, Bekoe, Odumah, Ofosu-Kusi & Quashigah, 2008).

Consequently, Ghana, like many other countries in the world, is a multi-cultural country. This implies that its current population of about 25 million is made up of people from diverse ethnic and cultural background. Ghana's motto, 'Freedom and Justice' is an indication that the nation is founded on the values of respect for human dignity, freedom, democracy, the rule of law, justice and respect for human rights including the rights of all ethnic groups. According to the Advisory Committee on Equal Opportunities for Women and Men (2010), these values are common to ... in a society in which pluralism, non-discrimination, tolerance, Justice, solidarity and equality between women and men prevail.

The importance of ethnic diversity in national development cannot be over-emphasized. This is accentuated by the fact that if there is peaceful co-existence among all the ethnic groups, it would enable the nation to harness the manpower resources needed towards nation building and speed up national development. Put differently, a multi-cultural state like Ghana is supposed to be a place where all people's identity is respected so that the nation can harness her ethnicity (ethnic differences) to promote socio-economic benefits.

Unfortunately, one possible effect of ethnicity is the assigning of stereotypes to ethnic groups, of which Ghana is no exception. Ghana has become a nation which is deeply embedded with stereotypes. Blege (2001) confirmed this when he asserts that a lot of stereotyping goes on in Ghana and most of the time, our ethnic groups are victims of stereotyping. Nukunya (2003) corroborates this assertion when he states that one aspect of tribalism that has received attention in sociological studies concerns the assigning of stereotypes to tribal units.

In addition to ethnic stereotyping, there are other forms of stereotyping in Ghana. Gender stereotyping (e.g. women are weak; men are aggressive; men have strong libidos; women are homemakers; men are decision makers etc.), judicial stereotyping (e.g. judges are corrupt and this compromises the impartiality and integrity of the justice system, which can in turn, lead to miscarriages of justice and the re-victimization of complainants); stereotyping of albinos (e.g. albinos are bad luck human beings); stereotyping of people with disabilities (e.g. disability is a curse from God) and occupational stereotyping (e.g. stereotypes about what professions are male-dominated like military service, construction, agriculture, engineering versus female-dominated ones like home

economics, cooking, teaching etc.), are prevalent in Ghana. In the words of Harjo (2011), the landmines of stereotyping litter our lands and explode in our homes, and we have no time to shield our children from them.

Stereotyping is based on the notion that just because of a person's membership of a particular ethnic group, he or she has all the behavioural traits believed to be associated with that tribe (Blege, 2001). These characteristics, however, are often inaccurate since they are not based on any objective criteria. Although they may contain some truth about the attributes of the members of the categorized group, it is debatable whether the inferred characteristics are true (Lee, Jussim, McCauley, 1995).

Wrongful characterization of ethnic groups, often lead to discriminatory attitude towards them and seems to be a violation of their fundamental human rights and freedoms. Hence, there is the need for this study to wash away the ugly stereotypes and stereotyping of some ethnic groups in Ghana.

The problem that necessitated this study is that although ethnicity (ethnic differences) plays an integral role in national development, wrongful stereotyping of ethnic groups is one of the factors inhibiting Ghana's integration process and a pervasive human rights violation in the country. Ghana is a country of unity in diversity of which the ethnic differences are rather supposed to be a source of strength to the nation. In other words, peaceful co-existence of ethnic groups in a multi-cultural country like Ghana is important in the promotion of socio-economic development of the nation.

Unfortunately, ethnic stereotyping is very pervasive and persistent in Ghana. The stereotyping of certain groups as being wicked people or the stereotyping of women from certain ethnic groups as prostitutes are some of the stereotypes that have on many occasions prevented families from marrying into some of these ethnic groups and also, inhibit the development of meaningful relationships necessary for both community and national development (Kukubour, 2006). There is, therefore, the need for this study to explore the perceptions of the students of University of Education, Winneba about how stereotyping constitute a human rights violation in Ghana.

The main purpose of the study was to explore UEW students' perceptions of how stereotyping constitute human rights violation of ethnic groups in Ghana. Specifically, the objectives were to: (1) determine the stereotypical beliefs being held about some ethnic groups in Ghana (2) ascertain the effects of stereotyping on such ethnic groups in Ghana (3) determine whether or not, stereotyping constitute human rights violation of the affected ethnic groups in Ghana. The research questions which guided the study were (1) What are the stereotypical beliefs being held about some ethnic groups in Ghana? (2) What are the effects of stereotyping on such ethnic groups in Ghana? (3) How does stereotyping constitute human rights violation of the affected ethnic groups in Ghana?

The Government of Ghana would be a beneficiary to the findings of the study in the sense that the study will shed light on the grave harms of ethnic stereotyping. This will enable the government to give a serious attention to the issue by promoting ethnicity-conscious policies so that unequal balance of power, especially, in public sector appointments, is not created.

Additionally, the Curriculum Research and Development Division (CRDD) of the Ministry of Education (MoE) would benefit tremendously from the findings of the study. Since stereotypes shape attitudes, which if formed remain resistant to change, the findings will enable the Ministry to incorporate stereotyping into the school curriculum so that people's attitude towards stereotyping would gradually be changed via education.

The University of Education, Winneba, has three satellite campuses at Ajumako, Kumasi and Mampong Ashanti. The study was, however, confined to Winneba campus, which is the seat of the University. There are about thirty (30) Departments at Winneba campus but the study was limited to only the Social Studies Department. The Department of Social Studies Education runs different Programmes such as B.A (Social Studies Education), M.Ed. (Social Studies), M.A (Human Rights), M.Phil. (Social Studies), M. Phil. (Human Rights) and P.hD. (Social Studies). The study was, however, confined to Level 700 M. Phil Social Studies students. Stereotyping in Ghana takes different forms such as gender stereotyping, religious stereotyping, occupational stereotyping, stereotyping of people with disabilities etc. However, the current study is confined to ethnic stereotyping.

## **2. Review of Related Literature**

### ***2.1 Meaning of Ethnicity***

Ethnicity simply means belonging to a group of people who share the same culture. The term ethnic group is, therefore, used to mean a small part of a country with people who speak the same language. Also, they have a culture that makes them different from other people of the same country (Ayaaba, Ofori-Bekoe, Odumah, Ofori-Kusi & Quashigah, 2008). According to Nukunya (2003), the word tribe means a group of people who speak the same language. Since such a group also shares the same cultural traits, language and culture have become the definitive features of a tribe.

Van den Berghe (1978) perceives ethnic group as a collectivity that defines itself, and is defined by others as possessing certain distinguishing cultural attributes in common. The most common characteristics

chosen as cultural badge of identity are language (or dialects) and religion.

It is evident from the foregoing definitions that all the authorities are on the same wavelength as regards the meaning of ethnicity. They all agree that it consists of a group of people who possess common cultural attributes such as language, religion etc.

## **2.2 The Concept of Stereotyping**

The concept of stereotyping has been explained by different authorities in different ways. Stereotyping is a way of looking at people and generalizing about them by using exaggerated labels against them (Blege, 2001). Stereotypes are shared beliefs about the personality traits and other attributes of an individual, and the social category to which he or she belongs. They can be interpreted as the result of applying a categorical judgement that delineates and allocates individual entities as members of a system of categories, for example, ethnic group, gender, or religious affiliation (Fiske, 1998; Kruger, 2004; Lickel, Hamilton & Sherman, 2001).

According to McDonald (as cited in Blege, 2001), stereotypes are rigid but inaccurate concepts which are impervious to experience. Explaining stereotypes further, McDonald pointed out that stereotypes represent inadequate conceptualization. In the view of Cusack (2013), a stereotype is a generalized view or preconception about attributes or characteristics that are or ought to be possessed by or the roles that are or should be performed by members of a particular social group. According to Katz and Braly (as cited in Blege, 2001), a stereotype is a fixed impression, which results from our defining first and observing second.

The Advisory Committee on Equal Opportunities for Women and Men (2010) define stereotypes as beliefs adopted in advance concerning characteristics of an individual, a group or an object and emphasizing the fact of not taking into account the individual traits. Stereotypes are simplifications of social origin, persistent, subjective, being transmitted from generation to generation. Some may be universal but in general, stereotypes are known, used and transmitted inside a certain group or a certain culture.

It could be realized from the foregoing definitions and explanations of the concept of stereotypes that all the authorities virtually convey the same meaning. They are all of the view that a stereotype is a generalization about a group of people, whereby a defined set of characteristics are attributed to that group.

## **2.3 Ethnic Stereotyping in Ghana**

A lot of stereotyping of ethnic groups takes place in Ghana. Kukubour (2006) confirmed the pervasiveness of stereotyping in Ghana when he opines that:

the notion that the only job Ewes excel in is carpentry, people from the Northern extraction as watchmen, Fantes are only as good comedians, Kwahus as people who undertake `sikadro` (juju for money), are some of the very dangerous ethnic stereotypes that persist in this country.

Blege (2001) also confirms the existence of stereotyping of ethnic groups in Ghana by stating that the commonest stereotypes are `Ayigye julo` (Ayigbes are thieves), `Asante huuu` (Asantes are proud), and `Fante koryoo` (Fantes throw empty air or are braggarts). It is evidently clear from the above that stereotyping is pervasive in Ghana. In the current study, therefore, one of the objectives is to determine the stereotypical beliefs being held about some ethnic groups in Ghana, via the perceptions of the students of the University of Education, Winneba.

## **2.4 Effects of Ethnic Stereotyping**

Ethnic stereotypes and stereotyping have adverse effects on the affected people in the country. According to Blege (2001), stereotypes involve feelings because they shape people's attitudes and determine their social behavior. This implies that they view all those they stereotype, together with the group they belong to with prepared attitude. Once formed, attitudes have been shown to persevere and remain resistant to change, particularly, if they are validated by the message of recipient's own experiences (Ross, Lepper & Hubbard, 1975). Depending on the way we stereotype people, our feelings towards them are likely to take the form of hatred, suspicion, fear, anger disrespect and contempt (Blege, 2001).

Stereotypes affect not only peoples' feelings but their actions as well. According to Fazio and Williams (1986), attitudes whether changed or created, are most likely to influence actions. In consequence of this assertion, Blege (2001) is of the view that:

if people characterize a political party as tribalistic, they are likely to hate that party if they do not belong to the tribe associated with the party. They are likely to refuse to read that party's manifesto, likely to tear up the party's flags, throw stones at vehicle carrying its supporters to rallies and insult its activists.

Stereotypes, therefore, affect our political actions. It brings about a stereotyped pattern of voting behaviour.

## 2.5 Stereotyping and Human Rights

As regards stereotyping vis-à-vis human rights violation, the Stanford Encyclopaedia of Philosophy (2003) defines human rights as the international norms that help to protect all people everywhere from severe political, legal and social abuses. Chrismek (2002) defines human rights as those needs that are inherent (inborn) to our nature, without such conditions of respect and dignity, we live in sub-human existence. To piece the above definitions together, human rights can be said to embody the standards without which people cannot realize their inherent human dignity. Examples of fundamental human rights include: right to life, right to personal liberty, right to the dignity of human person, etc.

Stereotyping leads to discrimination against members of the ethnic groups being stereotyped. Discrimination is explained as giving different treatment to different persons attributable only or mainly to their respective descriptions by race, place of origin, political opinions, colour, gender, occupation, religion or creed, whereby persons of one description are subjected to disabilities or restrictions to which persons of another description are not made subject or are granted privileges or advantages which are not granted to persons of another description (1992 Constitution of Ghana).

Article 17 (2) of the 1992 Fourth Republican Constitution of Ghana states that: “A person shall not be discriminated against on grounds of gender, colour, ethnic origin, religion, creed or social or economic status”. In this current study, therefore, one of the objectives is to determine the extent to which stereotyping constitute a violation of the fundamental human rights and freedoms of the affected ethnic groups.

## 3. Methodology

Case study was the research design adopted for the study, using a qualitative research approach. Kwabia (2006) asserts that case study is a research work about a single social group, entity or phenomena and its characteristics. The researcher considered Level 700 M. Phil. (Social Studies) students at the University of Education, Winneba, as a single social group and obtained a comprehensive description about their perceptions.

The target as well as the accessible population comprised a census of all the 15 Level 700 students offering M. Phil in Social Studies at the Department of Social Studies Education, University of Education, Winneba. The choice of this sample technique was influenced by the fact that the participants are judged to be thoughtful, informative, articulate and experienced with the research topic and setting (Gay & Mills, 2009).

Interview guide and focus group discussion were used to gather data. All the 15 students were interviewed face-to-face. Additionally, there was focus group discussion for five respondents who were randomly selected from the 15 participants. Each of the interview lasted for about 45 minutes while the focus group discussion session lasted for about one hour. The data obtained from the focus group discussion were also considered as regards the stereotypical beliefs being held about ethnic groups, which were already identified through the interview, to obtain a comprehensive view of the information. To ensure anonymity of the participants, their names were not used. All the interviews and the focus group discussion were recorded using mobile phone. The data were transcribed and analysed using thematic procedure.

## 4. Data Presentation and Discussions

### 4.1 Stereotypical Beliefs of Ethnic Groups in Ghana

Research Question 1: What are the stereotypical beliefs being held about some ethnic groups in Ghana? When interviewed about their understanding of the concept stereotyping, they explained it as follows:

The first interviewee said: *stereotyping is a way of bringing all members of the same sex or an ethnic group together and giving them a bad name such as being wicked, aggressive and warlike or prostitutes.*

Another interviewee corroborated by saying: *it is the lumping together of people of the same religion, sex, race or a tribe and making unsavoury remarks about them that they are wicked, like fighting, being thieves or are bad people.*

This was confirmed by another interviewee who said: *Stereotyping is a wrong generalization that people make about others because they belong to an ethnic group, a religion, or a continent such as Africa.*

Again another interviewee said: *My understanding of stereotyping is to stop seeing people as individuals and trapping them in someone else's mistaken idea of who they are.*

The foregoing explanations of the concept stereotyping by the interviewees seem to support the definition of Blege (2001) that stereotyping is a way of looking at people and generalizing about them by using exaggerated labels against them. Their explanation of the concept of stereotyping also falls in line with Nukunya's submission that stereotyping is based on the notion that just because of a person's membership of a particular tribe he or she has all the behaviour traits believed to be associated with the tribe.

When interviewed about how some ethnic groups are being stereotyped in Ghana, among the responses, the commonest stereotypes that emerged from the interviewees were:

- Gas are very quarrelsome
- Nzemas are witches and wizards.

- Ewes are thieves and use juju to kill people at the least provocation.
- Northerners are aggressive and do not understand simple issues.
- Krobo women are prostitutes.
- Asantes are arrogant and do not like attending school.
- Kwahus use juju money to build mansions which they cannot occupy.
- Dagombas are wicked and do not take good care of their wives.
- Fantes are comedians and spend all their monies on food.
- Akyems are litigants

The foregoing are few examples of the socially ingrained acceptance of derogatory portrayals of ethnic groups in Ghana. There could be some element of truth in the characterization of, for example, Ewes as thieves. However, not all Ewes are thieves and stealing is not limited to the Ewes. In much the same way, all Fantes are not empty barrels and jokers (Blege, 2001). In line with Blege's submission, Lee, Jussim & McCauley (1995) admonished that although stereotypes may contain some truth about the attributes of the members of the categorized group, it is debatable whether the inferred characteristics are true. Nukunya (2003) agrees indisputably with this point when he states that since the characteristics given to the other groups are not based on any objective criteria and individual differences are ignored, they are often inaccurate.

#### **4.2 Effects of Stereotyping on Ethnic Groups in Ghana**

Research Question 2: What are the effects of stereotyping on the affected ethnic groups in Ghana? To explore this research question, the participants were subjected to face-to-face interview and some of their responses included the following:

An interviewee said:

one of the effects of stereotyping is that, if an entire ethnic group is being stereotyped as wizards and witches as being done to Nzemas, people from other ethnic groups are likely to approach Nzemas with fear and suspicion. They will be afraid that with the least provocation, Nzemas will bewitch them.

Another interviewee said:

If all women of an ethnic group are being portrayed as prostitutes, it will have a great effect on them because it will prevent many men from marrying women from such an ethnic group. This is because the men would entertain fears that the women would not be faithful to their husbands.

Another interviewee was of the view that:

Based upon the way an ethnic group is being stereotyped, people will develop hatred for that ethnic group. For instance, we Ewes are being stereotyped as wicked people who use juju to kill people at the least provocation and because of this, other ethnic groups hate us. Even in this University, they do not want us to be part of their study groups.

Another interviewee said

stereotyping prevents people from accepting postings to certain parts of the country. For instance, when I completed my initial college of education, I was posted to a senior high school in the Volta Region. My grandma, who took care of me, wept uncontrollably and appealed to me not to accept the posting because she heard Voltarians are noted for killing people. I went to the National Service Secretariat to protest but they refused. I went and surprisingly, stayed at that station for four years before I had release back to my region of origin. Generally, people do not accept postings due to stereotyping.

It is evident from the foregoing responses of the interviewees that stereotyping has adverse effects on the ethnic groups being stereotyped. Some of the effects are that people from other ethnic groups are likely to approach those being stereotyped with fear and suspicion; stereotyping will prevent many men from marrying women from that ethnic group; people will develop hatred for that ethnic group; formation of negative attitudes towards those being stereotyped and also, stereotyping prevents people from accepting postings to certain parts of the country etc.

These submissions fall in line with Kukubour's (2006) assertion that the stereotype that all Ewes are 'jujumen' and therefore wicked people, and Krobo women as prostitutes are some of the stereotypes that have on many occasions prevented families from marrying into some of these ethnic groups and also, inhibit the development of meaningful relationships necessary for both community and national development.

The findings of the study also conform with Blege's (2001) assertion that depending upon the way we stereotype people, our feelings towards them are likely to take the form of hatred, suspicion, fear, anger, disrespect and contempt. The submissions of the interviewees also fall in line with Nukunya's (2003) assertion that assigning of stereotypes to tribal units (ethnic groups) goes with prejudice, to develop hostile or negative feelings towards members of other tribes and certain beliefs about them.

#### **4.3 Ethnic Stereotyping as Human Rights Violation**

Research Question 3: How does stereotyping constitute human rights violation of the affected ethnic groups in Ghana? The face-to-face interview conducted brought the following responses from the interviewees.

One of the interviewees said:

I will consider the stereotyping of an ethnic group, for instance, women from Krobo traditional area as prostitutes, as an organized insult and a public ridicule, which is a clear violation of their right to dignity as human persons.

Another interviewee stated:

Since we the Northerners are being stereotyped as people who are aggressive, warlike and do not understand simple issues, people will be scared of us and would not like to do anything with us or mingle with us. I consider this as a discrimination against those of us from the northern part of the country and therefore, a violation of our human rights and freedoms.

During a focus group discussion session, a participant confirmed stereotypes and stereotyping as being forms of discrimination when she said:

in her effort to protect the right of women against any form of discrimination, Ghana has signed and ratified the International Convention for the Elimination of Discrimination against Women (CEDAW). Consequently, to portray women from an ethnic group as witches and others as prostitutes leads to discriminatory behaviours against them and this is a clear violation of their fundamental human rights and freedoms because it is inconsistent with the tenets of CEDAW.

Another focus group discussant said:

the stereotyping of ethnic groups in Ghana, is a way of looking down upon the members of the ethnic group by using unfavourable terms to describe all those who belong to the group. The practice, therefore, undermines the recognition, exercise and enjoyment of their fundamental human rights and freedoms.

The foregoing interviewees' responses and focus group discussions indicate that stereotyping constitute an organized insult and public ridicule, stigmatization of certain ethnic groups; promotion of discriminatory behaviours against the ethnic groups being stereotyped and also, looking down upon the members of the ethnic group being stereotyped etc. These findings conform with Nukunya's (2003) submission that stereotypes lead to prejudice which in turn, leads to discrimination. Meanwhile, Article 17 (2) of the 1992 Fourth Republican Constitution talks about equality and freedom from discrimination when it states that "A person shall not be discriminated against on grounds of gender, race, colour, ethnic group, religion, creed or social or economic status".(p.16).

#### **5. Conclusions and Recommendations**

It is concluded that stereotyping, is a wrong generalization that people draw about others as a result of the fact that they belong to an ethnic group, a religion, or a given race, country or a continent such as Africa. It is the way of bringing all members of the same sex and orientation, religion, race, or an ethnic group together and making unsavoury remarks about them being bad people; wicked, aggressive, warlike, thieves or prostitutes.

The study also concluded that there were few socially ingrained acceptances of derogatory portrayals of ethnic groups in Ghana. When interviewed about how some ethnic groups are being stereotyped in Ghana, among the responses, the commonest stereotypes that emerged from the interviewees were:

- Gas are very quarrelsome;
- Nzemas are witches and wizards;
- Ewes are thieves and use juju to kill people at the least provocation;
- Northerners are aggressive and do not understand simple issues;
- Krobo women are prostitutes;
- Asantes are arrogant and do not like attending school;
- Kwahus use juju money to build mansions which they cannot occupy;
- Dagombas are wicked and do not take good care of their wives;
- Fantes are comedians and spend all their monies on food; and
- Akyems are litigants.

Although, there could be some element of truth in the characterization of the ethnic groups, not all people within the social framework can be viewed as such.

The study also revealed that, a lot of stereotyping takes place in Ghana and many at times, ethnic groups become victims. These affect them psychologically, socially, politically and economically. Additionally, stereotyping leads to discriminatory attitude towards the members of the ethnic groups being stereotyped and therefore, it constitutes a violation of their fundamental human rights and freedoms.

Based upon the conclusions, it is recommended that, the concept stereotyping should be incorporated

into the Social Studies Curriculum, in order to gradually change people's discriminatory attitudes towards such a wrongful characterization of ethnic groups in the country. This is because the attitude of stereotyping ethnic groups once formed, have shown to persevere and remain resistant to change. Children learn better at their formative ages; doing so will help them to learn the importance of living in peaceful co-existence with various ethnic groups and be encouraged to embrace the principle of building strength in diversity.

Also, since stereotyping constitute a violation of the fundamental human rights of freedoms of the members of the ethnic groups being stereotyped, laws on discrimination should be strengthened to include stereotyping, so that people who fall in conflict with it be brought to book. This would serve as a deterrent to others and would go a long way to minimize stereotyping in the country.

## References

- Advisory Committee on Equal Opportunities for Women and Men. (2010). *Breaking gender stereotypes in the media*. Brussels: European Commission Publication
- Asante, S. K. B. (2006). The constitutional and legal framework for national integration. In *National integration proceedings* (2006). (Pp. 1-27). Ghana Academy of Arts and Sciences: Black Mask Ltd.
- Ayaaba, D., Ofori-Bekoe, S., Odumah, L., Ofosu-Kusi, Y., & Quashigah, A. Y. (2008). *Citizenship education for primary schools*. Accra: Kobe Publications Limited.
- Blege, W. (2001). *Social Studies: Theory and practice*. Accra: Wallyblege Publications.
- Chrismek, C. M. (2002). *Essentials of human rights education*. Accra: Chrismek Rights Foundation.
- Cusack, S. (2013). The CEDAW as a legal framework for transitional discourses on gender stereotyping. In A. Hellum, & H. Aasen (eds.), *Women's human rights: CEDAW in international, regional and national law*. (Pp. 124, 126-131). Cambridge: University Press.
- Fazio, R. H., & Williams, C. J. (1986). Attitude accessibility as a moderator of the attitude-perception and attitude-behaviour relations: An investigation of the 1984 presidential election. *Journal of Personality and Social Psychology*, 51(3), 504-514.
- Fiske, S. (1998). Stereotyping, prejudice and discrimination. In D. Gilbert, S., Fiske & G. Lindzey. (Eds.), *The handbook of social psychology* (Pp. 357-411). Boston, Ma: McGraw-Hill.
- Gay, L. R., & Mills, G. E (2009). *Educational research*. New Jersey: Pearson Education Inc.
- Government of Ghana. (1992). The 1992 Fourth Republican Constitution of Ghana. Accra: Government of Ghana.
- Harjo, S. S. (2011). *Stolen identities: The impact of racist stereotypes on indigenous people*. Washington: US Government Printing Office.
- Kruger, H. (2004). *Introducao a Psicologia Social*. Sao Paulo: EPU.
- Kukubour, K.B. (2006). *Ethnicity, discrimination and national integration*. Available: [www.ghanaweb.com/GhanaHomePage/features/artikel.Php](http://www.ghanaweb.com/GhanaHomePage/features/artikel.Php). Retrieved: 08/06/2015.
- Kwabia, K. (2006). *Theory in social research*. Legon: IAE Printing Press.
- Lee, Y., Jussim, L., & McCauley, C. (1995). *Stereotype accuracy: Toward appreciating group differences*. Washington: APA.
- Lickel, B., Hamilton, D. L., & Sherman, S. J. (2001). Elements of a lay theory of groups. Types of groups, relational styles, and the perception of group entitativity. *Personality and Social Psychology Review*, 5(2), 129-140.
- Nukunya, G. K. (2003). *Tradition and change in Africa: An introduction to sociology* (2nd ed.) Accra: Ghana University Press.
- Ross, L., Lepper, M. R., & Hubbard, M. (1975). Perseverance in self-perception and social perception: Biased attribution in the debriefing paradigm. *Journal of Personality and Social Psychology*, 32(5), 880-892.
- Stanford Encyclopaedia of Philosophy (2003). (Available: <http://plato.stanford.edu/entries/rights-human>. Accessed May 15, 2015).
- Van den Berghe, P. L. (1978). Ethnicity and race. In E. Sagarin (Ed). *Sociology: The basic concepts*. New York: Holt, Rinchart and Winston.