CHILD LABOUR A NEW FORM OF SLAVERY IN MODERN GHANA

(A CASE STUDY ON FEMALE CHILDREN IN DZEMENI VOLTA GHANA)

By:
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ABSTRACT

Child labour have become an increasing phenomena in Ghana, whereby especially young girls are employed to domestic work or vendor in the market instead of going to school. In Dzemeni Volta Ghana, the case is much worsens as majority of the children do not attend school but rather vendor in the market. Not that alone some of these children are traffic from the neighbour towns to Dzemeni to come and work.

Dzemeni is a small town located in south of Ghana precisely the Volta region, it has a long history of serving as the market centre for the adjoining neighbouring towns and it a very busy on it market days which is every Thursday of the week. The problem of child labour here has a long history which is rooted in the ideological thinking of training for people. To them training is not necessary education in the classroom but through the means available to them to make a child become useful in the future. Moreover, their culture permits them to send their children to live with extended family members to learn trade or something.

However, the various daily livelihoods of children plus the general problem which help expand child labour within the community forms the main body of this paper. This paper therefore presents and summarizes the various conditions in which these children find themselves inn and also how the government policy at present in one way or the other help contribute to the continuation of child labour unknowingly plus the view of the children who are victims.
DEDICATION

This work is dedicated to my dear and only true friend The Late Patrick Kwabena Owusu.
(May his soul rest in perfect peace!)
ACKNOWLEDGEMENT

A long essay of this nature cannot be written without the direct and indirect help of many people and organizations. Unfortunately, space will not allow me to make a formal acknowledgement to all those I am indebted to. However I owe a special debt of gratitude to Mr. Samuel Seth Passah of the Volta Regional Coordinating Council Head Office in Ho Volta for his generous assistance, and also to all my friends and family through whose able guidance, perceptive comments and encouragements this work has seen “the light of the day”.

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CHAPTER ONE
PROPOSAL

1.1 Introduction

This study was undertaken to evaluate a wide range of responses to the protracted child labour or child slavery that is going on the present day modern Ghana. Throughout the history of the Ghanaian culture, child labour have been part of it, just that it has not been given a needed attention as the people do not recognised the labour of children as “Labour” in according to the definition of the international systems; rather they view child labour as part of the process of training a child to become responsible in the world that they live inn. All the various tribes or indigenous groups in Ghana do practice child labour in one way or the other. What is fascinating here is the fact that these people do not regard this behaviour of them as anything bad or harmful and let alone equate it to slavery. It is from this understanding that this paper will explore some avenues of child labour, propose a better explanation and justification for this behaviour, and finally propose solutions to help bring to an end the rampant child slavery in this part of the globe.

1.2 Background

To understand the origin of child labour or slavery as I put it in this paper, it is important to briefly examine the history of people in the Volta Ghana. The Volta Region in Ghana is made up of the Anglo – Ewe speaking tribes. The Ewe occupied the south-eastern part of the modern day Ghana and the southern part of the neighbouring Togo and Benin. The Ewes practice the patrilineal system of inheritance; hence the founders of the community became the Chief and are usually succeeded by their paternal relatives.¹

According to oral history, the Anglo-Ewe settled in their present home around the 15th century precisely around 1474, and this was after their dramatic escape from Notsie². Again the Ewe are known to be settling around white sandy beaches along the Atlantic Ocean in West Africa, for example they can be found between the border of Togo and Ghana, which is also west to the south eastern shores of the Volta River. The Ewes are mainly fishermen and farmers but they also portray a substantial difference in their local economy. These are characterised by the fact that some of these people are farmers, craftsmen, fishermen, and

¹ [www.photins.com/countries/ghana/society/ghana_society_theEwe.html](http://www.photins.com/countries/ghana/society/ghana_society_theEwe.html)
² ibid
traders. This sort of diversity helps promotes a sort of a local variation in their economic activities. This also goes a long way by encouraging trade between the communities. The trading sectors are actively carried out by their women.

Now coming back to my main issue I see it fit to briefly acknowledge the history of the people in Dzemeni. Dzemeni is the largest lake side commercial market within the South – Dayi district of the Republic of Ghana. The people of Dzemeni are part of the Anlo –Ewe speaking tribe in Volta Ghana. The Dzemeni township is situated along the lake side of the Volta. The main occupation of these people includes farming, fishing and trading. Dzemeni was formerly part of the Kpando District which has a long history of administrative body that can be trace to the colonial eras. Currently a new district has been created from the Kpando district and Dzemeni have been put under the new district thus; the South- Dayi district. The location of Dzemeni makes it more attractive as a market centre.

1.3 Objective of the Study

The main objective of this study is to use the data collected in Dzemeni- Volta, Ghana to provide further evidence that, there is still a form of Child Labour (Slavery) in Ghana, and the most disappointing part of it is that the people involved do not see it as a form of Child labour or let alone Child Slavery; but rather as a way of helping the poor children by training them to become responsible adults in the near future.

On the basis of data collected strong arguments will be made about the fact that the children in this part of the country are critically subjected to child slavery with the mask of training them into becoming responsible adults in the future while at the same time helping their parents to meet up with their economic needs. Again this paper ventures into a rarely approach by trying to use different theories to help explain the rational and may be if possible justify the cultural and ideological thinking of these people plus suggesting possible ways that may help curb child labour within this area. These findings have general implications for the understanding of how the children (girl child) is subjected to and deprive of good and quality education all in the good name of training.

1.4 Scope of Research (Participatory Research)

__3 Ghana web.__
The researcher lived within the vicinity of a town call Anum, about 20 minutes away from the Dzemeni market centre. She also participated in the daily routine of the lives of the target group. As a result the study is largely influenced by the daily activities of the targeted group of children. I also contacted the Ho municipal Assembly office’s regional coordinating council planning department in Ho, Volta Ghana for data on the Dzemeni district.

In addition, interview with some members of the host community living in the villages near Dzemeni made it possible for me to gain a general understanding of the host community attitude and concern with regards to child labour.

1.5 Methodology

The primary method of the research was informal interviewing with a focus group discussion in the form of normal conversation. I adopted this technique with the view of allowing the children and others interviewed to highlight the issues that are of concerned to them. However careful attention was given to views of girls, whiles an efforts were made to interview a wide range of varieties of children in order to gain a better understanding of diversities of perspectives and opinions. In addition to this, a wide range of documents including UNICEF, The Ho Municipal Assembly, Academic Articles from the net, books and some useful internet sites were consulted. My reason for conducting the interview in the informal way was to prevent the children from feeling obligated to respond to my perceive anticipation.

Secondary Sources

The use of secondary sources can be efficient when the sources are limited. In many cases primary sources of information are difficult to obtain due to certain circumstantial blockages like the geographical location of both the researcher and the target group, and time. This research is related to a historical and a current event therefore, secondary sources combined with primary sources were deemed as the most effective way of gathering information. To add more, when one uses secondary sources it is equally important to make sure that the sources are reliable and are without prejudice. The secondary sources I have used are relevant to my study; from well known sources such as reports from the UNICEF, Academic books and articles plus documents from the Ho Municipal district Assembly.

1.6 Limitations
The combination of both household and individual made it more difficult for me to get a clear understanding of the sensitiveness of these children. This was because some of the guardians have infuriate large amount of their influence on these children, this made it a bit difficult for some of the children to feel free and easy to answer some of my questions open heartedly. Again, the many different dialects spoken in this small region made it a bit difficult for me, on few occasions I have to contract an Interpreter to help with the interpretation. However I was in Volta – Ghana for less than a month, as a result I was not able to study the detailing routine of these children for a long time. Again my rear quest of analysing child labour from different perspectives was not an easy task for me. However, I do sincerely hope that my aim and objective for this paper is accurately achieved. Aside these limitations I trust that the data collected accurately reflects on the ideological view of this people concerning child labour.
CHAPTER TWO

THEORETICAL FOUNDATION

Theories as I understand are analytical tools which helps explain why certain things are the way they are. In Wikipedia theory is defined as a logical explanation, or a testable model of the manner of interaction of a set of natural phenomena. Again it is capable of predicting future occurrences and also capable of being tested through experiment, falsification, and empirical observation. This definition of scientific theory helps gives a better analytical view of the theories I have chosen.

In this section I intend to give account on certain theories which I believe will help explain the ideological cultural view of these people pertaining to child labour. I have compile four different kinds of theories namely; Adam Smith Concert of labour, the theory of training, the concept of exploitation and the paradox of child labour. I however believe that these theories mention wherein help to better will explain why child labour/slavery is still ongoing phenomena in modern Ghana.

ADAM SMITH THEORY OF LABOUR

Theories of labour have it root in the academic thinking of the prominent economist Sir Adam Smith. Smith in his Wealth of Nations acknowledge that causes of improvement in the productive powers of labour and the order according to which it is produce, is naturally distributed among the different ranks of people. He again suggested that political economy is a branch of public administration; this is very much in line and compatible to policy orientation which possess some traditional characterizations of labour politics. Labour is the primary factor in the process of economic growth, it is also the ultimate source that measures economic value and also it again is the principal claimant among several groups in the society.

Not that alone labour is the connecting link between income and growth theory, the price theory and the proposal for social reforms. From smith’s wealth of nations the annual labour of every nation is “the the fund which originally supplies with all the necessaries and

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4 Theory
conveniences of life” (ibid, quoted in Smith.op.elit:1vii). The recognition of the importance of the division of labour dates back to the times of the Plato’s Republic, and during this medieval time, the division of labour is identified with economically significance whereby the division of labour reflects the organic nature of community. By organic nature of the community I mean it’s constitute a body with different members and each of these members are appropriately designed for their own task.

To Smith the homogeneity of labour is in turn the source of economic efficiency associated with its subdivision, where the results again is not so much base on the individual or personal qualities as in the case of large economic settings or the internal efficiency of the business enterprise (ibid:349). Even though labour is the primary factor for production to Smith, he did not consider all labour to be of an equal economic significance. Rather he says that one sort of labour ads to the value of the subject upon which it is bestowed. This means that labour may be either productive or unproductive (ibid).

Labour as a Human Condition

In Smith fifth book of the Wealth of Nations, he suggested that the progress of the division of labour and the employment of labour comes to confine a very few simple operation. In this case, the understanding of the greater part of men are necessarily by their ordinary employment; by this men whose lives are spent in performing a few simple operations of which the effects too are always the same has no occasion to exert their understanding and also exercise their intervention in finding out expedients for the removing the difficulties which never occurs. In this essence they naturally lose the never habit of exertion and becomes ignorant as this is to occur in the nature of human beings (ibid: 360). This will in effect render their minds to be incapable of relishing a part in any rational conversation. Again the dexterity at their own particular trade in this manner will be acquired at the cost of their intellectual, social and martial virtues (ibid). For instance the institution of long apprenticeship has no tendency to form young people into industry. This is because an apprentice has no immediate interest to be otherwise, as he again a less satisfactory recompense for his labour. Again naturally or human naturedly, a young man conceives an aversion to labour if for a long time he gains no benefit from it, but on the other hand a young man will practice with much diligence and attention, if from the beginning he is being paid in proportion to the little work that he executes (ibid:362).

THEORY OF TRAINING
The Webster’s new world dictionary and the thesaurus defines training as a drill, practice, exercise, preparation, instruction, foundation, schooling, discipline, basic principles, ground work, and coaching. This explanation of training gives it a unique position as a form of education which is either formal or informal. To me training is a sort of education being given to a student with the view that this student will acquire the knowledge that is being instilled in him or her.

Training has been playing an important and integral part in furthering many kinds of human learning and development. Training functions cannot allow itself to become unchangeable but rather it must be ready to explore and introduce new strategies and methods of learning to meet up with the changing needs of its learners (Buckley & Caple 2004:3). Buckley defines education as a:

“process and series of activities which aim at enabling an individual to assimilate and develop knowledge, skills, values and understanding that are not simply related to a narrow field of activity but allow a broad range of problems to be defined, analysed and solved” (Buckley & Caple 2004:6).

They again went further to define development also as “the general enhancement and growth of an individual’s skills and abilities through conscious and unconscious learn” (ibid). I anticipate that by now questions will be forming in our minds as to why am referring to these definitions. Well my reason for do so is that I believe these definitions will help us understand the general ideologies behind training. However, I will make reference to this definition to help throw more light into the understanding that these local people in Dzemeni have towards child labour.

Now going back to the discussion ongoing, there is also a clear distinction between training and education, training deals with the acquisition of behaviours, facts and ideas that are more easily defined in a specific job context. Training in general is more jobs oriented. Education on the other hand, is a broader process of change and its objectives are less amenable to precise definition, and it’s also more personal oriented (ibid).
From the figure 1 above, the directions of the arrows makes it easier to deduce the assumption that all these element involved here are interdependent and also are equal partners in their contribution to process of learning and development of the human being.

EXPLOITATION

Exploitation according to Karl Marx is a phenomenon which is robust when one relaxes the requirement that institutions for labour exchange coercive. (Romer 1982: 88). As the notion of class exist in every society, whether it being a socialist, capitalist, communist etc so also what is equal inequality. Even though there is inequality in all economic mechanism, not all inequality is viewed as exploitative. For example, the inequality of a master and a slave was viewed as a just and non-exploitative by many in the ancient times, but the modern society of today view viewed this act of our ancestors as unjust and exploitative. This point here goes to prove that the generalisation of Karl Marx theory of exploitation exists and remains viable even if the phenomenon or the means of production are socialized (ibid).

Romer, 1982, claims that Marx exploitation theory is in many ways superior to the classical approaches of then labour theory of value, but this admits that these two theories are kind of related. According to him, this is because the property relations approach is more general and has been able to find solutions for many classical problems of the labour theory of value approach to exploitation (ibid). As a result Romer proposed a sort analytical and theoretical explanation for exploitation. In this theoretical device he tried to clarified and reason it with what and which economic
inequality can be evaluated as exploitative and vice versa. In his logarithm he labels the coalition S to be part of a larger society N;

\[ S = \text{Person S is in the larger society N.} \]

This claim is based on the following assumptions:

1. S is exploited “if and only if” there is an alternative, which may be conceived of as hypothetically feasible, in which S would be better off than in the present situation.

2. Under this alternative, the complement to S, the coalition \( N-S = S' \) would be worse off than at present. (see: Romer 1982:89).

This device can help bring in some good clarification of exploitation in reference to human condition. He further claimed that exploitation of the human condition is distinguishable from the exploitation of natural resources and that, exploitation of “S” (human) is being carried out by people and not by nature or technology (ibid). The general definition of exploitation ignores some dynamic issues when constructing the counterfactual against which its judges the current allocation. An alternative for the allocation of society’s income can be realized by the agents through cooperative agreement in an economy where private property is respected, but there should be no ties of bondage or dues arising thereof. (ibid: 94’)

Furthermore, the historical materialist conception eliminates all various forms of exploitation in order until communism is reached. This according to the critique of the Gotha program will arise some sort of temptation to claim. The Gotha program is characterized by the phrase “from each according to his ability, to each according to his need” (ibid: 99). However, in historical materialism, the task of a given epoch is to eliminate its concomitant form of exploitation. To add more to this, a more critical reading of historical materialism have shown counter wise, this new evidence rather claims that the epoch is to remove the fetters on the development of the productive forces, this is not necessarily the same as producing a situation in which the direct producers are better off (ibid) .

From this Marxist theory of exploitation, they maintain that capitalist exploitation was dynamically and socially necessary in the early stages of capitalism. It is also important to note that capitalism is an optimal economic structure for furthering the development of the productive force at a certain phase in their development (ibid: 100).

To conclude exploitation has been a historical event that has been existing in all the different types of democracy that States practice; there are a certain degree of exploitation in socialism, capitalism, communism etc. In other words, for a nation to develop it has to pass through a certain stage of exploitation in the early phase of its development. A good example of this can be said to be the French Revolutionist ideology that ending Federal exploitation
would entail liberty, but unfortunately they were prove wrong as a result of them, underestimating the effects capitalist exploitation (ibid:104).
CHAPTER THREE

LITERATURE REVIEW

Reference to literature on issues of Child Labour is a necessary starting point since child labour has been a very important area of concerned in many societies all over the world. But the question is, under what age can a labour of a child been considered as illegal or illicit? The International Labour Organisation (ILO) convention No.138 and 146, recommends that, the minimum age of working for a child should be 15 years in convention No.138 and 16 years in convention No. 146. However, it also recommends that children between the ages of 15 and 17 should be restricted from work that is agreed to dangerous and hazardous. Ghana which is of main concern in this paper has not yet ratified the ILO convention No. 138, however, it have set the minimum age of admission to work to 15 years.

Weston 2005, attempts to explain child labour in the introduction of his work as work done by children that are harmful to them because it’s abusive, exploitative, hazardous or otherwise contrary to their best interest. He also suggested that the problem of child labour is so serious that it is very important to consider child labour as part of the human right abuses. This he said is because child labour affects in a negative way the bodily health, integrity, senses, imagination, thoughts etc which are all part of central sound and healthy conditions that need to be fulfil for the human parts to function probably (Weston2005:5-7). There have not been a very distinct definition of child labour because it posses the qualities of a social construct and not that of a natural phenomena. Social construct are cultural ideas that differs between the actors, histories, contexts and purposes. Therefore to understand child Labour, it is imperative for one to first explore the ways in which it is constructed as a problem by the various actors and also in different situations (ibid:27).

The discourse on social construction put child labour under four different categories. These categories are; the Labour Market, Human Capital, Social responsibility and Children-Centred.

5 Countries that have not yet ratified the ILO Conventions on child labour http://www.worldinbalance.net/agreements/countries-childlabour.html
The Labour Market Discourse:

The labour market discourse was the basis of the 1973 International Labour Organisation Convention (ILO) No. 138, with the aim of setting the minimum age of admission to employment for the child as well as most national legislation on working conditions for children. This discourse has also been the main source of child labour invention for over a century and a half. The Labour Market discourse tries to develop child labour primarily as the participation of children in what should be exclusively adult labour market. It also seeks the abolition of child labour through the exclusion of children from the labour markets. It again suggested that states should used their power through the mean of legislation to help abolished child labour in all of it forms and kinds (Weston 2005:28-29).

The Human Capital Discourse:

Child labour from the Human Capital discourse is seen as the results or an attribute attached to underdevelopment. This discourse does not object to children working as long as their human capital is not threatened and it’s rather properly nurtured through various processes like apprenticeship. However, human capital discourse view children as a potential sources for the labour market but with a clause which strong stress on their guidance through means such as apprenticeship (Weston 2005:29). This discourse gives room for some countries like Ghana to indulge in the practice of child labour by providing some sort of justification of excuses for such practices. For example, the cultural setting of bringing a child up in Ghana does normally support child apprenticeship.

The Social Responsibility Discourse:

The discourse on Social Responsibility is more concern with the separation of child children from mechanisms of social protection, participation, and opportunity. It again classified child labour as a problem of social exclusion which leads to the exploitation, alienation and oppressing of children (ibid). It goes further, to make a recommendation by suggesting that society has to reach out and include those that are excluded.

The Children-Centred Discourse:

This discourse represents the rights of child. It also use the approaches of international organisations such as the United Nations Children’s Fund (UNICEF), International Save the Children Alliance (ISCA), the 1999 International Convention (ILO) No.182, which advocates for the prohibition and immediate elimination of all worst forms of child labour, 1973 ILO
convention No.138 and the 1998 ILO declaration on the fundamental principles and rights at work. It is again line with the United Nation Convention on the Right of the Child (UN CRC), and other historic human right treaties (Weston 2005:30). The discourse in general set the procedure for safe-guarding the well-being of children plus their rights through the assessing of the children’s work according to the total effect it has on them.

In addition, Anker 2004, also try to equal domestic works to a certain degree of slavery. According to Anker, “slavery is often shorthand for long hours, no pay, and imprisonment” (Anker 2004:108). In Dzemeni Volta Ghana, majority of these kids have been “traffic” with the consent of either their biological parents or guardians in situations where both biological parents are late. However, since these group of the human kind are vulnerable and unable to help themselves, I will say it conforms to Anker’s explanation for the type of slavery work where the power exercised over the migrant worker corresponds their lack of control over all the aspects of their lives, this also includes their vulnerability to physical, psychological and sometimes sexual abuse. This situation that these children often found themselves in can therefore be equally justified in comparison to slavery.

History has it that majority of all developing countries tend to relay on bonded labour in their rural industry, such industries includes agriculture, fishing and weaving. These industries have a reputation of employing labours through various contractors with variations in the type of loan settlement (ibid: 127). For example, in India, the freedom of movement for bounded labours is often curtailed and their employers control them.

Child labour is a no new phenomenon, because it has been in practice in different parts of the world and at different stages in their history. In recent times the adoption of the CRC has brought more public attention to this practices, and have also instigate the campaign to eradicate its worst forms which also includes bonded labour of the child and child prostitution (Bachman 2000:31 quoted in Anker 2004:140). Anker again tried to find reasons pertaining to why a child might take up employment, his reasons ranges from poverty, lack of awareness, to indifference to cultural traditions (Anker 2004:141). This reasons do indeed conforms to most of the reasons which is contributing to child labour in Ghana.

Berlan in her contribution Anker 2004 presented the case of child labour in Ghana, with much focus on the cocoa plantations in Ghana. She suggested that there is a misconception in the ideology that children are slaving away in cocoa farms in Ghana. She argue that this terminology (child labour) used in describing the activities of these are to some extent misleading, as in Ghana most of these children work on family land and the extent to which these children work are regulate (see: Anker 2004:163) and this do not fall under the scope of
the ILO Convention No.182. She went further to argue again that Child trafficking on the cocoa farms in Ghana are very limited.

In addition to her arguments she criticise and challenge other researchers who have done the same work as she did but came up with a different conclusion to by saying that there is still child trafficking on the cocoa farms in Ghana. She challenges and urge them to come out with a more explicit references. To her even if there is such a situation in Ghana it is very limited but not to the magnity that they have given to it (ibid: 164-165). The Ghanaian culture with respect to the bringing up of children within the Ghanaian communities maintains a certain degree of what can be termed as a characteristic of reciprocity. It portrays the idea of family cohesiveness which advocates for the lending of support to the families by their children through means such as working within their families or at times outside their families business. This traditional custom of them justifies the presence of these children on the cocoa farms as according to Anker majority of these children present on the cocoa farms are family members.

In other words these children participation in household affairs serves as a sort of apprenticeship in their quest to maturity and also moulds them into becoming responsible adults in the future (ibid:169). However, Anker suggested that there is the growing need for policy-makers and activists to become more knowledgeable as this will help them to understand better certain global matters and different local factors that are foreign to them. Also he mentioned that there is need to widen the scope of researchers to include local scholars from areas that are of interest.

Singh categorize child labour under two main interpretations. She called the first one economic practice, and the second as social evil. She linked the economic practice to the employment of children in a gainful occupation with the intention of boosting up the income in their family. The social evil was explained as the exposure of children to danger as a result of hard work as most of these children in such occupations may have problems with their development. (Thus; physical, mental, social and economic) (Singh1992:7). The International labour organization (ILO), instrument on children’s work specifically exclude work with the families with the intension to increase their subsistence (ibid:8). These situation which are often traditional do not necessarily exploit the children but rather plays a vital role in the provision of an adequate nutrition for their well being. From Singh, ILO has not specifically set the minimum number of work hours fro children and that the minimum age for children to work also varies (ibid 10).
To add more to these, Bjerkan et al. work on Ghana, deals specifically on the migration trends of the migrant children workers. They provided some statistical records that shows that in the year 1998, about 19% of the children between the age of 3-14, and 25% between the ages of 10-14 are living outside their home (Bjerkan et al. 2004:14). From the report, most of these children live with foster parents who are mostly members of their external family. To be more explicitly, the findings of Bjerkan et al. suggested that the customs of living in Ghana in the traditional way support and harbours child labour. Again the findings from the work of Kin concerning foster work, domestic work, work places and apprenticeship provided them with further evidence (see: Bjerkan 2004:15-23).

To sum up, child labour in reference to Ghana is a case that has more to do with the cultural customs and traditions of these people. Child labour has been embodied within their way of living. More so, the notion that children in Ghana are labouring in hazardous environment is quite a sensitive one. From the literatures that have been reviewed, there is a clear pattern of a sort of debate going on between the various researchers who were addressed. As a result, it has become very imperative new researchers addressing issues of child labour in Ghana to exercise more precaution as not to tremble and misunderstand the original conception of the Ghanaians. In this regard it has been argued that the trends of child labour in Ghana has more to do with the customs and traditions of the people of Ghana, this point will be further demonstrated in the subsequent chapters.
CHAPTER FOUR

METHODOLOGY

I will begin the analysis with a description of the research methodology that was used. Information was obtained from primary sources and was supplemented by information received from the Volta Regional Coordinating Council Head office in Ho-Volta Ghana. This provided a useful background to my study.

The current child labour trend in Dzemeni Volta-Ghana is contained in the subsequent chapters. My analysis comes from data collected from government offices, book and some individual who are knowledgeable to this matter. The primary method of the research was informal interview, and in the conversation I took the role of a friend and a learner and I asked the children about the daily activities, about life at home (with their biological parents) and that with their foster parents, their dreams for the future, I decided against a formal interview schedule so as to prevent the children from feeling under pressure and also to prevent them from feeling that am a government official and that I will used the information collected from them to summon their foster parents.

Furthermore, I allowed the children to lead me on certain topics that are sensitive and relates to their work at home. Qualitative approach to data collecting seemed to be the most effective way of collecting data for my chosen topic, therefore participant approach and informal focus group discussion was my choice of qualitative data. Data from my field research comes from 20 children and this was a result of time availability at hand and also because the market day in this village is every Thursday of the week it was a bit difficult to me to meet more children. However, it is very important for me to clarify that my sample were purposive and not random. I became a friend to these children and some of them introduce me to some of their friends hence my sample has a characteristic of that of the snowballing technique.

To add more to it, I have added a table collection of the information at hand, which will help give a general overview of the lives of these children at a glance. This I believe will manifest in my analysis of the data collected. The characters in this study are represented as individuals, and also they are from different homes. The information gathered helped me to come to a sort of compromise understanding of the issues of child labour in Ghana.
CHAPTER FIVE

RESEARCH FINDINGS AND PRESENTATION

5.1 Introduction

In order to get a clear understanding of child labour in Dzemeni Volta Ghana, it is equally important to give a brief description of the daily activities of the Dzemeni township follow by an account of the conditions under which these children live. This will then be followed by a critical analysis of the government focus in this region. The current will then be drawn with issues addressing the future effects that their present predicament will have on them and the society in which they lived in as a whole.

5.2 Table presentation of child labour in Ghana

The following tables give a clear understanding of child labour in Ghana.

Table 1

Ghana’s standpoint on the socioeconomic indicator

<table>
<thead>
<tr>
<th>Population</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Populations</td>
<td>About 21.7(in millions)</td>
</tr>
<tr>
<td>Population under 15 years</td>
<td>39.5 (in percentage)</td>
</tr>
<tr>
<td>Literacy Rate</td>
<td>57.9 (percentage of people 15years and above)</td>
</tr>
<tr>
<td>Net primary school enrolment</td>
<td>58 (in percentage)</td>
</tr>
<tr>
<td>GDP per Capita, PPP</td>
<td>2,240 (In US Dollars)</td>
</tr>
<tr>
<td>Human development index Value</td>
<td>0.532</td>
</tr>
</tbody>
</table>

HDI ranking 136/177


Table 2

Ghana’s Legislative profile on Child Labour

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<thead>
<tr>
<th>International Convention on Child Labour</th>
<th>Year of Ratification</th>
<th>Year of enforcement</th>
<th>National Legislation in place</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Minimum Age Convention (No.138)</td>
<td>Not Ratified</td>
<td></td>
<td>Children’s Act 1998</td>
</tr>
</tbody>
</table>
The tables above shows that Ghana has not yet ratified all the international conventions relating to child labour, but has rather opted for the amendment of its constitution by laying down some specific Acts in reference to Child Labour. For example, the Child Acts of 1998 section 89 sets the general minimum age for employment at 15yrs. The same Acts section 90 also set the minimum age of admittance to light work activities to 13years. Furthermore both the Children’s Act of 1998 (section 89, 106 -108) and section 28 of the 1996 constitution set the minimum age of admittance to hazardous work at 18yrs.

From the table presented above, and the information at hand, one can say that there are discrepancies in the limitation of the ages; this is can be a potential contributor to the current child labour situation in the country. More so, this country is a developing country, therefore it is adjourned with certain features of the early stages of development such as exploitation hence in this case the exploitation of the child. This is in clear conformity to the Marxist theory of exploitation (See: Romer19982:100). As a country in the early stages of development, it is detrimental to set different ages in the quest to limit issues concerning the child. This is because most the people in this country obliviously lacks the necessary level of literacy , which is essential in helping them to understand certain issues such as Child Labour and the total effect it will have on the future of the country. For example in 2001, out of the total estimated population of about 21million people, 43.4 percent of those with ages staring from 3years and above are illiterate. Also 49.9 percent of the adult population of 15years and above are declared totally illiterate. Again the figures here demonstrate the strength of illiteracy in country; therefore rationally it will be very difficult for them to totally understand how to implement the different limit on the age of admission of children to work. More so it will not be strange to assume to all these 49.9 percent of the illiterate adult population do not even know anything about the documents of the constitution of the Republic of Ghana.

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7 Ghana web: Reference; General Info
http://www.ghanaweb.com/GhanaHomePage/general/
To add more to it, from my account of Bjerk 2004, there is evidence that the cultural settings of these people do conjure and harbours child labour. To conclude, I will like to add that it, it is not healthy for a country with such a fragile profile to set different ages in its legislation as a way of finding solutions to a heavy and a tremendous problem as that of child labour.

5.3 South- Dayi District Profile

Dzemeni is a fishing town in the South Dayi District. It lies on the 18 kilometre road from Asikuma through Anum to the district capital. The climate in this area is tropical and the vegetation in this area is semi – deciduous forest, which is found along the slopes of the Akwapim – Togo – Atakora range and the hills around Kaplime and Dzemeni. The economy of these people is base of the agrarian system, with about 65.5 percent of its labour forced engaged in food crop production, livestock and fishing. Dzemeni boost of it aqua fishing, and a thrived fishing industry; this is as a result of its closeness to the Volta lake. Moreover the Dzemeni market is the main major source of grain supply for the area. In this district the Dzemeni town is more notable for its fishing and commercial centre. Among the communities in this area

Dzemeni has the highest population, with about 3846 inhabitants. Even though, Dzemeni is not the district capital, but it is the busiest town in the district, this is as a result of the famous Dzemeni market which is situated there. This market attracts people from all over the country and even people from the neighbouring countries. This is where the child trafficking business take s place, as a customer from the neighbouring town may request the assistant an indigenous market woman or man who is a regular customer to help in securing them (customer) a child that will help take care of their business for them when they travel outside to do some purchases for their stock. These people here in turned helped arranged for the such child telling their parent that the child is going to do apprenticeship in trading and will come back after an agreement has been reached pertaining to the conditions of these arrangement, some of these children are allow to returned home when they turned 18 or more, it can also be for a lesser period. Certain amount of compensation is paid to parents which the middle man take his or her share from it. However little do the biological parent know about the exact trade that their children especially the female, are going to be trade inn. In some cases of these children do not make it back some of them die due to one reason or the other (gathered information from some of the children interviewed).
However, Dzemeni is mainly inhabited by the Ewes and the common language spoken in this town is Ewe. The district area lacks appropriate sanitation and, in terms of education in the Tongor-kaplime area with about 20 villages, this is sub-district under the South Dayi District of which Dzemeni come under there are 5 kindergarten schools, 17 primary schools, 8 junior secondary school, 0 senior secondary school and, 1 technical /vocational centre and no sign of a any tertiary education. From the information gathered here, some of these villages lacks schools and therefore children in school going age in towns where there are no schools usually travel either by foot or local transport to other villages to go to school. It therefore come as a no surprise to see some of these children out of school at the age when they are suppose to be in school selling in the market. Again Dzemeni it with total population of about 3846 people have only one clinic to cater for its inhabitants plus other villages close by that do not have either a clinic or a health facility at all.

Finally, Dzemeni lacks proper road transport to some of the adjoining villages and this is very bad for the future prospects of the market there. To conclude, the Dzemeni township and its neighbouring towns lack some of the amenities that are necessary for the development of the human being and the place as a whole.

(Source: Volta Regional Coordinating Council documents on Dzemeni).

5.4 Living Abroad

Every Child deserves the right to leave with their biological parents, but unfortunately not all children do live with their parents. Well this is a very common way of life for most children in Africa. In the case of Ghana as i have mentioned earlier, the cultural settings of the society and the economical standing of the country also contribute to this arrangement and not poverty alone. In this section, I intend to give account of how some of these children told me their story. It is important to note that certain words like Aunt, and Auntie, means have different meaning when it come to the local illiterate. Aunt here is used as the one with a blood relation to the child concerned, and Auntie is used as no blood relationship.

“I came to Asikuma to live with my Auntie, when my father died, I was 9years old I am originally from Adidomey, my mother is alive and she lives in Adidomey with my two other siblings. Am the first born in my family, and I have never been to school before because my father did not have money to send me to school. So I help in the house doing domestic works and also help my mother to dry and smoke fish. My mother sells fish in the local market there. My life here is ok, I do all the housework, then I go to the market on market days to sell fish with my aunties now, my main duty
is to sell the fish, my Auntie has promise that when I get to 17 years she will take me to learn dressmaking”.

(Aku 13years).

“I am 7yrs old, i live with both my parents in Peki and we come here to sell on every market day, we also go to sell in Juapong when it’s a market day there. I intend to become a big market woman when I grow up. I am not going to school now but am going next year”.

(Mawuli 7years)

“My name is Abena, am 10 years old and am in J.S.S. one. I do not go to school on Thursdays because I have to come to and sell in the market. I live with my Auntie. I come from Ada but myself and my Auntie we live in Nyanyo. It’s not like when I was living with my parents at Ada, here I have to wake up at 5 am in the morning do all the domestic work before I go to school, and when I close from school I come home to help prepare for super. I came to live with my Aunties because my parents could not afford sending all of us to school; so my Auntie will pay my school fees and cater for me here while I serve her. I do a lot of work and am always tired”.

(Abena 10yrs)

“I came to live here with my Uncle and his wife after I completed P.6. I came to live with my Uncle because my aunt is a very successful trader. So I came to learn the tricks in trading. Living here is not like the one back home with my parents, because here it’s like here am an apprentice. My aim and duty here is to do all my aunt asks me to do so she can be happy with me and teach me how to trade well”.

(Linda, 13yrs).

“I came here to work after finishing P6, my auntie gave my mother some before I came I came to live with her. My mother is a widow and we need money to survive. What I make every month my auntie save some for me and send the remaining to my mother.

“Life here is ok for me because I feel am able to help my mother so am happy”

(Korkor 13yrs)

The findings from these children makes me come to the conclusion that, there is sort of reward that they gain from their services to their currents guardians. Also I also learnt that majority of these children do not see living abroad as something new, but rather as part of
the stages that they have to pass through in life in order to become responsible in their adult future. Even Linda confirmed that anytime she goes back home, she is received warmly, like she is a very important person.

In addition, my observations made me gain an idea that the root of child labour in the Dzemeni is built very strongly in the way of life of these people. As the victims themselves do not complain much. This is because they are made to believe that it is the way of surviving in their part of the world. To them somebody must endure hardship, which includes hunger, tiredness etc in other to help make ends meet for them and their family. Also unfortunately, some of these children do not get or enjoy the visitation rights that other children in the same situation like them do enjoyed.

“I have never visited my parents since I came here from Ada. My madam do not allow it, I think she believes that if I go back visit, I will miss my parents much when I come back and it will affects my behaviour here with her. She thinks I can even run away.”

(Toshie, 07/08/15).

My brief conversation with my new friends and their guardians gave me the impression that, these guardians do believe that the majority of the children when allowing visitation rights to visit their parents come back as total different persons.

5.5 Dreams for the Future

Everybody has that picture of something that they want to be when they become adults, and so do these children. My aim concern here is, will majority of these children be able to achieve these dreams and aspirations of theirs? During the interview, I asked them about their plans for the future, some of these children have high aspirations. For example let’s take a look at what I got from some of the girls during the interview

“I don’t seem helping my mum to sell at the market as work. Rather I think is part of the training for me to become a good woman when I grow up. Am still going to school and I wish to become a teacher one day”

(Vida 10yrs, 07/11/08).

“I live with my Uncle and his wife. I go to school. And am in J.S.S1, but I do come here on very market day to sell with my aunt. I also sell after school every day. I get tired most times; because when I come from school I have to go hawking our products from house to house and by the time I get home it time to prepare dinner, which I have to
help. I hope and believe I can finish J.S.S and possible go to S.S.S. and even the university so I can become a lawyer” (Emefa 11ys 07/08/08).

These children have high expectation, and the question of them achieving these aims of theirs is quite vague. They have the will to learn to improve on their personal ability to developed, but the necessary apparatus needed for their development is rather lacking. And unfortunately the government is rather more concern with providing them with the necessities of life, which to me is not development but rather their rights. This is because political authority is justified because it provides the conditions under which the people can live a secure and flourishing live (Miller 2003: 38). Again from Thomas Aquinas view of natural law, natural law justifies the extent to which it benefits the common good, in this instance natural law which becomes the individual natural rights obligate the state to respect and guarantee the rights of the people ( ibid :45-46).

This here can be interpreted as the government of Ghana guaranteeing them with the necessities of lives, which includes access to portable water, sanitations, health care and education. The subsequent information which will be provided later in this paper shows that the government idea of development can rather be interpreted as guaranteeing them their natural rights, and interpreting such actions as part of the development process. My problem here is that providing corn mill facilities here is not an act of developing the individual human capital of these people.

5.6 Health Care and Education

There are four main health zones in the South -Dayi district, this also includes one government hospital. These centres are distributed as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>Town</th>
<th>Health Centres</th>
<th>No of Health Personnel’s</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Doctors</td>
</tr>
<tr>
<td>1.</td>
<td>Peki</td>
<td>Government Hospital</td>
<td>2</td>
</tr>
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<td></td>
<td>Peki – Dzake</td>
<td>Dzake Health Centre</td>
<td>-</td>
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<tr>
<td></td>
<td>Peki Adzokoe</td>
<td>Adzokoe Health Centre</td>
<td>-</td>
</tr>
<tr>
<td>2.</td>
<td>Duga Kpalime</td>
<td>Duga Health Centre</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Wegbe Kpalime</td>
<td>Wegbe health Centre</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Tsanakpe</td>
<td>Tsanakpe health centre</td>
<td>-</td>
</tr>
<tr>
<td>3.</td>
<td>Kpeve</td>
<td>District Health Directorate</td>
<td>1</td>
</tr>
<tr>
<td>4.</td>
<td>Dzemeni</td>
<td>Maternity Home (Private)</td>
<td>-</td>
</tr>
</tbody>
</table>
According to the 2000 population and housing census, the population of people in this districted was estimated to be about 36,278 people (Ghana districts; South-Dayi demographic characters). But there are only 6 health centres, 1 government hospital and two private maternity homes to cater for all these people. Even some of these health facilities lack water, as there are no signs of water connection in the Kpalime Duga health Centre. Dzemeni is a very busy town in this area, because of the market situated there, As a result there is tendency of accidents occurring in this area. The problem here is that Dzemeni lacks a health centre, expect the private maternity home. And this cannot be good for a market place.

Again looking at the situation on the ground, it can be assumed that these children who are already being expose to hazardous work like hawking, in this district do not even have access to good health facilities to cater for them when they get sick. I personally saw signs of malnutrition in some of these children that I was privileged to interviewed. The educational sector here not something to sig praises off even though I can say that the government is doing his best to improve the situation in within the area. However, there are also few educational districts within this area. Three of them are found in within Peki town council, and the remaining situated within the Tongor-Kpalime area council. However it must be noted that Dzemeni town is also part of Tongor-kpalime circuit. The table below will help clarify the distribution of educational facilities in this area.

### Distribution of Educational Facilities within the South–Dayi District

<table>
<thead>
<tr>
<th>Circuit</th>
<th>Nursery</th>
<th>Primary</th>
<th>J.S.S</th>
<th>S.S.S</th>
<th>Voc/Tech</th>
<th>Teacher training</th>
<th>Poly</th>
<th>University</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>public</td>
<td>private</td>
<td>public private</td>
<td>Public private</td>
<td>Public</td>
<td>Private</td>
<td>Public private</td>
<td>Public private</td>
</tr>
<tr>
<td>Peki North</td>
<td>8</td>
<td>2</td>
<td>10</td>
<td>2</td>
<td>7</td>
<td>1</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Peki South</td>
<td>5</td>
<td>-</td>
<td>7</td>
<td>-</td>
<td>4</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Kpeve</td>
<td>7</td>
<td>-</td>
<td>10</td>
<td>2</td>
<td>5</td>
<td>1</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Toh-Kpalime</td>
<td>9</td>
<td>6</td>
<td>12</td>
<td>5</td>
<td>6</td>
<td>2</td>
<td>-</td>
<td>1</td>
</tr>
</tbody>
</table>

(Sources: South Dayi; educational sector).

### Distribution of Educational Personnel in the South-Dayi District
<table>
<thead>
<tr>
<th>Category</th>
<th>Trained</th>
<th>Untrained</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nursery</td>
<td>46</td>
<td>23</td>
</tr>
<tr>
<td>Primary</td>
<td>189</td>
<td>12</td>
</tr>
<tr>
<td>J.S.S.</td>
<td>145</td>
<td>5</td>
</tr>
<tr>
<td>S.S.S.</td>
<td>Not Available</td>
<td></td>
</tr>
</tbody>
</table>

(Sources: ibid)

The Tables above shows clear disparities in the distribution of educational facilities in this area. This I believe will hinder the chances of these children to get the necessary educational that they need. Therefore it’s obvious to see these children engaged in full time work. (in this case farming, selling in the market, fishing). This can also help explained the training setting of these people, as this can also be a way of training young children to get a meaningful vocation in their adult life.

Some of the children who are lucky enough to attend school disclosed to me during the interview that at time most of their teachers do not attend lessons and when this happen; they do not get replacement for the day. They are rather left idle in the classroom at most times.

To sum up I will say, the educational facilities put in by the government is not enough to accommodate all the children.

5.7 Government Development Goal

The government of Ghana’s development goal is base on a decentralization programme whereby people are mobilized from the grassroots to come up with their community needs. The current government development program for the South-Dayi district, and it division of smaller area council are all base on the growth and poverty reduction strategy pillars (GPRS II). The pillars advocates for the creation of wealth and the reduction of poverty through growth-inducing policies and programmes (South –Dayi; development priories). Again this GPRS II can be found in the decentralization policy of Ghana. This policy aims at empowering people in the grassroots to enable them to take decision in participatory manner (Ho Municipal Assembly document). The policy also encourages the active involvement all interested stake holders within communities in the development process, this intends encourages community action planning.

For a better clarification it’s necessary to say that the Dzemeni is a community within the Tongor-Kpalime area council which also falls under the South-Dayi district. In line with the GPRS II the local government officials have identified and prioritize the needs in the
community. The Dzemeni action plan is cover the period between the years 2006 to 2009 and also serve as a development guide for the people. However, the following problems were identified by the people concern:

- Lack of potable water
- Lack of toilet facilities
- Absence of community library
- Lack of community centre
- Lack of corn mill.

A diagnosis of the problem was also made. The table below illustrate this in details.

<table>
<thead>
<tr>
<th>No.</th>
<th>Community</th>
<th>Identified sub-projects</th>
<th>No.</th>
<th>Prioritised sub-projects</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Toh-Kpalime</td>
<td>• Construction of Community Centre</td>
<td>1</td>
<td>• Day Care Centre Rehabilitation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Rehabilitation of a Day Care Centre</td>
<td>2</td>
<td>• Rehabilitation of Teachers Quarters</td>
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<tr>
<td></td>
<td></td>
<td>• Rehabilitation of Teachers Quarters</td>
<td>3</td>
<td>• Construction of Community Centre</td>
</tr>
<tr>
<td>2</td>
<td>Wegbe-Kpalime</td>
<td>• Provision of corn mill</td>
<td>1</td>
<td>• Provision of Corn Mill</td>
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<tr>
<td></td>
<td></td>
<td>• Provision of pipe borne water to the community</td>
<td>2</td>
<td>• Provision of Pipe Borne Water (Extension)</td>
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<td>3</td>
<td></td>
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<tr>
<td>4</td>
<td>Tongor-Ahor</td>
<td>• Construction of Community Centre</td>
<td>1</td>
<td>• Construction of Community Centre</td>
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<td></td>
<td></td>
<td>• Provision of corn milling machine</td>
<td>2</td>
<td>• Rehabilitation of school. Block.</td>
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<td></td>
<td></td>
<td>• Rehabilitation of school. Block.</td>
<td>3</td>
<td>• Provision of corn milling machine</td>
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<td>5</td>
<td>Tsita</td>
<td>• Construction of</td>
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<tr>
<td>6</td>
<td>New Kaira</td>
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<td></td>
<td>Borehole</td>
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<td>Borehole</td>
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<td></td>
<td>• Provision of corn milling machine</td>
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<td>• Provision of corn milling machine</td>
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<td>7</td>
<td>Kaira</td>
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<td></td>
<td>Borehole</td>
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<td></td>
<td>• Extension of Pipe Borne water</td>
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<td></td>
<td>• Rehab. of School Block.</td>
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<td>Todome</td>
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<td>Borehole</td>
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<td>• Provision of KVIP</td>
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<td>• Provision of corn milling machine</td>
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<td>• Provision of corn milling machine</td>
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<td>• Provision of KVIP</td>
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<td>• Provision of clinic</td>
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<td>9</td>
<td>Agordeke</td>
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<td></td>
<td>Borehole</td>
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<td>• Rehab. of School Block.</td>
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<td>• Provision of KVIP</td>
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<td>Tsatee - Kpalime</td>
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<td>Borehole</td>
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<td>• Provision of clinic</td>
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<td>• Provision of clinic</td>
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<tr>
<td></td>
<td>• Construction Of Youth Training Centre</td>
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<td>• Construction of community centre</td>
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<td></td>
<td>• Construction of community centre</td>
<td></td>
<td>• Construction Of Youth Training Centre</td>
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<td>11</td>
<td>Anlo -Tongu</td>
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<td></td>
<td>Borehole</td>
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<tr>
<td></td>
<td>• Rehabilitation of town roads</td>
<td></td>
<td>• Provision of gari processing plant</td>
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<td></td>
<td>• Provision of corn mill</td>
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<td>• Rehabilitation of town roads</td>
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<tr>
<td>Community</td>
<td>Priority by the Area Council</td>
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</tr>
<tr>
<td>Agordeke</td>
<td>Rehabilitation of School Block</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Kpalime-Duga</td>
<td>Rehabilitation of School Block</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tsita</td>
<td>Construction of Borehole</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Toh-Kpalime</td>
<td>Rehabilitation of School Block</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tongor –Tsanakpe</td>
<td>Rehab. of Primary School Block</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dzemeni</td>
<td>Construction of KVIP</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Tsatee Kpalime | Construction of Clinic
Wegbe-Kpalime | Provision of Corn Mill
Tongor-Ahor | Provision of Pipe borne Water
Todome | Provision of Pipe borne Water
Kaira | Provision of Corn Mill
New Kaira | Provision of Pipe borne Water
Anlo-Tongu | Provision of Gari Processing Plant
Abui/Worwornyokpoe | Rehabilitation of School Block

(Sources: Area Plan Tongor Kpalime III List of Prioritised Needs of Communities)

However this is also not to say that these are the only problem in the area council. From the information gathered, there has been some analysis on the Potential, Opportunities, Constraints and Challenges (POCC Analysis) for key development within the whole vicinity. The table below will help give a further illustration on the subject matter.

### Analyses of Potentials, Opportunities, Constraints and Challenges

| Thematic Area | Key Development Problem | Potential | Opportunities | Constraints | Other
|---------------|------------------------|-----------|---------------|-------------|--------
<p>| Human Resource Development | Poor and inadequate educational infrastructure | Well organised PTA, high communal spirit | Existence of donor support-EU, CBRDP, HIPC, GETFUND, DA’s commitment to education etc | Land litigation and chieftaincy problems between settlers and the indigenous people | |
| | Inadequate access to potable water supply | Availability of ground water for boreholes and hand dug wells. Existence of WATSAN committee and communities readiness to raise funds. | Existence of DWST in the district. Presence of NGOs who are willing to support communities to have access to good drinking water. Government’s commitment to provide potable water to all. | Poor management of water facilities due to lack of expertise in the area. High poverty levels which can lead to their inability to raise the capital cost of 10% | |
| | Lack of proper sanitation facilities | High communal spirit. | Support from DANIDA and CWSA as well as CBRDP. Allocation of GOG funds to the DA e.g. HIPC and MPs common funds etc | Unwillingness of land owners to release plots of lands for such projects | |</p>
<table>
<thead>
<tr>
<th>Thematic Area</th>
<th>Key development problem</th>
<th>Potential</th>
<th>Opportunities</th>
<th>Constraints</th>
</tr>
</thead>
<tbody>
<tr>
<td>Human Resource Development</td>
<td>Limited access to health facilities</td>
<td>High communal spirit. population threshold for a health post is high</td>
<td>Government/Donor support for health sector i.e. DACF, CBRDP, EU etc</td>
<td>Superstitious beliefs and self medication</td>
</tr>
<tr>
<td>Priorities for Private Sector Competitiveness</td>
<td>Inadequate supply of Electricity</td>
<td>The national grid has been extended to some communities in the Area Council. Communities willingness to provide their own electricity poles</td>
<td>Government’s commitment to provide electricity to all rural areas to accelerate economic growth.</td>
<td>Communities contribution required to support the project is woefully inadequate due to their income levels</td>
</tr>
<tr>
<td>Good Governance</td>
<td>Lack of community centre for community meetings</td>
<td>Existence of high communal spirit. Availability of local materials for the execution of the project-i.e. sand, water, stones etc</td>
<td>Government and other donor agencies commitment to deepen democracy in the grassroots level</td>
<td>Difficulty in revenue mobilization in the area towards development due to low income levels</td>
</tr>
</tbody>
</table>

(Source: Table 4: Analysis of potentials opportunities constraints and challenges).

The POCC Analysis suggests problems that rose from human resource development, priorities for private sector development and continued towards governance. The POCC analysis for this area also failed to mention any needs for the construction for roads in other to facilitate communication, transportation and networking. Again there seems to be problems in the way these development needs have been prioritize. In the case of Dzemeni, this has been how the development needs of this people have been prioritize.

- Increase access to safe drinking water and proper sanitation facilities.
- Improve access to good and quality educational infrastructure
- Increase in health delivery services
• Provision of community centre
• Increase access to electricity.

(Source: Area plan -Tongor - Kpalime III).

However, both the POCC analysis and the GPRSII programs come under the decentralization process for the development of Ghana. The government aim for this policy is to achieve middle income level by about 2018. Ghana’s decentralization process is set on empowering the people to be part of their own development process by helping in the planning, implementation and the management of their development activities. Furthermore, the government on following the principles of this policy have set up a Community Based Rural Development Project (CBRDP) with the aim of reducing rural poverty whiles improving the income levels of the productive poor. The CBRDP project trained selected participant in the district and sub district in participatory planning and project management. A good outcome of this project is the development of the various community plans, such as the Area plan for the Tongor-Kaplime. However this plan has some flaws as it lack to give a critical consideration to the human development needs of the people in this area instead of focusing on infrastructure.

5.8 Can Dzemeni Develop?

Every community can developed if and only if the proper development plans and actions are taken. The government policy towards development is base on the decentralization progress where people are mobilized from the grass-root to come up with the community needs. However, this progress do not select or employed qualified professionals to research and come out with qualitative findings and propose a better solution or way forward, but rather it make use of opinion leaders, chiefs, and traditional councils. This group of people are assisted by trained district assembly. However, majority of these people, thus the Opinion leaders, traditional councils and chiefs are people who do not have enough acquired knowledge in the field to which they are been assigned to propose development plans. Taking a look at the proposal for development by leaders in this district there is a varying degree of misplace priorities, as their notion of development is that of the fiscal infrastructure type of development, something that the government is to provide automatically for the people.

Aside these issues, the POCC analysis bring into light a clear view of constraints and challenges that need to be surmounted to enable the Area Council achieve its aim plus also
double its efforts for sustainable growth and development. There also seems to be flaws in the human resource development strategy for the area, priorities for private sector competitiveness and good governance. It must also be noted that the current sitting administration development strategy is base on that of decentralization. In this particular development process, people are organised from the grass-roots to come up with the community needs; more so, developing a nation by a way of providing them with the necessities of life to me is no development but rather their right given to them by natural law.

According to Jean –Jacques Rossseau, in his easy of the social contract, in the state of nature individuals are naturally free and that the aim of forming a political community which is accomplished by individuals joining together into a contract is to enable people perfect their natural virtues and exercise their basic right to individual freedom (Hayden2001:80). Again Rousseau believes that sovereign authority is base on the freely given consent of the people and also it recognises the equality and autonomy that all persons rightly deserve. This theory offers us the view that in social life, all persons are free since everyone is subjected to the rule of law that is self impose by the general will of the community or state (ibid :81).

Again Miller provides us with the justification for political authorities, to him political authority is justified because it provides the condition under which people can live secure and flourishing lives (Miller 2002:38). If this is the true justification for political authority, then to me the government of the Republic of Ghana have failed in providing these people with their basic rights to secure lives, as secure live can be interpreted from the international covenant on economic, social and cultural rights to (ICESCR) to mean their right to health, right to water, right to proper sanitation etc. In addition to this Thomas Aquinas view of natural law concerning state sovereignty and the rights of the people, will interprets these people’s natural law as an individual natural right which obligate the state to respect and guarantee. If so then from the data gathered during this research, we can see that the government definition of development through its decentralization program can not achieved its aimed of developing the district, as providing people with corn mill facilities is no means of development.

With all these at hand, the problem of child labour here is quite a bit the fault of the government as the government focus is base on what these people will propose. Am saying this because the people proposing the line of development for their community have no knowledge of what development is.

CHAPTER SIX
SUMMARY OF FINDINGS AND RECOMMENDATIONS

Principal Findings

Chapter five was introduced by analyzing the fact that majority of the children in Dzemeni Volta Ghana are involved in child labouring. Dzemeni as deduced from the findings above is a district in the Volta part of modern Ghana. It has a very lucrative market which serves the neighbouring communities in the area. Strong evidence collected during the research period shows that the children within this area are strongly labouring (child labour). The country data brief of child labour show a line of discrepancies as it was evident from the ILO data brief that the legislation on limiting the age to which a child can be admitted into the labour market varies.

Even though the children are being involved in child labour, there do not however see it as a bad thing but rather as a way of making ends meet in their various families while at the same time acquiring the training they need into becoming responsible adults in the community.

The location of Dzemeni makes it very lucrative for child labour, this is because, there are no adequate school and teachers, neither are there enough educational infrastructural resources available. This encourages the continuation of child labour within the area. The people of Dzemeni are peasant farmers and petty traders; their daily activities involved fishing, farming, and trading off their goods in the Dzemeni market.

From the information gathered, it was understood that even though majority of the female children in this town are very much interested in education, the resources are not even their reach, and this has in influence their views on education, as one teacher confirmed to me that the female child attendance in class is very poor, for they are always in the market selling or doing one domestic work or the other. Again, the it was also noticed that as a results of the general lack of education or mass illiteracy among the adult population, their view and understanding of the concept of training is totally different, but much influence by their traditional way of living. It was understood that, training alone is not education but rather any other ways in which a child can grow up into becoming self sufficient. However, this people do not see this way or process of their training of the children as harmful in any way but rather it made them strong and harden them for the kind of environment they live inn. They therefore do not see child labour as something harmful to the health of the children, as they claim that maltreatment of children is what is bad, but not teaching the children how to trade.

More so, it was also observe that, the kind of development policy that the government was undertaking is a bit problematic, as to me this policy have in way has lost it focus. The all
inclusive development planning strategy which was adopted by the government whereby people are organise from the grassroots to come up with their developments need is a bit faulty, as these people do not have the requisite knowledge needed. The proposal brought up by this people is a true indication of my point as the focus of the proposal is base on fiscal needs, which they will be able to provide it themselves when they human capital is improve. The basic strength of a nation is it capacity to produced, the kind of labour available to them as a resource, therefore there is an urgent need for the government to concentrate much on building the human capital of its people rather than providing them with fiscal needs such as corn mill facilities.

**Recommendation**

The child labour situation in Dzemeni is a kind of generated one which has been in existence from generation to generation; therefore it is very much impudent that the government focus on education rather than providing them with physical needs such as corn mill facilities etc. What the government should rather do is to, builds more schools, brings in more teachers, and in all strengthens and enlarges it adult education units in the area, by making it compulsory for all the adults there to attend even classes. The adult education units should also enlarge it awareness units by organising frequent forum where the focus will be on the importance of education to the community.

The government as a way of finding solution to child labour, should again organised social workers to do house to visitation, whereby their focus on such visitation will be base on convincing the adult population that the old way of training for the child is past, and there is the need for them to changed their views on education and embrace the new trend of life.

Again, the government should adjust it legal definition and limitation of admission of children to employment, this is because the present legal limit on admission of children to employment varies and this is not good for a developing nation by where the literacy level of the adult population is very low. People do interpret this limitation to suit their own, and not that alone majority of the rural population are not even aware of the limitation. I therefore recommend that the government should announce this legislation on the local radio and televisions as a way of creating awareness.

The school cultural studies curriculum within the primary and the junior secondary sector should also be modify to include the role that children are to play in their family, and that they should be made aware that they are not yet grown to become bread winners in their family. As from the research I got the view that majority of these children have been polluted
with the idea that it is their duty to help cater for their siblings and also help provide for the family. The cultural settings of these people gives them a kind of responsibility whereby they are directly responsible for their younger ones well being, not just by helping to baby sit them but also by providing them with food and other economic means.

Furthermore, the government should focus on investing in the human capital of the people, rather than providing them with physical needs, to me the government should rather direct much of it investment in educating the children, bring in strong regulation and to tighten the policy of the free and compulsory education, the government should also adopt to its educational policy that of Nkrumah’s in the first administration after Ghana’s independence whereby parent are hold accountable if their ward do not show up in schools. This policy I belief if adopted again in addition to the current existing policy will help place emphasis on the government free and compulsory education at the basic stage.

In addition to this, the government should rather employed fresh graduates from the universities and dispatched them into the rural areas, to go and research on the needs of development and the possible way in which development can be achieved. This I believe will go a long way in creating employment for the mass unemployed graduate students in the country as again it will broaden their scope of knowledge and give them better understand of their societies while at the same give them knowledge on the creation of self employment avenues for themselves. This will in the long run go a long way to the creation of jobs and building the capacity for research in country.

The government should again tighten it broader regulation whereby proper documentation should be made available to custom officials by the adults who maybe travelling with children that falls within the ages of 1 to 14, when travelling across the border to the neighbouring countries.

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What is development? [Online Available],

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Countries that have not yet ratified the ILO Conventions on child labour

Ghana web [Online Available],

**APPENDIX**

**Cursory information on Female Children between the ages of 7-13 in Dzemeni who participated in the study (August 2007).**

<table>
<thead>
<tr>
<th>NAME</th>
<th>AGE</th>
<th>EDUCATION</th>
<th>ECONOMIC ACTIVITY</th>
<th>FUTURE AMBITIONS</th>
<th>PLACE OF ABODE</th>
<th>ORIGINALLY FROM</th>
<th>LIVING WITH A PARENT / GUARDIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afi</td>
<td>7</td>
<td>P1</td>
<td>Sells on mkt days</td>
<td>Nurse</td>
<td>Peki</td>
<td>Ada</td>
<td>Guardian</td>
</tr>
<tr>
<td>Mawena</td>
<td>9</td>
<td>P5</td>
<td>Sells very mkt day</td>
<td>Teacher</td>
<td>Peki</td>
<td>Sogakope</td>
<td>Guardian</td>
</tr>
<tr>
<td>Mawuli</td>
<td>7</td>
<td>Not in sch</td>
<td>Sells very day</td>
<td>Trader</td>
<td>Peki</td>
<td>Peki</td>
<td>Parents</td>
</tr>
<tr>
<td>Akola</td>
<td>7</td>
<td>Not in sch</td>
<td>Sells on mkt days</td>
<td>Not Available</td>
<td>Anum-Bosso</td>
<td>Anum-Bosso</td>
<td>Parents</td>
</tr>
<tr>
<td>Oye</td>
<td>12</td>
<td>JSS1</td>
<td>Sells on mkt days</td>
<td>Medical Doctor</td>
<td>Anum</td>
<td>Juapong</td>
<td>Guardian</td>
</tr>
<tr>
<td>Aku</td>
<td>13</td>
<td>Not in sch</td>
<td>Sells &amp; farming</td>
<td>Seamstress</td>
<td>Anum</td>
<td>Asikuma</td>
<td>Guardian</td>
</tr>
<tr>
<td>Oseiwaa</td>
<td>8</td>
<td>P5</td>
<td>Sells on some mkt days.</td>
<td>Teacher</td>
<td>Anum</td>
<td>Anum</td>
<td>Parents</td>
</tr>
<tr>
<td>Mawusi</td>
<td>10</td>
<td>Not in sch</td>
<td>Sells &amp; help smoke &amp; dry fish</td>
<td>Hairdressing</td>
<td>Dzemeni</td>
<td>Peki</td>
<td>Guardian</td>
</tr>
<tr>
<td>Mansa</td>
<td>8</td>
<td>P4</td>
<td>Sells on some mkt days</td>
<td>policewoman</td>
<td>Nanyo</td>
<td>Nanyo</td>
<td>Parents</td>
</tr>
<tr>
<td>Serwaa</td>
<td>11</td>
<td>JSS1</td>
<td>Sells on mkt days</td>
<td>Lawyer</td>
<td>Juapong</td>
<td>Atimpoku</td>
<td>Guardian</td>
</tr>
<tr>
<td>Abena</td>
<td>10</td>
<td>JSS1</td>
<td>Sells on mkt days</td>
<td>Teacher</td>
<td>Nanyo</td>
<td>Ada</td>
<td>Guardian</td>
</tr>
</tbody>
</table>


<p>| | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>12. Offebea</td>
<td>11</td>
<td>JSS1</td>
<td>Sells on some mkt days</td>
<td>Accountant</td>
<td>Dzemeni</td>
<td>Ada</td>
</tr>
<tr>
<td>15. Esinam</td>
<td>10</td>
<td>P6 dropout</td>
<td>Sells dry fish</td>
<td>Trader</td>
<td>Peki</td>
<td>Sogakope</td>
</tr>
<tr>
<td>16. Toshie</td>
<td>10</td>
<td>P6 dropout</td>
<td>Sells dry fish</td>
<td>Seamstress</td>
<td>Dzemeni</td>
<td>Ada</td>
</tr>
<tr>
<td>17. Vida</td>
<td>10</td>
<td>JSS1</td>
<td>Sells on some mkt day</td>
<td>Teacher</td>
<td>Nanyo</td>
<td>Nanyo</td>
</tr>
<tr>
<td>18. Linda</td>
<td>13</td>
<td>P6 dropout</td>
<td>Sells on mkt days</td>
<td>Trader</td>
<td>Asikuma</td>
<td>Atimpoku</td>
</tr>
<tr>
<td>19. Akua</td>
<td>12</td>
<td>P6 dropout</td>
<td>Sells on mkt days</td>
<td>Seamstress</td>
<td>Nanyo</td>
<td>Juapong</td>
</tr>
<tr>
<td>20. Sethina</td>
<td>12</td>
<td>P6 dropout</td>
<td>Sells on mkt days</td>
<td>Hairdressing</td>
<td>Anum</td>
<td>Bosso</td>
</tr>
</tbody>
</table>

(* it must also be understood that all the children here are involved in domestic works also, which to them includes helping to make food for the house, cleaning, fetching water and babysitting the younger ones in their families*)