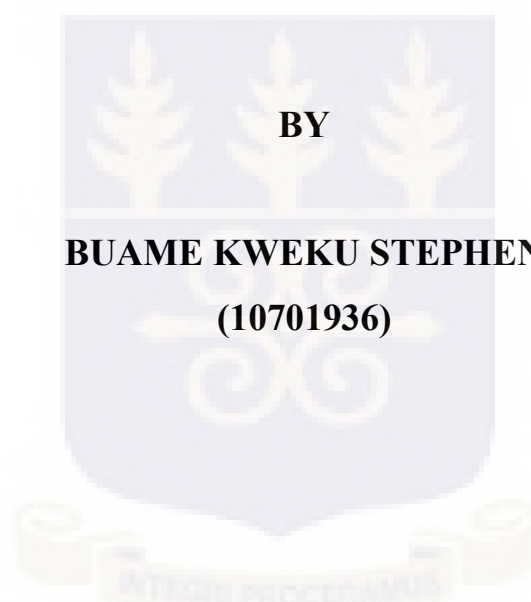


**UNIVERSITY OF GHANA
CENTRE FOR SOCIAL POLICY STUDIES**

**THE INFLUENCE OF SOCIOCULTURAL PRACTICES OF CHILD
WORK ON THE RIGHTS OF CHILDREN**



**THIS DISSERTATION IS SUBMITTED TO THE UNIVERSITY OF
GHANA, LEGON IN PARTIAL FUFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS IN
SOCIAL POLICY STUDIES DEGREE**

JULY, 2019

DECLARATION

I **BUAME KWEKU STEPHEN** hereby declare that this submission is my own work and that it contains no material previously published for an award of any degree in this university or any other university.

All references used are duly acknowledged.

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DEDICATION

I wish to first dedicate this work to God almighty who granted me the wisdom, understanding and above all, the strength to complete the work.

I also wish to dedicate this work to my parents Mr. and Mrs Buami for their unending support.

ACKNOWLEDGEMENT

I am very much grateful and appreciative of the Lord almighty for His unending mercies, protection, knowledge and wisdom upon my life. He alone deserves this Honor.

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ABSTRACT

Work is generally good for children as they obtain experiences that prepare them for their future. Therefore, work must not hinder their growth, but rather contribute to their growth. The nature and condition of work must be taken into account when involving children in work because they are the factors in determining the suitability of working children. This research, in its primary goal, identifies how sociocultural practices of child work violates children's rights and further recommends how such methods can be eliminated or reduced. A qualitative design with a purposive sampling technique was adopted for the study. The sample included 16 participants upon reaching the point of saturation. Eight were males, and eight were also females. Primary data was used for analysis and discussions purposes. Thematic analysis were employed to derive themes, which included; the basic, organizing and global themes. With respect to the first objective which is, cultural perspective of child work, it proved that, a lot of meanings have been ascribed to child work, these were cultural factors, Cultural perspective of child work and implication for violation of rights and economic reasons. Findings on the importance of child work as a socio cultural practice for children's development also proved that, the work children engage in provides them with some level of informal education which has positive influence on children. Further findings of the study looks at the socio cultural practices of child work and its violation of the rights of children. Findings on that regard also proved that children's right were violated. In conclusion, the study revealed that, it is good for children to work, but must be in accordance to the legal frameworks which guides and protects children. It is recommended that, institutions must, be tasked to educate communities on the rights of children while government also puts in measures to ensure that there are legal forms of training for children who want to acquire vocational training.

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LIST OF ABBREVIATIONS

ACRWC	African Charter on the Rights and Welfare of the Child
GPHC	Ghana Population and Housing Census
ILO	International Labour Organization
JHS	Junior High School
NCCE	National Commission for Civic Education
SHS	Senior High School
UNCRC	United Nation's Convention on the Rights of the Child
UNICEF	United Nations International Children's Emergency Fund
WFCLC	Worst Form of Child Labour Convention

CHAPTER ONE

INTRODUCTION

1.1 Background of study

There are several laws and conventions which spell out the basic human rights to which children everywhere are entitled. These conventions protect children's rights by setting minimum standards that governments who ratify the conventions must meet in respecting the rights of children, and providing health care, education, legal and social services to them in their countries. The United Nations Convention on the Rights of children spells out several rights and privileges children must enjoy and it defines a child as "a person below the age of 18 years" (UNCRC, 1990).

Besides the UNCRC, there exist several other legal instruments and institutions at the international, regional and national levels to safeguard the rights of children. They include the International Labour Organization (ILO), the African Charter on the Rights and Welfare of the Child (ACRWC), the Children's Act of Ghana (Act 560) and the 1992 Constitution of Ghana. One of the major issues that all these instruments and institutions seek to address with respect to protecting children is the extent of their involvement in work or economic activities. That is, to what extent would their involvement be considered inimical to their interest and therefore abuse of their rights?

In spite of all these legal frameworks, one of the challenges confronting parents or adults in Ghana is about knowing the kind of work which is appropriate for children to participate in. To fully understand the concept of child work, the understanding of childhood is very essential.

Children are social beings and so childhood must be understood from a social and cultural perspective. Childhood is a developmental stage according to the Aristotelian conception of childhood. A child is a specimen which is immature but has the potential to develop into a

more mature specimen with the ability to function as a normal and standard adult (Mathews & Mullin, 2018).

Childhood is very much understood in the social and cultural context because of variability. This is because the perception of childhood is concerned with the difference in cultural and social groupings and these conceptions reflect the inaccuracy in stating that the conception of childhood is the same across all societies. Furthermore, children learn to think, communicate and grow within a particular social and cultural setting (Ndofirepi & Shumba, 2014).

Children during childhood are affected either positively or negatively when they are developing. Positive experience may help the brain develop, while negative experiences such as abuse and neglect may end up negatively affecting the child (Glewwe, 1999).

According to the international labour Organization (ILO), about 73 million children aged 5 to 17 are involved in work which poses danger to their physical, psychological or moral wellbeing. There are however some work for children which can be considered legal only if they have minimal risk. Child work has therefore been clearly defined by ILO as “children or adolescent’s participation in work which does not affect their health and personal development or interfere with their schooling”. Activities such as helping parents outside school hours is good as it contributes to the child’s development which will make them ready for adult life by gaining skills and experience as well as contributing to their family’s welfare (ILO, 2002).

According to the ILO, children can be allowed to work but it should be in a context that is not harmful to their development. Fulfilling domestic chores like washing dishes and cloths, running errands and cleaning the floors in the house are some of the duties children can carry out which are not against their development. (ILO, 2002)

There have been diverse views on the conception of child work on the premise of economic consideration and non-economic consideration. However, from a traditional perspective, the relationship which exists between children and their parents is reciprocal rights and responsibilities. The notion generally maps out the fact that children are cared for in terms of clothing, education and food, so in return children must contribute to the family by helping around the house which in turn molds them into responsible adults (Twum-Danso, 2008).

Child work is prevalent among poor countries in Africa, south East Asia and Latin America. Statistics has it that, more children within the sub-Saharan region in Africa are engaged in different forms of work with 90 percent of 8 year old children engaged in some kind of work in Ethiopia (young lives, 2017)

In Ghana, child work is considered to be an integral part of a child's development and integration into society. There is no clear difference between child work and child labour among the people in the country. This puts children at risk because they are made to engage in work which jeopardizes their development. (NCCE, 2006).

This study examines the influence of sociocultural practices of child work which seem not to make children enjoy their rights because of the misinterpretation of what child work means in the traditional society.

1.2 Problem statement

Aries as cited in Archard (2004) asserts that, child work in the medieval society was viewed as a norm. This is to say the concept of childhood did not exist, therefore children from an early age participated in adult work. The moment a child could live without the parents, then the child belonged to the adult society. This meant that, children's status in society was not based on age or physical maturation but by the ability of the child to work towards a responsible adulthood.

From a cultural perspective, children were made to begin work from an early age. This was because societies perceived work to be a way of life which comprised a social pattern of behavior and other elements such as knowledge, beliefs, arts and customs which served as a means through which young children gained experience for the adult working life. A typical cultural society like the Logoli society in Kenya allow children participate in work between the ages of five and seven years (Munroe, 1984).

The conception of childhood is seen as a process which children go through preparing them for the adult life. It is believed that, the processes children go through have effects on them. For instance, children of school going ages are separated into different classes according to ages to help them grasp things taught them, which means children are not only separated from adult life but among themselves as well to facilitate their development (Skolnick, 1975).

The concept of childhood as it exists today began to take shape in the 17th and 18th century. But before that, children in the transitional societies lacked formal institutions to educate children. The indigenous African societies educated their children through on-going processes of life in their traditional customs and values. Knowledge and skills were passed on to children by way of participating in a kind of work. For instance children had to go for fishing or participate in farming activities with their parents in order to acquire the requisite skills and knowledge (Boakye-Boaten, 2010).

In light of such practices, children were made to take part in work which the society believed contributed to the upbringing of children. Studies done by anthropologists have highlighted the fact that, work done by children were culturally determined. For instance the male child of Fulani pastoralists assume great responsibilities by age seven (7) and by that age, children were deemed to be competent enough to master mind the grazing of the cattle daily (Stenning 1962).

Middle-class children were confined to homes and schools as society evolved especially in the nineteenth century. However many working class children continued to work in order to contribute to their family's survival. Poor families benefited economically from their children who worked. Children from poor families supported the survival of their families by contributing to the family's income by working (Hendrick, 1997).

With time, a clear distinction was made between childhood and eliminating children from the adult work life. Laws and conventions were made exempting children from adult social and work life. The UN Convention on the Rights of the Child (UNCRC) and the African Charter on the Rights and Welfare of the Child (ACRWC) required States to protect children "from all forms of economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's physical, mental, spiritual, moral, or social development.

It is increasingly becoming difficult to draw the line between childhood and adulthood despite the laws and conventions adopted to protect children from work activities that violate their rights. There are still some sociocultural practices of child work which violate children's rights. Child work is one of the ways by which children's rights are being violated because of the conception of childhood, socialization process and harmful traditional practices like child fosterage. The aim of this study is to investigate effectively the sociocultural practices relating to child work which are in sharp contrast with the current laws and conventions which protects children against violence or exploitation.

1.3 Research Objectives

This study aims at exploring the social and cultural practices of child work and how these practices may violate the rights of children. The research objectives are below;

1. To explore how child work is interpreted culturally.

2. To assess how child work as a sociocultural practice can help children develop.
3. To identify ways sociocultural practices relating to child work may violate the rights of children.

1.4 Research Questions

The study attempted to answer the following questions;

1. How is child work interpreted from a cultural perspective?
2. How does the sociocultural practices of child work help children in their transition into adulthood?
3. What are the ways by which sociocultural practices of child work violates the rights of children?

1.5 Justification of Study

According to the International Labour organization , the minimum age for which children are eligible to work is 15 years (13 years for light work) while the minimum age for which children must engage in hazardous work is 18 years, but under strict supervision a child at 16 years may work. In the developing countries, the ILO set different age for children who are eligible to work. The minimum age a child in a developing country must attain in order to work is 14 years but light work is considered at 12 years. This is because developing countries have their economy and educational facilities insufficiently developed (ILO, 1973).

The above standards set by the ILO took into consideration the concept of childhood where children need to enjoy a time of play and develop their potentials through education rather than being seen as equal to adults as postulated by Aries (1962) in the medieval times. The introduction of human rights legal framework for children also contains protecting children

and making them enjoy childhood as indicated in the United Nations Convention on the Rights of children.

Children are vulnerable and at risk if they are to make decisions on their own. Children generally during childhood are unable to make sound decisions or determine what is good or bad for them because they are immature. It is therefore the responsibility of the society to protect children from danger by making sound judgments on their behalf, because children represent the future of every society by carrying on with their traditions (Afranie, 2017).

Child work must not interfere with the health and education of children, but the practice of child work has escalated in the Ghanaian society because about 28.5% of children between the ages of five and seventeen years are involved in activities which consist of heavy work schedule and handling of harmful chemicals especially on farm lands. These practices may interfere with their health and education (Oduro, 2015).

The ultimate importance of this study is to explore the meaning of sociocultural practices of child work on the right of children and examine the ways by which certain sociocultural practices violates the rights of children.

1.6 Scope and Limitation

The scope of the study is to look at the influence of sociocultural practices of child work on the rights of children among the people of Tema Newtown within the Tema metropolitan area. The study engaged children below the age of 16 years who were working as well as parents or guardians because it was imperative to get their views on why they engaged children in work from an early age.

The study had two limitations. First, the method adopted was a qualitative method. This type of study does not allow for generalization because it lacks the ability to measure the

results of the participants. This is because qualitative research seeks to explore the detailed opinion of the participants of the study. The opinion of the participants differs from one another which makes it fairly difficult to measure and generalize. Secondly, the time frame allowed for the study was rather too short, therefore large data collection and analysis was affected. Going to the field and conducting interviews via recording and transcribing the recorded information were all time bound, the time allowed for the research was short thereby affecting the study.

1.7 Organization of Study

The dissertation is divided into five chapters. The first chapter gives an introduction and detailed information about the background of the study as well as the problem statement, research questions and objectives and the significance of the study. The justification, scope, limitation and the organization of the study also formed part of the chapter. Chapter two gives insight about the literature review. Relevant literature were reviewed to provide more insight about the subject matter. The method adopted for the study has been explained in details in chapter three, hence a critical look at the sample size, sampling techniques among others. Procedures of the study are described in this chapter as well. The fourth chapter presents findings or results, dimensions and analysis of the data collected. The final chapter, which is chapter five, talks about the summary of the findings together with conclusion and recommendation of the study.

CHAPTER TWO

LITERATURE REVIEW

The purpose of this chapter is to review existing literature with regards to the influence of sociocultural practices of child work on the right of children. Theories were an integral part of this review as well.

2.1 Theoretical framework

This study employed the ecological theory and the sociocultural theory. The theories served as the basis for understanding how children interact with their immediate environment in their transition into adulthood.

The ecological theory was established in 1979 by a psychologist called Urie Bronfenbrenner. Ecological theory gives an insight into human development by establishing a relationship between the individual, the environment and the interaction which occurs between the two. Bronfenbrenner asserts that people are born with either positive or negative traits which are mostly influenced by their nature or nurture. Development on the other hand is influenced by the individual, happenings within the individual's environment and the interactions between the individual and the environment (Rogers, 2010).

The basis of the theory establishes the manner in which people see their immediate environment and experiences which consequently affects their well-being. This means that, the way people see things within the context of the environment within which they find themselves affects their development.

The theory is made up of levels and they include: the microsystem level, the mesosystem level, the exosystem level and the macro system level.

- (a) Microsystem level: this includes all the responsibilities and relationships an individual has within their immediate environment. During this level, an individual

comes into contact with physical places such as the home, the school, the work place or the neighborhood. These are places a person cannot afford to miss in a day because every individual is a part of one of them thereby creating a contact or interaction on a daily basis.

- (b) Mesosystem level: this level practically focuses on how people interact among multiple environmental settings. For instance, the nature of an individual's work place and the home may have an impact on the individual depending on the interaction the individual goes through. Basically this level simply looks at how an individual is able to interact between two or more systems and the influence it will have on the individual.
- (c) Exosystem level: this is where the social settings of an individual affects them. For example, a child's school, parent's workplace or neighborhood. This can affect an individual directly or indirectly. An instance is, when a child whose parents have got no money has to work in order to earn and add up to the family's income. The child thus, has been affected directly by the social settings in which the child finds himself or herself. The child then will experience the impact of the situation of the family as well.
- (d) Macrosystem level: this level refers to the larger cultural factors which affects the other levels of a person's environment and also affecting the development of the individual. These aspects includes cultural beliefs, societal attitude towards child work, and same sex marriages among many others. Basically this level tends to look into how individuals are affected in their interaction with the larger environment.

Due to the interactive nature of the ecological theory and its approach levels, thus the mirco, meso, exo and macro systems, interaction at any level may lead to the development of an individual.

The ecological theory was adopted for the study because it helps understand how children through their interactions with their immediate environment helps them develop in order to fit well in the society. The theory further makes it clear that, as children grow up, they get into contact with other places such as their homes, schools, church among many others. Through this contact, children begin to familiarize themselves with the behavior of that setting due to the interactions. This is to say that, if a child is born into a working class family, the possibility of the child also growing up to work is high because the child may be involved with work. This is because the child would mimic the family's activities in the interaction process thereby familiarizing with the setting.

2.2 Socio cultural theory

The study employs a second theory known as the sociocultural theory. This theory was propounded by Lev Vygotsky in 1934. His works over the decades has become the basis for many of the cognitive development theories (McLeod, 2018). Although his work was not completed before his death, the theory speaks more importantly about how individuals need culture to thrive in a society. The theory addresses the concern of human behavior which results from the integration of socially and culturally constructed norms. These norms, Vygotsky reasoned that, they are inherited, therefore children inherit whatever they do as they grow older from their parents while their parents also turn to inherit it from their ancestors.

Furthermore, the theory explains how an individual's cognitive functioning is associated with cultural, institutional and historical perspective, hence, the emphasis of the sociocultural context lies on the roles that participation in social interaction and culturally organized activities play in influencing psychological development.

Zone of Proximal Development is a concept under the sociocultural theory. According to Vygotsky, there are developmental levels that must be known under the zone of proximal development. These levels include “actual” and “potential” levels of development. The actual level of development is where a child is able to solve a problem independently whiles the potential level of development is where a child requires guidance from parents or peers to solve a problem. This is to say that, children first of all need assistance from an adult or a more knowledgeable peer, then as time goes on, children begin to expand and develop their zone of proximal development.

It is therefore imperative to employ this theory because, children have a tendency to learn when they are guided or given assistance. From a sociocultural perspective, Vygotsky lays prominence on the fact that, children have different cultures and social orientations and as they develop, they try to emulate their parents.

Through work, children are taught how to live in the society because the working process serves as a learning curve for them and through that, their zone of proximal development is developed.

In conclusion, both theories talk about developing within a particular pattern by way of interaction. Whilst the ecological theory looks at how children become familiar with their environment by coming into contact with their immediate surrounding like the family, church and school on a regular basis, the sociocultural theory examines how the cultural and social norms shapes the behavior of an individual as a result of interacting with the environment through the zone of proximal development.

2.3 General conception of childhood

Childhood is defined as the time space between birth and the attainment of adulthood, where children must attend school, play and live in an environment free of abuse, violence and exploitation. Childhood is a time for children to live happily in an environment full of protection which will enhance their development. Families and communities must therefore ensure children are encouraged and strongly backed with confidence to function in society because a child is part of a family and a society at large. The United Nation's Convention on the Rights of the Child also defines "childhood as a separate space from adulthood and recognises that, what is appropriate for an adult may not be suitable for a child" (UNICEF, 2002).

Frones (2005) asserts that, there is more than one side to childhood. This stage in adolescent life is made up of the intersection of different cultural, social and economic systems. These intersections in society create different experiences of childhood in society. This is to say that, childhood is socially constructed and is therefore an institution which maps out a clear understanding of the early years of human life.

Prout and James (1997) also argues that, childhood is a state where children are immature and not of sound mind to make good and right decisions. It is for this reason most cultures train their children by engaging them in work which will prepare and enable them make good decisions when they turn adults, therefore social construction of childhood gives an interpretive frame for contextualising the early years of human life.

Childhood represents the cultural importance of identity, social order and morality which makes up the basis of the social status of all societies. The history of childhood has it that, children were not seen different from their older counterparts. The moment a child could learn to live without the parent or guardian, then the child belonged to the entire society.

Childhood never existed: but that is not to say children never existed. This is because children were considered as miniature adults and the absence of transition for children in the form of education (Boakye-Boaten, 2010).

Traditional societies lacked the conception of childhood as a stage in life which required specific needs and attention. Aries as cited by Stearns (2017) asserts that, traditional societies did not have the understanding that childhood is a separate stage of life. Children before the conception of childhood were integrated into the working activities of their families. For instance, before the seventeenth and eighteenth century when the conception of childhood began to take context, Japanese children worked under very harsh condition once the children turned seven. The seventeenth and eighteenth century began to see childhood to be a stage in life which required more attention and specific needs with the focus on education as the primary target.

Middle-class children were confined to homes and schools only, as society evolved especially in the nineteenth century. However many working class children continued to work in order to contribute to their family's survival. With time, a clear distinction was made between childhood and eliminating children from the adult work life (Hendrick, 1997).

Different cultures of many societies make children start work at very young age which are related to traditional and cultural factors. They assumed that, children needed to learn skills that were good for their future. According to Tauson (2009) in rural Guatemala; parents prefer their children to work because they consider it beneficial for them as they learn about some working skills. Obinna and Osita-Oleribe (2007) also asserted that, many families in Africa want their children to help in contributing towards family income while acquiring skills necessary for their development in the process.

2.3 Conception of childhood in Africa

Valentine and Raveson as cited by Boakye-Boaten (2010) asserts that, Africa is a traditional society with different cultural background. From a cultural perspective, these traditional societies try to create social patterns around work for their survival including children. Different cultures have different time for which they engage children in work, however the underlining factor is that children are taught from a traditional perspective to work in order for them to survive when they develop into adulthood. This is because societies are built on cultures with values and these values need to be passed onto the future generations.

According to Boakye-Boaten (2010), African societies tend to raise children through a collective effort, which is, through the individual families and the community as a whole. Childhood in Africa is seen as a time to learn and develop for a good life in future from their families and societies at large. Boakye-Boaten (2010) continues to point out that, it is normal among most African societies to subject children to work which is physically arduous and to some extent beatings so that they can be shaped into good and responsible adults in future

According to Delap (2001), another key cultural determinant that leads to child work is gender norms. This is where a society accepts a particular way of doing things for which they see nothing wrong with. For instance, Fulani children mostly boys assume cattle herding responsibilities between the ages of 9 to 13 years whilst young girls of about the same age as the boys also assume house chores duties like washing or going to the stream to fetch water on a daily basis.

Again, another cultural practice which leads to child work is child fosterage. Some of these children are sent away from their homes to endure some level of training which would shape them for the future or they are sometimes sent away because they are difficult to deal with at home. Educational benefit is mostly the reason children are fostered among African

societies. This is due to the fact that some rural areas have few schools thereby leaving parents with limited choices (Bledsoe, 1990).

Fostering also takes place as a traditional practice in Africa which enhances the development of children. In order to gain technical skills and knowledge, children are made to start work at an early age usually around 13 years or before puberty. During such stage, boys begin to act like men by assuming roles such as cattle herding, while the girls begin babysitting (Afranie, 2017).

Spiegel as cited by Verhoef (2005) argues that, there is no need to question the act of fostering because family members have roles to play in the upbringing of children. This is because the nurturing of children is a collective effort. For instance older siblings may help younger siblings in instilling cultural values while grandparents may also guide the children in fulfilling their duties. Other relatives may also help with the payments of school fees. Again, Verhoef (2005) continues to argue that, childhood is a time in the human life where they are taken care of collectively especially in Africa and in return learn life processes and skills in order to become responsible adults when they grow.

The time frame for which a child needs to enjoy childhood in Africa is usually shorter than that of children in Europe, because childhood in Africa is seen by many to be a time where children mimic adults so that they are able to take over from them when they grow up (Fredriksson, 2006). Children must therefore learn to acquire the necessary skills and knowledge which will help them execute future adult roles from an early age through work. Children may find it difficult to adhere to such situation because they are not matured, but they cannot complain because they may receive punishments. Aili Trip as cited in Rwezaura (1998) asserts that, some children even end up working late into the night then report late

and tied to school the next day. These cultural practices mentioned above are seen by many Africans as nothing to worry about because it rather strengthens children.

2.4 Child work

A child is often considered a valuable member of the family (Acheampong, 2001). A society in Ghana is made up of families, which are either matrilineal or patrilineal. Both kinds of families consider children to be very valuable assets. The elaborative naming and outdoorings ceremonies that accompany the birth of a child illustrates the value placed on children. According to Quashiga (2009) children are either named after their parents or after prominent persons in the society, whose lives, the parent's hope their children would emulate. The upbringing and maintenance of the child is considered very important in the Ghanaian society (Acheampong, 2001). Upbringing here refers not only to formal education but also education in the customary or traditional sense, which includes learning the family trade, learning to cook well, speak respectfully and obeying the norms of the society.

Child work is therefore defined by the International Labour Organization (ILO) as “children or adolescents’ participation in work which does not affect their health and personal development or interfere with their schooling”. Activities such as helping parents outside school hours is good as it contributes to the child’s development which will make them ready for adult life by gaining skills and experience as well as contributing to their family’s welfare (ILO, 2002).

Within the context of child work, there are varying levels of activities a child could safely be engaged in according to the ILO. Children must therefore be allowed to work, however, these work children engage in must be clearly mapped out because children may work in diverse ways which may or may not be defined as work needed for their development due to the nature of work, time frame and the degree of work they are involved in. This is

important because, a child involved in an hour of work where heavy machinery is used may lead to an injury whereas an hour of garden work without the use of dangerous chemicals is likely not to be detrimental to the health or personal development of the child (Levison & Murray-Close, 2005).

Child work in medieval times was in the context where there was the absence of formal education where students could sit to work or group to work. This made children eager to participate and emulate the behaviors of the people within their environment (Lancy, 2018).

Child work from the traditional perspective was also about acquiring the social and technical skills which would enable children perform adult roles when they grow up, however, the presence of the labour force on the market has made children to work in order to earn money and support their families as well. This trend has made children form a large number working under conditions which are harmful to their health and development. Such works include, working in the quarry or working at the sea. These kinds of work may propel children to drop out of school or combine school with paid work to be able to pay their bills. This may therefore jeopardies the education or health of the child. (Afranie, 2017).

Due to the economic pressures in the developing countries, children are propelled to work in order to keep the family surviving (Waldron, 1998). Boakye-Boaten (2010) also revealed that, it was economically advantageous to have many children because it reflected the wealth of a man or the entire family, but with the economic and social changes children have now become liabilities.

Studies have demonstrated that the most notable reason for engaging children in work is economic benefit (Bhat& Rather, 2009). Decisions about children working and schooling are generally made by parents. If the family lives below the poverty line, parents see children as part of contributors in their family's income. Basu (1998) used a theoretical model of

child workers, where he showed the only reason parents sent children out to work was because of their low income status. Consequently poor parents cannot afford schooling for their children. Thus, mainly poor households send their children to work instead of sending them to school.

The modern notion of childhood states that, childhood is a period for children to be catered for by their parents, however this notion is not wholly subscribed to by all Ghanaian societies because, once a child learns to walk and talk, he or she becomes involved in the business of working to sustain the family (Quashiga, 2009). This is to say a child in the traditional Ghanaian family quickly learns to share the responsibilities of the adult members of the family.

A press release on information gathered in a 1992-93 ILO survey of four countries including Ghana stated:

Children's work is considered essential to maintaining the economic level of the household, either in the form of work for wages, of help in household enterprises or of household chores that free adult household members for economic activity elsewhere."

The ILO press release information above was conducted in Ghana within Accra which is the largest urban centre in the country as well as the Sissala district in the upper west region. The survey revealed that, a child in Ghana is most often engaged in some form of work, some of which can be termed exploitative, especially where it is work aimed at generating income for the child's guardians (Acheampong, 2001).

The results from these areas showed that more than 70% of the child workers identified were unpaid family workers, working in a family business.' This thesis argues that, although some form of work done by children within Ghanaian households cannot and should not be eliminated such as gardening, running errands among many others, those forms of work that are detrimental to the child's overall development and acquisition of a sound formal

education needs to be eliminated instead. The forms of work of concern here includes children selling on the streets, carrying goods in the markets and cleaning in restaurants (Acheampong, 2001). Waldron (1998), in his study revealed that children who engage in street hawking are likely to shift their attention to crime and drugs over time.

2.5 Difference between child work, child labour and the worst form of child labour

While certain work has been identified to be appropriate for the development of the child because it does not impede on the education and health of children, there are certain work which jeopardies the health and development of children. It is therefore necessary to differentiate between child work and child labour.

According to ILO (2012), children who take part in house chores like sweeping, gardening, running errands and many more other friendly activities, contributes to their future success by enabling them acquire the necessary skills and experience. On the other hand ILO also defines, child labour as any work which is mentally, physically, socially or morally dangerous and harmful to children.

Similarly (Osment, 2014) defines child work to be work which will allow children to participate in work considered to be part of children's training towards their upbringing. He further defines child labour to be any work which is exploitative. It tends to hinder the development of children, thus it does not contribute to their development.

“Children's or adolescents' participation in work that does not affect their health and personal development or interfere with their schooling is generally regarded as being something positive” (Bhat, 2010). Activities such as helping around the parental home, assisting in a family business or earning pocket money during holidays and or outside school hours, fall in this category. It is argued that “these kinds of activities 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” (Bhat, 2010). As such, and given that “family and not the individual is the unit of social activity, a child’s work in this case is seen as a process of socialization and apprenticeship”.

In contrast to this, child labour, is defined as those activities which are harmful to children and which deprive them of their full physical and mental development. The determining factor as to whether or not a particular activity can be called “work” or “labour” depends on “the child’s age, the type and hours of work performed, the conditions under which it is performed and the objectives pursued by individual countries. The answer varies from country to country, as well as among sectors within countries” (Ajakaye, 2013).

Boyden (1993) as cited in Siddiqi and Patrinos (1995) states that, the difference that lies between child work and child labour is the fact that, the conditions and nature under which the child works is the worrying problem. Child laborers seem to work under harsh conditions which exposes them to danger and in the long term affect their development. It is therefore ideal for children to work but if the conditions and nature of work becomes dangerous to work in, then it no longer becomes child work.

Given the definition of child labour, as discussed above, child labour cannot fall under the category of decent work because, child labour is defined as negative and something which prohibits the full development of children. It is also often within a context where children are forced into labour given family circumstances. One can consequently argue that the pursuing of a decent work agenda is in fact also an agenda, which seeks to ensure the elimination of child labour all together as defined by the ILO.

The Worst Forms of Child Labour Convention of 1999, defines the worst forms of child labour in article 3 as: “a) all forms of slavery or practices similar to slavery, such as the sale

and trafficking of children, debt bondage and serfdom and forced or compulsory labour, including forced or compulsory recruitment of children for use in armed conflict; b) the use, procuring or offering of a child for prostitution, for the production of pornography or for pornographic performances; c) the use, procuring or offering of a child for illicit activities, in particular for the production and trafficking of drugs as defined in the relevant international treaties; d) work which, by its nature or the circumstances in which it is carried out, is likely to harm the health, safety or morals of children” (Worst Form of Child Labour Convention, 1999).

There are certain aspect of child labour which is known as the worst form of child labour. This form of child labour is inhumane and must not be encouraged in society. The International Labour Organization states that, working in a dangerous environment such as a mining site where children risk death from the collapse of the tunnels or industrial work where children may handle chemicals dangerous to their health should be discouraged (IPEC-ILO, 2012).

2.6 Legal framework protecting children

Legal frameworks protecting the rights of children are discussed in the section below.

Activities which go against these legal frameworks shows a violation of children’s rights.

2.6.1 United Nations Convention on the Rights of the Child, 1989

The Convention on the Rights of the Child (CRC) is the most comprehensive and longest United Nations human rights legal framework designed to reflect the rights of children. Based purely on the number of substantive rights it sets forth, as distinct from implementation measures. It was argued by Bodie, Cherry, McCornnick, & Tang (2017) that this convention is further important because it provides the principle of “from the child’s

perspective” as critical when making decisions affecting children. Four P’s are associated with the CRC and it is basically concerned with aspects of the rights of children. The four P’s include: Participation of children in all affairs and decisions affecting them; Protection of children against discrimination and various forms of exploitation and neglect; Prevention of harm perpetuated against children; and Provision of assistance to children for their basic needs. The CRC legal framework is applicable to child legislation, dealing with human beings below the age of 18 years (UN Convention on the Rights of the Child, 1989). The convention on the right of the child creates rights for children under international law that previously had not existed, such as the child’s “right to preserve his or her identity (articles 7 and 8), the rights of vulnerable children like refugees to special protection (articles 20 and 22), and indigenous children’s right to practice their culture (articles 8 and 30). In some instances, this innovation takes the form of child specific versions of existing rights, such as those in regard to freedom of expression (article 13) and the right to a fair trial (article 40).” In addition, the convention on the right of the child enshrines in a global treaty, rights important rights like the children’s right to be heard in proceedings that affect them (article 12), whilst non-binding recommendations become binding for example safeguards in adoption procedures and protection for the rights of disabled children in articles 21 and 23 (UN Convention on the Rights of the Child, 1989). The UN Convention on the Rights of the Child, (1989) further stated that “New obligations are imposed on States Parties in regard to the protection of children, in such areas as banning traditional practices prejudicial to children’s health and offering rehabilitative measures for victims of neglect, abuse, and exploitation (articles 28(3) and 39).” In addition states may further not discriminate against children’s full enjoyment of these rights and the view is advanced that through these progressive provisions that Convention calls for a world order in which a culture of respect

is fostered for all children, and importantly, one in which the views of children are regarded as important, especially in matters pertaining to them.

2.6.2 African Charter on the Rights and Welfare of the Child 1990

Modelled strongly on the CRC, the African Charter on the Rights and Welfare of the Child (ACRWC), the first regional treaty on children's rights, builds on the 1979 Declaration on the Rights and Welfare of the African Child. It was reiterated by September (2014) that the main difference lies in the existence of provisions concerning children's duties [in article 31], in line with the African Human Rights Charter" The position of the child in the African society is highlighted and through the preamble, the Charter makes its intentions clear by stipulating that the child, given its place in African society, requires legal protection as well as "particular care with regard to health, physical, mental, moral and social development." The Charter, September (2014) defines a child as "a human being below the age of 18" and "sets forth the principles of non-discrimination and the best interests of the child and also provides that children have an inherent right to life, protected by law."

Further provisions include that; the death sentence shall not apply to children committing crimes (article 3 -5), that children have a right to "have a right to a name and nationality as well as to freedom of expression, association and peaceful assembly; thought, religion, and conscience; privacy; education; and rest and leisure (articles 6-12). September (2014) contend that disabled children are protected, and it specifically states that "children should also be protected against all forms of economic exploitation and from performing work likely to be hazardous (article 15) and against all forms of torture, maltreatment, and abuse (article 16); harmful social and cultural practices (article 21); all forms of sexual exploitation or abuse (article 27); the use of narcotics and illicit drugs (article 28); and abduction, sale and traffic of children (article 29)" (Jintong, 2017).

Child work issues are hereby brought into the collective or general human rights issues facing children. This approach means that States are required to develop holistic interventions when seeking to improve the lot of children on the African continent. This approach is very useful in the context of our endeavour, which seeks to eliminate the forms of work that interfere with their education, health and development.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

Methodology is very important in research work because it outlines the directions of a researcher to ensure the authenticity of the results that will be gained. Methodology is also about making choices as to which type of method will be appropriate for the study under consideration. This chapter presents the procedures adopted in conducting the research. It lays emphasis on the research design, target population, sample size, sampling technique. Study instruments, analytical tools and technique are also relevant.

Basically, a research design makes available a plan of which path a study must follow, data to collect and how to analyse the gathered data. From the above perception, a qualitative study was adopted which used a descriptive technique in examining the phenomena. According to Saunders and Hill (2007), qualitative research is very much liable to probing in order to have an in-depth understanding of a research problem. Qualitative method was very much important to this study because it enabled the researcher get close to the participants in order to learn about the real issues on the ground with regards to the subject matter. Different but detailed opinions of the participants were taken into consideration for the purpose of the study.

The descriptive component of a qualitative method allows for exploration, understanding and creating meanings into situations. Again, the descriptive component aided the researcher to describe the characteristics of the variables of interest. Furthermore the qualitative method assisted in answering the research questions of the study by probing the participants to reveal their opinions, thoughts and feelings with respect to the subject matter.

The design also aided in describing variable characteristics on the meaning of sociocultural practices of child work. Again, the investigative approach of qualitative study helps the researcher to discover innovative ideas by asking diverse semi-structured questions in order to correctly review the study's phenomena by granting the study participants the opportunity to freely put their understanding and experiences across (Robson, 2002). For this reason, the qualitative method enabled the researcher acquire varied answers from the respondents with regards to the objectives of the study.

3.2 Study area

Tema Newtown is a suburb within the Tema metropolis in the Greater Accra region of Ghana. It is specifically located at the coastal district situated about 30 kilometers east of Accra, the capital of Ghana. The inhabitants of the community are mostly into fishing activities. History has it that, Tema Newtown was created out of a cluster of fishing villages believed to have been the "Gas". The present day Tema Newtown mostly engages in fishing in terms of the agricultural activities within the area for sale or family consumption. The topography of the community shows that, it is generally flat and forms a part of coastal plains. The community is 35m above sea level and has a population of 292, 773 according to the 2010 population and housing census (PHC, 2010).

Tema Newtown was chosen as the study area because of the fishing activities which takes place there and the engagement of children in such activities was of greater concern.

3.3 Target population

According to Cohen et al (2000), target population is a group of research participants who are important to a study. Furthermore, a target population can be understood to be the total number or complete set of people, objects or events that share in common an observable

characteristics by which a researcher is interested.

The target population for the study were children who engaged in fishing activities within Tema Newtown. Families or adults who were engaged in fishing activities were also targeted for variable views for the purpose of the study. This was to explore the differences, similarities and meaning of the practice of child work.

3.4 Sample size and sampling technique

Saunders and Hill (2007) posits that, sample size makes available a variety of different methods which allows the researcher lessen the total quantity of data to be collected by taking into account only data from a sub-group rather than the entire population.

With regards to the above view, the study sampled 16 individuals which included 8 children who were engaged in fishing activities and 8 adults who were also into fishing activities. In order not to concede to gender inequality but clearly get varied answers, 4 men and 4 women were interviewed while children below 16 years were also interviewed with 4 being boys and 4 also being girls. The inclusion of both children and parents in the study was to get their perspectives with regards to the study.

The total sample size, 16 was derived as a result of data saturation. It was evident that, after interviewing 16 study participants, there were no new information being acquired to enhance or change the dimensions of the study.

Purposive sampling technique was adopted for the purpose of this study. Purposive sampling is the process by which the participants of the study are of importance to the researcher, making the researcher go directly to them for detailed information for the purpose of the study (Taherdoost, 2016).

The purposive sampling technique with regards to this study, enabled the researcher to get to Tema Newtown to engage children and parents or guardians who were into fishing activities.

A community focal person who resides in the community aided in sampling the research participants. The community social worker was the focal person. An initial phone call to the community focal person was done for the purpose of assisting the researcher with the purposive sampling due to the knowledge the focal person had about the community. A visit to the study area was arranged to observe the activities in the community and to also explain the purpose of the study to the research participants. A formal request was then sent to the participants seeking their consent upon a second visit to the community. Interview dates were then scheduled.

The study selected 16 individuals comprising of 8 children who were engaged in fishing activities and 8 adults who were also into fishing. For the sake of varied views for the study, 4 men and 4 women were interviewed while 8 children in total below the age of 16 years were also interviewed. Four boys and girls each were interviewed.

The focal person within the community was contacted to purposefully lead the researcher to the respondents for their varied views for the study. The purposive sampling technique with regards to this study, enabled the researcher get to Tema Newtown with specific households to visit; being fishing households for their response on the subject matter.

3.5 Data gathering instrument

Primary data was adopted by the researcher to gather information. This mode of data collection enabled the participants of the study share their experiences. The data was collected using one instrument, which was the in-depth interview. The interview was

conducted with the sampled children and parents on a one-on-one basis. The aid of interview guides was important in gathering the data because the questions posed to the participants were open-ended which allows free flow of information from participants without any form of hindrance. Interview guides with open-ended questions also enables the researcher capture the detailed information offered by the research participant.

The questions were put into three sections according to the objectives of the study. The first section examined how child work is interpreted from a cultural perspective, while the second section also explored some sociocultural practices of child work. The third section assessed ways sociocultural practices relating to child work may violate the rights of children. Interview guides for children had questions under each sections which were different from the questions directed at parents or guardians.

Secondary data was also adopted. The researcher reviewed existing data from the Ghana Population and Housing Census 2010, International Labour Organization and other related peer reviewed literature comprising of, reports, research papers, and Journal articles with regards to the subject matter.

3.6 Data collection and data analysis

Accurate steps were taken in order to acquire credible and detailed information with regards to the subject matter. The study employed the In-depth interview with the help of semi-structured interview guides. The interviews were done on a one-on-one basis to ensure that accurate and detailed information were derived from the participants. The questions that were put to the participants were recorded with a tape recorder and a phone as a backup after which the data was transcribed and then put into thematic areas for analysis after seeking for their concern.

Before the analysis, the transcribed data were coded into themes for thematic analysis to be done. Descriptive and narrative analysis such as thematic analysis were employed in the presentation of results.

Thematic analysis on the other hand looks to reveal important issues in a text at different level and these levels includes the basic theme, organizing theme and the global theme. This is where interviews conducted were recorded, transcribed and coded which revealed themes which sort to provide solutions to the study.

According to Attride-stirling (2001), thematic analysis is the process by which vital issues are raised from a text at different level.

- (a) A basic theme: it is the lowest -order theme which is derived from a textual data. Through the reading of the transcribed data, basic distinctive responses were noted. These themes were later grouped together to form the organizing themes.
- (b) Organizing theme: is also a middle-order theme which is arranged in order of the basic theme into clusters of similar issue. The transcribed data enabled the researcher construct themes systematically to reveal vital issues for the purpose of the work. These type of themes constructed, led to the discovery of the global theme.
- (c) Global theme is the super-ordinate theme that encompasses the principal metaphor in the data as a whole. Over here, all the research questions were addressed as the global theme. The organizing theme is made up of the basic theme while the global theme is made up of both the basic and the organizing theme.

3.7 Ethical consideration

Before going to the field to collect data, an ethical clearance letter from the Centre for social policy studies was sent to the field to first seek the concerns of the participants. Again, with regards to the research participants, ethical consideration were assured to

enable the participants participate and willingly give out adequate information for the purpose of the research to be carried out. Consent forms were given out to all research participants for them to agree to, by signing the forms before the commencement of the study. This research was mindful of confidentiality, anonymity and integrity so information received were treated accordingly.

CHAPTER FOUR

DISCUSSION OF FINDINGS

4.1 Introduction

This chapter presents the analysis of the data gathered during the field stage. This chapter begins with the demographic characteristics of the respondents, and this includes the level of education, age, occupation among others. This was then followed by the thematic analysis which saw the emergence of the Global theme in line with the discussions of the research questions. The outcome of the discussion of the findings were done to represent the three main focused areas of the study. They are:

- (a) Understanding child work from a cultural perspective.
- (b) Exploring some sociocultural practices of child work.
- (c) Ways socio-cultural practices relating to child work may violate the rights of children.

4.2 Socio-Demographic Characteristics of Interviewees

This section discusses the socio-demographic characteristics of the research participants which includes the sex, age, educational level, religion, occupation, ethnic origin and residence. There were a total of 16 participants with equal representation of sexes, being 8 males and 8 females. Particularly, 4 were female adults and 4 others were female children. Male adults had 4 representatives while the male children also recorded the same number. The ages of the research participants ranged between 11 to 50 years. Eight participants were children, specifically being within the age range of 11 to 16 years. Two participants were within the age range of 21 to 30 years while 3 participants also were between the ranges of 31 to 40 years. Three other participants also were within the age range of 41 to 50 years.

In terms of education, 6 participants completed their upper primary education while 1 respondent was in the lower primary. Four indicated that, they had completed their junior high school education. Five other participants were school drop outs. Occupation wise, the participants engaged in various forms of fishing activities. Men who were into fishing were 4, likewise children. Fish vendors were 4 while fish mongers were also 4.

Religious affiliation of participants also revealed all 16 were Christians. All 16 participants were also residents of Tema Newtown with regards to residence. Four participants were “Fantes” and 3 were “Ewes”. The highest number, 9, were made up of the “Ga” people in terms of their ethnic origin.

4.3 Cultural Perspective of Child Work

The first objective of the study seeks to reveal the meaning of child work from a cultural perspective by analyzing the responses gathered from the participants in Tema Newtown. The analysis were thematically done using thematic analysis to get the codes for the theme.

The meaning of child work varies from society to society especially among the middle income countries. However, there must be standards that every society must abide to if children must work, so that they are not abused or subjected to inhumane acts. It is in this regard the ILO asserts that, children must participate in work that does not affect their health and personal development because such work provides children with the necessary skills and experiences which will prepare them for adult life. (IPEC-ILO, 2011).

Similarly, the African charter on the rights and welfare of the child lays emphasis on the need to include African cultural values and experiences in considering issues pertaining to children in Africa. Emphasis is laid on important socio-cultural and economic realities of the African experience.

Child work was understood by the participants from a cultural perspective to be children who worked at home or children who helped their parents at their work place. Data gathered revealed that, the upbringing of children in the homes and some other work fields like the sea for fishing is essential because they are the things that the child will live with for their survival.

The organizing themes derived from the data transcribed were the working place of children, cultural perspective of child work and implication for violation of rights and economic factors.

4.3.1 Cultural factors

Cultural factors to begin with, was captured as the meaning the research participants ascribed to child work in the community. They were of the view that children needed to have some form of basic training from a traditional perspective which may help them in their respective homes in future, and the best place to learn these things were the home. It is in this regard Acheampong (2001) asserts that, children are a vital part of a family and the society at large therefore children must learn a family trade or help parents at home.

Culture is defined by Menzer (2010) as the set of attitude, ethics, beliefs and behaviours shared by a group of people which are transmitted from one generation to another. This is to say that, work which is a part of society will always be passed on to the next generation for the purpose of survival and identity. This affirms the argument of Afranie (2017) which states that children begin to assume adult role when they get to puberty like young girls assuming the babysitting duties at home while, stenning (1962) also asserts that boys of about 9 years of age begin to follow their fathers to the field to learn how to guide cattle as they graze.

It is in line with the above practices that, the data reveals why some participants want their children to take after them by learning their trade which is fishing.

Data gathered revealed that work makes children develop well. Most participants believed that the traditional way of bringing up children was ideal for them because it made them learn practically as they engaged themselves in work within the house and their parent's place of work. Participants further explained that, the first point of learning for every child was the home, so children were trained to take up domestic responsibilities so that when they grow up, it would be much easier to perform such needed responsibilities. Some participants also revealed that when children are trained to work, children are able to manage home affairs in their absence or are able to take care of the home when they fall ill. The training children went through was to also enable them take care of themselves wherever they found themselves. Bledsoe (1990) reveals that, African children specifically are made to work hard to shape and prepare them for the future. Further responses revealed that, children were happy to engage in work activities, because work made them to learn a lot of things making them confident to perform activities in the absence of their parents and even capable of taking care of younger siblings. Some respondents pointed out that, children who worked were also smart because taking part in work activities at home was also a learning process.

Some respondents put the following across when they were asked about their understanding of child work.

“...Training will help the child. If you train the child to work it will also make the child smart in school as well, so it is important...”

“...As for the domestic work, I make my children do it because if I put them through such training, anywhere they find themselves people will always praise them and say I have done a good job by raising them...”

Below, a child is able to point out how his father explains to him that, men must get rid of laziness and work hard in order to survive. The child goes ahead to reveal the chores he does before leaving for school.

“...they want me to know how to perform some duties so that when I grow up I can be able to do it well. My father always tells me a man must not be lazy. I sweep the compound then go to fetch water and wash the dishes before I go to school then I come to help him at the sea when I close from school...”

Culture as a way of life imparts morals and values in people with time. It is with regard to this that, the research participants revealed that, children must learn to execute multiple task well and on time. Time management was therefore a reason for making children also perform multiple task within the household. Parents want their children to be smart in managing their time well so they engaged them in a lot of activities especially in the morning and in the afternoon after school. Children would need to wake up early in the morning, sweep the compound, go and fetch water, wash the dishes among other duties before leaving for school.

“...I insist my daughter does the house chores to learn about time management. So when she wakes up in the morning she sweeps the compound, washes the dishes before she goes to take her bath and then prepares for school, then I close, I come to help my mum smoke and assort the fish for selling...”

The above statement clearly points out gender roles. This is because girls are very much limited to performing house hold chores within such society. It is essential the girls learn to do the basic things such as sweeping, cooking and washing within a home to enable her replicate such activities within her home when she turns an adult.

The findings confirms the literature gathered for the purpose of this study. It is in this vein the ecological theory explains that, at the micro system level, the interaction of children with their immediate environment determines their development. Similarly, at the macro system level where cultural beliefs come into play also affect the level of interactions and

development of children because, culturally the research participants believed it was good for their children to work and that was the culture they believed in, so every member of that society would need to learn that cultural traits because that made up their society. From all the above, expressions indicate that children are sometimes trained regardless of the kind of work because parents want children to get trained in the capacity they deem right for them. Similarly, the sociocultural theory emphasizes on how social and cultural norms are passed on to children by way of interaction.

4.3.2 Cultural perspective of child work and implication for violation of rights

According to the ILO, there are types of work children must engage in at different stages and age during their transition into adulthood. Children are eligible to engage in light work if they are below 16 years but can be strictly supervised to work under hazardous conditions if they are above 16 years. The type of work children were engaged in emerged as an organizing theme.

How child work was interpreted from a cultural perspective within the community of Tema Newtown revealed an organizing theme which looked at how work was viewed from a cultural perspective and the implication for violation of rights within the community. This was to enable the understanding and interpretation of child work. Some basic themes were revealed when the data was coded. The basic theme revealed included physically audacious work and light work.

Interviews conducted within the community revealed that, participants understood child work from a cultural perspective to be work which is meant to shape up children either in a tough or moderate way. Participants believed that for children to become responsible members of society, they need to go through pain before they can attain such feat. These assertions confirms what Bledsoe (1990) points out, children are subjected to physically

audacious work and sometimes beaten to shape and prepare them for future adult roles. “*No pain no gain*” is mostly the adage of African parents to their children. Parents get the notion that, the sort of training which will shape the child into a good one for the society can be achieved through both lenient or tough way.

Physically audacious work is where, work done by children is dangerous to their health or personal development. The work they do may affect them because they may be too young to handle the dangers of the work they engage themselves in. It is in light of this the ILO asserts that, work such as helping around the house and running errands are primarily good for the development of children.

Participants of the study believed that, children must learn to keep up with the occupation of their family because that helps the child to practically learn and to also earn a living. Male children were encouraged to follow their parents to the beach for fishing while the female children were encouraged to help their parents if they were fish mongers or fish vendors. This activities, according to the participants of the study saw it to be a traditional way of bringing up children. Some were of the view that, no one will take after them if they did not teach the children all activities especially with regards to their fishing activities. Children were also directed to engage in fishing activities because it could be a source of income for them when they grow older.

Below are some of the comments from the respondents.

“...they follow their parents to fish if they are boys. The girls also try to sell fish or smoke them depending on the occupation the mother finds herself in...”

The above response clearly reveals that, children are able to develop and fit into society according to the sociocultural theory. This is because as children help their parents, they learn and by so doing, their zone of proximal development is enhanced. This is also achieved when Parents or guardians engage children during work.

“...I am the only grandson of my grandfather who is a fisherman so I have to learn from him so that I can take over from him. My grandmother’s sisters also convinced me that the work is lucrative and that in future it can be my source of livelihood for me and my family...”

“...This community is basically a fishing community so if children come around here, there only thing they do is to work around here. They sometimes go to sea with the fishermen because most of them feel children need to be molded into good adults, so they need to work so that they will get used to it...”

On another front, some parents understood that children needed to work, however it must not be very heavy for them because it may have negative implications on children. The issue of child labour has also put some parents on the alert while some did not mind. This was evident in the kind of work they made children engage in. Parents who did not mind making their children get involved with work at the sea specifically made it known that, their children needed to take after them therefore the children needed to be trained within the fishing profession. Bhat (2010) reveals that, an activity such as training children to take over a family business is a way to provide them with skills and experiences which is also seen as a process of socialization and apprenticeship.

Again, data gathered revealed that, if children were to participate in any kind of work which would influence them in a positive manner, then it must be a kind of work which must not impede their development. The nature and condition of work must not be dangerous to them. According to the participants, children must just be allowed to engage themselves in light work. Such work includes sweeping, washing of dishes, running errands among other light activities. The above activities highlighted is what Boakye-Boaten (2010) asserts that, a society with an identity transmits them to the next generation by involving the children in activities which will enable them fit into society. Below are some few comments some respondents put across.

“...I need to train my children in my profession so that they can also continue what I have started...”

“...I was young when my father taught me to fish so I also want to teach my children...”

“...I know children should be assigned with some small small work because it will make the children active in school as well...”

“...Light work like sweeping is good for the child. The child should not be given any heavy task to do which will affect the child. It is just a way of upbringing...”

“...it is good for children to work but because of child labour it is not good for children to work so vigorously. Fishing is a very difficult job. If you were to come at a time where there is a massive catch, you will feel sorry for the children because they really work a lot. ...”

From the above comments, the participants were of the view that children need to actually work, however the kind of work children must engage in was what the research participants had conflicting views on. Some participants believed that, children must be engaged in vigorous work right from an early age while some were of the view that children should just be limited to light work because of health reasons.

4.3.3 Economic reasons

The analysis revealed an economic reason as an organizing theme. The finances of parents can be a major upset in the lives of children because it may lead children to be engaged in various types of work which may be very harmful to their development. Chuang (2006) points out that child work is due to the economic status of their parents. Under this organizing theme, means of survival was the basic theme derived.

Most of the research participants were of the view that, children needed to work because they needed to add up to their family income. Waldron (1998) pointed out that economic pressures were the cause of children working. Basu (1998) also made it evident that, families

that lived below the poverty line made their children work. It is in this regard, respondents felt it was appropriate to work.

Children who worked within the community were children whose parents did not earn so much to put them through school. These children were compelled to work to raise some money for their education. Children often skipped school to work and raise money, so they were always present at the beach. Respondents further pointed out that, children who attended a free tuition school still had to work to earn some money for their feeding fee because their parents were unable to provide that as well. Again, some children worked to earn money if their parents on certain days failed to provide them with feeding fee. This virtually means that, on such occasions the child necessarily needed to skip school. Most participants believed that, children who worked for money had the advantage of gaining working experience which is necessary for their adulthood.

Other views suggested that some parents or guardians also worked to cater for themselves when they were growing up because their parents never had money to also see them through their education. Because of such experience, they had become responsible adults and so there was nothing wrong with children who worked for money.

Participants, when asked about their interpretation of child work from a survival perspective, these were what some of them had this to say:

“... Some children come to work here because their parents don't have money to pay their school fees and some of them too come and make money during vacations so that they can pay their school fees...”

“...Maybe the parents of children do not have enough money to send their children to school so to me I think that is why some children work. it is very pathetic seeing these children going through stress all because they are helping their parents to get money so that their fees can be paid but if you don't do it that way, how can they survive? ...”

“...sometimes when I don't go to school, I come here (the beach) or when I close from school I come here to work so that I get some money for my feeding fee. The

days that my uncle is unable to give me money for feeding, then I come here to work so that I can make some money to support myself ...”

“...when I was in school, my mother told me there was no money and so I should follow my father to the sea and help him so that we can get some fish and sell for money for me to continue my education...”

Aside children working for money to add up to their family’s income, participants pointed out that children benefited from the training they went through as they work for money. Though it is primarily money which drives children to work, gaining experiences for a responsible adulthood was an added advantage. Through work, children were trained and molded into good adults. For instance participants of the study believe that children who help their parents at the shore by mending the fishing nets or helping them pull the net of fish to the shore makes them acquire the skills of fishing which may guide them in the future.

Below is what some participant of the study had to say:

“...as children work for money, they also learn on the job which will help them in the future. We teach them how to mend nets, swim or even how to skillfully pull the net of fish from the sea and a lot more....”

“...I was taught how to paddle a canoe and how to swim as well...”

Families that depended on a man who was the head of the house also contributed towards children working, according to the research participants. The Participants of the study pointed out that the nature of the fishing activities and over dependency of the wives of some fishermen caused children to work. This was because the fishermen sometimes stayed away from home for a long time sailing to different beaches or coast to fish. When that happened, their wives who did not work but depend on them for survival encouraged children to work in order to earn some money.

“...The fishing season is not constant, it varies so when the season comes, they make money. Sometimes too, they move from shore to shore looking for fish leaving their children with their mothers alone for a long time and their mothers too do not do any better work to support their children, they are always looking forward to the man, so children need to work to support...”

Children of school going age had to drop out of school because they had been affected by their parent's finances. This is where the ecological theory stands out. At the exosystem level people are affected directly or indirectly by the situations they find themselves in as a result of interacting with their environment, therefore a child who finds himself or herself in a poor home would have to work in order to get some money to survive.

Children who are unable to assimilate things taught in class are often asked to stop schooling and join in the family business because parents felt it was a waste of money to pay school fees while the child was unable to pull the weight in school. It is in this regard Acheampong (2001) asserts that, children must have both formal and informal education. This is to say, children who find it difficult to grasp things taught in class are asked by their parent to engage in work which forms part of an informal way of learning.

Again, unemployment emerged when participants of the study were asked how they understood child work from a cultural perspective. The absence of good jobs made some parents involve their children in work along the beach. According to the participants, good and well-paying jobs would earn parents money, however because they did not have such jobs, they barely earned enough which could take care of their families. Furthermore, some participants were of the view that, white color jobs were becoming difficult to secure after school therefore, parents or guardians opted to train their children to learn how to fish from an early age. This would then enable the child to secure a job in the fishing sector as they grew older.

“...these days it is difficult to get a job so if we teach our children to fish, one day they can earn a living out of it in the future because fishing is our work and the sea here belongs to us. Sometimes we sleep here...”

“...children are often engaged in fishing because some people may have been working elsewhere but because they have lost their jobs and do not have money to take care of their children's needs, then they engage them in this kind of work. ...”

The rate at which a child will work, depends on the level of income earned by their household (Cigno, 2000). This confirms the explanations given by the respondents above. Children who come from low income families do not always have the privilege of enjoying their childhood because they would have to work in order to generate some income to keep up with the family. When this happens children are left to sometimes combine work with their education or sometimes abandon school entirely. From the above responses, children's ability to go to school depended on money but because their parents do not have the means, they need to work to earn some.

4.4 Importance of child work as a sociocultural practice for children's development

Children have a lot to learn not only through the formal education but also through the informal way. According to Acheampong (2001), children can also get educated through the customary or traditional ways. Activities which can help build the capacity of children is very much needed for them and such activities include learning a family trade or learning to keep up with domestic duties as a child and also learning to conform to the norms and values of society and not going wayward.

The second objective of the study seeks to explore how child work as a sociocultural practice can help develop children. This was done by analyzing the responses gathered from the respondents in Tema Newtown. The analyses were thematically done using thematic analysis to get the codes for the theme. The organizing themes which were derived during the coding process included, informal education and social factors

Participants of the study gave responses with regards to how important sociocultural practices of work helps children develop. The respondents emphasized that, apart from the formal education they acquire in school, children must also acquire some informal education in the form of traditional training. Children must take part in activities outside the classroom

which most participant believed was not taught in schools. This reflect the sociocultural theory well because according to Vygotsky, children develop as a result of their interactions with their environment socially and culturally. The zone of proximal development is what will enable children develop through their interactions with the environment.

4.4.1 Informal education

This is where learning is done outside of a structured curriculum in an informal setting. Participants of this study put across the fact that, children who were involved in work were also learning. According to most of the research participants, it was the duty of children to learn how to do traditional things like sweeping, washing of dishes among many other things. They believed that, these things go a long way to help children as well and not only the formal education. These kind of training helps children to prepare themselves adequately for adult role in terms of work.

Participants were also of the view that, it would be beneficial for children to participate in work because the work children do will enable them gain experience for the future. Some participants also pointed out that, children worked because it was not every child who attended school who exceled. They believed that some children were unable to assimilate what was taught them in class, so it was better if they engaged those children in work which would fetch them some income. It was better for such children to engage in work early enough, so parents who were into fishing mostly engaged their children in activities such as diving into the water to access the fishing nets, mending nets among many other activities. Other views from the participants also revealed that, some parents never gained anything from attending school so their children should take after them by working with them at the sea from an early age so that they can gain vast experience. Some children on the other hand, decided to drop out of school and engage in fishing activities because they felt they were

less intelligent and were far behind their peers in school. Based on the above notion, children were encouraged to take up activities which would prepare them for the future.

Participants of the study again pointed out that, it was important to engage children in work because the kind of work children were engaged in at home, were not taught in schools. They deemed it necessary because children had to learn to do basic things which they may need when they grow up and begin to have homes. Domestic activities like sweeping and washing of clothes were practically not taught in schools therefore children were made to participate in such activities to enable them gain hands on experience.

Below are some of the comments of the participants, stating the opinions on how informal education helps develop children.

“...it is not only formal education that helps a child develop, under normal circumstance it is ideal for children to help their parents like running errands for them and helping them in cooking or washing. The children can even follow their parents to the sea to help them...”

“...I assign duties to my children to do as a form of upbringing and that is enough to prepare them for the future...”

“...it is not every child who goes to school and excel, if they do not want to go to school then it is appropriate for you the parent to start training the child in your work, because these days if you don't go to school and you don't work too, it's like you are useless...”

With regards to female children, parents were very emphatic about them working. This is because, a female child would marry and have a home. It then becomes the duty of the woman to carry out bunch of the domestic activities. If the female child is unable to carry out such activities, then her marriage would be destroyed and also bringing disgrace onto herself, mother and entire family. Participants were also of the view that, the work children were engaged in stabilizes their marital lives when they grow. They are able to perform duties required of them to keep their homes. Children are also able to transfer such training to their children as well. Furthermore, female children were also allowed to go to the sea

side. Their duties were to bring together the fish into sizes and types after which they help their mother sell or smoke them.

“...There are little things like cooking, sweeping and washing. These kind of things the teachers do not teach the children in school so I think that these things should be taught at home. Because with this, if the child grows it will help the child. When they marry it will also help them...”

“...My daughter needs to come and help me here (beach) so that she can learn from me. She can also step in for me when am sick or when I travel...”

Male children were also seen as heir apparent to their fathers in the community. They were allowed to follow their fathers to the beach to learn how to fish. Participants commented that, male children were desired to take over from their fathers when they grew old or when they passed away. They were convinced to take up such work because it would enable them to have a source of living in future.

“...Some other people too see it that if you have a male child, it is better for the child to join the father so that they go for fishing in order to learn from them for their future...”

Admittedly, some children who helped their parents by the sea claimed to have had a lot of education in that regard.

“...I have learnt how to cast a net and how to mend them. I have also learnt how to paddle a canoe and how to also sit on the edge of a canoe ...”

From the ecological theory, the exosystem lays emphases on how an individual's setting can affect the person. This is to say, children who find themselves in such a cultural setting are likely to work as a result of their interactions under the environment they find themselves.

Informal education in the training and upbringing of children is very important because it enables children to practically involve themselves in activities which helped them gain more insight as to how to go about things. Informal education with regards to work also prepares children into good and responsible adults because through the informal education, children

are molded into what society expects of them by their parents by engaging them in work activities. This is because as children grow, they tend to interact with their environment and these interactions shapes them and leads them to develop according to the societal norms. These developments are what the ecological theory seeks to achieve when children interact with their environment.

4.4.2 Social factors

Training children has often been influenced by social norms. It is usually good to train children to suit the norms of society so that wherever the child finds himself or herself, the child is able to conform to the norms of society. These things makes the child acceptable in society. Respecting elders, helping elders and not engaging in social vices are just a few of the things that makes children fit well in society.

Responses gathered revealed that, children must be taught how to interact with other people they come into contact with. Participants pointed out that, it is through work children learn these things. Again through work, children were taught how to transfer or impact good knowledge. This is to say that, children were taught what was expected of them in society so that they could also pass it on to their younger generation so that the society would remain intact in order to maintain societal standards.

One respondent commented that:

“...it helps the children respect in society because they work with elders and if the elders send them they go so it helps them learn some basic ethics in life which will help them everywhere they go...”

Another comment from a respondent:

“...my master taught me how to respect so now I respect people who may come my way and now I can talk to almost everybody...”

Society frowns on things which will prevent it from progressing. It is therefore the duty of every member of a society to nurture a child even though it is an individual who gives birth to a child. For children to be able to interact within the society as they grow, it is important for them to actually keep to the norms of society by paying heed to advice from their elders in the community and learning through work.

Data gathered from the participants of the study revealed that, children needed to be brought up in a way that they can actually interact and live peacefully with everyone in the society. It is therefore important for them to teach their children how to do certain things. These things included, teaching them how to work especially on the domestic front.

Participants were of the view that, if children were taught how to handle basic domestic stuff like sweeping, cooking, washing of dishes or clothes among other things, they were able to interact very well in the society. These things helped the child thrive because they were the things the society was built on. These basic things form the bases on which children could rely on to do other work related things.

Again, children were brought up not to engage in social vices. Parents believed that, children must work hard to satisfy their needs. Social vices such as stealing, rioting among many others were things which parents did not want their children to engage in. They were instead encouraged to work hard to earn their money. They were rather trained to work and earn some money on which they can depend for survival rather than engage in social vices within the community. Social vices in itself is not accepted in society. In their quest to work and satisfy their needs, they also conform to the positive views of society.

The comments below reflects the analysis above with regards to how sociocultural practices of work helps children to develop.

“...I can say that now I get money from it so I am good. I don't have to steal before I eat instead all I need to do is to work and I will get money...”

“...The reason my husband has decided to engage those children (pointing at some children) in working on the sea is because they are school dropouts and he does not want them to become recalcitrant in the society...”

Influence from society also contributed towards children working. It was discovered that some children who were engaged in work were victims of peer pressure. Children who were of deviant behaviors mostly influenced their peers. More often, children who had dropped out of school and were not working were the ones who often influenced the other children who were in school. Parents especially on vacations would engage their children in work to keep them busy so that they would not go about causing problems in the community.

Work from this regard has a positive influence on children because it made children learn certain things in society which may never have been taught in school. This kind of development only takes place when children interact with their immediate environment, specifically through work as asserted by the participants of the study.

4.5 Sociocultural Practices of Childwork and Violation of the Rights of Children

According to Oduro (2015), about 28.5 percent of Ghanaian children who were between the ages of five and seventeen years were engaged in work which consisted of heavy work schedule. This practice may interfere with children's health or education. If this happens then the rights of children were being violated.

To begin, with regards to the UN Convention on the Rights of the Child, (1989), it states that all states must protect children from traditional practices which are harmful to the health of children. This law clearly condemns practices of work which requires children to work like the case of Tema Newtown where children were engaged in risky work. In the same regard, the African Charter on the Rights and Welfare of the Child 1990 through its preamble,

states that children in the African society needs protection with regards to particular care, health, physical, mental and social development.

The African charter on the rights and welfare of the child also lays emphasis on the need to include African cultural values and experiences in considering issues pertaining to the rights of the child in Africa. However, these cultural issues must not impede their development but rather enhance their development.

4.5.1 Effects of work on children

The organizing theme under this section was the effects of work on children and how children were supervised during work. Two basic themes emerged under the effects of work on children during the coding process: they included the educational effects and the health effects of work on children.

The kind of work children were engaged in were so laborious according to the participants of the study. The working conditions and the nature of the work children did caused them their health. The data gathered from the participants of the study revealed that most of the children who worked within the community were often made to engage in work which was detriment to their health. This is because children on many occasions were falling sick because of the kind of work they were engaged in, especially at the beach.

Children complained of health problems such as headaches and body pains because they were always carrying heavy bowls of fish from the canoe to the fish vendors by the beach. Data gathered also revealed that, during the harvest season when fish in the sea becomes abundant, children do not even have the requisite time to rest. It was discovered that, children got tired so often that when they got home, they just fell to bed and slept till the next morning. Sometimes children were unable to wake up from their sleep on time so

parents had to wake them up. The activities of children causes them to have health problems like headaches which may escalates into more dangerous health complications.

On certain occasions, in addition to carrying fish to the vendors by the beach, children had extra duties of sorting out the fish according to species. This means that, they had to sit or stand for long hours to sort them out. Data revealed that, most of these children often complained of back aches as well as hunger due to the long hours of work.

Below are some of the views of the participants of the study.

“...I get too tired especially when we go to the sea and come back. We have to sort the fish out again and that is where I normally get tired because we stay long on the sea and sometimes I become hungry...”

“...when I see children working, I tend to have compassion on them because why a child as young as 7 to 8 years must be left working in bad conditions. You sometimes would find children diving into the sea...”

“...Certain times the leaders who take the children to fishing ask the children to dive into the water to remove the net which is being hooked by an object. If it continues for some time the children can fall sick because they don't wear clothes when getting into the water...”

“...it is only when I over work that I feel body pains and sometimes headache...”

These practices of child work does not improve the development in children. It rather destroys them. Children must be made to engage in only light work which is beneficial to them. The above responses are therefore contrary to the above mentioned legal frameworks which protects the rights of children.

Aside the health implications of work on children, they also suffer a lot when it gets to their education. Most of these children work so much that they are affected in class. Children lack concentration because they do not have much time to rest and prepare well for school. Children are often engaged in work which takes away all their time to the extent that, they barely have enough sleep. This conditions tends to hunt them especially in class. Below is

a comment made by a child who had decided to concentrate on education because of the physical nature of the work he was engaged in:

“...I have changed, now I want to concentrate on my education because the work is plenty and it is making me tired, because I sleep a lot in class...”

The comment above reveals how a child was fed up with the kind of work he was engaged in. The participant clearly pointed out that, the work he engaged in was a demanding one and above all, the work was very stressful. It would be better if he only attended school and not to combine both because he always slept in class.

Other accounts of the participants revealed that, children who worked often lacked concentration in class and were exposed to dropping out of school. This is because children may not be able to grasp what would be taught them in class, so there would be no point going to school anymore.

“...Some of these children are unable to also concentrate in school because they over work so they begin to sleep in school...”

“...Children like that normally sleep in class and struggle to read and pay attention in class...”

“...during the harvest season children are made to work so much that, they do not have time to play and learn...”

With respect to the above participants, their comments reflects how work affects children so much that their education is also affected. Long and heavy hours of work also contributed to school dropout which in the long run leads to the lack of development on the part of children. These practices does not lead to the development of children, instead it puts their development under threat. When this happens, children are no longer being protected and going contrary to the legal frame works that needs to protect them. It is in light of this the International Labour Organization reveals that, any work which is mentally, physically, socially or morally dangerous to children must not be entertained.

4.5.3 Supervision

Themes derived from the coding of data during the field stage indicates that children who worked within Tema Newtown were exposed to danger and were not adequately supervised when working as well. The transcribed data revealed an organizing theme which indicated that children were not adequately supervised when working. The lack of supervision is very dangerous to children because they may encounter some dangers while working. The ILO sets two age range for which children who fall within can work. These age range outlines that, children can begin working at 15 years old. For middle income countries, a child can begin working around 13 years. Again, children can also engage in hazardous work when he or she attains the age of 18 but at 16 years children in developing countries can work but under strict supervision.

It is in light of this that, the responses of the participant indicated that, children were not up to their right ages. Children who were liable to none supervision were children who were notorious in the community. Participants indicated that, recalcitrant children were always left on their own and no one cared if anything ever happened to them. Other children were deemed experienced enough therefore little or no supervision was required for them.

During the harvest season, activities around the beach increases so children who often work around there are not given the maximum supervision they need. They are given instructions without any form of supervision.

“...a lot of children are left loitering about because of the busy schedule during the harvest season, these children do what pleases them...”

“...The children are left on their own to loiter, sell and go to the deep sea with their father’s canoe for fishing. It is very bad. What if something dangerous happens to them? There must be some form of measures to clear them from here to go to school...”

The children within the Tema Newtown community seem to work a lot according to the above comments from the respondents. If they ever had a chance to play and learn then the

time would be during the lean season where there was no much work. Aside that time, it was always about work, making the children not to have the ample time to learn thus risking their education as well as putting their health in danger due to the working conditions under which the children found themselves.

The theories adopted for this study reflected the data obtained from the research participants. Both theories looked to help children enjoy a smooth transition into adulthood through their interactions with the environment.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION

5.1 Introduction

This is the last chapter of the study and it contains the summary of findings in the previous chapter with conclusions as well as the recommendations. This chapter particularly presents the summary in line with the objectives of the study, followed by the conclusion and the recommendation.

The objectives of the study were to first explore how child work is interpreted culturally followed by identifying ways sociocultural practices helps to develop children and finally, to identify ways sociocultural practices relating to work may violate the rights of children.

5.2 Summery of findings

Through a systematic investigation, the main findings of the study are summarized below

(a) Socio-demographic breakdown of respondents

The total number of participants of the study were 16 with equal representation of sexes, thus 8 males and 8 females. All respondents were Christians from the same community. The age range of the respondents were between 11 to 50 years. Majority of the respondents were school dropouts, with just a few who completed their upper primary and junior secondary school.

(b) Understanding child work from a cultural perspective.

Cultural factors: the study revealed that, children worked because of cultural reasons. Participants of the study ascribed a lot of reasons to the meaning of sociocultural practices of child work.

The traditional way of life are not taught through the formal setting of education, so the best way for these training to be transferred to children were through engaging

them in work. The data analysed revealed that, children were made to work because they needed to know how to do basic things within the society. It was understood by the participants that, most of the work performed by children were not taught in class and the best place for them to learn was from the home or specifically the beach where the study was conducted. Children needed to learn by taking part in work. They needed to learn how to swim, paddle a canoe or perform household chores such as sweeping, cooking or washing. By engaging in such activities, it served as a learning process for them. Another reason for engaging children in such work was that, they needed to be molded into good and responsible adults for the future. Children are the representatives of every society and so for every society to move on, children are supposed to learn the tradition of the society.

There were places ascribed by participants to be appropriate for a child to work. The home was the ideal place participants felt was right for children to work. The beach was also another setting parents felt was right for children to work since they would help them.

Further analysis proved that, children were engaged in work because they wanted them to conform to societal norms. Children who were unable to perform traditional duties were often regarded as wayward. Children must be able to fit into society by learning how to execute task expected of them in society. Responses proved that, male children were taught to head homes by working to earn money for the survival of the family, while females were also taught how to manage a home by cooking, washing, taking care of children as well as engaging in petty trading where they sell fish by the beach and in some cases help smoke them.

The kind of work children mostly did informed the participant's understanding of child work from a cultural perspective. Light work such as domestic duties were

something some key informants thought were right for the upbringing of children. Some other participants also thought that, engaging children in a more physical and difficult work such as fishing was what determined that a child was working and for that matter was being trained to assume future adult roles.

(c) How child work as a sociocultural practice can help children to develop.

The second objective of the study was to find out how these cultural practices of child work could be a positive influence on children

The sociocultural practices of child work helps children to develop. These practices ensure that children pick up good traits which prepares them for a successful adult life. Responses gathered proved that children were influenced positively through their engagement in work. Children who worked at home benefited from learning how to perform domestic duties like sweeping, washing, cooking among many others. These duties performed by children enabled them to gain experiences so that they can perform these duties when they grow up. Other accounts of the data revealed that, through these duties, children were able to learn how to associate with people in the society. Learning to respect elders or talking to elders in a polite manner were a few things highlighted. These things have a positive influence on children because it will help them live well in society.

Furthermore, children developed through work by becoming smart, according to the data gathered. Children who managed between light work at home and school work always had the open mind to grasp things taught in class. Respondents believed that, the kind of work children engage in, opened their minds because the activities were also a learning process for them. Majority of the participants stated that, work had a positive influence on children because, as they participated in work they were also

learning. It was a way to bring children up in society so that they will not depart from it when they grow up.

- (d) Ways socio-cultural practices relating to child work may violate the rights of children.

The previous objective looked at how sociocultural practices of child work help children develop, however there are aspects of this practices which may violate the rights of children.

Work may also be a problem to children, depending on the intensity and nature. Participants of the study pointed out that, too much work had a negative influence on children in terms of their health and education. Children who always carried heavy bowls of fish at the beach were always complaining of health problems. This was because the kind of work they engaged in did not belong to children. Aside the health problems encountered by children, they were also faced with the problem of concentrating in class. The kind of work children were involved in by the beach had an effect on them. The work they did was so engaging that, they never had time to rest and prepare adequately for school especially when it's the harvest season for fish. Children who were confronted with such issues were also known to be sleeping in class. If the problem persisted, children often dropped out of school causing them to put an abrupt end to their education.

Participants also pointed out that children were not adequately supervised thereby exposing the children to danger as well.

5.3 Conclusion

Involving children in work enables them to learn a lot of things because it helps them to become responsible adults in future. Children grow to become adults and would definitely

be confronted with duties or responsibilities. Their ability to deal with such responsibilities depends on how well they were trained by their parents or society at large. From a cultural perspective, children need to be engaged in work because they need to be brought up in a manner that conforms to the norms of society and also gain the experience to deal with their roles as adults. Through work children pick up vital lessons in life which may not be taught in schools. Through work, children are also taught to carry on with the tradition of the society. Respect, humility and politeness are all things that help children develop positively.

The study revealed that, the cultural dynamics of child work sometimes proves to have a negative impact on children as well. Children are sometimes confronted with working conditions which is very detrimental to their health. To some extent, children are unable to attend school, because the nature of work they involve themselves in takes up much of their time and suppressing them to danger as well.

It is generally good for children to take part in some work activities, but it must be at the right age for the right work. This is because work may benefit children if it is minimal, however work can also be dangerous to their health if it becomes vigorous.

5.4 Recommendations

Based on these findings, the study puts across some recommendations. Firstly, the study revealed that, work builds or shape the lives of children especially through a cultural lens. Some participants pointed out that, children must either involve themselves in a physically audacious work or light work. This is because, from a cultural point of view, either ways are meant to shape the child into a responsible adult. However, due to legal frameworks that have emerged protecting the rights of children now suggests that, children at certain ages must be limited to light work or sometimes heavy work with strict supervision. The National Commission for Civic Education (NCCE), must therefore be tasked by the government to

educate people on the rights of children. The public must be educated on their rights so that everyone can be cautious. This will erase the impression of training children under harsh conditions in the name of instilling good morals in them. Institutions must be tasked to implement and enforce these Legal frameworks to protect children.

Secondly, the responses gathered indicated that some children were forced to take part in fishing activities because they did not excel well in school. Respondents were of the view that, children who did not excel well academically were better suited learning how to fish within the community because not all children were born to be educated. Some were born to engage in some form of work. Government must therefore formulate and implement some social intervention policies aiming at addressing their educational challenges. Vocational schools should be made flexible so that when children get to a level in their educational career they can resort to such training. This will be helpful because if children should be allowed to go through such training at home, they may end up being over worked or perhaps their rights may be violated. Free tuition and extensive feeding programmes should be some of the interventions government must look at, particularly towards the children in the deprived communities.

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APPENDICES

Appendix I: Interview guide for children

Section A: Socio-demographic characteristics

1. Gender of Respondents
 - a. Male ()
 - b. Female ()

2. Age of respondents
 - a. 8 years and below ()
 - b. 9-12 years ()
 - c. 12-16years ()

3. Who do you stay with?
 - a. Parents ()
 - b. Guardians ()
 - c. Relatives ()
 - d. Siblings ()
 - e. Others (Specify)_____

4. Highest education
 - a. Uncompleted ()
 - b. Basic education ()
 - c. Junior High school ()
 - d. Senior high school ()
 - e. No Education ()

5. Nature of work ()
 - a. Fishing ()
 - b. Others (Specify)_____ ()

Section B: understanding of child work.

6. Why do you engage yourself in this kind of work?
7. Are you forced to work or you feel it is your duty to work?
8. Does the work you do demand much of your time?
9. In a week, how much time do you get for play, leisure and learn?

Section C: how socio cultural practices help children develop.

10. How has engaging in this kind of work shape your life?
11. Why do you think your parents or guardians engage you in work?
12. Regarding the occupation you are involved in, would you like to change or stop it?

Section D: ways socio cultural practices of child work may violates the rights of children.

13. Does the work you do affects you in school and your health in general?
14. Are you over burdened with work?
15. Do you have time to do other things?
16. Do you encounter dangers when working?
17. How do you deal with the said dangers? Do you tell it to your parents or guardians or you keep it to yourself? What do your parents or guardians do if you tell them?

Appendix II: Interview guide for parents or guardians

SECTION A: Socio-demographic characteristics

1. Sex of Respondents
 - a. Male
 - b. Female

2. Age of Respondents
 - a. 18 - 25years
 - b. 26-35years
 - c. 36-45years
 - d. 45 years and above

3. What is the highest educational level you have attained?
 - a. No formal education
 - b. Primary
 - c. Junior high
 - d. Senior high
 - e. Tertiary or higher
 - f. Others

4. What is your occupation?

Section B: understanding of child work.

5. What is your opinion on involving children in work?
6. Kindly describe the activities that children this community engages children
7. Kindly describe the activities that you engage your children in and why (probe for age and sex)
8. Why do children work in the community?
9. What is your opinion on the appropriateness of children to be involved in any kind of work?
10. Explain why it is important for children to work?
11. How does the involvement of children in work affect their education and health?

Section C: how socio cultural practices help children develop.

12. Under what conditions would you like children to go through the traditional upbringing in terms of working or not?
13. Does work make children integrate well into society?
14. What does it mean to involve children in working from an early age?

Section D: ways socio cultural practices of child work may violates the rights of children.

15. Are children often over burdened with work by parents or guardians?
16. Do you allow children have time to play and learn within the community?
17. Are children often supervised when working?