THE ROLE OF ART EDUCATION IN THE TRAINING OF *KAYAYE*:

A STUDY IN TECHIMAN MARKET.

by

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DECLARATION

I hereby certify that this submission is my own work towards the Master of Philosophy Degree and that, to the best of my knowledge, it does not contain any material previously published by another person nor material which has been accepted for the award of any other degree in this University or elsewhere, except where due acknowledgement has been made in the text.

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DEDICATION

This Thesis is dedicated to my dear daughter Jemima Bempah (Mrs.), and my sons.

Frank, Yorne, Tonny, Rockson and my lovely mother Asor for their support.

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ABSTRACT

The influx of *kayaye* from the three regions of the northern part of Ghana to the south is truly becoming unbearable. They are seen with their head pans choked in the cities and market centers jobless, they are therefore found in groups sitting and chatting or sleeping. "What will be the future of the three northern regions if this situation is not addressed?" one may ask. Though their services are much needed, their future must be considered. The central focus of the study was to identify the school-going *kayaye* who operate in Techiman market and help them acquire some basic skills in art vocations. The training given to the girls was Batik, Tie and Dye, T-shirt printing, Beadmaking and designing was fully participated by the girls, even though it cannot fully help them to be self-employed, it can help prepare their minds and create interest for them to further the training, in vocational institutions or apprenticeship to become self-employed or be employed by others instead of becoming *kayaye.* The study was carried out in the form of Interviews, Photographs, Observation and Participant observational techniques and also notes taking. The researcher revealed that almost 90% of these *kayaye* are children of the migrants from the north, who came down south in search of jobs. Because of frustrations and poverty their children had to suffer, and to survive and meet their needs they had to dodge school and work as *kayaye.* The study also revealed that some of the natives from Techiman are also involved in the *kayaye* activities because of poverty. The study also revealed that some of the parents of the *kayaye* were once *kayaye* and some are still in the job with their children, so tradition must go on. Again most of the school-going *kayaye* are from the Islamic schools. The reason is that their fathers has given birth to many children with different mothers because Islam allows polygamy, all these have affected the children. The research supports the idea that if the parents of these girls are being supported financially or given a job to do by the government, individuals etc., their wards will have peace to

study in class. The recommendations made in the study could be valuable in addressing the increasing number of school-going girls entering into *kayaye* business.

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CHAPTER ONE

INTRODUCTION

1.1   Background of the Study

It is an undeniable fact that, given sufficient opportunities for employment, income, personal fulfilment, a more equitable distribution of resources, wealth and so on, most people will choose to stay close to their loved ones and culture. In the absence of such an ideal world, people have to move (Klein, 2000).

The internal migration particularly from the northern part of Ghana to the South has been on-going for several decades with historical antecedents. Awumbila (2005) cited from Ghana`s Statistical Service (2000, 2008,) that, historically as a result of the British colonial policy, the north was promoted largely as a labour reserve for the South. Consequently, little investment in infrastructure or services was made to develop the forest and coastal belts of the south for the production of minerals, cash crops and timber products for exports, facilitated by the creation of ports and harbours on the coast. The result has been the high rate of migration from the north to the large towns and cocoa growing areas of the South.

More recently, Liberalization and Structural Adjustment Programmes have seriously affected northern development and particularly agriculture, primarily, through the removal of fertilizers subsidies, and subsidies on health care and other social services. The consequence of the uneven development has been that, the north has constituted a major source of labour supply for the industries and agriculture in the south, reflecting the impoverishment in the north and the relative urban economy in the south (Awumbila, 2005).

These factors have contributed to the north having the highest concentrations of the poor in Ghana.

Recent studies by Ghana Statistical Service (2000, 2005) estimate that 80% of the population in the three northern regions is now poor, while almost 70% is extremely poor. Other indicators such as under- nourished children and adult illiteracy rates are the highest in Ghana and point to the degree of under-development and poverty in the area, despite the reduction in national poverty levels from 51.7% to 39.5% from 1991/92 and 1998/1999.

The period also shows increases in poverty and evidence of the intensification of vulnerability and exclusion in the rural and urban savannah of the north (Norton, 1995). Until recently, this pattern of north-south migration in Ghana has been male-dominated, long-term and long distance in nature with females joining their husbands or moving to stay with relatives for economic and social reasons. However, in recent times a dominant migration stream from North-South has been that of female adolescents moving independently from family, largely towards the cities of Accra, Kumasi, Techiman and other areas and not always positive outcomes for the migrants (Awumbila, 2005).

According to Awumbila(2005), the frustrations resulting from the inability of parents and the government to achieve their aspirations(such as providing the basic needs of their children; food, clothes, shelter and education) in a given social and economic system has caused strains and stresses among the women and teenagers. This ambitions and frustrations had compelled the adventurous to seek ways of achieving their goals and aspirations.

1.2 Statement of the Problem.

In Ghana, as in other African countries and many parts of the world, *kayaye* (porters), have been on the increase in recent times. The major activity of the *kayaye* is to carry heavy luggage of loads to any destination for negotiated fee. They are found in almost all the market centres in the country, for example, Kumasi's Central Market, Makola and Okaishie in (Accra), Techiman Market, just to mention a few.

The reason for their presence in the business centres is that they need to survive life because their families are unable to support them. This phenomenon is attracting children of school-going age from the classroom into this *kayaye* business for daily bread. The children in this activity carry heavy loads of luggage to any destination but are paid very little. Since they overwork, they easily fall sick and it becomes a burden on the government, communities and individuals who care.

This study is, therefore, aimed at investigating the demographic backgrounds of five (5) or more of these girls at Techiman and help them to learn some vocations in textiles (batik, tie & dye, printing T' Shirt), and bead making and designing to equip them skilfully, so that they will have more reliable sources of income in future that will not prevent them from attending school.

1.3 Research Questions

1. What is the nature of the *kayaye* business?

2. What is the impact of their increasing number on national development and possible solutions by the government?

3. What role can art education as an instrument play in solving these challenges?

1.4 Objectives

1. To identify and describe the characteristics (background information, age, ethnicity, religious and educational background, income, beliefs and problems) of the *kayaye* in the Techiman market.

2. To investigate the impact of their increasing number on national development and possible solutions.

3. To assess how art education can help to enhance the lives of these *kayaye* by giving them some skilled training in batik, tie & dye, and bead designing.

1.5 Delimitation of study

This study is limited to skill training of school-going kayaye who operates in Techiman market.

1.6 Definition of terms

Abject   Something terrible and with hope

Antecedent   Something that existed before something else

Articulate   Able to express thoughts, ideas and feelings clearly

Bread winner Somebody who earns money to support a family especially the one whose earnings are the family's main income.

Continuum   Series of similar items in which each is almost the same as the ones next to it but the last is very different from the first

Crux   An extremely difficult problem

Destitute   Lacking the necessity of life or lacking all money, resources and possessions necessary for subsistence life

Divulge   To reveal information, especially information that was previously secret or to make information widely known to the masses.

Farm-hands A person who works for a farmer

Feud   To look after yourself without help from anyone else

Haul   To transport something that is too heavy/bulk from one place to another.

Impel   Feeling, as if you have been forced to do something e.g. various reasons.

Inference   Something that you can find out indirectly from what you already know

Influx   An arrival of large numbers of people or things

Jasmine	A plant with white or yellow flowers with a sweet smell, something used to make perfume and to flavour tea.
Lucrative	Producing large amount of money: making a large profit
Mirage	A hope or wish that you cannot make it happen because it is not realistic
Paradigm	A typical example of pattern of something
Phenomenon	A fact or an event in nature or society especially one that is not fully understood.
Postulate	To suggest or accept that something is true so that it can be used as the basis for theory.
Praxis	A way of doing something: the use of a theory or a belief in a practical way
Proponent	A person who supports an idea or cause of an action.

1.7 Importance of the study:

The study on *kayaye*, specifically on school-going aged between 9-15years is to identify the problems that have made these young ones suffer and being neglected of their childhood. It is to ensure that their problems associated with these school-going girls are solved.

This study in particular will offer readers the opportunity to understand the psychological and emotional disturbances commonly found in these poor girls in our schools and communities. The study is therefore a comprehensive approach that will reveal the traumatic conditions (plight) of some of these *kayaye* in the urban and rural centres.

The usefulness of the study will not only provide knowledge and skill for self-employment in the *kayaye* girls alone. It will relieve parents of their burden, criminal activities in the societies and communities will be reduced, and the extra-expenditure of the

government on criminals, on drugs, feeding etc. in the prisons and street children will also be reduced. The study can also serve as basis for further probe into all aspects of human personality which will be of immense benefit to social workers, health workers, educators, psychologists and other professionals working in such related fields in Ghana and elsewhere.

1.8 Organization of the Rest of the Test.

Chapter Two provides information on a review of related literature on child labour. Chapter Three deals with the research strategies adopted to describe child labour in developed and developing world. Four discusses the data gathered in the study, its analysis and interpretation of the situation on the ground. The last chapter, five, also deals with the summary, conclusions and recommendations to eliminate all forms of child labour especially *kayaye* in Ghana most especially of the school-going who are below 18years.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Introduction

This chapter on review of related literature discusses problems of child labour in Ghana in relation to other countries. It focuses on the following topics: Child Labour/work, Manifestation of child labour in Africa, Asia, South and North America and Great Britain. Some effects of child labour on children, factors contributing to child labour the impact and the role of organised labour in the elimination of child labour.

Considerable differences exist between the many kinds of work children do. Some are difficult and demanding, others are more hazardous and even morally reprehensible. Children carry out a very wide range of tasks and activities when they work, and the objective of this sector is to provide an overview of some forms of child labour and factors contributing to these forms in Ghana and other parts of the world.

Children in all Ghanaian societies are often given certain duties by their parents or guardians to do among other things as a means of socialization. However some of the works go beyond mere socialization and basic knowledge and skills acquisition, to a level which is detrimental to the proper development of children in certain cases. Based upon the nature and aims for the work children undertake, two terms: I) *child work* and ii) *child labour* have become distinct. Not all work done by children should be classified as child labour that is to be targeted for elimination.

2.1 Child Work

Child work is work done by a child below the age of 18 years, which does not negatively affect their health and personal development, physically, socially, emotionally or

interfere with their schooling is generally regarded as being something positive. This work is often light and it helps in preparing the child for his or her future life. Things that the children do in this regard, are, for example, running errands, assisting parents in household chores and lending a hand on the farm or workplace which is done outside school hours and during school holidays. These do not undermine their development and growth. These kinds of activities rather contribute to children's development and to the welfare of their families: they provide them with skills and experiences and help to prepare them to be productive members of society during their adult life (Family Life/Gender Issues, 2009).

2.1.1. Child Labour

The term 'child labour` is often defined as work that deprives children of their childhood, their potential and dignity, basic human rights and is abusive, harmful or hazardous to physical and mental development, that is exploitative to health, and safety of the person. This refers to work that**:**

• Is mentally, physically, socially or morally dangerous and harmful to children, and interferes with their schooling.

• By depriving them the opportunity to attend school;

• By requiring them to attempt to combine school attendance with excessively long and heavy work.

In its most extreme form, child labour involves children being enslaved, separated from their parents, exposed to serious hazards and illness and or left to fend for themselves on the streets of large cities often at a very early age.

Whether or not particular 'work' can be called or classified as 'Child Labour' depends on the child's age, the type and hours of work performed, the conditions under which it is performed

and objectives pursued by individual countries. The answer varies from one country to another, as well as among sectors within countries (Inter-Parliamentary Union/International Labour Organization 2002).

According to International Labour Organization (2000), different countries have different minimum ages in their national legislation. ILO convention No. 138, adopted in 1973, sets 15 years as the minimum age for work in developed countries, but a child can become an apprentice at a younger age (14 years) or undergo Vocational Training. More than 130 countries have ratified this convention. The report of ILO meeting held in (1996) indicated that many children are still put to work as young as five or six years old.

The International Labour Organization (ILO) estimates that, around the world, some 250 million children between the ages of five (5) and fourteen (14) work for a living. About 120 million of them work full time everyday, all year round. 70 percent of the children toil in dangerous environment. Some 50 – 60 million out of the 250 million are between five (5) and eleven (11) years old, and work in hazardous circumstances, considering their age and vulnerability. Many more are hidden from view, exploited in virtual slavery (ILO, 2000).

2.2 Manifestation of Child Labour in developing and developed countries.

Egypt

All over the world, child labour is manifesting due to numerous factors such as poverty, wars, disasters and others. Below are few of them.

Over one million children who work in cotton fields in Egypt work under difficult situations or conditions. They are employed by cotton farming Association /Cooperatives at the age of seven and working as long as eleven hours per day, they routinely face beatings at the hands of foremen and are poorly protected against pesticides and intense heat. Their duty is to control leaf worm infestation, their tasks is to inspect and control the cotton plants for

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leaf worm eggs and manually remove the infected portions of the leaves. These young children are hired because they are thought to be the right height for inspecting the plants. Temperatures in the Nile Delta can reach 40 degrees C. (104 degrees Fahrenheit) but request for water are granted at the discretion of the foremen.

After the fields are sprayed with pesticides the children resume work earlier than the recommended wait period. The country's legal minimum age is twelve for seasonal agricultural work and the maximum work day allowed by law is six hours. The Egyptian government has a responsibility to ensure compliance with the 1996 child labour Law, stated a report by Human Rights Watch (HRW), (Parekh, 2001).

South Africa

Poverty is the main reason why children in KwaZulu-Natal, where 59.3 percent of children live in poor households. Many said they had to work to supplement an otherwise inadequate family income. Most of the children between the ages of ten (10) and seventeen (17) are self – support and caring for their siblings, poor parents and other family members. Some have lost one or both parents and stay with grand – parents who cannot work, or guardians or for other reasons have nobody who care for them.

They are therefore found in the streets and workshops selling, hawking and others engaged in prostitution in order to survive, meet their needs and to support their families. Some are also employed as self-support/caring for siblings, domestic workers and trolley attendants. These children are in difficult situations; even some are heads of their house – holds because parents are not there to perform their duties. Others have both or single parents but they are unemployed and have so many siblings in the house so they have to work to support themselves. (Mturi, Akim, J. and Noumpumelelo Uzimande, 2003).

Sudan

A father of an abducted girl in Sudan said, his wife and four children were abducted during a raid in March 1994. His three children and wife managed to escape, but his eight – year old daughter remained behind. She was sold to a captor, and she is badly treated by the captor's wife (Haspels, Jankanish, 2000). In Sierra Leone children were kidnapped and forced into combat in rebel military units or government forces; there were even cases where entire classrooms of children were kidnapped from their rural schools for this purpose. In a few cases children were persuaded to join military units by their peers or family members who were already involved (see appendix D). In these cases they may be motivated by religious beliefs, and/or by the hope that their minority ethnic group or impoverished region will one day enjoy political independence and material benefits (Haspels and Jankanish, 2000).

The children were engaged in difficult and hazardous work. The actual work they do includes welding sophisticated weaponry at a very young age and with little training. They may be forced to commit acts of extreme savagery, often under the influence of drugs, and under pain of their own death if they refuse to carry out the order. Other less horrific but highly dangerous include: acting as advanced lookouts and guards at roadblocks. Girls were used both as cooks and as sexual workers. They lived with the units, they were often forced to serve the sexual needs of large numbers of male combatants; some were also involved in armed combat. Children who have been traumatized and obliged to commit heinous acts against other human beings or who have been repeatedly raped over long periods may never return to total normalcy (Haspels/Jankanish, 2000). For instance, a seventeen (17) year old boy soldier Abass, who lived with his aunt, was forced to join the Revolutionary United Front (RUT), during the civil war, which broke out in Sierra Leone in 1991. He was asked to shoot his grandmother whom he lived with by the commander of the rebel group he refused but they

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shot his grandmother and she died, such an act will take a long time for Abass to find his way back into normal life (Haspels, 2002).

Benin

Fifteen children from Benin were recently repatriated to their home country, four years after they were brought to Cote d'Ivoire to work as under-age labourers (see appendix D). The boys and girls aged between eleven and eighteen years old were brought to Cote d'Ivoire in 1998 and 1999 by two Benin nationals. (Thijs, 1997)

Urambo, - Tanzania

Sampson, a 15 year-old boy worked on a tobacco plantation in Urambo, Tanzania. He moved to Urambo from Kigoma with his parents. He started working on the plantations when he was nine years old during holidays and weekends to pay his school fees. Sampson worked 10 – 12 hours a day; felling trees and weeding to clear field for cultivation, transplanted tobacco seedlings and tended to the farms, and plucked and curried the leaves. Sampson walked bare-footed and thorns often pricked him. He complained of back pains especially after carrying bags of tobacco leaves to the weighing station five kilometres away. There is no safe drinking water on the plantation. Sampson and his friends frequently suffer from diarrhoea and typhoid. All medical expenses were deducted from his salary. He looked anaemic and had several burns on his arms (Masudi et. al., 2002).

Ghana

According to Ghana Statistical Service, (2000 and 2005) report, Child Labour is seriously manifesting in Ghanaian societies in different forms.

Some of the jobs these children do are as follows:

Mining and Quarrying/Blind and Cripple Attendants

Children are being exploited by their parents in their operations. They follow them to the mining and quarrying centres to help them to work (see appendix D). Sometimes unfortunate things happen to them and they lose their lives or become deformed. Similar instance happened at Dunkwa on Offin on the 27th June, 2010 where some illegal miners and their children over hundred in numbers drowned in a mining pit. Only few of them escaped death. (Ghana Television, 2010).

Many children are also withdrawn from school to be guards to the blind or push the wheel – chairs of cripples for a fee. Since this is done in the day-time, these children drop-out of school and deny their right to education.

Others are: Driver's mate, herds boys (shepherds) hawkers, farm–hands; in prostitution domestic/house – helps, debt – bondage, female ritual servitude. (Basu, 1999).

Driver's mate

These school-drop outs follow drivers and work for them, they collect fares from passengers and call passengers for them, and at the end of day they are paid. Herds-boys: some of them are also engaged by their own parents or other people to take care of their sheep or cattle on the fields and they are exposed to reptiles and other risks. Some are engaged in hawking: selling all sorts of commodities on the streets and lorry parks. Some of them too serve as farm-hands: they work for farmers; they cultivate and harvest crops.

Debt-bondage

The children become slaves or prisoners for the money or anything that their parents owe somebody. They are made to suffer what the parent should rather suffer which is injustice and unfair to the child. This practice is not only dehumanizing but total violations of human rights of children.

Going to sea and fishing

Children are engaged on high seas fishing operations. Some of them are made to dive deep under the sea to disentangle fishing nets and to recover lost fishing gears. This exposes them to physical danger and sometimes leading to fatalities or death of children. This is common in the coastal and fishing communities along the Volta Lake (ILO, 2002). (See appendix D).

Kayaye (carrying of heavy loads)

This is common feature in the urban and commercial centres. It involves mainly girls and few adults, carrying heavy loads for client for charged fee. This is done all-day long and sometimes in the night under strenuous and hazardous conditions have no better place to sleep. (Daily Graphic, 2008).

Prostitution

Young boys and girls are lured and used as sex objects by some irresponsible men in the society. With the upsurge of STD's including HIV/AIDS children's lives are put at risk by these acts. Additionally they are exposed to immorality at an early age and this affects their adult life. Coupled with the above is the use of children for pornography (ILO, 2002).

Female ritual servitude

This is a practice where virgin girls are given out to fetish priest for atonement for offences committed by family members. The girls end up as servants or wives of the fetish priest who subject them to inhuman treatment. This practice known as "Trokosi" is prevalent in south-eastern section of the Volta Region in Ghana. (Personal Communication, Antwi-May, Oct, 2008).

Asia

In South and Southeast Asia, such as India and Thailand, the variety of child labour is even broader. In India children are hired to decorate bangles made of lac, a resin from trees, in small workshops in the back streets of Hyderabad, young girls still in their school uniforms sit on burlap mats, decorating the lac bangles with tiny glass beads. Dozens of bangles are made and taken to all shops. The girls are between six (6) and sixteen (16) years of age (Thijs, 1997).

Child domestic service has been a widespread practice in Asia and may have even worsened in recent years with growing income inequalities and rural poverty. Children in domestic service, consisting largely of young girls, perform a wide variety of tasks traditionally done by women in the household; such as looking after children, preparing food, house cleaning washing and ironing and caring for the sick. In fact, even though children in domestic service are likely to be among the most vulnerable and exploited of all, they are also the most difficult to protect. While their economic participation is largely unrecognized, young girls are increasingly subjected to work–related hazards and exploitation (see appendix D). Sexual advances and physical and verbal abuse instigated either by employers or co-workers are common. As children, they are being deprived of their right to childhood, and opportunities for self – development and education (Thijs, 1997).

In South Asia, children can still be found working in intrinsically hazardous industries and occupations such as brassware and glass factories, tanneries, slate making, the production of matches, recycling of batteries, and so on, where conditions of work resemble those of medieval times. Similar trends have been noticeable in Thailand (Thijs, 1997).

Child Labour in developed countries

In the industrialized countries, child labour is not a thing of the past; it still exists, although in lesser measure. For example, groups concerned with child labour estimate that more than 300,000 underage children are working illegally in the United States of America (USA), more than half of them on commercial farms (Boston Globe, 2000). In Portugal more than 35,000 children aged 6 to 14 are commercially active, nearly 40 percent of them working six or seven days a week (SIETI, 2001). In Italy, 145,000 children between ages of 7 and 14 have some kind of work experience (ISTAT, 2002).

Children as young as six years old were found picking onions in the Rio de Grande Valley (USA) in 2000 (Boston Globe, 17th 2000). In fact, certain low–income workers are very much present in the developed countries. For example, in many major cities in the USA, children can sometimes be found working in sweatshops alongside their parents. The footwear industry also continues to employ children. Most young people manage to combine work with school, which is something that so many developing country children do not or cannot do for various reasons (Boston, 2002).

Brazil

According to the institute de Brasileiro de Geografia Estatistica, there are approximately 7.5 million children between the ages to 10 and 17 who work in Brazil. Of these 2.5 million are 10 – 13 years of age. Children work in shoe factories and in industrial 'homework' with their families in Franca and South Paulo; cut cane in the interior of Pernambuco; package salt in Cearo; work in the tobacco fields in Rio Grande de Sul and in sugar mills in Rio de Janeiro; pick oranges in Sao Paulo and cotton and sisal in Bahia. They break rocks in Bahia and take care of charcoal ovens in Mato Grosso. The crionces de Burro (clay children) work in the brick furnace in Piani, and Sagueiros work in the market in

Manaus selling vegetables. These children work under these conditions where medical assistance, work contracts, or security equipment are absent (Kenny, 1999).

All over the world children under 18 years are suffering not because of their own mistakes but some mistakes made by their parents, the government and sometimes cultural norms. Cultural norms need to be observed, so it affects parent's education. This leads to poverty and gradually affects their children. The governments had not checked this from the beginning and it has now become a global issue. In countries in south and south east Asia such as India and Thailand, the variety of child labour is even broader. Children do all kinds of work mentioned above, and more. The table below shows.

Region	Number of Children	Work Ration (%)
Developed economies	2.5million	2%
Transition economic	2.5million	4%
Asia and Pacific	127.3million	19%
Latin America and Caribbean	17.4million	16%
Sub –Saharan Africa	48.0million	29%
Middle East and North Africa	13.4million	15%
Total	**211million**	**18%**

Fig.1. Regional Estimates of Economically Active children between ages 5 – 14 in child labour in 2000.

Source: (International Labour organization, 2004).

The table shows that the Asia – Pacific region harbours the largest number of child workers in the 5 -14 age category, 127.3 children in total. It is followed by sub-Saharan Africa and Latin

America and Caribbean with 48 million and 17.4 million respectively. Developed economics and transition economics have the lowest absolute number of child workers. Girls concentrate more on household work which is highly time consuming and often interferes with schooling (Salazar and Glasinovich, 1998).

Bulgaria

In Bulgaria, according to the report by Human Rights of the Child and UN Committee on the Rights of the Child, the plight of pre dominantly Roma children working in the streets of the major cities has been documented (Boston Globe, 2000) Bulgarian street children work in begging, odd jobs, waste materials collection, prostitution and theft. Attention has been drawn to the abuse and torture of these children by the law enforcement authorities in Bulgaria. Working street children and child labourers in general are highly vulnerable to abuse and crime precisely because they work in an unregulated or illegal sector (Boston Globe, 2000).

Central and South America

Some children carry out traditional activities related to their family's subsistence, other`s are involved in commercial plantations (coffee, fruits, flower, sugar cane). In Guaternala, 65 percent of child workers are in agriculture. Ecuador and Peru 48 and 40 percent of child workers work in agriculture. All these children come from poor rural families. Children as young as five help their parents by tending small animals. As they grow older, they take other tasks during planting and harvesting (Salazar and Glasinovich, 1998).

Romania

In Romania, about 6% of children were found working more than six hours per day. Main types of work were domestic work, agriculture, begging, delivery work and

loading/unloading goods. Street children were also employed in these activities in addition to prostitution (Dorman, 2001)

Great Britain

The work of the younger children has been documented in Great Britain. In the autumn of 1996, one factory was fined for hiring girls as young as ten years old for six-hour shifts; at the end of which time they were forced to line up for their employer to decide whether they deserved to be paid 2.50pound sterling or receive a box of chocolates (Labour Research, 1997).

2.3. Some effects of child Labour on children

Working children lose the opportunity for a good home environment and consistent formal education, social guidance, adequate and regular meals and healthcare. They do not get the opportunity to enjoy their childhood and lose their basic rights and freedom. They lose proper physical, emotional, educational and social development. Some do not receive any education or skill training. They are exposed to social and environmental hazards leading to inadequate health: they suffer injuries and illness. They grow up into adults with little or no marketable skills and become caught up in the illiteracy – poverty cycle and are never able to come out. This leads to the numerous social vices manifesting in our societies, at this present day. The society itself loses the most important resource for development – the human resource child labourers do not get the opportunity to develop properly and acquire the skills they need for a brighter happier future (International Labour Organization Convention, 2000).

According to Jagadvasu (2002), besides the rather dangerous tasking jobs the children do, given how young and vulnerable these children are, they are living also under unhealthy environments where the most basic standards of hygiene and safety are generally ignored.

Some of these children have no house or apartment for lodging after the day's arduous tasks, thus, some are found sleeping in the market stalls, concrete pavements in front of closed shops, e.g. under the Asafo Interchange-Kumasi etc. They are unfortunately being sexually harassed, raped and abused or even robbed of their earnings by men who take advantage of their pitiable situations. This sometimes results in pregnancy and early motherhood as well as being infected with sexually transmitted diseases (STD `s) especially the deadly HIV/AIDS infection. Overwhelming statistics from the health sector indicates that the nation is fast losing its most active manpower to the HIV/AIDS epidemic, and the government, interested NGO's, and stakeholders have invested lots of resources and energy (Basu, 1999).

Physically, the loads the *kayaye* girls carry are always so heavy that in no time the loads wear them down and they fall ill. With no money to seek medical attention at the hospital, some take whatever medication they lay hands on more often than not; this drug abuse lands them in more serious sickness which might eventually lead to their death. At the end of a hectic day with no decent place to sleep the 'street-men' who might be in their vicinity may take advantage of them. They at times forcefully take away their earnings for the day and may go further and sexually harass them. These gruesome acts by these male folk, at times lead to teenage pregnancy. They sometimes cause abortion by contacting quack doctors or use local herbs which can cause heavy bleeding and premature death, because the men refuse to accept responsibility. Others might contract HIV/AIDS from these rapists.

Psychologically the death of a peer puts these girls into states of fright and depression. Socially they are seen as an embarrassment and liability to their families when they return home without any money or valuable possessions but rather illness or unwanted pregnancy.

They are also an economic threat to the government's financial state, because they increase population and more money has to be spent on the disposal of garbage and keeping

the surroundings neat, relocating these *Kayaye* and street boys and men entails extra cost in drugs, security, education and many others (Asigri, 2000, 2005).

2.4. Factors contributing to child Labour: Internal Factors, External Factors

2.4.1. Internal Factors

Parent – Child Relationship (Child Neglect)

From the Longman Dictionary of Contemporary English (1991) a parent is the father or mother of a person or an animal. The child, on the other hand, is a young human being who psychologists usually consider as someone younger than an adult, or a person who is strongly influence by the ideas and attitudes of a particular time or person (Oxford Advanced Learner's Dictionary, 2000).

Article 1 of the United Nations Convention on the Rights of the Child states the following definition of a child. "All persons under 18 years, unless by law, majority is attained at an earlier age" (p.48).

From the above definition parenting may then be regarded as the care given to children or offspring by fathers and mothers to ensure their proper growth and development. This process involves the provision of love and needs of children by both mothers and fathers to cater for their personality development. Children of all ages need parenting, especially as they are still incapable of providing for their needs.

The child's ability to interact well with his environment greatly depends on the early parental association and care given. Anthony and Pollock (1985), Ornstein (1981), and Ornstein (1980), think that, if a child is frustrated through the lack of parental warmth, nurture and affection, it cannot proceed to greater emotional independence. If children are to develop eventually into healthy independent and society – minded adult individuals, they absolutely

need this good start which is provided by the mother through love. So any child who is loved and well nurtured by parents in its early stage is getting a good start in life. Gleitman (1992) also feels that, if a child fails to enjoy this parental love he will be frightened by his peers and probably be hampered in his further social development.

Child-neglect

Considering the above needs of the child, it is therefore clear that child neglect is a serious family problem which has received relatively little attention in the fields of family studies.

Child neglect can be defined as the omission, by a parent or caretaker of the basic necessities required to provide for normal growth and development of children. In the study of National Incidence and Prevalence of Child Abuse and Neglect: (1988).

Department of Health and Human Services (DHHS 1988), the definition of child neglect is further delineated into three subcategories: physical neglect, educational neglect, and emotional neglect.

Physical neglect includes: refusal or delay in providing needed health care; abandonment; expulsion of the child from the home and other custody issue; inadequate supervision; and other physical neglect such as inadequate nutrition, clothing, hygiene and shelter.

Educational neglect includes: failure to enroll and require a child to attend school and failure to attend to special educational needs

Emotional neglect includes: inadequate nurturance, domestic violence in the child's presence and refusal or delay in obtaining needed psychological care for the child (Family Perspective, 1992).

Child neglect is a serious problem affecting families. In recent study according to the Department of Health and Human Services (1988), child neglect was involved in 63 percent of all cases of child maltreatment identified by Human Service Agencies in the United States. The rate of neglect was approximately 15.9 per 1,000 children or over a million children nationwide. In addition, severe injuries and fatalities are more associated with child neglect than any other type of maltreatment (Jackson, 1984).

Other researchers have also found clear negative developmental consequences in children who have been neglected. Studying preschool children with previous history of physical abuse, serious neglect or no history of maltreatment, Hoffman and Plotken (1984) found that neglected children score lower than non-maltreated children on all measures of cognitive ability. In addition they were rated as less likely to interact with other children, but were rated as more aggressive, less mature, and less ready to learn. Neglected Preschool children were also found to be more likely than abused children or children who had been both abused and neglected to show deficits in both auditory comprehension and verbal ability (Allen and Oliver, 1982)

Poverty

This refers to a number of misfortunes that can befall a family. These could be death or desertion of a family member leaving the other (if still alive) often with few or no skills and many debts to support a number of children; illness can impoverish a family and if the breadwinner falls ill the family can end up destitute. The parents may be permanently unable to work because of health or mental health; a dysfunctional family is one plagued by alcohol or drug abuse, violence or sexual abuse; the remarriage of a parent often give rise to friction as the step-parent is sometimes unsympathetic to child and unproductive of the household as well (Bahattin,2001).

Difficult Family Situations

This has been found to 'push' children into labour markets in a number of studies. In a study of street children in three Turkish cities, 28 of the 65 families interviewed included members who were seriously ill and had no health insurance or social security. The existence of health problems along with poverty created a sense of hopelessness among these families which resulted in economically, socially and psychologically insecure environment for the children (Bahattin, 2001).

Low Level of Education and Skills

The low level of education and skills of parents also have negative effects on the children and their future. If the parents have received little education, it means their children are exposed to limited family education at home and to low aspirations to obtain it. Thus, learning and school may not be highly valued or prized – an attitude that may not just pervade individual families but also poor communities. (This is not always the case however, as there are often conflicting attitudes towards school and much also depends on the quality of the schools in the vicinity, the cost on society at large and how education is viewed). Similarly if the parents have never obtained any specialized training or skills they may not perceive any need for their children to do so. On the other hand, there are parents who give their young children (especially boys) an apprenticeship or as unpaid workers craftsmen with the hope that they will learn a trade and therefore be able to lead a better life. (Norton, 2005). Many Ghanaian families also have low level of education and skill, and all these have been some of the factors of child labour, especially those in rural and market centres.

Parental Death and HIV/AIDS

Another disheartening factor that is neither economic nor political but is deeply destabilizing is the HIV/AIDS epidemic. It has deprived many millions of children, especially

in sub-Saharan Africa, of their parents, older siblings and relatives in a long wasting disease that has taken its toll before their eyes. HIV/AIDS has emerged as key factor now affecting children and this pattern of child labour across the world, through its direct impact on so many children because it deprives families of adults in their most productive years and the children must grow into the breach. These are estimated (and increasing) 13 million orphans under the age of 15, many now living in child –headed households. Children burdened in this way are obliged to abandon their schooling in order to maintain the household, work on the family's land to seek out other income producing opportunities. Many migrate to the cities to work in the informal sector, and thousands become drawn into commercial sexual exploitation with its easier earnings but its risk of contracting HIV/AIDS. In Zambia, for example, it has been estimated that, HIV/AIDS has added as many as 23 to 30 percent to the child labour force. (Mushingeh, 2003).

2.4.2   External Factors

The Influence of Society:

According to Alexandrescu, (2002) among some European minorities, such as Roma, poverty and lack of education seem to be widespread, which may explain their more positive attitude toward working children. In Canada working children tend to be of Asian descent, and in Brazil, they come from indigenous groups. In south Asia and India they come from the ethnic or tribal minorities living in isolated hill areas or from ethnically distinct and more impoverished populations living in the rural backwaters of neighbouring countries, but to earn their income, the work that some children do may be a 'worst form' and school may often be foregone in order to do it (Alexandrescu, 2002).

Again socio-economic dislocation, meaning economic crisis and political and social transition has increased the level of child labour. Many transitional countries have recently

seen the emergence of child labour on a previous unknown scale. Especially affected have been the most vulnerable families- those with many children.

Single-parent families and those from socially excluded groups, such as the large Roma populations found throughout Eastern Europe (Alexandrescu, 2002). This collapse of incomes and living standards has had serious social and psychological consequences on families.

HIV/AIDS Epidemic Shocks.

HIV/AIDS also affects pupil and teacher population in schools. The child of an AIDS victim may have sporadic school attendance because of the need of care for the sick parent at home, or may drop out because of lack of money for school fees.

The teacher populations in epidemic-ravaged countries has been decimated, including graduates from teacher training colleges; and healthy teachers are often absent from the classroom in order to care for sick relatives. Discouraging factors such as these make parents and their children doubt the efficacy of pursuing education, and the child may drop-out thus, increasing his or her chance of becoming a child labourer rather than adding to the future supply of skilled workers (Phlainoi, 2002). When children see their parents, siblings, relatives, friend, teacher and others in the community die, this cannot but add to an increased feeling of vulnerability and hopelessness and a greater sense of financial need, which are instrumental in increasing the risk of children entering into or being lured into exploitative child labour such as hazardous work or prostitution (Mturi, Akim and Nompumelelo Nzimande, 2003).

2.5 The impact of the increasing number of *kayaye* on National Development

The southward migration of unschooled and minimally educated teenage girls and young women on the savannah zone of Ghana and beyond is thus, a realistic adaptation of the young woman to the frustrating condition in which they live. The increasing number of *kayaye* has negative effects on the nation's development. *Kayaye* have adversely increased, as

well as crime including stealing, armed robbery and rape, which leads to sexually transmitted diseases, teenage pregnancy, HIV/AIDS and so on. (Supreme News, 2005).

All these people migrated from elsewhere without any relatives become a burden on the government. The government has to cater for their health and security. Those who commit crime are jailed at the expense of the government. The teenage pregnancies increase the population growth of the country and these children who grow or brought up in the streets become a burden on the government. Sometimes the babies are thrown away by their frustrated mothers because they have no fathers to share responsibilities. These babies if lucky end up at the social welfare centres and some N.G.O's departments. Some of the mothers after delivering run away leaving their babies at the hospitals. Indeed it has been indicated in some newspaper and television reports that each month about 50 percent of all children born to *kayaye* at the Korle-Bu Teaching Hospital in Accra are abandoned by their mothers (*Weekly Spectator*, 1999) and such children are always taken up by benevolent institutions. The above and many other problems are caused by child labour.

A sensational forum on the worst form of child labour organized for female porters (*kayaye*) at Agbogbloshie, a suburb of Accra by the Assemblies of God Relief and Development Service (AGREDS) reported, that, a report compiled by the Global March Against Child Labour (GMACL) on the worst forms of child labour in Ghana recently revealed that 80 percent of girls between the ages of 10 and 14 were working. This was disclosed by the Acting Co-ordinator of AGREDS, Mrs. Susann A. Mahamac (1999).

According to Mahama, UNICEF also reported that seven year – old children worked illegally as *kayaye*; domestic servants, rock –breakers in quarries and small scale miners, across the country. She said victims copy blindly from peers bearing on their attitudes and do not show any respect for the elderly, nor uphold moral values. She added that the children's

total development would be negatively affected, reducing their self-esteem which will make them vulnerable to social vices such as robbery, rape, drug abuse, prostitution and others (*Daily Graphic*, 2008).

The Omanhene of Agona Traditional Area, Nana Dr. Frimpong Anokye II and a lecturer at the Ghana Institute of Management and Public Administration (GIMPA) once said, the "spate of armed robbery and other social evils engulfing the country were symptoms of streetism and youth unemployment". He called for immediate steps to address the problems of young people or else all of us will be in danger one day. He said this during 2006 World Population Day at Wiamoase in the Afigya Sekyere District of Ashanti Region. He cited the frightening number of *kayaye* in Kumasi and Accra, the rising incidence of 'wee' (marijuana) smokers and drinking among the youth and said they

pose serious threats to all Ghanaians and said, 'nobody is safe'. He asked the government to harness the potentials of the youth for national development. He called for the establishment of a youth centre at all District levels to tackle youth unemployment. (*The Pioneer,* 2006).

To address some of these problems the pervious government, NGOs, individuals and the Asantehene Otumfuo Osei Tutu II, had initiated various programmes, such as Otumfuo's Education Fund, Capitation Grant, School Feeding Programme and others to promote the development of the child and the youth in the country, especially for those at the deprived areas and for those who cannot afford to pay fees at the Senior High School. The government and stakeholders in the country's development should be dedicated to investing in young people since they are a major potential force for the country's socio-economic advancement.

2.6. The Role of Organized Labour in the Elimination of Child Labour *(Kayaye)*

The statistical service estimated that, approximately 27.2% of children aged 5 to 14 years in Ghana were working in 2001 (*Ghanaian Times*, 2007). The *Kayaye* street children

need a chance to become literate, a chance to be skilled to work rather than beg and carry heavy loads, a chance to have a safe and proper place to sleep. With the kind of problems these *kayaye* have had to grapple with, it is incumbent on government to come

to their aid and rescue them from the hardships they go through, then, they can have a change. The government has a major role in the eradication of all forms of child labour by making the right polices and sanctioning those who violate those policies as in Egypt. Where the children are picked up in broad police sweeps to clear the streets, but unfortunately abuse them.

One hundred and twenty k*ayaye* attended skilled programme at Malam Atta a suburb in Accra by the then Minister of Women and Children's Affairs (MOWAC) in person of Hajia Alima Mahama to become self-employed and capable of making a decent living while contributing their quota to the development of the country. Similar training programs were organized for other *kayaye* at Tema Station, Agbogbloshie market and Zongo earlier this year. (*Daily Graphic*, 2008). Parents should know and understand the value of education and try as much as possible to sweat and educate their children instead of capitalizing on poverty, neglecting the brighter future of their children.

2.7 The Role of Art Education in the Life of the *kayaye*

In developing a competency – based plan for vocational training for *Kayaye,* it is important to discuss pertinent issues which are closely interrelated or inter-linked. A background understanding and real insight is required into these closely related issues and ideas. They are Visual Art education, Vocational Education and Training Work and Employment.

Art education

Art Education has several aims and goals; ultimate, mediate and proximate objectives for different educational systems and levels. These objectives attempt to satisfy the goals of

general education. Some of these objectives of art education especially for basic schools of general education are to:

• Enable learners to express personal ideas and feelings by visual means;

• Perceive and respond to works of art;

• Understand and respond to works of art;

• Understand how artists express ideas and feelings in works of art and others.

The aims of general education whether for personal development; transmission of cultural heritage; improvement of the society, earning a living or life; are attainable through education in art.

As Roy (1957) puts it, education through visual arts has both broadening and humanizing effect and contributes to the overall development of the child or individual as a whole. Education through art helps the individual to act, feel and think creatively. Art activities are part of general education or culture as well as social studies, mathematics or language.

Education in visual arts prepares learners with skills, knowledge and attitudes for their development as citizens to earn a living through art related occupations as shown in Fig. 2
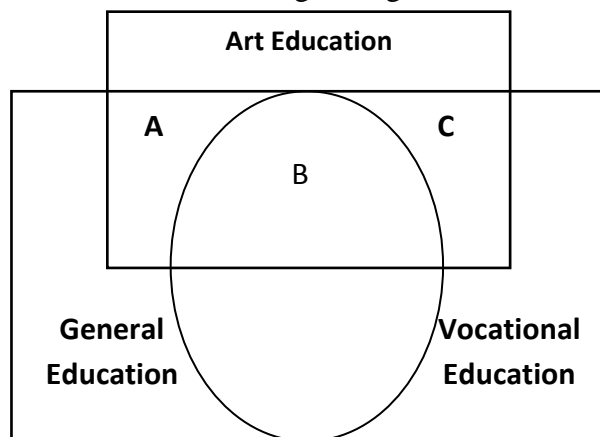
Fig. 2 Interrelationship of art education, general education and vocational education.

A - Education through Art (Education of head, heart and hand)

B - Education in Art (Visual Art Vocational programme as part of General Education)

C - Education in art (specific occupational training in art) (Roy, 1957).

Nations all over the world have deemed it necessary to establish schools and apprenticeship systems for educating and training the youth in visual art occupations (Farrant, 1964). The current government of Ghana has assured the youth, to establish vocational training centres in the various regions to train them in employable skills and to motivate teachers who teach them.

In France and Britain, for example, schools were established purposely to develop, improve the performance of artists and products in order to compete with other countries such as Italy at a time in history. Example, in 1471, art schools successfully produced architects, sculptors, designers and pictorial artists. (Roy, 1957).

Vocational Education

Vocational education is defined by Lincoin Library (1967) as "the course which prepares for commercial or industrial pursuits" (p. 57).

In an attempt to define vocational educations, Struck (1953), explains that it is a process of growth through which each individual will learn how to work effectively for others and for him/her self. His explanation examines the need for progressive life – long developmental process of the individual. The individual's education should qualify him/her to be self-employed, wage or paid employment. Struck (1953) continues by defining vocational education as the experiences that enable one to carry on successfully, a socially useful occupation. This includes; indirect, out–of–school and in–school experiences. This definition agrees with Giachina (1957) who defines vocational education as all the experiences an individual needs to prepare for some useful occupation.

The policy of the government of Ghana to eradicate poverty, unemployment, streetism, Kayaye, and others include skill training in art vocations to equip individuals such as school drop-outs, to be self-employed. The researcher's study is in line with the above definite of struck (1953), and Giachiua (1957) to prepare the school-going age girls who are in the *Kayaye* business in Techiman acquire employable skills in bead making, batik, tie and dye, and printing of T' Shirt.

Purpose and Types of Education in society

Education is a process of teaching, training and learning, especially in schools or colleges, to improve knowledge and develop skills. At a conference of African Ministers of Education, they declared that the purpose of education was to 'educate the young while at the same time awakening in them a critical awareness of the state of these people and developing in each individual the value of work and cultural values of their civilization.(Finch,1993)

Finch (1993), states that education has two main purposes;

Education for life; living by acting; thinking and feeling responsibly, socially, politically at home, community and elsewhere.

Education for work or for earning a living such as being of a service and productive.
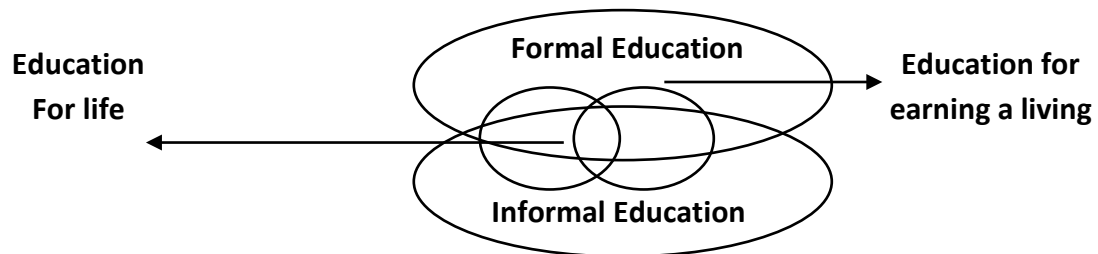
Fig. 3 Education in society.

But education whether formal or informal, encompassed a great portion of one's life. Opportunities and learning experiences are available for an individual's participation in any form of education to earn a living and play useful role in the society (Finch C. R. 1993).

According to Farrant, (1964) "Education is not something different from life and society but in fact the process of learning to live as a useful and acceptable member of the community" (p. 369). He is of the view that the aim of education is to harmonise in seeking to produce people who are completely integrated with the community. He continues by adding that: "The social misfits as well as the young school failures are both reflection of unreached goals of education" (P. 369).

In the other words of Ampene (1983) the objective of formal education should therefore, answer questions such as:

- Who should have education and on what basis?

- What are the skills and knowledge that are relevant to be stressed in the curriculum?

- What is the place of work or employment in the educational system?

- What is the role of the vocational and Technical school, community school and Training College?

- What is the need for continuing Education?

2.8 Conclusion

In conclusion, children are gifts from God and they have to be nurtured as such to give them the right training and education. However, many children grow up impoverished, abandoned, uneducated, malnourished, discriminated against, neglected and vulnerable. Life is always a daily struggle to survive, and children's right to survival and dignifying life is denied them. All over the world, many children, whether they live in urban centres or rural outposts, risk out on their childhood. They are excluded from essential services such as hospitals and schools, lacking the protection of family and community, often at risk of exploitation and abuse. For these children, childhood as a time to grow, learn, play and feel safe is in effect meaningless.

It is in this respect that the researcher intended to organise employable skills training in textiles, in the area of batik, tie and dye, printing of T-shirt and bead making for about ten (10) *kayaye* in Techiman market, some of which are pupils from the Islamic schools in the town and others who have not been to school before, to acquire the above skills that can help them to be self-employed or prepare their minds for further studies in the above mentioned vocations so that they can be employed into small scale art based industries for a change of life.

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CHAPTER THREE

METHODOLOGY

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Introduction:

This chapter emphasises on research design, population and sampling, design, other topics include, instrumentation, validation of instrument, Administration of the Instrument, and data collection procedures.

3.1 Research Design

Qualitative Research Methodology based on Action and Descriptive Research have been used by the researcher. The qualitative data permitted an in-depth, detailed description of events and interviews.

According Leedy (2005), the term qualitative research encompassed several approaches to research that are in respect, quite different from one another. Yet he states that all qualitative approaches have two things in common.

i.   They focus on phenomena that occur in natural setting – that is, 'in the real world'.

ii. They involve studying that phenomenon in all their complexity.

The information gathered from teachers, market women, parents, and the *Kayaye* themselves has verified the assumptions, claims and theories that poverty, loss of one or both parents, lack of basic needs and others have led these children to move from the classrooms to the market centres to work. Therefore in qualitative research, the researcher does not in any way try to use any quantitative means to achieve any result. Qualitative researchers are more concerned about uncovering knowledge, about how people think and feel, about circumstances in which they find themselves than they are in making judgement about whether those thoughts and feelings are valid.

Throughout the research work, the researcher adopted the qualitative research method to collect her data. This had to do with travelling to many places to get first hand information about the *kayaye* and also become participant observer, interviewing teachers, parents, market women and the market queen and others. After that the data were organized and interpreted.

3.1.1. Characteristics of Qualitative and Descriptive research methods.

Lincoln and Guba (1985) and Stake (1988), refer to qualitative research as naturalistic inquiry, which is a careful study of human activity in its natural and complex state. Qualitative inquiry broadens our field of knowledge or refutes our accepted beliefs through comparisons with other cases. Qualitative types of research depend on personal, social and idiosyncratic meanings that are valued for them.

T   he researcher's intention of using qualitative research as well as descriptive research method is because it is the basis to have a detailed and holistic data. This will not manipulate the participants in any way, and that what is there is what should be recorded and analysed.

Descriptive research method used by the researcher also describes a given state of affairs, it involves either identifying the characteristics of an observed phenomenon or explain possible correlations among two or more phenomena.

Both research methods examine a situation as it is. It does not involve changing or modifying the situation under investigation or it is intended to determine cause-and-effect relationships (Leedy and Ormrod, 2005).

It involves asking the same set of questions (often prepared in the form of a written questionnaire or ability to test) of a large number of individuals. It might depict the social atmosphere of the environment, the psychological and emotional experiences of the individual and the manner in which the public or those who employed them acts towards and their reactions. The data could also include detailed prose descriptions of *kayaye* activities which

the research has identified through the interviews conducted. Teachers, market women, parents and the *kayaye* themselves have given comprehensive information.

3.1.2. Action Research

In the collection and analysis of data for this project, the researcher adopted action research model. This method, according to Hitchcock and Hughes, (1995), originally developed by Lewin (1946), and Carr and Kemmis (1986), among others, consist of a cyclical process involving stages of action and research. The action research method involves acting, observing, reflecting, changing and planning.

According to Hitchcock and Hughes (1995), it is a broad scheme and continuum of research paradigms placing emphasis on participation or collaboration, reflection and interpretation. Dewey, (1904), however defines action research as "the study and enhancement of one's own practice" (p.106).

Zimmerman (1990) states that "the purpose of action research is to develop new skills or approaches and to solve problems through active participation with direct application to the classrooms or other applied settings. "It is usually the study or enhancement of one's own practice referred to as reflective teaching, teacher as researcher, critical praxis and teaching as inquiry" (p.6). Action research therefore seeks to connect and solve a problem in the current research. It involves an intervention to solve the school-going *kayaye* problem in Techiman which the people of Techiman have not identified and to put an end or minimise the situation.

3.2. Population: Sampling design, the sample

The population, as used in research refers to all the members of a particular group. It is the group of interest, the group to whom the research would like to generalize the results of the study Sidhu (2003) explained population as the aggregate or totality of objects or individuals

regarding which inferences are to be made in a sampling study. Therefore the populations for this study are all the *kayaye* in Ghana.

The criteria used by the researcher to select the sample are as follows:

The researcher contacted the head teacher of the Islamic Primary and J.H.S to verify if some of the pupils operate as *kayaye*. The head teacher answered, "yes". He asked his staff to call those girls to his office for the researcher. The researcher interviewed them all to verify but some of them had no serious problems so they were asked to go. The head teacher and staff knowing much about the pupils background made the selection from the remaining girls of about twenty (20) and picked those whose plight is more serious, about twelve (12) in number for the researcher.

i) The Head teacher and staff in the school of study testified about the responses that all the girls are saying about themselves is true. Some live with relatives, some of them have their parents dead, sick, travelled, among others according to what they know about them.

ii) Some friends of the respondents also testified to their answers. They said it is true that their friends work as *kayaye*, because they do not get what they need in school.

iii) The researcher also followed up with the guardians or parents in their homes and working places, some parents were also invited to the school to testify about what the children were saying. Based on this the selection of twelve was made to pick those whose parents are dead, sick and travelled leaving them behind to suffer.

3.3. Sampling

The fact that the researcher solicited information from the *kayaye* in Techiman did not necessarily mean that information would be collected from each and every *kayaye* in Techiman, therefore there was the need to select a few individuals as a sample.

The target population is all *kayaye* in Techiman market. The estimated number of *kayaye* currently working in the Techiman market is about 100. The accessible population is 35. The researcher's plan was to select a sample of approximately 7% (7 girls) as a representative sample. Ten percent (10%) of about 40 teachers, 10% of market women and parents will also be as a representative sample.

Purposive sampling has been used in this case because the individuals have special problems, characteristics, and beliefs of some sort or because of prior evidence of representativeness.

3.4. Data collection instruments

The research tools that the researcher employed to collect relevant information were interviews, observation and participant observation, to ensure its validity and reliability. Specific questions were used throughout the interviews. By this, the researcher sought information on why school-going children are also involved in this *kayaye* business, the conditions and its effects on these girls, their families and the country as a whole.

3.4.1. Interview

Interviewing is an important way for a researcher to check the accuracy of–to verify the impressions he or she has gained through observation.

We cannot observe behaviours that took place at some previous point in time, situations that preclude the presence of an observer and other interviews must be conducted to find out all these.

Scheduled interviews were conducted weekly with participants from the schools. Other participants who were not in the sample groups were informally interviewed before and after each field placement observation. Interviews were structured around areas of concern such as the purpose of underage children leaving the classroom to the market centres to work as

kayaye. After reviewing field notes, more specific questions emerged and were then asked during interviews to gain deeper insight into the situations.

Structured and Unstructured Interviews

The structured interview is one in which the content and procedures are organised in advance. This means that the sequence and wordings are determined by means of standard of a scheduled set of questions and the interviewer is left little freedom to make modification. (Leedy et. al., 2005).

Unstructured interview on the other hand is a more casual affair, for in its own way, it also has to be carefully planned. Conducting an unstructured interview effectively requires considerably experience and skill. This is flexible; few restrictions are placed on the respondents answers even if pre-planned questions are asked; the queries are altered to suit the situation and subjects.

- The reasons for choosing interview for this study were simply because:

- The children were willing and more prepared to talk rather than to write.

- The children feel more comfortable in expressing themselves.

- More information can be derived from the participant's interactions.

It must be observed that, the act of interview is not haphazardly planned if it intends to solicit the required information to answer the research objectives.

In view of this, an interview guide was prepared to enable the researcher always stay focused and not to be swayed from the intended answer. The checklist to enable the researcher conduct the interviews which includes teachers, market women, parents and the participants themselves is attached in appendix B. The researcher identified all the participants that were to be interviewed. They were contacted for their approval of the interview; some were

interviewed at the market and in their schools, the copies of the interview guide were also distributed to the teachers to fill.

3.4.2. Observations

The purpose of choosing observation as research instrument is to discover what is actually happening in the field.

Observations seeks to ascertain what people think and do by watching them in action as they express themselves in various situations and activities. Observation is recognized as the most direct means of studying people when one is interested in their overt behaviour. It is a natural way of gathering data.

3.4.3. Participant observation

In participant observation, the observer works his or her way into the group he/she is to observe as a regular member. To gather detailed information from the participants, the researcher behaved as one of the adult *kayaye* during the market days. She carried luggage and interacted with the school-going *kayaye* on different occasions. It was difficult for the researcher to behave that way because people knew her at the market but friends who wanted to know why had the explanation from her.

This activity is to study the *kayaye* who operate in the market especially the school-going among them to know why they are working and not in school. To get information about their parents; their job, their health, number of children they have given birth to and others so that I can help them in one way or the other. The researcher explained.

3.4.4. Validation of observation

The aims and objectives of the activities of the *kayaye* must be known to the observer, otherwise it will be difficult for the observer to identify the category of people involved in the

kayaye activities in Techiman. For example, the researcher observed different groups of *kayaye* (married people, under 18 years, including school-going age).

The researcher chose observation because she had had several interactions with the *kayaye* at the Techiman Market before, carrying her loads after shopping for quite a long time. She had also seen and observed their activities in other parts of the country, such as Kumasi, Accra, Sunyani and other places in the country. Having been observed for all this while gave the researcher the opportunity to give a holistic description about them. (See Appendix A, Figs. 3–8).

3.4.5. Validation of instruments

Copies of the interview questionnaire were first issued to colleagues to vet and offer advice. After their comments, corrections were made by the researcher adding little details to the quality of questions. The researcher finally submitted the interview questionnaire to the supervisor in charge to cross-check to ensure it was error free. After the supervisor's comments and suggestions, the tool was ready for administration to respondents.

3.4.6. Administration of Instrument

Information about the interview were delivered to respondents in Techiman and its suburbs. A date was arranged with the respondents (*kayaye*, parents, and market women) for the interview to come off. While others (teachers) were given the interview questionnaires to answer by themselves, with a given time to collect them back.

Sometimes a date and period/time set for interviewing parents, market women, *kayaye* themselves were interrupted by other activities. New dates and times were scheduled in the mornings. Mornings were chosen because the respondents would go to market to trade in the afternoon. The researcher brought the respondents (*kayaye*) together at the same place in their

school and interviewed them one after the other. The duration of time ranged between 25-30 minutes per one, this was so because some of

them responded well to the questions while others felt reluctant. The interviewing took two (2) weeks to complete all the answers given by respondents were written down by the researcher.

The researcher spent three (3) days with the market women and parents, one (1) week for the teachers to complete the questions. The researcher had to give them some time so that they could inquire from others to give the researcher the true information or answers.

3.5. Data Collection Procedures

The researcher first and foremost gave copies of the interview guide out to some of the respondents (teachers) and gave them the mandate to come out with a date and time to enable the researcher come to collect the questionnaires. For those who could not write by themselves (the market women, *kayaye* and parents) the researcher spent time, days and weeks with them at Techiman to collect the data. Those that the researcher chose to validate the answers, she met them as scheduled.

Data collected have been assembled, described, analyzed and interpreted, and conclusion drawn in chapter of the thesis.

CHAPTER FOUR

PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Part One: Description of Research Location

Introduction

The main concern of this chapter is to assemble, analyze and interpret the data collected during the fieldwork for the project. In reaching this purpose however, the research questions raised in the objectives were considered. This chapter is consequently divided into two parts. The first part constitutes the major findings raised in the research objectives, while the second part, which is practical in approach, examines the skill training that the *kayaye* studied about in this project and the usefulness of this practical experience in the resolution of their problems encountered in the *kayaye* activities.

From the data collected through the use of research questions, this first part describes Techiman Municipality, its physical character and examines the need to train them in some visual art vocations to help them acquire some skills to enable them live a better life rather than *kayaye* activities which can ruin their lives. It also examines the role of social welfare, market women, teachers, parents. Indeed, this section considers some of the psychological, emotional and often traumatic conditions that the *kayaye* sometimes go through during and after their activities. The data collected from teachers in the Islamic JHS and primary school shows that their academic performance is below average. This is so, because of absenteeism, tiredness, inattentiveness in class and so on.

The objective of this thesis is to give the school-going *kayaye* skill training in batik, tie & dye, printing (T-Shirt), beadmaking in addition to their academic work to help them to settle after completion of school. They need to be given constant support as they are still in school.

4.1 Physical and Demographic Characteristics of Techiman Municipality

The current Techiman Municipality has been part of Wenchi and later Nkoranza and Kintampo districts before its establishment. The Techiman Municipality was established under legislative instrument (L.I. 1472) of 1989 as a District Assembly and later upgraded into a Municipality under Legislative Instrument (L.I 1799) of 2004. Techiman Municipal Assembly is one of the two (2) Municipal and fifteen District Assemblies in the Brong Ahafo Region of Ghana.
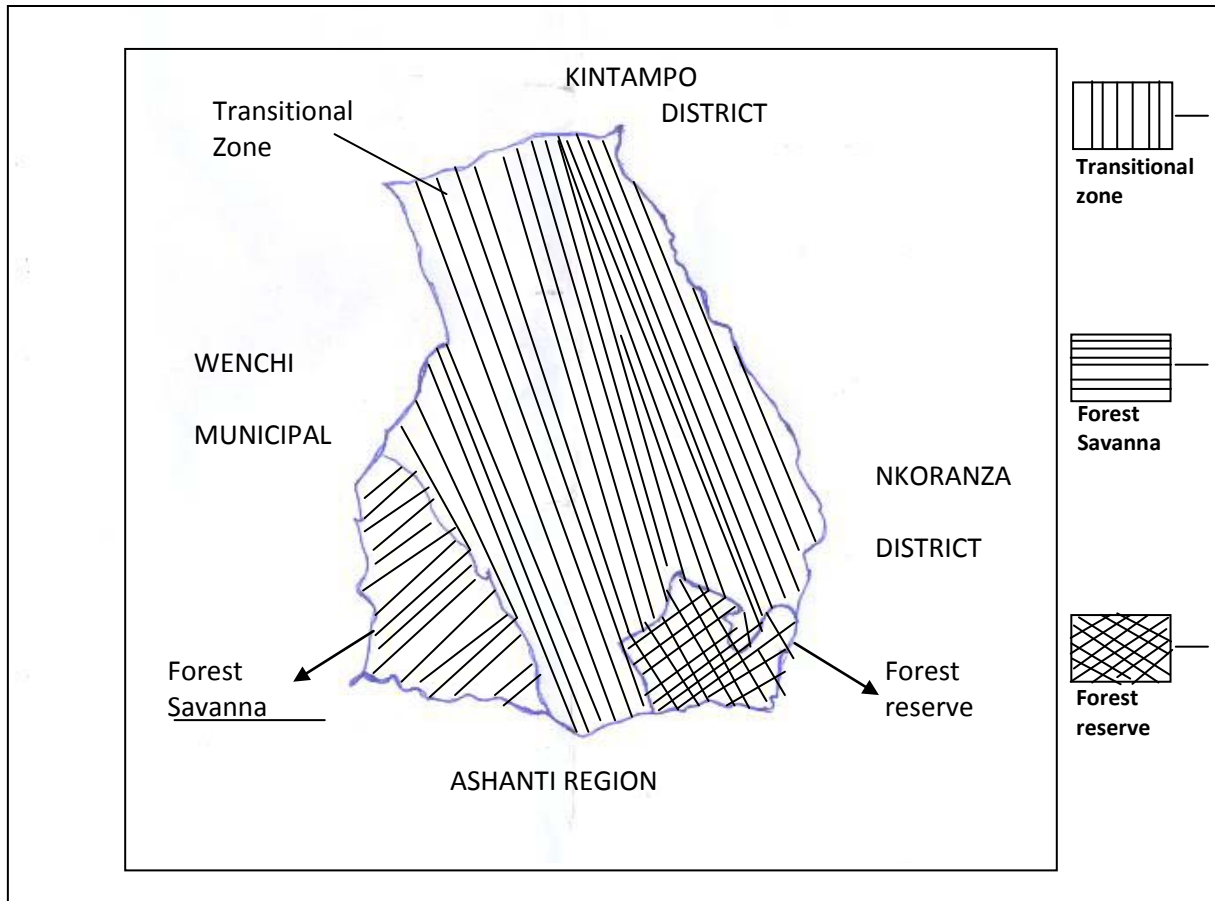
Fig 4   MAP of Techiman Municipality

Source: Techiman Municipal Assembly – Medium Term Development Plan (2003-2005).
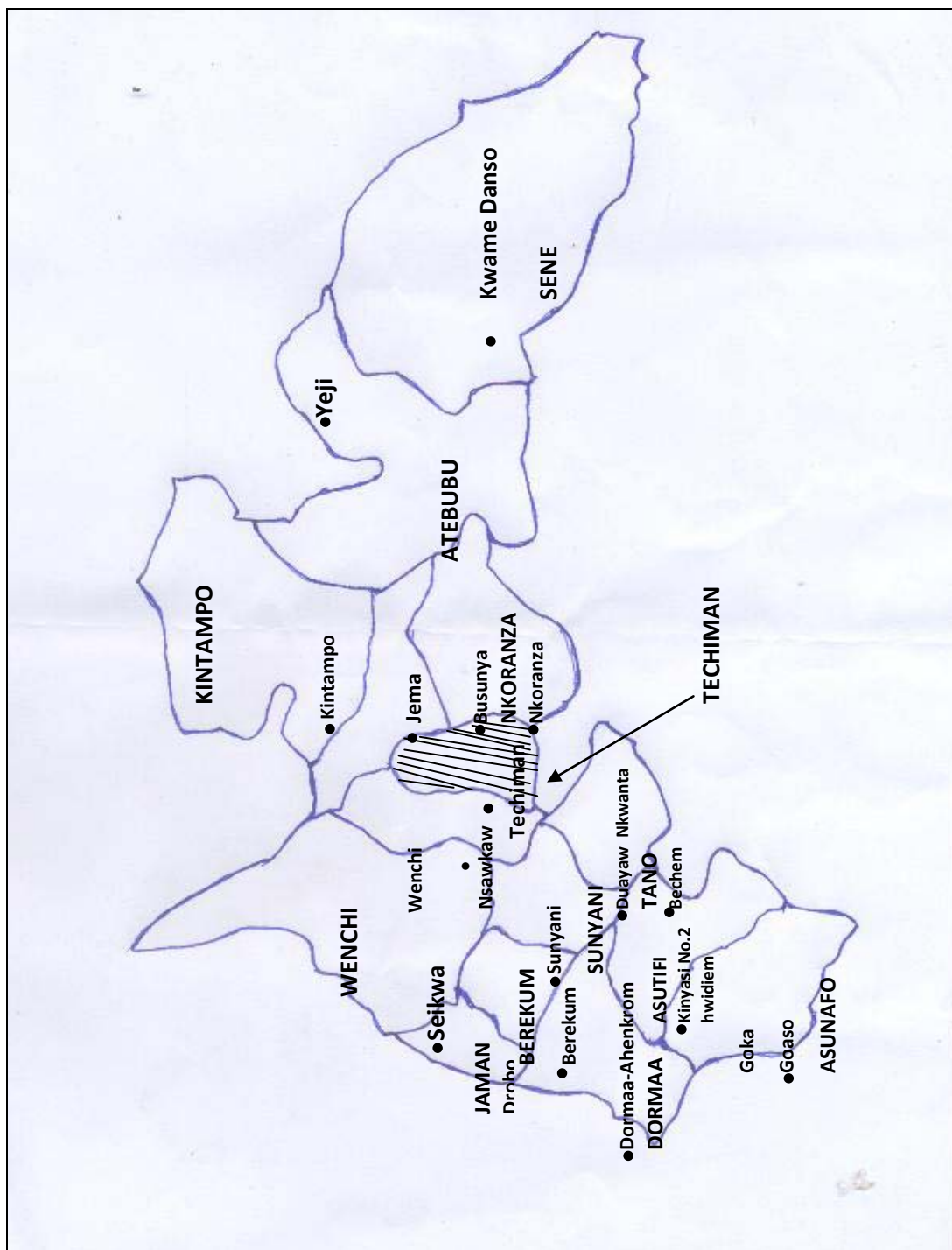
Fig. 5 Techiman Municipality in Regional Context

Map of Brong/Ahafo Region

Source: Techman Municipal Assembly

Location and Size

Techiman Municipality is situated in the northern part of Brong Ahafo Region and lies between longitudes $1^0 49$" east and $2^0 30$" west, and Latitudes $8^0.00$" north and $7^0.35$" south. The municipality shares common boundaries with four other districts; three in Brong Ahafo Region and one in Ashanti Region. The Wenchi Municipal in Brong Ahafo Region lies to the northwest, Kintampo south District to the northeast, Nkoranza District to the Southeast and Offinso (in the Ashanti Region) lies to the south.

The municipality covers an area of 669.7km^2 representing approximately 1.69% of the surface of Brong Ahafo Region. It is among the smallest districts in the Region and it is well located in terms of major road accessibility. As municipal capital, Techiman is a major market centre where roads from the three northern regions converge. Trunk roads from Sunyani, Kumasi, Wa and Tamale, all meet at Techiman thus making it a bustling food crop market and commercial centre (Techiman Municipal Medium Term Development Plan/Ghana Poverty Reduction Strategy, 2003-2005).

Relief and Drainage

The topography of the municipality is generally low-lying and gently undulating. The main relief features are highlands and lowlands with the central part of the town around Buoyam, one of the villages, reaching a height of 579m. The lowest point of about 305m is found around Nsuta in the south – western part.

The Techiman Municipality is underlain by granite rock formation which covers about 90 percent of the total land area and it is rich in sandstone, shale and limestone, which can be harnessed for the expansion of constructional sector in the municipality, (MTDP/GPRS 2003-2005).

Population size, density

According to the 2000 Population and Housing census, the population of Techiman and its suburbs stood at 174,600 with an average growth rate of 3.0% per annum. The population density was over 260 persons /km^2, far higher than the regional figure of 45.9 and national figure of 79.3. The population of Techiman and its suburbs has witnessed rapid increase for a modest 34,642 in 1960 to 174,600 in 2000 with growth rates far higher than the regional and national averages. The population is estimated to be 202,409 by December, 2005. The resultant effect of this rapidly increasing population is that agricultural lands are being reduced and degraded. This is resulting in desertification and environmental degradation in the Techiman area.

The growing population density, which stood at 265 persons/km^2 in the year 2000 indicates great pressure of the population on land and other resources. Growth points such as Techiman itself, Kenten, Tuobodom continue to accommodate relatively higher population densities with corresponding pressure exerted on existing limited infrastructure facilities.

This trend has led to the rise of urban slums with its attendant socio-economic problems, including child labour, such as *kayaye*.

Table 1.1 Illustrates the population trends from 1960 – 2005

Year	1960	1970	1984	2000	2005
Total Population	34,642	53,127	90,181	174,600	202,414
Population Density	52	79	134	265	302
Proportion Of Urban Population %	25.3%	22.7%	33%	55.7%	59.8%

Fig.6. Population Trends (1960 - 2005)

Source: (Techiman Municipal Assembly – Medium Term Development Plan. 2003 - 2005)

Migration

There is considerable movement of people into and out of the Municipality. This significant migrant population is attributed to the advantageous location of the town, and the municipal as a whole and the busting food crop market and commercial centre of Techiman. The famous Techiman market attracts a floating population of over three thousand for three days in every week, into the municipality. The immigrant proportion of labour force is also quite high, about 20%.

This makes labour cost cheaper and promotes economic activities, especially farming. However, the outcome of this high migrant population is over stretching the municipality's limited resources. Social Services especially Sanitation and Housing are under pressure. They also have implication on security, health, child labour, education and its environment. For instance, an armed robbery case was reported by Adom F.M. correspondent in Techiman on Tuesday, April, 2009 of a highway robbery on Techiman – Wenchi road around 1:30am, in which a taxi driver was chatted to drop a policeman in a village on that road after his duty. The driver was shot dead by the robbers but the police- man managed to kill one of them and injured one. The young migrants who are fortunate to be enrolled in the schools finds it difficult to stay back to learn because they migrated from the north to work and not to school. Their activities sometimes influence their classmates and some who are needy like them also join them (Gandaa, 2009, personal communication).

Agriculture

The Techiman Municipality in general is regarded as an agricultural production corridor. This is largely attributed to the vast fertile land, especially in the southern part of the Municipality. This situation has again attracted migrant farmers from the north to the municipality which is gradually breeding *kayaye.*

Periodic Market

The Techiman market is regarded as the biggest periodic marketed in the Brong Ahafo Region and one of the largest among the periodic markets within the West African Sub-Regions. Large varieties of farm produce are marketed in large volumes, in the market. The market begins from Wednesday – Friday (3-days). It attracts people from all of over the country and beyond. This periodic market activity is attracting the school-going girls in Techiman and its suburbs to leave the classroom to go and work as *kayaye,* (Medium Term Development Plan/Ghana Poverty Reduction Strategy 2003-2005).

Major Economic Activities

Agriculture and related trade is the main economic activity in the Techiman Municipality.

Over half of the economically active population are engaged in these activities. The major crops grown are food crops such as yams, maize, cassava, cocoyam, plantain and vegetables like tomatoes, garden eggs, onions and okro as well as cash crops like cocoa, cashew, mango etc. According to the 2000 census, agriculture and related work is the major occupation in Techiman and its suburb is about 57%. A significant proportion of the economically active population are engaged as sales workers (13.7%). Production, transport operators and labourers constitute (12.4%) Techiman has the highest percentage of sales workers in the region. This is due to the presence of the largest market centre in the region. Because half of the population are engaged in farming, they use their wards to assist them in their farms even if it is school hours, especially during farming season.

Education

The educational sector since the start of the education reforms has been driven by several objectives, including those aimed at closing the gender gap in access to education as

well as improving the equality of education. There was a commitment in providing free quality education at the basic level to all children of school going age in the year 2005. Techiman and its suburbs is endowed with 121 Nursery schools with an enrolment of 10,825; 178 Primary Schools with an enrolment of 30,303; and 75 Junior High Schools (JHS) with 9196 students as well as 6 Senior High Schools with enrolment of 3,899 students as at 2005. All these schools have been established in the Municipality to educate these children but they dodge school and go to work at the market. (Techiman Municipal Assembly – Medium Term Development plan 2006 - 2009).

Child Labour (*kayaye*)

According to the data collected from the Municipal Assembly, the year 2000 census shows that over 8,400 children within Techiman and its suburbs forming about 10,8% worked during the seven days preceding the census. Thus approximately 11% of children in age group 7-14 years were active in the labour market. Most of these children worked in the agricultural sector. Of this, boys constitute about 58% with 42% as girls. Most of these children served as farmhands working to supplement farm labour or to cater for themselves or to support their families' incomes. These types of child labour are typical of farming communities. (Techiman Municipal Assembly, 2006-2009).

Some children were also identified working within the Informal Sectors as house helps, *kayaye,* shepherd boys, truck pushers, chop bar attendants and in gari processing factories in the area. Others serve as drivers' mates, pito/palm wine sellers, petty hawkers, iced-water sellers. The informal sector has more girls working than boys. This phenomenon is more common in the urban centres especially Techiman the commercial centre. This is affecting the academic standard of these children. About 50% of these children are children of poor peasant farmers with a significant number of unemployed parentages. Majority of these children are

living with single parents. Some of these children had never been to school. Attendances of those currently in school were also irregular. (Techiman Municipal Assembly, 2006 – 2009).

The high incidence of child labour in Techiman Municipality could be attributed to parental neglect and irresponsibility, large family sizes, broken homes and large influx of people into the municipality who come, determined to make a living but find the situation difficult and end up engaged in all kinds of work to make a living. The children are therefore exposed to different kinds of work that could be described as worst form of child labour, judging by their ages and the conditions under which they are exposed to many hazards that are injurious to their total development as children. (Techiman Municipal Assembly, 2006 – 2009).

Part Two: The Field Study

4.2. Interviews and Skill Training

This section describes the data collected from teachers, parents, market women, and the *kayaye* themselves. It answers the interview questions asked through questionnaires and discussions.

According to the interview questionnaires for the teachers in St. Paul's R/C JHS and Primary, St. Francis R/C JHS and Primary, Islamic JHS and Primary, all in Techiman and also the interviews with market women, parents of the *kayaye* and the *Kayaye* themselves, it is very clear that children of school-going age are involved in the *kayaye* business in Techiman market, especially those at the Islamic schools.

The teachers confirmed that this activity has affected the pupils' academic work. The section also includes the practical training for selected pupils to acquire some skills in bead making/designing, T-Shirt printing, and batik, tie & dye.

Data collected from respondents.

Interview with Market Women and the Market Queen mother:

In response to the question, "**Who are the *kayaye*?"**

I learned that there are two categories of the *kayaye* in Techiman market.

The first category are the young girls under the age of 18 (8-18 years) who are school-going. Some of the parents of these girls have never been to school or had limited education. They are not of high status or high income yielding occupation, (Nketiah June, 2009). This suggests that, some of the *kayaye* come from economically disadvantaged homes and this has compelled them to go into business at a tender age. According to her, some of these girls have one or both parents dead, sick, divorced or have too many siblings at home, because of this they are less privileged and lack basic necessities for the school and home. (See Appendix A, Fig.11)

The second categories are those aged above 18 years. Some of them are married and carry their babies when working under dismal conditions. Some spend their nights in kiosks, market stalls and other places. According to the market women interviewed, the adults among them, although working as *kayaye* are found living in modest accommodation with their children, they had been compelled by the deteriorating economic conditions to enter into the *kayaye* business in order to have some money to support their families (Serwaa; onion seller and Nana Ayiwa; supermarket owner, Personal communication Nov. 2009)
(See Appendix A, Fig. 10).

How often do you see these girls working and at what time? I asked.

Serwaa answered, they are normally found at the market on market days, from Wednesday – Friday (3 days), as early as 7:30am they start to come, roaming at the market looking for shoppers, traders and travellers to carry their luggage to any destination for

meagre fee charged (Nov. 2009). (See Appendix A, Fig. 9) "If you were here yesterday, you would have seen many of them at work at where they sell yam" (Techiman Market Queen mother, Personal communication, Nov. 2008). (See Appendix, A Fig 1&2).

How do you see the future of these girls?

Actually if they remain in this business and refuse to quit, their future could be dull. They need to concentrate on their education for a brighter future. Sometimes some of them are raped and become pregnant or acquire HIV/AIDS (Ayiwa, Personal communication, 04- Dec. 2008).

What can you do to help some of these young ones?

Parents and guardians of these young girls who go to work as *kayaye* should rather work as *kayaye* to support their children if only they are in good health or alive. (Ayiwa Personal communication, 11- Sep. 2009)

"I once tried to help one of these girls by staying with her and supporting her to go to school. One day, when I left her in the house to the market with nobody at home, to my surprise, this girl who stayed with me for only three (3) months stole my things including that of other tenants and ran away; I have not set my eyes on her since that time" (Nketiah, Comfort, Personal communication, June, 2009).

What do you suggest?

The government should help them.

In what way?

To train them to acquire skills in any vocation of their interest. And also provide to them their basic needs especially food, clothing and shelter (Nketiah, Comfort, Personnel communication June, 2009)

Interview with Teachers:

Fifteen teachers were given some questionnaires to answer about their girls who are engaged as *kayaye* in their school. Other teachers in various schools in Techiman were interviewed without the questionnaires. The data collected from them are similar to those who used the questionnaires. The total number of Teachers interviewed was twenty – five (25). Ten (10) male and fifteen (15) Female teachers.

The teachers interviewed are from the following schools: St. Francis R/C JHS / Primary, St. Paul's R/C JHS / Primary and Islamic JHS / Primary all in Techiman. All the teachers confirmed that some of the girls are engaged as *kayaye* and many of them too are involved in other forms of child labour such as selling of iced-water, working at gari-processing factories in some villages around Techiman. They confirmed that only few are found in the R/C schools but the majority of them are from the Islamic schools.

Why are few from R/C and majority from Islamic Schools?

They explained that, majority of the parents who have their wards in the R/C schools have better jobs doing so they can provide the needs of their wards. But most of the parents of the children in the Islamic school do not have any lucrative jobs.

Most of them are peasant farmers and petty traders. They do not have enough income to cater for all their needs; this disturbs their wards academic work in school. The children are often drove out from school to go for school fees, P,T,A fees and other levies, sometimes they are whipped. All these difficulties and many others that the children face make them go to work as *kayaye* to meet their need (R/C Teachers, May 2009).

How old are these girls?

They are aged between 9 – 16 years

Are they regular and punctual to school?

Some are regular and punctual but they ran away to the market to work before closing time. Others come to school late; some also do not come at all during the market days. They are found busily working at the market. Few of them close from school before they go to the market to work.

Are their parents aware of their *kayaye* business?

Some of the parents are aware and are not happy about that. Some of them too have instigated them to work to support themselves and the family income. Others too are not aware. (Gideon, May, 2009).

How is the academic performance of these *kayaye*?

Majority of these girls perform below average, according to all the teachers interviewed from the various schools where these girls are found as *kayaye*. Only few of those who close from school before they go to work as *kayaye* perform a little bit higher.

Why do they perform poorly?

Because they are not regular and punctual to school, this results in truancy. Some of them attend school twice a week out of five days so they lose a lot in classroom work. Secondly, according to the teachers those involved in the *kayaye* activities sleep in class a lot, they look tired and do not even pay attention and a whole lot are affecting their academic work. (R/C. Teachers, June, 2009).

What are you doing as teachers to help address this situation?

Meeting parents to discuss the situation and advising them to support the girls by providing them with their basic needs so that they can be happy and stay in school.

- To advise these girls, especially about their future life. Let them know more about future life. Let them know more about female leaders or advocates and those who have been successful in life.

- To assign leadership roles, for example, class prefect, office girl, etc, to occupy them in school.

- To show them love and affection, trying to help them and support them financially, and in kind. All the above mentioned facts and many others if we as teachers take it up, we believe it can help reduce or address this problem of *kayaye*. (Cynthia et. al., Personal communication June. 2009, St. Francis J.H.S.)

How do you see the future of these girls?

The teachers interviewed mentioned the following: at risk, not bright, bleak, no better future if the situation is not addressed. But one of them, Adade, said, "destiny is not predictable". (Adade, Personal communication, June, 2009). Which means it is only God who knows the future of each individual.

What influence do you think their business today will have on their own life, society and the country as a whole in future?

"Their activities if not addressed can lead to school drop-outs, streetism, teenage pregnancy, HIV/AIDS will be increased, low academic performance, social misfit. They will be hardened and gradually turn into criminals; armed robbers and rapists" (Bempah Jemima, Personal communication, June, 2009). Other teachers also said: "They will become a liability to the society and the government, more drugs will be bought by the government to treat those who are sick and have acquired HIV/AIDS, more money will be spent on their street children and in other ways. Also their life will be miserable, the society will suffer and will not have

the required leaders and will lack needed man-power" (Kumah George, et.al., Personal communication, May 2009, Islamic J.H.S.).

How can this problem be addressed?

Individuals who can afford should adopt some of these girls who are in *kayaye* business and support them in diverse ways.

Other suggestions include: The government through the District Assemblies should organise temporal workshops from time to time to train the girls to acquire some skills in the various vocations such as soap , powder, pomade, bead making, jewellery, batik, tie & dye etc in line with their basic education.

- Permanent training centres be set up to train the less privileged ones to acquire employable skills to make a living.

- The needy in the schools should be supported and motivated by the government to encourage them to stay in school.

- The unemployed parents should be assisted by the government and philanthropists by engaging them in petty trading, farming, setting up small scale industries etc to employ them to support their children.

- The government and the PTA's in the various schools should educate the public on the effects of child labour *(kayaye)*

The traditional and opinion leaders should also lay down some laws in the local areas to check these school–going girls/boys who engage themselves in *kayaye* activities (R/C Teachers Personal communication, June, 2009).

Interview with Parents

On the 10th April, 2009 and 22nd of October, 2009, some of the parents of some school-going *kayaye* were interviewed. Madam Senatu and Sister Afia Chana, both live in Techiman

gave the researcher the opportunity to interview them. These parents are aged between 30 and 47 years.

"I am called Afia Chana. I am 30 years of age. I come from Chana in the Northern part of Ghana. Married with two children. I sell iced-water and my husband works with maize seller in Techiman market".

"I am Senatu 47 years, and I come from Kumbugu in the Northern part of Ghana. I am married with six children. I sell groundnut flour in Techiman market. My husband is sixty (60) years; he is a trader and trades in maize at the Techiman market".

Do all the six children attend school? I asked.

"Yes". She replied.

Is their academic performance good, average or below average?

"I don't know", said, Senatu, I don't go to the school, I always ask their senior sister about their position in the examination they write and I am told they are always at the 30th position and above (Senatu, Personal communication, August, 2009).

Afia; "I don't know, I do not see her report. I cannot even read it even if I see it.

Why?

Because I am an illiterate. "Sunkyama is my sister, she is the ninth born of our

parents, I want to help her to go to school to become a literate but I don't have any good work beside the selling of iced-water, that is why I have asked her to sell the iced-water to support herself"(Afia Chana, Personal communication, July, 2009).

Are you aware that your daughters: Nima and Sunkyama are *kayaye*?

"Yes", said Senatu, but Afia said "no", because Sunkyama sells iced-water and is not a *kayaye*.

If you are aware, why have you allowed your children to do such a business?

Senatu, mother of Nima, a *kayaye*, said, "I am very much aware. I don't want them to stay back at home, eat and fool about when I and my husband are in the market struggling to get food and other things for them. It is not only Nima, but her senior sister is also a *kayaye*. The reason is that, I want them to be enlightened and become familiar to the people and Techiman itself. I also want them to become traders when grown,"

Is that the only way they can become what you want them to be come?

She replied, "Yes that is how I was brought up by my parents" (Senatu, Personal communication, Aug. 2009).

Afia answered, "Yes I am aware but I don't have any means to help her. My mother gave birth to nine (9), she is the ninth born. Our mother is dead and I have to take care of them. I did the same thing and help one of the siblings who is now in Nurses Training school" (Afia Chana, Personal communication, Aug. 2009).

Are you also aware of the dangers involved in this business? I asked.

"Yes, I am aware", Afia replied.

Can you tell me some of these dangers?

"Yes", sometimes they carry loads which are very heavy for them to carry and this can affect their health.

They can be knocked down by the to and fro vehicles.

They can be raped and become pregnant or acquire HIV/AIDS and so on but I always pray to Allah, to protect them (Personal communication, Senatu et. al, Aug. 2009).

"I know the dangers involved but what do I do? If she stop, things will be worse. Sometimes she comes home late and somebody can even kidnap her. She can become pregnant and anything can happen to her but my income is small" (Afia Chana, Personal communication 2009)

Interviews with *kayaye*

The following *kayaye* were spotted at the Techiman market and some were selected from the Islamic JHS/Primary in Techiman by their teachers for this study.

Nimah (9 years) Nabruseer Primary School, Zaabu Zongo, Techiman market.

Salamatu Abu (14 years) Islamic Primary Class 5

Sunkyama Akopa (14 years) Islamic Primary class 5

Naomi Puopelle (13 years) Islamic Primary class 4

Linda Doku (13 years) Islamic Primary class 5

Rosaline Dino (13 years) Islamic Primary class 5

Hawa Abdullah (15 years) Islamic JHS 1

Akua Yiwaso (19 years) Islamic JHS 2

Marizuka Alhassan (14 years) Islamic JHS 1

Patience Gbakinu (15 years) Islamic JHS 1

Alhassan Memuna (15 years) Islamic JHS 3

Adisa Alhassan (18 years) Islamic JHS 3

These girls were interviewed and they have a whole lot of problems to mention. Some said they have their parents dead so they live with relatives or people that they do not even know or not familiar with. Some live with a divorced father or mother, sick parents or unemployed parents. Some have many siblings and adopted ones at home so it is difficult to

have their basic needs, especially food and clothing. If they do not go to work at the market, they may not eat. These and many other problems they mentioned. Ninety percent of the girls interviewed come from the northern part of Ghana. Some live with both or single parent or relatives in and around Techiman.

Factors leading to 90% of the *kayaye* migrating from the north.

Merton (1968) postulated that social systems have structures of opportunity that enable individuals and groups to pursue and achieve their individual and collective goals and aspirations (Journal of Social Development in Africa, July 2003). These suggests that wherever and whenever opportunity structures are absent or are limited in a social system, it becomes extremely difficult, if not impossible for individuals and groups to achieve their goals and aspirations. Whenever opportunity structures are viable and fully functioning, individuals and groups feel a sense of security in the environment. In this event, the frustrations resulting from the inability of the people of the north to achieve their aspirations in a given social system had caused strains and stresses. This has impelled the adventurous to seek ways of achieving their goals down-south.

The tendency of women and teenage girls moving away from home has been due principally to early marriage and marriage related factors: husbands leaving their wives back home to the cities to look for employment. For a long time these husbands may not go back home and the hardships compel the women and their children to join their unemployed husbands. Some of the women also seek divorce and become destitute and they also flee from the north to the south sometimes leaving their children behind to escape from poverty (Adepaju, 1986).

Another marriage related cause is polygamy (Nukunya, 1969). According to him, women in polygamous marriages often compete among themselves to win favour and

attention of their husbands and this usually breeds jealousy, frustration and even hatred and this also compel them to migrate to the south. When they become frustrated, these women and their children may end up in *kayaye* work (Warren, 1981).

Formal school education since pre-independence has been linked in people's minds with jobs in the modern sector. On leaving school both men and women have to flock to towns and cities in search of jobs. Failure to be employed into modern sector jobs such as banking, teaching assistant, ward-assistant etc, makes them frustrated and this could end them into *kayaye* business (D'Aeth, 1983).

There has been abject poverty in the places where the *kayaye* come from which tends to push them out to improve their economic position. For more than a decade now the rainfall pattern in the geographical area in the north under discussion has been disappointing. This has been causing drought which leads, in turn, to incessant crop failure with low incomes and poverty. When the rains set in too, floods sometimes destroy farms and properties of the people (Agarwal et.al., 1994). There has been a bad agricultural practice, over farming and over-grazing in the savannah lands in the north. This cannot support crops, resulting in incessant low crop yields, low incomes, famine and poverty. This has also caused the young ones who find the situation as economically expedient to move out of the area, at least temporarily (Agarwal et.al. 1994).

The researcher asked some of these *kayaye* in the market and in the school why 90% of the *kayaye* come from the north. Some of them confirmed the above statements and factors. Others too had different things to say, explaining the need to save for future investment, save for marriage needs, personal effects, support family, save for apprenticeship, save towards education, and some of the girls too had no definite reasons.

Nimah, a *kayaye* (9 years) was spotted at the Techiman market working during school hours by the researcher on the 14th August, 2009 at 9:30am. Here is part of our conversation:

Q: Which school do you attend and what class are you? Where do you come from?

A: I attend Nabruseer Zaabu Zongo primary school in Techiman. I am in class two (2). I come from Tamale.

Q: Why are you at the market during school hours?

A: I am here to carry luggage of shoppers and travellers

Q: Where is your father?

A: At the maize market in the main Techiman market

Q: What work does your father do?

A: He sells maize

Q: Where is your mother?

A: She is also at the market

Q: What work does she do?

A: She sells groundnut – flour at the market

Q: You stay with both parents. Why are you working as *kayaye*?

A: I want to get money for myself so that I can buy what I need. It is even my parents

   who are forcing me to do It.

Q: Can't your parents buy it for you?

A: It is difficult to get what I need from them.

Q: How much money do you make a day and where do you keep it?

A: Sometimes, I get Gh¢5.00, 4.00 or 1.50p a day. I give it to my grandmother to keep for me.

Q: What do you use the money for?

A: To buy food when I am hungry: To buy some items, such as pen, pencil, books and also when my school uniform is torn, my grandmother will buy me new one with my money.

Q: How do you feel after the day's work?

A: I feel very tired. Sometimes I carry a load to a very far place and some of the loads are heavy. If you refuse to carry, somebody will come and carry it for the person.

Q: Do you charge much?

A: No, if you charge much you will not get someone to carry his/her load. The person will call another person.

Q: Do you want to quit the job or remains in it?

A: I want to quit but my parents will not allow me to do that because they know I will collect everything from them. Again if I quit, I will suffer in terms of basic needs. But I don't want to remain in the job otherwise I will be sick one day. Also I cannot study well because I am always tired after the day's work and this has affected my academic work.

Q: Are you aware of that?

A: Yes, she replied.

(Nimah, Personal communication, Jan. 2009).

Sunkyama:

A: - I am Sunkyama Akopa, 14 years old, a Class Five (5) pupil in Islamic Primary School in Techiman. I come from Chana in the Upper East Region. My father is Baadesor (deceased). He died before I was born. My mother is Bawaawo (alive) but old, a peasant farmer in the north, very old with nine (9) children. I am the ninth born. I stay with my sister in Techiman who sells iced-water.

Q: Why are you in business instead of concentrating on your academic work?

A: It is not my fault and I don't blame my elder sister who is trying to help now. She doesn't have any good job doing only the iced-water business. She asked me to join the business otherwise she cannot help me again. She has two (2) children that she caters for. Her husband is a refuse collector and a peasant farmer, so life in the home is difficult. I don't get my basic needs, even when I am going to school I don't eat, if I do not go to work at the market. I sometimes return home late. At first, I have to fetch the water, tie and pack them in the fridge, but these days we buy pure or sachet water. I wash cooking utensils before I go to bed. I always sleep late around 10:30pm and wake up early around 4:30am to do my household chores before I go to school. Sometimes I go to school late or I do not go at all. The job is tiresome that is why I sleep in class and it has affected my academic work.

Q: How much money do you get a day? And who keeps the money?

A: It is not stable what I get a day, sometimes I get 70p (Seventy Ghana pesewas), 60p or 40p profit, and it is my sister who keeps the money.

Q: Is there any other problem that you face when you are selling or carrying some shoppers' luggage?

A: Yes. Some men pretend to buy water but try to harass me sexually which I always escape. Sometimes when I am not able to account for all the money which some people refuse to pay, I am punished at home.

Q: What do you intend to become in future?

A: My vision is to become a nurse but I don't know how to achieve my aim.

Q: Are you ready to accept the offer to be trained in Batik, tie & dye, bead making and printing?

A: Yes. I think it will help me to make a living in future if I am not able to continue my education. (Personal communication, Sunkyama Akopa, Oct. 2009)

Salamatu Abu:

I am Salamatu Abu (14 years) old. I attend Islamic primary school, Techiman, I am in Class Five (5), I come from Tumu in the Northern part of Ghana. My father is called Abu and my mother – Ramatu.

Q: Do you work as *kayaye*? I asked.

A: "Yes", she replied

Q: Tell me When? Why and How?

A: The market days starts from Wednesday to Friday. I go to the market to work as *kayaye,* especially Fridays I don't go to school at all, Wednesday and Thursday I go to school but not regular, sometimes I close before I go to the market, sometimes too I leave the school before closing time. My father divorced my mother when I was young so they don't stay together. When I need something my mother will tell me to go to my father, when I go, my father will also tell me to go to my mother. My father don't have any proper work doing. He is just a refuse collector at the market likewise my mother. She carries maize at the Techiman market. I have three siblings, I am the first born. The source of income of my parents is very low, so they asked me to go and work as *kayaye* to support the family.

Q: So, how much do you earn a day?

A: Sometimes I get GH¢4.00 or 3.00 or 1.50p. I keep the money myself and use it to buy my basic needs. I also give some to my mother to prepare food for the family. We stay at "Aboaso" in Techiman.

Q: Are you interested in this job? If Yes, why? If no, Why?

A: No. But If I stop I will not get what I need. Because of this business, my academic performance is low, so what I want to be in future I cannot reach it.

Q: What do you want to be in future?

A: I want to become a nurse, but the situation is preventing me.

Q: Are you ready to accept the offer if somebody want to give you a skill training in Batik, tie & dye, bead making and so on?

A: I don't have any option now so I will accept it, so that I can make a living if my vision to become a nurse is not achieved (Salamatu Abu, Personal Communication, Oct., 2009).

Patience Gbakinu:

I am 15 years old, from Nakpanduri in the Northern part of Ghana. I am in Islamic JHS one (1) in Techiman. I and my junior brother who is in JHS 2 live with our parents in Techiman. My father got sick and my mother sent him back home in the North and had not returned since then. So I stay alone with my brother. How to eat and get other basic needs is a problem. I go to fetch firewood and sell, and I also go to work as *kayaye* to keep me and my brother. I and my brother were first enrolled at the St. Paul's R/C Primary but because of the situation; financial demand was high, we left the school and looked for admission in the Islamic school.

Q: How are you coping with the situation and school?

A: It is not easy for me. Sometimes I stop school and go to fetch the firewood and sell and go to school the next day. I also go to the market on market days to work after closing from school, or if I see that I don't have any money with me, I ran away from school and quickly go to the market to work.

Q: How is your academic performance?

A: It is not the best, I wish my father is healed and they come back to help us, or I wish we get someone to support us financially and in every thing. Otherwise it will affect our future.

Q: Will you be interested if somebody train you in batik, tie & dye, bead – making and in other vocation alongside your school work?

A: I think it will help me even if I am not able to continue after JHS (Gbakinu, Personal communication, Oct. 2009).

Information gathered from Islamic Primary

Information gathered from the Islamic Primary and Junior High Schools , Techiman, indicates that, majority of the children are involved in this k*ayaye* activities. They spend only two (2) days in school per week and three (3) days to operate at the Techiman market which opens from Wednesday to Friday. This information was confirmed by the market queen when the researcher contacted her. (See appendix A, Fig 1&2).

Children aged between 8 to 15 years are rather working tediously instead of their parents. Some of the reasons being that:

• Some parents cannot afford to feed, clothe or provide shelter, especially where they have given birth to many children.

• Some of the *kayaye* have lost one or both parents

• Divorce or broken homes have landed some of them as *kayaye*

• Peer pressure has also contributed to their plight

• Sometimes their parents/guardians whom they stay with instigate them to work as *kayaye* immediately they return from school, and many more reasons. The *kayaye* has no employable skills and for that matter cannot be employed in any lucrative business.

Hence, the need to train them in some vocations in Art that would make them self-employed to reduce their problems.

4.3. Teaching Processes and Challenges

Challenges

The hope of the researcher to get financial assistance from Techiman Municipal Assembly was in vain. This delayed the practical activities to some extent. Later the Tano South District Assembly assisted the researcher with a token to start the project.

Some of the market women were not ready to be interviewed about the activities of these girls in *kayaye* business, no reason was given by some but others said they are afraid to give information for fear that they may be blamed by the public if anything happens to the girls. It took time before some of them begin to talk and answered the questions asked by the researcher. Some *kayaye* too refused to give any information about their parents. Maybe for fear that if the parents got to know about it they may be punished.

Once the researcher and one of the *kayaye* girls and her teacher went to meet her parents in the house. Unfortunately we did not meet any of them. We left a message and came. The following day when I went back to the school to meet them the girl did not want to come. When asked why? She said, "my mother was angry with me for telling the researcher about the *kayaye* business I am doing and she warned me. The headmaster of the school helped me to get that parent in the school. He discussed the benefit or the importance of the project to her so she agreed with me to continue the programme with the girl.

Sometimes too when I want to meet these girls in their school, some may not be present, and others also refused to turn up again. The researcher started with thirteen (13) girls but as time went on the number was reduced to five who were trained.

The following section describes the processes followed in training the girls in batik, tie & dye, T' shirt printing and beadmaking:

Day I:

Batik – The researcher conveyed all the thirteen girls to Techiman Senior High School, Art Department workshop. The art master was there to assist the researcher to take these girls through the batik and tie and dye training. All materials and tools needed were available.

I started by asking them questions; "Have you heard about batik, tie and dye before?", They replied, "yes." I asked again, can you describe it or tell how it looks like? "Yes I can," said Salamatu, "batik, tie & dye have many designs, and I can see some of them are designed in one colour, others have two or more colours".

The girls were happy that they were going to study how it is made. One of the girls, Sunkyama, asked; "Madam, how is the designs in batik, tie and dye made?" I replied. "You are going to learn it today" and they were all happy.

The girls learned about the processes involved, the materials and tools needed in making batik, tie and dye. It was getting late so we closed. (See appendix C, p.i – ix)

Day II: Teaching/Practicals

As early as 7:00am I was in the school to teach them the practicals. I reminded them of the theory learnt the previous day. I asked them to tell me the names of the chemicals, tools and materials used.

They were able to mention the tools such as bucket, bowls/basin, etc. but not able to mention the names of the chemicals such as hydrous, dyes caustic soda. They were mentioning names that were unfamiliar so they all started laughing. I taught them again how to mention the names and their uses. I called them to come round to see and study how the dyes are mixed,

and demonstrated to them how the fabric is dipped into the dye-bath. I also made them aware how long the fabric can be kept in the dye, thus, 15-30 minutes. (See appendix A, Fig. 21-22)

One of the girls, Naomi, asked why the fabric has not shown the actual colour that was used to dye it. I replied, "it is a chemical reaction and it will pick up the colour when fabric is taken out of the dye and dried in the shade.

Another girl, Sunkyama, also asked, "Madam, why is the fabric not dry in the sun but in shade? I replied, "if it is dried in the sun, it will quickly dry up and oxidation cannot take place" that is, when the oxygen in the air blows on the fabric in the shade, it reacts gradually and the real colour is picked up. Are you okay? They replied, "Yes".

Day III: Dewaxing

On the third (3rd) day some of the girls did not come to school because it was a market day. The Headmaster of the school assured me to come the next day, so that he can send messages to them to come to school. The next day they were all present so we dewaxed the fabric in boiling water, washed them in cold water, dried them in the sun and ironed them. They all wanted to know, why the fabric was dipped into the boiling water. I explained to them, "the hot/boiling water will help to melt the wax from the fabrics. Salamatu asked, "Madam won't the colour fade?" I replied, "No it won't." (See appendix C, p. ix-xiv).

Day IV: Tie and dye

The researcher asked the girls to describe how the batik is being processed. The names of the dyes, and how it is mixed, the material and tools that are used. They answered one after the other. The girls were made to understand that, it is the same procedure that is used for tie and dye. The only difference is that, in tie and dye, the fabric is sewn, tied or folded into different styles to get different designs, where as in batik the designs are printed with melted

wax. The researcher assisted them to tie, sew or folded and dyed. (See Appendix, Fig.21,24,26 27) and (Appendix C, p. ix-xiv)

Day V: Beadmaking and Designing

The girls were taught how to produce beads from bread cramps and how to design with sequin. The girls were taken through all the processes involved in the preparations of bread cramp beads. Some of the lady teachers were also there to study the skill with the girls. One of the girls said, Madam, bread is eaten, why are we using it for bead? I replied, "it is not

the fresh baked bread that is used, but the one that is hard and dried is used, it pounded and sieved, and used as a raw material to prepare the beads."

There are other sources of materials that can also be used, for examples, seeds, paper, bamboo, glass, clay etc.

Practically I taught them how to prepare the beads and the designing. I gave them some of the materials to prepare theirs and design and they did. (See Appendix, Fig. 29, 30, 31, 33 and 34) and (see Appendix C, p.xvi-xvii).

Day VI: Screen Printing – T-Shirt

The last day the girls were taught how to prepare the screen. I made them aware that the text and the design needed to be printed could be done by some artist on the computer for use, but they were taken through all the processes of screen preparation.

They learnt about the materials and tools needed in screen printing, I asked them to mention the names of the tools used in printing, thus, "Squeegee," they struggled with the pronunciation. I took time to teach them well and later they were able to mention it the correct way. (See Appendix C, p. xv)

The researcher demonstrated how the screen printing is done on T-Shirt or fabric to the girls (See Appendix A, Fig. 34).

I shared their T-Shirts to them to print by themselves. Some of them were afraid it will get spoilt but others were happy they were going to print by themselves the first times. They were even happy to have that opportunity to hold the tools "squeegee" and others to print. (See Appendix A, Fig.34).

The printing exercise by the girls themselves attracted the attentions of many of the pupils who were playing and those in the classroom to come around.

The place became noisy because the pupils wanted to see what the girls were doing and started pushing themselves.

When they finished the printing. I asked them to wear it and took photographs with it. (See Appendix A, Fig. 39).

Comments

The lessons were purely practical activities. However, the learners were taken through all the theoretical aspects to enable them have clear knowledge and understanding about the practical activities. The language used by the researcher was very clear to the level of the learners. The class management was very good. Even though during the practical work many of those children who were not part of the programme came around disturbing, the teachers tried to send them back to their classrooms.

The researcher used three main teaching techniques thus; lecturing, discussion and demonstration. Learners had the opportunity to ask and answer questions which made the lessons very interesting. For example, the researcher wanted to know from learners if what they are learning will be of great help to them. They all answered "yes" "In what way will it be of a great help to you?" They answered, "If we complete the basic school and we couldn't pass to go further or if we do not get anybody to help us go to Senior High School, we can make some of the beads to sell".

The learners' attitudes during the lessons indicated that they were happy. Their response to take part in the tie & dye batik, printing of T-shirt and the bead making processes showed how they were prepared for the lessons.

All the materials provided were utilized to the maximum. The atmosphere created during and after the lessons indicates the cordial relationship that existed between the researcher, learners and the teachers. The teachers involved themselves very well in all the activities. This made the headmaster of the school promise to call the researcher back to teach the entire students/in the school.

4.4. Follow - up Assessment

After one and a half $(1^1/_2)$ months later, the researcher went back to meet the trainees *(kayaye)* in their school to find out from them the impact or effectiveness of the skill training that they were given. All the trainees had a common message to deliver:

When I asked, "What did your parents tell you when you send the items you prepared home?," They replied. "My sister who takes care of me laughed and was happy about the items I produced, thus T-shirt which I was wearing when I went home, the beads and the sample of the batik, tie & dye. She asked me if I made all and I replied, yes. She said, and then you can continue when you finish Junior High School, and I replied yes." (Sunkyama, Personal communication, May, 2010).

The researcher wanted to know whether the training had had any impact on her *kayaye* and iced-water business. She said, "not much, but it has reduced, because when I close from school and got home, I only go to sell the iced-water once and go back home, finish my household chores and study. I want to get a certificate to help me to enter any vocational school to continue the training that I have started." "Why don't you go to Senior High School (SHS)," I asked, "I know I cannot enter SHS, but with the skill that I have acquired in the

training I can make it in vocational school? Also I have developed the interest already, and I know it will help me in future." (Sunkyama)

I asked, "Can you afford to pay the fees?" "If the fee is so much that my sister cannot pay, I will tell my sister to let me go into apprenticeship to continue it (Sunkyama Akopa)". When Salamatu, Naomi and the rest were also interviewed they said the same thing Sunkyama said. But Salamatu said, "When school re-opens I do not go to work in the market. I go to work when we vacate from school". When I asked why? She explained that, she goes to work so that she can get money to buy some of her basic items for school. The other trainees also said they still work but not as they used to do. Specifically they all said, they have gained some knowledge and acquired skills so even if they are not able to enter into any school after JHS, they will go into apprenticeship, to gain and acquire more knowledge and skills to work with.

I asked, "Are you sure this will help you?" One replied, "Yes because we see many people wearing beads, batik, tie & dye dress; we see our teachers, news readers on the television and many office workers wearing." "Everyday I see Gifty Anti (Newsreader) on G.T.V wearing beads". (Salamatu).
I asked, "Is she your role model" She replied, "yes"

I asked, "Will your parents allow you to go into all that you are saying?" "Yes because they themselves do not have money to pay fees, so they are ready to help us in that way". (Trainees)

I asked, "Are you yourselves determined to do that?" "Yes, because we have already gained some knowledge but it is not enough to help us to work otherwise with that knowledge. We know it will help us to be self employed." (Trainees)

The researcher's study reveals that, poverty is the major cause of these children's plight. But when they are helped there is hope for a better life. The researcher's work will still be on-going, meeting these girls intermittently to give them more training, advice and encourage them until they complete their Basic School and enter into apprenticeship or vocational school if possible. It is the researcher's aim to give these *girls* an employable skill to help them out of the *kayaye* business in future.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.

Introduction

This chapter captures four main sections. The first section focuses on the summary of the research based on the objectives and research questions. The second section focuses on the research findings. The third section is conclusion while the fourth section is the recommendations made to reduce the increasing number which is attracting the school-going girls.

5.1. Summary of the study.

The aim of this research is to investigate into the causes and the impact of the *kayaye* activities on those who involve themselves. Secondly, it was aimed at how art education could be used to equip these girls in acquiring skills in some of the art vocation. Generally, the aim is to help the school-going *kayaye* to acquire employable skills in batik, tie and dye and printing of T-Shirt and beadmaking that will help them to be self employed instead of the *kayaye* business in future.

A review of related literature on child labour revealed that in many parts of the world child labour has become a major problem. In Africa, Asia, North and South America and others children are being exploited, neglected of their livelihood and childhood. Children between the ages of 8-15years work in order to survive. Others also work at this tender age because their parents claim they were also brought up the same way, so tradition must go on. Some work because they have one or both parents sick or dead or divorced, so they have to suffer to meet their needs. The above factors and many others have pushed some of these young ones who are supposed to be in school learning, into all forms of jobs, destroying their future.

Ghana is not exceptional in the different forms of child labour in the world. The data collected from different sources in the country shows that, some of the children are used in trading, agriculture, fishing, *kayaye*, quarrying and many others, due to low or average level income status of their parents.

In Egypt, many children under-age are regularly employed picking jasmine in the middle of the night when essence is purest between July and October. They work 9-hours shift without eating or stopping until the morning sun grows too strong. Sampson, a 15year old boy also worked on a tobacco plantation in Urambo, Tanzania. He started when he was nine years old, and he worked 10-12 hours a day (Monsen 2002).

The data collected from Techiman Islamic school and other schools confirmed that many of the pupils are involved in *kayaye* business and it has affected their academic performance. The objectives of the study were to identify the causes, impact and how art education can help these young ones to acquire employable skills that can help them when they leave school. It is upon these objectives that the researcher drew ideas from teachers, market women, parents and the *kayaye* themselves.

In carrying such an investigation that largely involves practical activities, a qualitative method based on action research and descriptive research approach is considered as a method for the study. This is a method that seeks naturalistic inquiry which is based on a careful study of human activity in its natural and complex state. Action research develops new skills or approaches and solves problems through active participation in the classroom or applied settings in the same way descriptive research also describes a given state of affairs, which identifies the characteristics of an observed phenomenon. It examines the situation as it is.

The research technique used in this project initially allowed ten of the school-going *kayaye* but during the session only five of them were actively involved, because some of them

were afraid their parents will not agree or may think they have betrayed them and may be punished so they refused to turn up.

Purposive sampling was used in this exercise because the individuals selected by their own teachers have special problems of some sort.

The ages of these participants ranged between 9-17years. The participants were interviewed individually in their school. A constructed questionnaire was printed out for teachers in some schools in Techiman to answer. Parents, market women and the Market queen were also interviewed by the researcher at the market and working places.

The selected girls were taken through series of art activities; batik, tie & dye, printing and in bead making over a period of time. These practical training were held in six days in 3-weeks. Throughout the practical training activities the participants showed interest and involved themselves well. They asked questions which bothers them. The head teacher and staff of the school showed much interest in the activities so one of them was actively involved in the training.

Although the beginning of the project proved a bit difficulty because some of the girls were not regular in school, they also had no previous experiences in art of an organized type such as the one presented, nonetheless, they exhibited great enthusiasm in the activities and the works produced. They were able to produce samples of the works and exhibited them.

5.2. Summary of Major Findings.

The data was collected, analyzed and the following were discovered:

i) Majority of the school-going *kayaye* interviewed are from the Islamic schools, only few were identified in the mission schools where the researcher conducted the interview.

ii) Most of them come from the Islamic community because their religion allows polygamy and some of their fathers have multiple wives. Most of them do not have any good jobs or

work doing, only petty trading. Most of these women's education is limited. Their duty is to give birth to any number of children that they can. According to some of the information gathered from the *kayaye*, and interviewees in the Moslem and surrounding community both in Wenchi and Techiman, the women who are multiple wives compete on child-bearing but they also have no employable skills only petty trading. All these attitudes of the parents push some of the children at the market centres to go and work to meet their needs.

iii) Some parents testified that, that is the way they were brought up so the children should also go through the same way.

iv) Some of the girls who sell iced-water testified that sometimes some of the men who buy water from them do not pay but ask them to go and come later, if they go back to collect their money they try to have sex with them. "If I refuse, he will not pay and if I go home and I am not able to account for all the money I will not be given pocket money neither food," she said. (Sunkyama Akopa).

v) The participants thought 'art' is only drawing. They never knew it goes beyond drawing, and all that we see around; clothing, buildings, cooking utensils, vehicles, furniture etc. except natural things like: plants, animals/human beings, water and heavenly bodies (moon, stars, sun, clouds), the artist designed and created everything, was difficult for them to understand. They also thought it is only males who do art and girls cannot do it.

vi) The girls said, "then we are afraid of the artist if they can make all these that we see and use, especially high buildings, ship, aeroplane", "maybe they use magic" one of them said.

vii) They expressed fear and did not want to be involved. They asked a whole lot of questions.

viii) Some of the parents did not want their wards to be trained otherwise their minds would change and may not continue working as *kayaye* and iced-water sellers.

ix) One of the girls confirmed that some of the men who buy ice-water intentionally refuse to pay them because they wanted to rape them but they always try to escape.

5.3. Conclusions

Child labour (*kayaye*) has now become a global problem which the data collected from individuals interviewed indicates that parents are the main cause of child labour in different forms. Most of them neglect their parental responsibilities which force some of these children to enter into this type of work and other forms of child labour. In some cases it is the parents who rather force them into it.

The study carried out revealed that a lot of these *kayaye* in the urban and market centres have already been given skill training in some of the art vocations (Batik, tie & dye, dress making, hairdressing etc.) by the government under Ministry of Women and Children's Affair in the previous regime, NGO's and some Church Associations. The unfortunate thing is that they refused to work with the skills acquired, after few months they return to the market. Those who go back to the North also stay for a while and return with other girls to work as *kayaye.* Despite the help from the government, individuals and others to address the phenomenon, the number of *kayay*e is rapidly increasing and now they are choked in the urban areas and cities like Kumasi and Accra without even getting any load to carry. They are always found grouped together, either sleeping or chatting. The situation is posing threat to the economy of the country. Education is also affected because some of the school-going girls are all involved in the *kayaye* activities which have affected quality education. Poor academic performance is affecting quality human resource in various sectors of the country's labour force.

In this study, some school-going *kayaye* in Techiman Islamic school were given some skill training to prepare their minds so that after basic school they can continue to train

themselves further to be self employed or to be employed into small scale art base industries. For this reason the participants have reduced their *kayaye* activities. This was confirmed by Salamatu and others during the follow-up assessment by the researcher. The researcher recognized the training given is a small step taken to help these girls. She knows this project done with the girls cannot immediately change their lives but it can change their minds for further study to become self-employed but not a *kayaye*. The practical activities and the girls' response to them, along with the successful completion of this training project suggest that, the impact on the participants is significant and therefore justifies the objectives put forward by the researcher at the beginning of this project.

5.4 Recommendations

To successfully achieve all the objectives outlined in this project, the researcher wishes to make the following recommendations:

The data collected from groups and individuals show that poverty is the major cause of child labour in the world, therefore *kayaye* parents who are fit and strong should do their best to work harder to meet the needs of their children. They must also consider the current situation on the globe; everything is technology, so they should stop that ideology of "tradition must go on, that is the way I was brought up so the child should also go through it".

Teachers should try to identify the *kayaye* that they teach and engage or assign them with some duties such as office girl, bell monitor, class prefect and others to make them feel proud and superior to occupy them and also boost their interest to stay in school and learn. They should also modify the teaching methods and materials to attract them to learn.

Teachers should try to counsel these girls and support them financially when the need arises. Driving them out from school and sometimes beating them will rather boost their interest to go and work so that they can get what they need in school. This affects their academic performance. Teachers should also solicit funds from philanthropists to help the

needy students in their school especially those who have lost one or both parents those who are suffering because of divorce or sickness of one or both parents who cannot work.

The teachers in the various schools in which these girls operate are doing their best to stop them from their *kayaye* activities. There are still more that they can do.They can invite women advocates who have succeeded in life to their schools to talk to them and be their role models.They can also invite *kayaye* victims who have suffered because of the nature of the job to advise them to stop so that they will not suffer as they have suffered.

Traditional and opinion leaders in the communities should set rules and regulations to protect these *kayaye* from any form of child labour, which *kayaye* is dominating. All the people in those areas where this form of child labour activity is prevailing should also help to make the rules set be effective.

Market women should drive these girls out of the market during school hours to go to school and learn, until they are closed from school. Shoppers should engage the adult *kayaye* instead of the school-going *kayaye*.

The Department of Social Welfare should also launch a campaign against the school-going *kayaye* to educate them and the public on the effects of their activities on their lives in future. Again they should educate them on the value of education, this will help eliminate or decrease the increasing number of the *kayaye*.

Government and other stakeholders who are involved in social service provisions must also evaluate through periodic review of all issues of care protection and treatment of orphans and the needy children. This will ensure their proper personality development so as to foster the effective implementation of the United Nations Convention on the Right of the child. Therefore, government should implement compulsory education and see to its effective implementation in Ghana to eliminate all forms of child labour such as *kayaye*. Myron (1990)

once said, "compulsory and universal education for all children would effectively eliminate child labour" Proponent claim that, the link between child labour and education established in the 19th century when child labour laws in industrialized countries made it compulsory for children to complete basic education up to a specific age as a requirement for employment, have helped reduced child labour in those areas.

Again, universal extension of state-funded education should be introduced into the country's school-system as practiced in Europe, North America and Japan because this has been the most powerful instrument for the abolition of child labour in the above mentioned countries. The school feeding programme that was introduced into the country's educational system should be universal and not pilot project to detain children in school always. It has been observed that school enrolment has been increased tremendously in those schools where school feeding is on-going. As long as children need not attend school, they will enter into the labour force.

Policy makers in the country and of course, Techiman should understand that mandatory education is a prerequisite for the eventual abolition of all forms of child labour, therefore all efforts should be put in place to keep these needy children in school.

- The government should make sure infrastructure are put in place, other basic needs such as books, pen, pencils, tables and chairs, school uniforms are supplied to them and more so, at least lunch be served to attract them and motivate them to come to school.

- Provide poor families with a monthly allowance per child enrolled in and attending school.

- Parents and older relatives of the beneficiaries should also be targeted for activities in the areas of skills development, alternative income generating and micro-credit carried out in partnership with other government programs and agencies to help the poor.

- Improving the quality of formal and non-formal education. Improving the content of the curriculum, teaching approach can be changed, learning materials improved and educational programmes be redesigned and restructured. Drama, music and art must find a regular place in the classroom and not to be set aside for "fun" because these activities are important educational input for developing personalities and lead to better creative outputs from students in the more academic subject.

- Increasing access to education, more schools need to be built, class size must be small enough to permit active learning and free participatory interactions. Teachers need to be recruited and trained. Educational materials need to be made available so that schools can provide complete basic education for children.

- The high drop-out rate of girls due to pregnancy and the subsequent drifting of girls into premature unskilled labour need to be addressed. Finally family life education should be incorporated into the curriculum of primary and secondary schools and family life educators be trained and employed in the schools to have direct contact with the girls to teach them.

- Vocational training should be given higher status than is often the case today. All district and municipal capitals should have Skill Training Centres to train the poor and needy parents as well as school-drop-outs.

The quality of today's children can affect the quality of tomorrow's society. Therefore all hands should be joined together to eliminate or reduce child labour especially *kayaye*.

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APPENDIX   A

- **Photographs of field work and practical work**

Fig.1. Researcher, Market Queen

Fig.2. Researcher, Market Queen & Trader

Fig.3. Researcher at the Techiman market with *kayaye*

Fig.4. Researcher at the Techiman market Day, with *kayaye*

Fig.5. *kayaye* **off – loaded in the house of researcher**

Fig.6. Researcher *interviewing a kayaye*

Fig.7 Researcher helping a *kayaye* **to carry luggage**

Fig.8. Sleeping place of some *kayaye*

**Fig.9. Serwaa, an Onion seller being
interviewed at Techiman Market**

Fig.10. Nana Ayiwa, a Supermarket owner
being interviewed by researcher in Techiman

Fig.11. Nketiah Comfort, a vegetables seller
being interviewed at the Techiman Market

Fig.12. Researcher with a mother of
kayaye **Nimah at the market**

Fig.13. A mother of *kayaye* selling
groundnut flour

Fig. 14. Mother of *kayaye* interviewed

Fig.15. Part of Techiman market

**Fig.16. A *kayaye's* father interviewed
at the market where he sells maize**

Fig.17. Techiman maize market

Fig.18. Another school-going *kayaye* at work

Fig.19. The Islamic school environment

Fig.20. School environment

**Fig.21. Teaching girls how the dyes
reacts on the fabric**

Fig.22. Cutting fabric for the girls to work with

Fig.23. Tying fabric in different styles

**Fig.24. Tying and sowing fabric with
girls and their teacher.**

**Fig.25. Girls mixing dyes whiles
researcher watching**

**Fig.26. Researcher showing how the
fabric is folded to girls**

**Fig.27. Madam showing a tied fabric to
the researcher**

**Fig.28. Girls tying and showing fabric
for tie and dye**

**Fig.29. Teaching girls how to mix the
bread cramp flour**

Fig.30. Researcher preparing bread cramp for beads

Fig.31. Girls preparing bread cramps for bead making

**Fig 32. Girls rolling and cutting mix
cramp into different shapes**

Fig.33. Threading and Designing beads

Fig.34. Girls Printing T-shirt

Fig.35. Girls wearing T' shirt

Fig.36. Girls exhibiting their works

**Fig.37. Girls in a group picture with
their teachers**

Fig.38. Works exhibited

Fig.39. Works exhibited

Fig.40. Works exhibited

Fig.41. Interviewing girls before skill training

Fig.42. Interviewing girls after skill training

Fig.43. Interviewing girls after skill training

Fig. 44. Interviewing some parents of *kayaye* girls before the training

**Fig.45. Staff of Islamic Primary and
J.S.S during follow-up assessment**

Appendix   B

Interview questions on *kayaye*

 i. Interview Questionnaire On *kayaye* (Market Women)

1. When is your market opened in the week?

2. For how many days does it open?

3. Which people carry the luggage's and loads of travellers and shoppers?

4. How old are these people?

5. Are you aware of the girls of school-going age moving round the market carrying head-

   pans during school hours?

6. What do they do at the market at that time?

7. What makes them leave school and come to work as *kayaye*?

8. Do you think these children can have a better future?

9. What can you do to assist or help them?

10. What are the consequences of their business today, on their lives tomorrow as well as you

   and the nation?

ii. Interview Questionnaire On *kayaye* (Parents)

1. What is your name?

2. Are you the Father of this *kayaye?*

3. Are you the Mother of this *kayaye?*

4. Where do you come from?

5. How old are you?

6. What work do you do?

7. Does your child attend school?

8. Do you often go to check if she is in school?

9. Are you aware of her *kayaye* business?

10. If you are aware, why have you allowed her to practice such a business?

11. Are you also aware of the dangers involved in this business?

12. What can you do as a parent to address this situation?

13. If you leave them to suffer today what will be your reward in future?

i Interview Questionnaire On *kayaye* **(themselves)**

1. What is your name?

2. How old are you?

3. Do you attend school?

4. Which school do you attend?

5. Which class are you?

6. Why are you at the market during school hours?

7. Where is your father?

☐ Dead,   ☐ divorced,   ☐ travelled,   ☐ at home-sick,   ☐ others

8. Where is your mother?

☐ Dead,   ☐ divorced,   ☐ travelled,   ☐ at home-sick,   ☐ others

9. What work does your Father do?

10. What work does your Mother do?

11. Do you stay with your parents?

12. If yes, why are you working as *kayaye*?

13. If no, whom do you stay with?

14. Where do you come from?

15. How much money do you get in a day?

16. What do you use the money for?

17. Where do you keep the money?

18. Do you want to leave the business or you want to remain in this job?

19. What do you want to be in future?

20. How can you achieve that goal?

21. Will you be ready to accept my offer to train you in batik, tie and dye, and bead designing?

iv Interview questionnaire on *kayaye* (teachers)

1. What is your name?

2. Name of school

3. Sex of teacher

4. Do you have some of your pupils operate as *kayaye*?

5. How may of them in each class?

6. How old are they?

7. When do they start their *kayaye* business during the week?

8. How many times do they attend school every week?

9. How is their academic performance?

10. What are you as teachers doing to check the situation?

11. How do you see their future?

12. What influence do you think their business today will have on their own life, the society and the country as a whole?

13. What solution can be put in place as teachers, individuals and the government to address the situation?

Appendix C

Theory on Practical/Skill Training

This part of the project identifies, describes and discusses the roles and functions of tools, equipments and materials used for the study. It also discusses the teaching methods of Batik, tie & dye, printing of T-shirts and bead making.

Tools needed: The tools required for this project are heating device, metal buckets or aluminium pots, wooden tongs, tjanting, brushes, plastic cups and spoons, fabrics, pegs, plastic bowls, rubber gloves, apron, plastic tube and a pair of scissors; table, brooms, wooden & foam blocks.

Heatsource: Heat is required to boil water for mixing the dyes and chemicals; melting of wax and to maintaining the temperature of the molten wax. Heat can be provided by means of coal pot, gas or kerosene stove. Electric stoves can also be used but are not safe where metal containers are used.
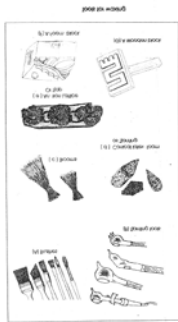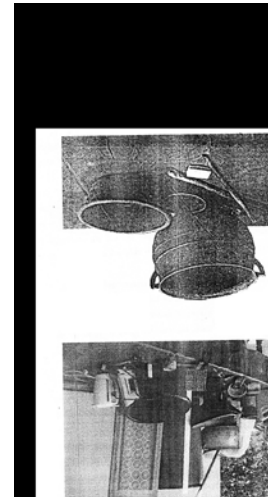
Tools & Equipment

Fig. 1 Tools for waxing   Fig. 2 Tools and equipments for
                                                    Batik Tie & dye

Metal bucket: This is needed to collect boiled water for hot dyeing and also for soaking material prior to dyeing.

Aluminium pot: It is used for boiling water, dewaxing dyed fabric, removing cooking cassava flour for use as a resist media.

Wooden Tongs: It is used to hold the fabric in boiling water in order to dewax fabrics. Also in the preparation of corn flour, wheat flour, cassava flour for use as a resist media.

Coal pot: Use as a heating device for boiling water, dewaxing and melting of wax.

Tjanting: This is one of the basic traditional batik tool used for designing and for trailing lines of hot wax on the fabric.

They are used for applying melted wax unto the fabric. All brush sizes can be used depending on the type of work produced. Broad brushes are used for waxing larger areas of fabric. For fine lines, smaller pointed brushes are preferable and an angled brush is convenient for waxing close to any intended lines on the fabric.

Cups and spoons: cups are used for fetching cold and hot water when mixing dyes and also for stirring the mixture while preparing dye solutions. Spoons are used for scooping and stirring dyes during mixing. Plastic cups & spoons are preferred due to its non-corrosive nature with the chemicals involve.

Plastic clothes/pegs: These are used for holding the fabric during dyeing and also for hanging dyed fabric. Plastic pegs are more preferable to wooden pegs to avoid transferring dye colour when they are used on different fabrics during dyeing. It is also easier to keep plastic pegs clean by simply washing them with water.

Plastic Bowls: Different sizes of bowls are needed. Small bowls are used for skimming off floating wax during dewaxing. Larger and deeper sizes are used for the dye bath so that the entire fabric being dyed can be completely submerged in the bath with enough room for easy movement and even dyeing.

Rubber Gloves: These are worn to protect the hands during dyeing.

Aprons: This is worn to protect clothes from being soiled when working or dyeing.

Plastic Tube: It is used to create special effects during dyeing.

Pair of scissors: They are used for cutting fabric, ropes, thread etc.

Equipment Required

Equipment required include: printing and working tables, pressing-iron, water reservoir, working shed.

Printing and working table: These are tables with leather covered cushioned from tops on which printing, waxing and dyeing are done.

Pressing iron: This is needed for smoothering and ironing finished fabric.

Water reservoir: This is a container of any sort for storing water to ensure availability when needed.

Working shed: A constructed working shed where work can be conveniently done in wet and dry weather.

Materials:

Materials needed for batik, tie & dye are: fabric, wax, dyes, water, sodium hydroxide, sodium hydrosulphite (for vat dyes)

Types of dyes: direct dyes, vat dyes, reactive dyes, acid dyes.

These types of dyes are easy to use to colour fabrics. The researcher chose to use vat dyes which is easy to use and readily available on the Ghanaian market.

Vat dyes: These dyes are used wherever good light-fastness is required, as in high-quality finishing fabrics in cotton or linen. Vat dyes are themselves insoluble in water and are sold as pastes, powder or grains. Because vat dyes are insoluble, it is necessary to render the dye stuff soluble by means of water sodium hydrosulphite and caustic soda before it can dye a cotton.

The basic recipe for vat dyeing

Items	Quantity
Fabric	3 metres
Water	9 litres
Dye	2 tables spoonful
Sodium hydrosulphite – (hydros)	4 table spoonful
Sodium hydroxide (caustic soda)	2-3 table spoonful

Dyeing Process

It is important to know that using too much caustic soda will weaken the fabric while excess sodium hydrosulphite brightens the colour of the dyed fabric. It is the combination of the dye, caustic soda and hydros that determines the shade of the colour obtained. These three components should be dissolved completely before adding them together. The dissolved caustic soda should be mixed with the dye solution before adding the hydros solution as the illustration below
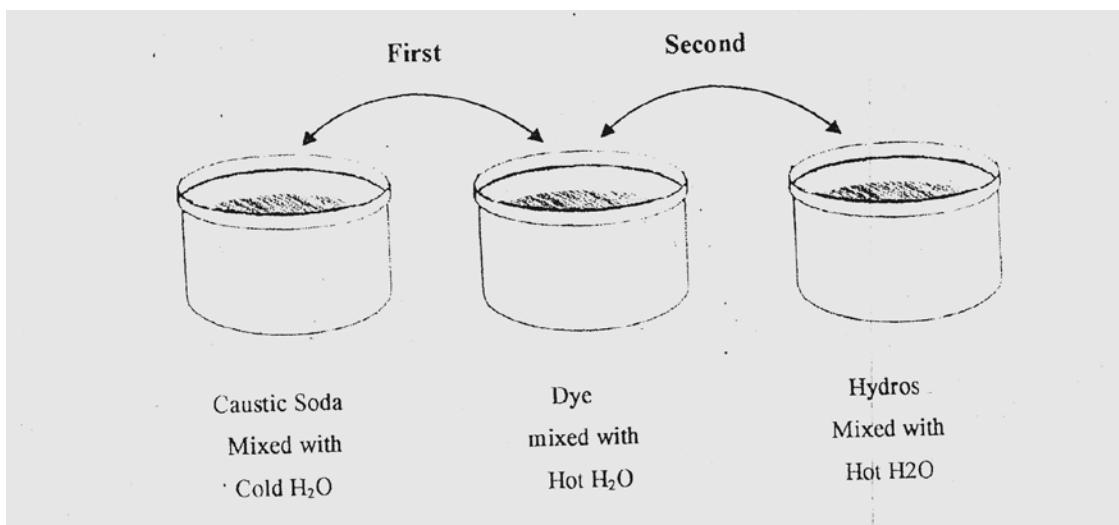

Fig. 3   Mixing dyes

In dye mixing, the "hydros" and dye powder must be dissolved in warm water (as indicated above) but caustic soda must be dissolved in cold water because it reacts violently when it comes into contact with warm water.

The fabric being dyed should be soaked in cold water to ensure even dyeing. To avoid streaking and splashing, fold the fabric into soft accordion pleats before lowering it into the dyed bath. While in the dye bath, the fabric should be moved in the form of (clockwise and anti-clockwise) to ensure an even flow of dye around it. Although you need to turn the fabric

intermittently, avoid possible while turning it topside down to ensure that all parts come into contact during the entire dyeing process.

Principles of Batik and Tie & Dye:

Textiles

Batik is a creative form of self expression in fabric design oriented from the far East. This art form is widely known and practiced in Ghana. Batik production essentially consists of a resistance medium (such as wax or starch) that is capable of adhering to any cellulosic fabric and that is also able to restrain dye from perpetrating areas of the fabric where the medium has been applied.

As Albecht (1973), indicates, batik is not painting but a pattern or picture dyed in to a piece of fabric. This occurs when certain areas of the fabric are covered with hot liquid wax by means of a tjanting (batik king tube) or a brush so that the wax penetrates and seals those parts and prevents those portions from receiving the dye when the waxed fabric is dipped into a dye bath.

According to Storey (1992), batik is known in Holland as ''Wax resist '' or ''Wax batik'' though resins are used. According to this author, resin is sometimes combined with paraffin wax in different proportions for the production of varying batik effects. Resin, unlike paraffin or beeswax, does not become a liquid on heating, but on application of controlled heat become water – like in consistency. After printing, the

fabric is sprayed with cold water to cool the resin quickly before it passes slowly through an indigo vat dyeing range to be dyed.

Butterworth (1967), explains, ''batik'' as Indonesian word describing a form of resist print known and practiced as a native craft in south- East India, Europe, parts of Africa and Java. The author indicates that batik is created from a resist obtained by applying molten wax

to mark areas on both sides of a fabric; thus restricting the dye to the unwaxed areas of the fabric. According to Butterworth, selective further waxing and re-dyeing allows a variety of colouring of increasing depths to be built up additively. Furthermore, where complete colour changes are required, the wax is completely removed from the boiling water and the fabric is washed, dried and re-waxed to cover areas that should be protected from further dyeing.

From the literature cited above, it is clear that batik produced by the resist technique where the resist medium painted over the fabric which is then dyed in a dye bath to give it colour.

The batik and tie & dye consist of resist dyeing, when part of the fabric is protected from dye penetration. One important principle is that the resist medium should be non absorbent enough to resist the dye and maintain its resistance during and after dyeing.

The resist mediums:

Wax, starch/gum

Raffia, rope/twine

Sewing/stitching with threat and polythene wrappers.

Resist materials are used to create patterns or form designs on the fabric. Wax and starch are normally used for batik work, whilst raffia, thread and polythene used for tie & dye work.

Principles of Tie & dyeing production:

In tie–dyeing, resist can be created by means of knotting, binding, folding, coiling, marbling, sewing and pleating. These methods help to protect certain areas of the fabric from absorbing dye. Effective tie & dye production generally depends on the types of fabric and fabric construction; the technique for creating the resist, the dye and recipe to apply and the duration of dyeing.

The general procedure for creating patterns in tie & dye:

Wash the fabric to remove stains, chemicals and dirt, so that it can absorb the dye well. The fabric should be rinsed very well in clean water.

- Iron the fabric to remove creases and also allow clear pencil marks to be made when planning the designs

- Plan the designs and mark or notify with pencil if necessary

- Prepare the dye bath, by applying the desired technique. Remember to mark one face of the fabric as the right side and keep that face up when fabric is bundled

- Prepare the dye bath; test its potency with a small sample of the fabric to be dyed

- Wet fabric to be dyed, if necessary

- Place or dip tied fabric in the dye bath and leave for the specific dyeing time

- Remove fabric and squeeze out excess dye

- Re-tie or overstitch fabric and re-dye for subsequent colour after melt out when necessary

- Fix dye, if necessary and partially or fully dry before untying or unstitching.

  Wash fabric to get rid of excess dye and iron while damp or partially dry.

Principles of Batik production:

The resist in batik is made possible by means of molten wax that can be applied by brushing stamping with a piece of latex foam, metal or wooden stamp

Tjanting

Dipping

Sprinkling using broom, cushion foam and brush.

Splashing, using small cups or containers.

These methods help to create resist against dye penetration. As in tie & dye, batik production demands that the fabric should be void of sizes or finishes that may interfere with the waxing and dyeing processes namely:

The technique for creating resist

The type of dye used

The type of recipe to apply and

The duration of dyeing.

Creating Patterns in Batik – General Procedure

Wash fabric with soap to remove any finished or chemicals

Fabrics washed should be partially dry (slightly damps) before ironing to remove creases.

Designing of fabrics should be well planned before execution. It is good to plan on paper before transferring it to the fabric for waxing.

The working table should be well prepared

Waxing could be done by using any of the above techniques. Always indicate the right side of the fabric before dyeing.

Make sure the wax penetrates the fabric and dries well on the fabric before applying the dye

Wet out the waxed fabric before dyeing

Test the potency of any dye recipe with small sample of the fabric before bulk dyeing

Dyeing time should be strictly followed.

When dyeing is complete, remove the fabric and spread out to oxidize in a cool, dry and airy shaded place.

Re-wax fabric and re-dye for subsequent colours, when necessary

Dry fabric thoroughly before de-waxing.

Rinse fabric to get rid of excess dye before de-waxing.

Dewax fabric either by the hot water method, by scrapping or applying hot iron method

If hot water is used, wash fabric with mild detergent before drying and ironing

Subject: Textiles

Topic　　　　:　　　　Batik, Tie & dye production

Sub-Topic　　:　　　　Waxing, marbling and dyeing

Objective　　:　　　　By the end of the period:

Respondents should be able to design the fabric with a molten wax.

Be able to create a design by tying the fabric with a marbling method.

Be able to dye the fabric.

Presentation

Marbling

Step 1. Set the table

Wet the fabric and gather it into a ball form

Tie it around in all directions in a random manner, leave one end of the thread a long enough

to be held during the dyeing process.

Fig. 4　Sewing and tyeing fabric

Step II.

Set the fire and put the wax inside the pot and melt it

Get the designed block for stamping ready.

Spread the fabric on the table

Trace designs onto the fabric

 Wear the protective gloves

Transfer the design on the block unto the fabric using the molted wax

Leave it to dry

Fig. 5. Fabric secured on a table with drawing pins.
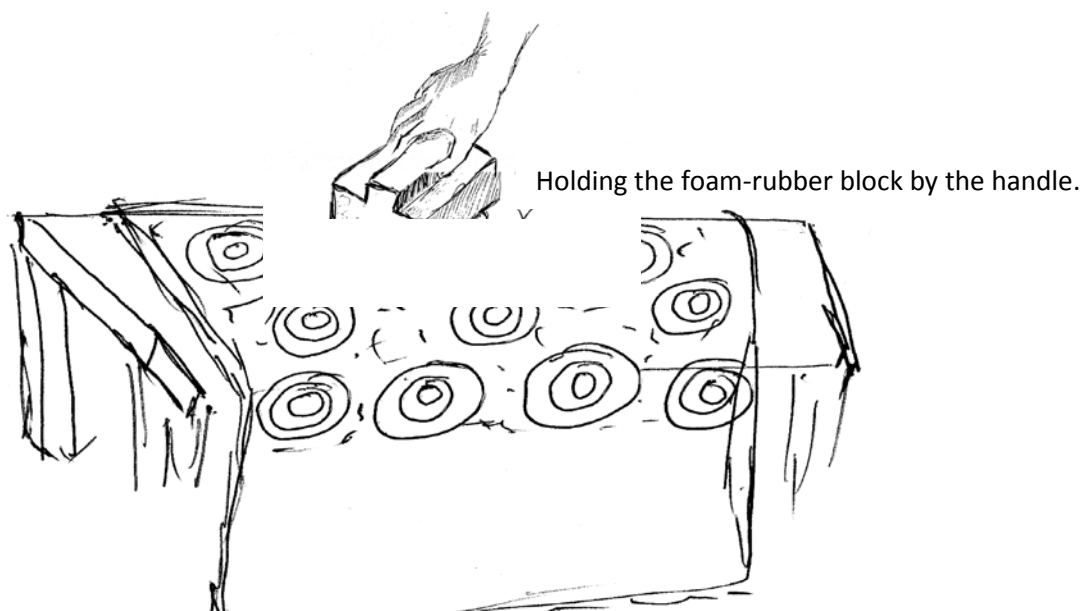
Fig. 6. Melting wax.

Holding the foam-rubber block by the handle.

Fig. 7   Waxing Fabric

Dyeing process

Step i   prepare dye bath with learners

Materials and tools needed:

Vat dyes

Caustic soda

Sodium hydrosulphite

Water

A pair of gloves

Rubber containers, plastic spoons

Step ii Heat some water to mix dyes

In separate plastic containers mix: dyes, caustic soda (with cold water) and hydros

Caustic soda   dye bath   hydros
Mix with   mix with hot   mix with
Cold water   water   hot water
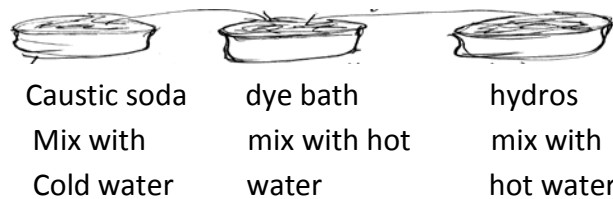
Stir for a while add them together and leave the solution to stand for about 5 – 10 minutes to dissolve thoroughly.

Pour the dye solution into a large container of 9 litres of cold water and stir. The solution is referred to as dye-bath.
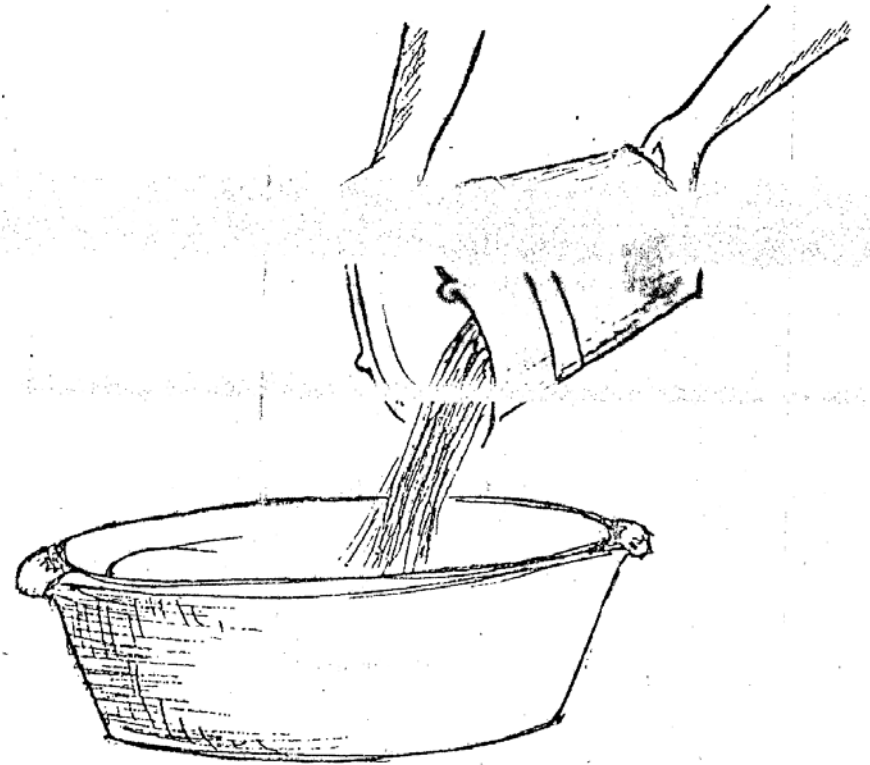
Fig. 8. Adding more water to dye-bath

Immerse the fabric in the dye-bath

Turn the fabric inside – out and in all directions in the dye – bath for about fifteen minutes to ensure even dyeing

Repeat the turning action of the fabric in the dye – bath intermittently for the rest of the dyeing period which is between thirty(30) – forty(40) minutes

Remove the fabric from the dye-bath after the time schedule

Dry it at an open shady place for oxidation to take place

De-wax it when dried

Untie it (in the case of tie & dye) immediately and dry under shade.

Remove the dyed fabric from the drying line and rinse it with clean water to get rid of excess dye
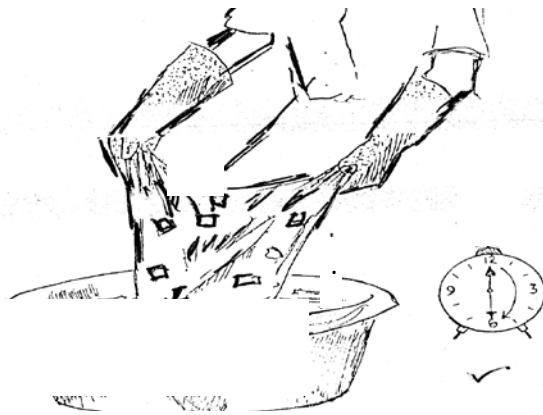
Hang it again to dry and iron.
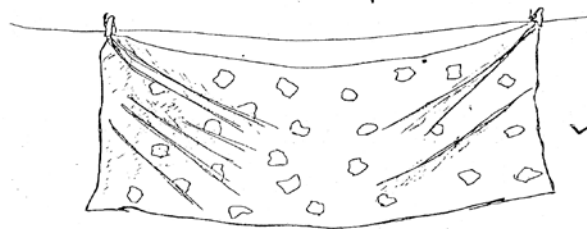

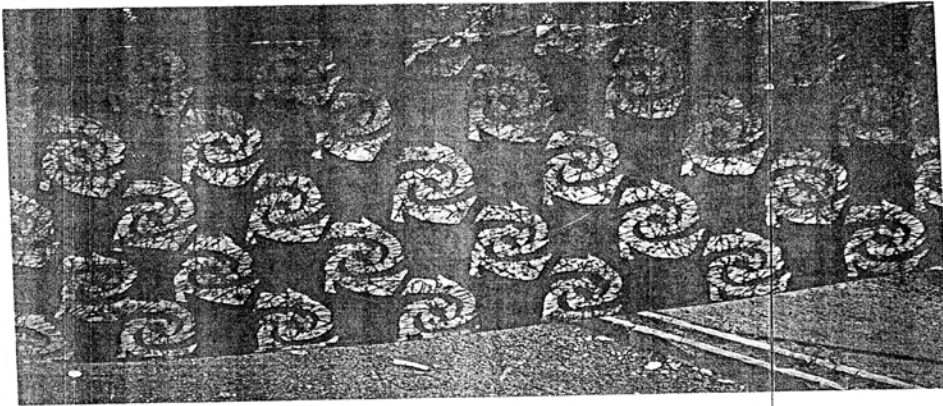**Fig. 9. Immersing fabric in dye-bath**

Fig. 10. Drying dyed fabric

Fig 11. Finished work

Fig 12. Ironing finished fabric

Note: If two or more colours are to be dyed, dye with a light colour e.g. (yellow, orange) first, the dyed fabric should be dried first. Stamp the dyed fabric again and dye in the second colour. If more than two colours, follow the same procedure.

Subject: Textiles

Topic: Screen printing

Sub – topic: printing of T-shirt

Objective: by the end of the period, learners should be able to print designs unto T-shirts

Presentation:

Printing is the process of transferring a design from rollers, screens, blocks and so on unto a textile material with printing paste (dyes)

The origin of printing is unknown. However, some people think it began in China. Others think is more likely that it began in India and Egypt. The source from which block printing spread to Europe is undoubtedly India. Textile printing was not undertaken in Europe until the later half of the 17th Century. In 1690 a French refugee established textile printing in England. In 1746, Messrs Clayton of Bamber Bridge opened the first point works in Lancashire. (Adu-Akwaboa, S; 1989; Art for schools and colleges. P. 1 34, 136).

Screen printing:

Here the design is transferred unto a well stretched screen so that all but the design is covered by a resist material. The design which is now open for paste penetration is put on the fabric and with squeegees spread the paste.

Materials and tools

- Fabric   - T-shirt   - Squeegee.

- Printing paste   - Screen   - Spoon

- Table   - Bowl

Step i,   Prepare the screen

Step ii   Spread the fabric or the T-shirt on the table

Step iii   Place the screen at the marked area where the printing would be done

Step iv   Pick small quantity of the dye / paste into the screen in.

Step v   With the squeegee, spread the paste through the designed area of the screen.

Step vi.   Lift the screen gently from the printed fabric.

Step vii.   Hang it in the sun to dry.

Step viii.   Iron the printed material for use.

Subject – Bead making

Topic: Preparation of bead and designing

Objective: By the close of the lesson, learners should be able to produce and design beads made of local materials cramps.

Materials:

Bread cramps (powder) main materials

White glue – to bind main material together for easy rolling

Lime – to serve as water to make mixture soft and neutralize it

Poster colour – to give it the colour desired

Sequin (small-already made shiny beads) – to add to the prepared beads for designing

Broom – to create holes in the beads for easy plastic threading

Bowls – for mixing materials.

Procedure – Method 1

Step i.   Mix the bread cramp powder with white glue is the plastic bowl.

Step ii.   Add small quantity of lime juice to the mixture and mix until you get the
                 required texture.

Step iii.   Add colour to the mixture and mix well to its consistency.

Step iv.   Cut and wedge to remove air bubbles and lumps

Step v.   Cut into small sizes, roll and shape it as you desire.

Step vi.   Pierce with the broom to create holes for easy threading when dry

Step vii.   Finish it with the lacquer to give it a shiny surface and leave it to dry.

Step viii.   Design by arranging it with the sequin and thread for use.

Step i.   Divide the uncoloured mixture into two

Step ii.   Add colour to one half and mix well

Step iii.   Cut the coloured and the uncoloured mixture into a desired size and begin to

roll it together to give a different effect.

Step iv.   Design it into desirable shapes and pierce hole inside it with a broom. Do not

remove the broom until it dries up and lacquered.

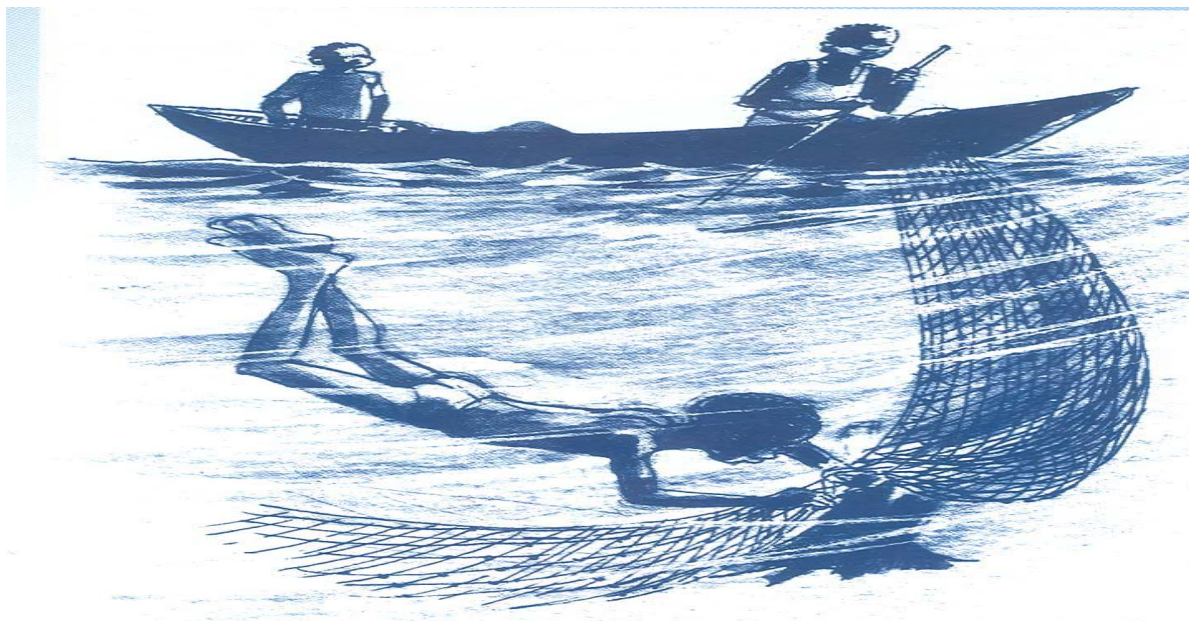Step v.   Arrange it with the sequin and thread.

Fig. 1. Children going to sea for fishing and entangling net under sea

Fig. 2. A child soldier

Fig. 3. A school girl selling iced-water
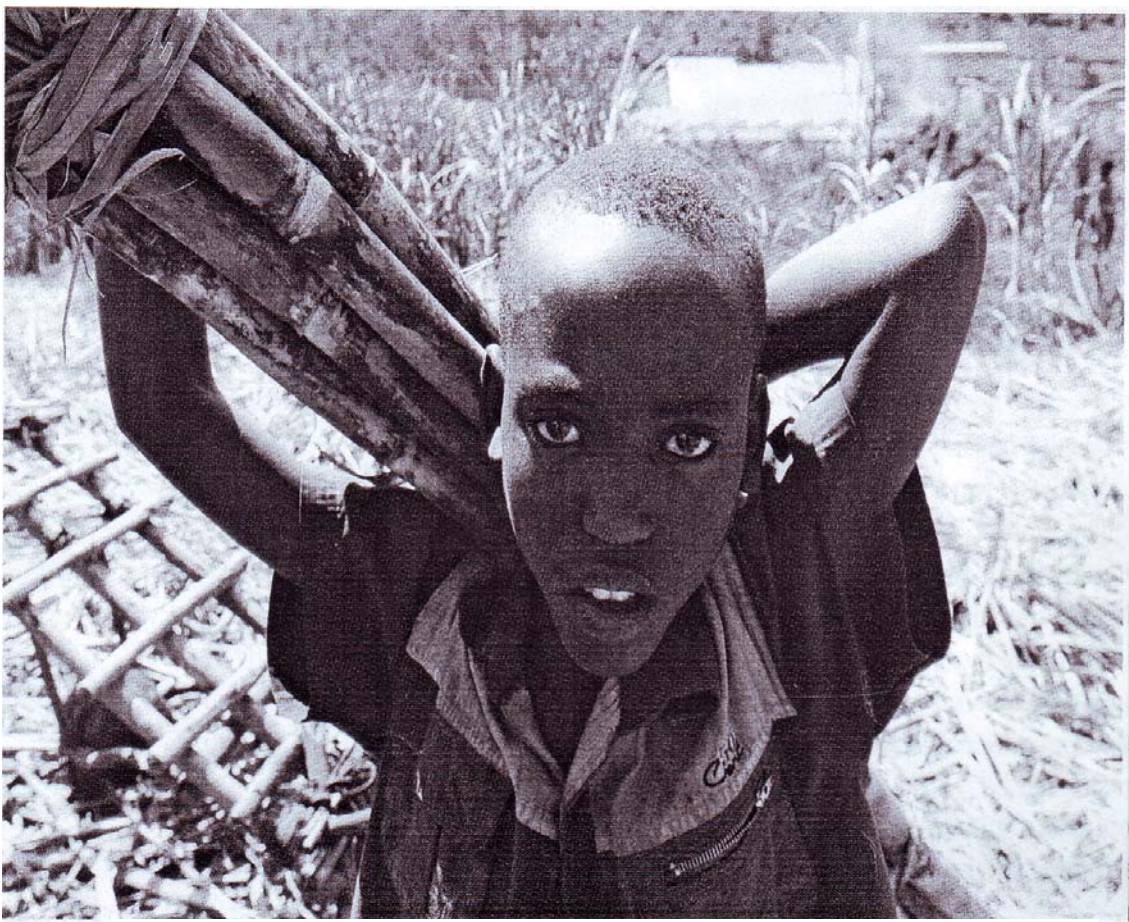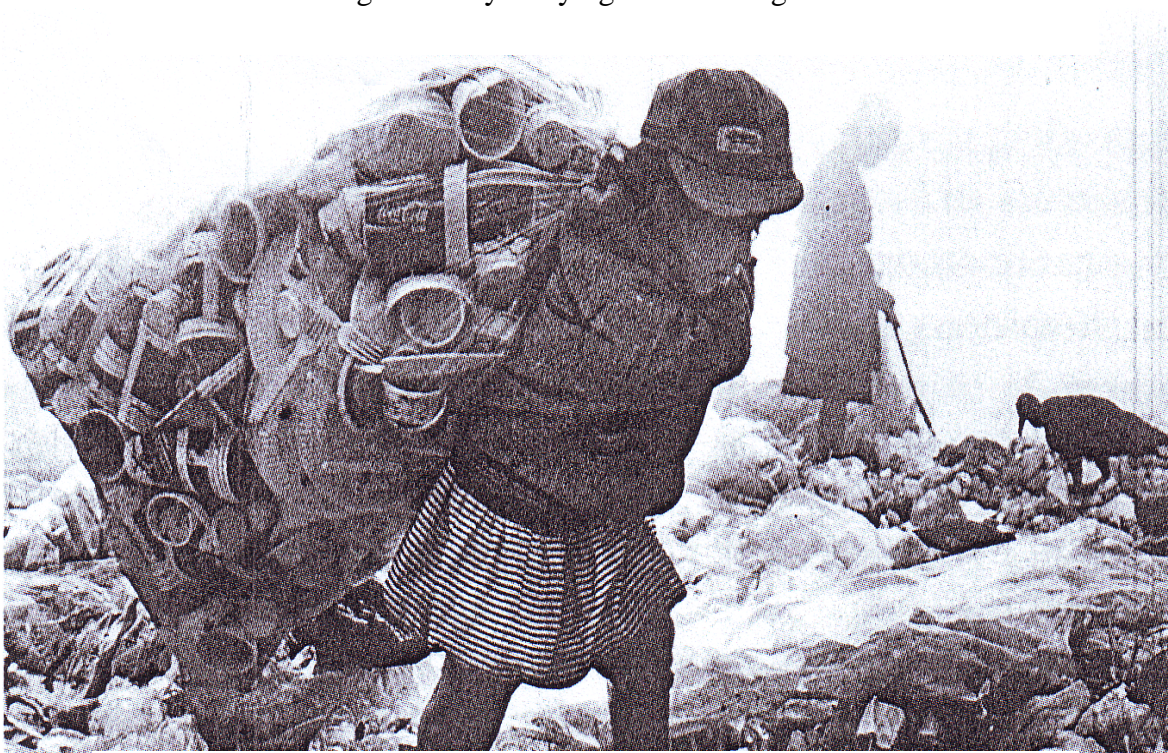
Fig. 4. A boy carrying a load of sugar-cane

Fig. 5. A girl carrying a heavy load at her back

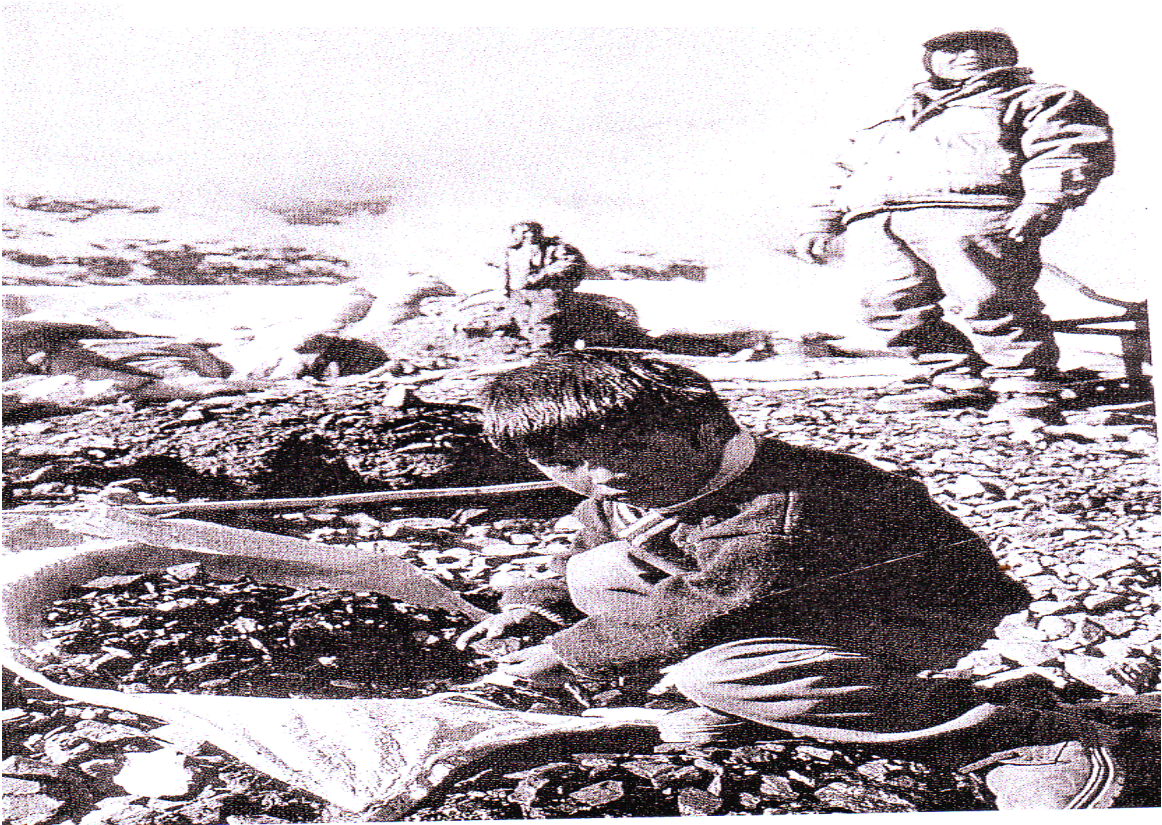Fig. 6. A girl harvesting rice in a rice plantation

Fig. 7. A boy working under strict supervision

Fig. 8. A girl carrying a big bowl of water

Fig. 9. A boys looking very tired after working

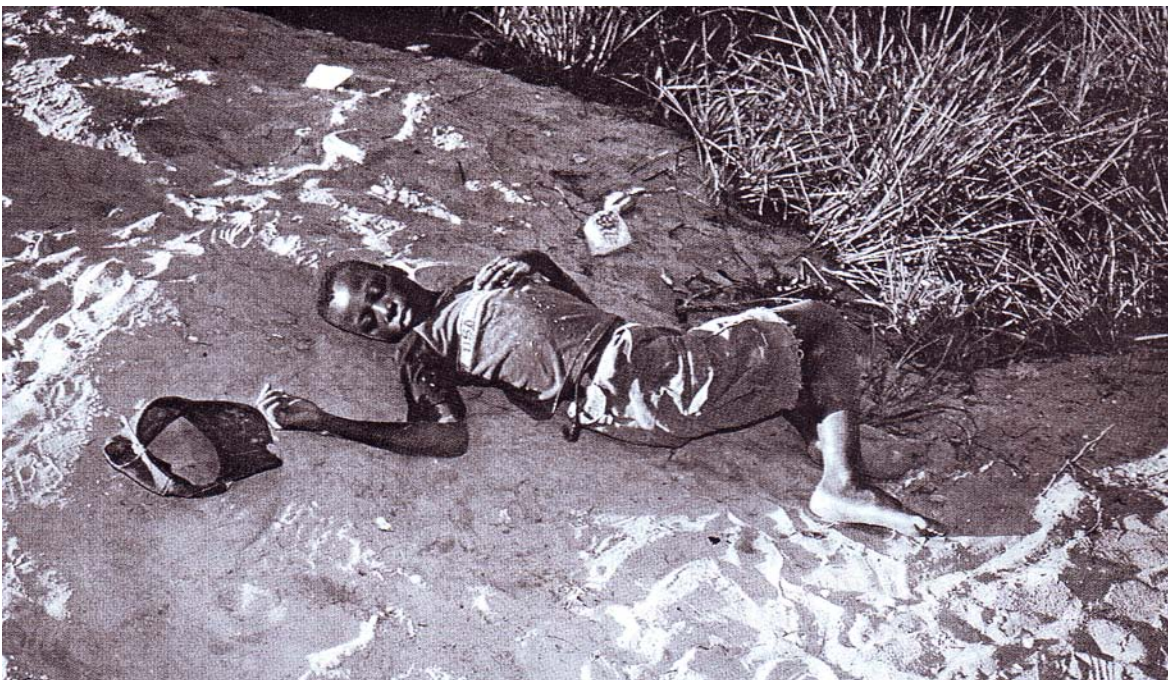Fig.10. Boys sharing a bottle of water after working

Fig. 11. A helpless boy very tired, he is sleeping after work

Fig. 12. Girls in salt production

Fig.13 A boy watering plants

Fig. 14. Boys in agriculture working under a scorching sun.

Fig. 15. A needy child searching for scraps at a refuse damp.

Fig 16. One hundred and twenty (120) *kayaye* attend
skill training programme