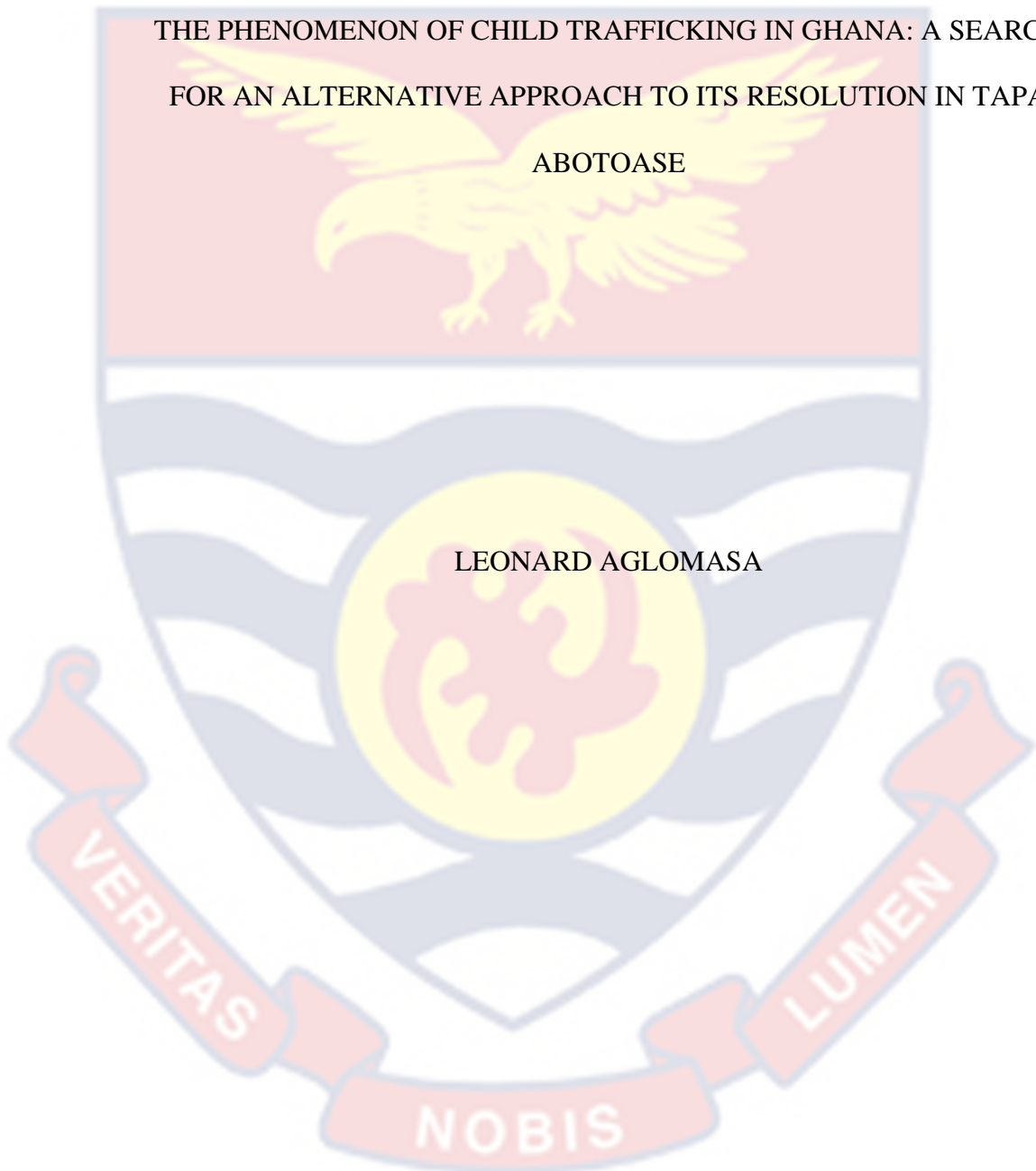


UNIVERSITY OF CAPE COAST

THE PHENOMENON OF CHILD TRAFFICKING IN GHANA: A SEARCH
FOR AN ALTERNATIVE APPROACH TO ITS RESOLUTION IN TAPA

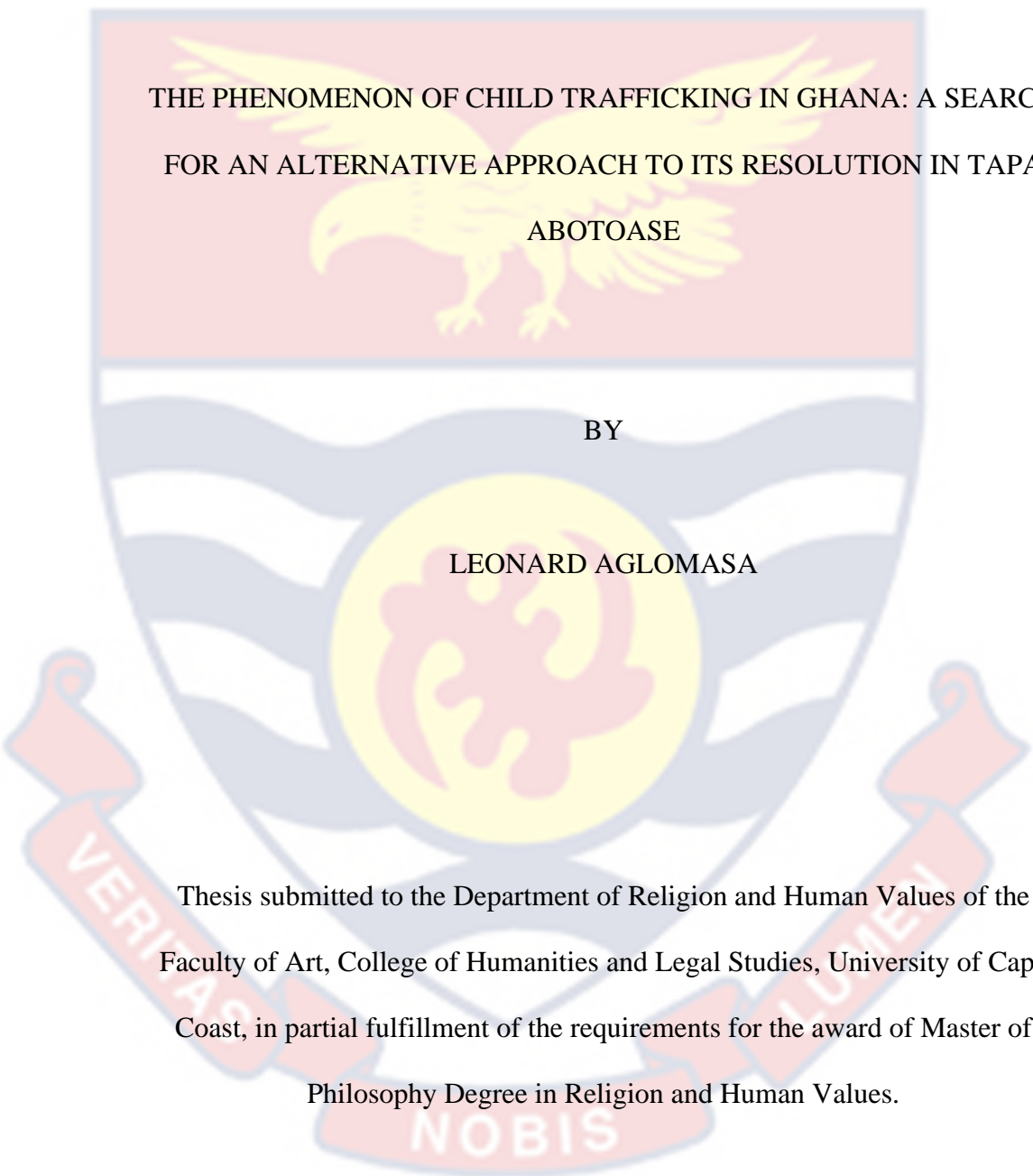
ABOTOASE

LEONARD AGLOMASA



2022

UNIVERSITY OF CAPE COAST



THE PHENOMENON OF CHILD TRAFFICKING IN GHANA: A SEARCH
FOR AN ALTERNATIVE APPROACH TO ITS RESOLUTION IN TAPA
ABOTOASE

BY

LEONARD AGLOMASA

Thesis submitted to the Department of Religion and Human Values of the
Faculty of Art, College of Humanities and Legal Studies, University of Cape
Coast, in partial fulfillment of the requirements for the award of Master of
Philosophy Degree in Religion and Human Values.

JUNE 2022

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere.

Signature: Date:

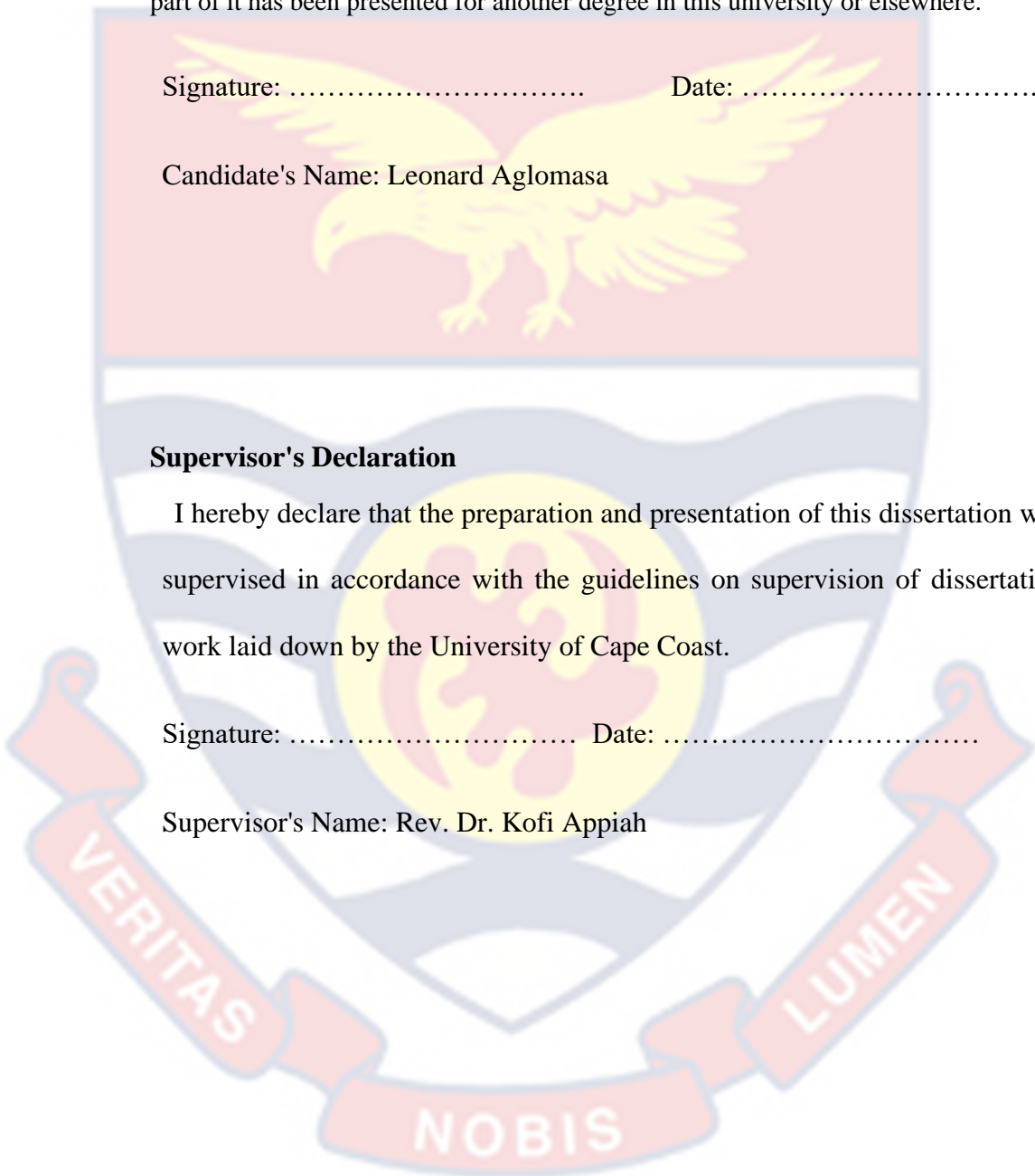
Candidate's Name: Leonard Aglomasa

Supervisor's Declaration

I hereby declare that the preparation and presentation of this dissertation was supervised in accordance with the guidelines on supervision of dissertation work laid down by the University of Cape Coast.

Signature: Date:

Supervisor's Name: Rev. Dr. Kofi Appiah



ABSTRACT

The practice of child trafficking is a condemnable act due to its negative impact that undermines the future prospects of children who are exploited for forced labour. This practice, not only hinders children from realizing their full potentials, but has the capability to deny children of formal education. Unfortunately, Tapa Abotoase is one community in the Oti Region noted for this dehumanizing act. Therefore, the main purpose of this study was to examine the phenomenon of child trafficking in Tapa Abotoase, as well as the possibility of using moral interventions as alternative approaches to its resolution. To achieve this purpose, the following objectives were curated; examination of the factors influencing child trafficking, information on how trafficked children in Abotoase were handled by their masters and mistresses, the methods for stopping child trafficking in Ghana, especially the fishing industry vis a vis the existing resolutions and moral interventions that can be explored to help curb the issue of child trafficking in Tapa Abotoase. The research took a qualitative approach with the preferred design being the case study. Twenty-eight key informants were purposively sampled to provide data for the study through semi-structured interviews. The economic disparity theory underpinned the study. Data was collected in the audio format, was transcribed and thematically analyzed to bring out the issues. Results showed that the causes of child trafficking in Abotoase ranged from economic to defective family ties. Trafficked children were transported to their place of servitude during festive occasions and were beaten and malnourished. Existing resolutions in the form of legal frameworks and donations by NGOs were found to be inadequate thus the impetus of this work which was to bring to light the moral dimensions revealed that appealing to the conscience of perpetrators on the dignity of human life had a tendency to put an end to this menace of child trafficking. Further, incorporating messages targeted at highlighting the effects of child trafficking by religious personalities during worship services in Abotoase will help deter people from selling out children to traffickers. Moreover, social support groups including active engagement with community leaders should be prioritized to bring an end to this canker. Setting up small scale businesses so poor families can engage in and make a livelihood for themselves, penalization of perpetrators, and continuous public education were some of the recommendations the study came out with.

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DEDICATION

This work is dedicated to my wife Esther Aglomasa and my children Bismark,
Benedict and Joy Aglomasa.



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CHAPTER ONE

INTRODUCTION

From the beginning of time to the present, various methods have been employed in fighting the issue of human trafficking. People of all ages have fallen prey to human trafficking all over the world, and this abhorrent practice has been labeled the new form of slavery. Person trafficking has become a worldwide issue that has taken root as a result of active participation in this practice and its negative effects on the human race.

Background of the Study

Human trafficking is correctly described by the United Nations as, the recruitment, transportation, transfer, harboring or receipt of a person using the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of abuse of power or a position of vulnerability or giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for exploitation (UNODC, 2008).

Human trafficking, often known as modern-day slavery, has been recognized as a serious illegal and civil rights problem. Human trafficking is a severe problem with major ramifications for both the victims and society as a whole. It is an already existing practice, with the most well-known example being the transatlantic slave trade, in which many Africans were sold and transferred as slaves to other countries (ILO, 2001). This activity involves recruiting those in the community and country of origin and moving them to a place where they are being forced into hard labour, domestic servitude, prostitution, and other forms of profiteering. It entails a variety of human rights violations and personhood abuses that in the long run, can have serious physical

and psychological consequences for victims, particularly children.

The trafficking of children is a crucial violation of public health and the rights of a lot of children from different spheres of the world. It is described as the procedure of recruiting, transporting, transferring, housing, or receiving young people with the purpose of exploiting them (United Nations, 2000). Child trafficking is also regarded one of the quickest worldwide offenses, that endanger the life of the children involved who are the victims (Bassiouni, 2010). It infringes the child's right to well-being, obstructs future opportunities for victims, and denies them the ability to realize their full potential.

According to Emser, the third-largest stream of income for criminal organizations that generates billions of dollars annually is human trafficking, drugs, and guns that come before this. With consideration, the focus group of these children are the ones who are helpless and needy; these are the most targeted group in this multibillion-dollar trade (Emser, 2013). Over the years, the plight of child trafficking has increasingly become a global issue that reflects the widespread economic crisis of society. These issues have had a significant impact on West Africa, and researchers are still trying to figure out what is causing them. The layout of trafficking in West Africa suggests a close relationship between sending and receiving areas. This relationship flows, and some of these places that receive victims are transformed into transit function zones as a result (UNICEF, 2003).

Despite the government's and other organizations' attempts to eradicate child trafficking in Ghana, there is evidence through the researcher's pilot research that suggest that the phenomenon is still on the increase in some parts of the country. Tapa Abotoase, the site of this study, is regarded as one of the

most popular areas for trafficked children, who are primarily used for fishing, cattle rearing, and other forms of child labor. Many traffickers and most of them specifically stationed in Tapa Abotoase are unaware of or disregard the fact that separating a child from his or her parents to force them to perform strenuous physical labor is unethical. For example, during a personal visit to Tapa Abotoase to meet Mr. Adomi Vincent, a chief fisherman, he stated plainly in a one-on-one conversation that he had considered children to be good fishers, which influenced his interest in choosing children. As a result, he was tasked with teaching them how to sail, swim, and dive. He was ignorant of the fact that he was doing something wrong. In his opinion, he was doing the children a favor by assisting them in becoming skilled fishermen and by earning a living.

Some of these victims who are girls are transported from the Northern and Eastern regions, and mainly from the environs of Accra and Kumasi to engage in house works and to assist some traders at the market places. Children who are trafficked are forced to work at places that pose a high risk of danger. Thus, in many cases, these children either die or get injured working at such places under dangerous conditions. Due to the intensity involved in child trafficking, children are exposed to threats to their wellbeing, development, and their lives in general.

It becomes very difficult to trace the number of times the activity occurs at various places since most of them are being done secretly, nevertheless, estimates by the International Labour Organization records that from 1 to 1.2 million children whose ages are between 5 to 14 years are trafficked each year across the globe (ILO, 2002).

According to Ghana's 1992 Constitution, no one should be forced to submit to torture, any cruel act, inhuman punishment, or any other condition that dehumanizes the individual or affects the dignity and worth of the individual, even if he or she is being arrested or retained. Since its inception in the 1940s, the international human rights system has emphasized human dignity as a tenet (Carozza, 2013). Human dignity was originally addressed in the UN Charter and then reaffirmed as a fundamental concept over all civil rights inside the Universal Declaration of Human Rights, that was accepted on 10th December, 1948.

Statement of Problem

Ghana serves as both a transit and a destination for women and children who have been victims of human trafficking, especially indentured servitude and forced prostitution. Ghanaian citizens, particularly minors, are more commonly exploited without their consent than foreign migrants. Children who have been trafficked are carried from the villages to metropolitan regions or from remote areas to more remote areas such as from agricultural to coastal areas, (United States Department of State, 2010).

Ghanaian teenagers are forced to labor in fishing, indentured service, on the street trying to peddle, soliciting for alms, portering, and farming throughout the country. Ghanaian girls and, to a lesser extent, boys are exposed to sex trade within the country. Internal labor traffickers are often independent contractors who are well-known in the source community. Parents who are uninformed of the dangers of supporting human traffickers put their children at risk of being bound, coerced, or sold outright.

Child trafficking, is a grave issue in Ghana and is interconnected with child labour. This problem manifests itself in various sectors including agricultural production, the fishing industry, mines, quarries, and street hawking. Studies (Office to Monitor and Combat Trafficking in Persons, 2020; Kwagyang, 2015 & Johansen, 2006) have been conducted to enumerate in detail what and how the child trafficking situation in Ghana is and solutions proffered but that notwithstanding, the practice still persists and in a magnanimous nature which has risen some few eyebrows and questions like whether the existing resolutions are actually working or have been asked. More so, further questions have been asked on how the message of child trafficking have been preached and drummed home for perpetrators. For example, an interview with some child traffickers revealed that they were unaware that they were engaging in illegal activity and that using children as laborers was against the law. In addition, this study aims to explore the moral dimensions of child trafficking, an aspect that remains largely unexplored. As a result of the above enumerated reasons, an in-depth academic investigation is required to identify the factors that contribute to the continued practice and to recommend practical alternatives to resolving Ghana's child trafficking problem.

Purpose of the Study

The focus of this thesis was to critically examine the phenomenon of child trafficking, moral implications, as well as the possibility of using moral interventions as alternative approaches to its resolution in Tapa Abotoase community in the Oti Region of Ghana.

Significance of the Study

Although significant research has been done in this area, there are just a few studies on Tapa Abotoase. The study will therefore provide a source of information to policymakers, academia and be an eye-opener to the Tapa Abotoase community.

This work will also provide alternative solutions to the challenges existing in the belief system of child trafficking in Ghana. The study will ultimately be among some credential sources to further certain research works. Furthermore, as an addition to knowledge, this study is the first study among the existing studies that has explored the issue of child trafficking in Tapa Abotoase.

Objectives of the Study

The study's key goals are as follows:

1. To examine factors influencing child trafficking.
2. To evaluate how trafficked children in Abotoase are handled by their masters and mistresses, and its linkage to economic conditions.
3. To find out methods for stopping child trafficking in Ghana, especially the fishing industry vis a vis the existing resolutions.
4. To find out some moral interventions that can be explored to help curb the issue of child trafficking.
5. Explore the belief systems underpinning child trafficking in Tapa Abotoase.

Research Questions

The results of the research problem are regulated by these main research questions, which bring out possible or tentative answers to the subject of study;

1. What are the factors influencing child trafficking in Tapa Abotoase?
2. What are the experiences trafficked children go through in Tapa Abotoase??
3. What are the methods engineered to help curb child trafficking in Tapa Abotoase and how successful have they been?
4. Which moral interventions can add to the development of alternative approaches to dealing with child trafficking?
5. What are the belief systems underpinning child trafficking in Tapa Abotoase?

Literature Review

According to Fink (2014), a literature review is an examination of books, scholarly papers, and other information sources on a certain issue, field of research, or theory in order to provide a summary, analysis, and critical evaluation of these works about the research problem under consideration. The literature review becomes the driving content of the topic of study, suggesting the issues to discuss and assisting in sharpening one's ideas and realizing the gap. For example, the various literature used in this work aided in categorizing and addressing various issues concerning child trafficking. By incorporating various kinds of literature into this work, one can link them and deduce possible solutions. As a result, this paper will examine the literature on topics such as child trafficking, the various forms of child labor and trafficking, the impact of culture on child trafficking, the import of psychology in child trafficking,

human dignity, international human rights, normative content of human dignity, child trafficking and family, poverty, unemployment, broken homes, family size, child trafficking, and health, as well as the role of psychology in the trafficking of children.

Child trafficking

Generally, child trafficking is seen as an anomaly that involves transferring an underage victim to be engaged in strenuous work. Regardless of whether the means used are legal or illegal, children transferred from their original abode to a different place for exploitation constitutes child trafficking (UNICEF 2006). This movement of children for exploitation could be domestic or international.

Many transnational crimes have begun to benefit from this borderless phenomenon as the economic and political influence of globalization has been felt by many countries. It should be noted that human trafficking has received significant attention from the international community as one of the most talked-about transnational crimes, given the large number of victims involved in the act and the negative consequences for these victims. Many governments and law enforcement officials have struggled for years to find a way to combat it, because it is one of the least reported crimes. Child trafficking has been a problem for a long time, and it is not a new topic to hear about. However, it has changed in several ways, prompting a series of discussions among concerned organizations and agencies about how to define crime. Per the United Nations and other international organizations, a lack of access to education precedes poverty which is the leading cause of vulnerability, followed by poverty. Poverty and low educational attainment are often cited as the key root causes of

trafficking in girls. However, not all poor girls end up in these situations nor are all girls in these situations from poor families (Taylor, 2005). It is well stated that policymakers and researchers are to look into other aspects of trafficking that go beyond poverty and educational levels in developing countries, as these forms manifest in a variety of activities (Taylor, 2003). Although poverty can lead to people making temporary decisions that will harm them in the long run, it is morally wrong for poverty or a lack of education to force people to give up their children to human trafficking or slavery.

Trafficking in children between the ages of 7 and 17 who are engaged in international child trafficking are from neighboring countries like Ivory Coast, Togo, Gambia, Nigeria, and Equatorial Guinea; they are usually brought to Ghana to work on farms, and as divers during fishing and even as street hawkers. Constitutionally, children are not supposed to be engaged in this kind of strenuous work until they are 18 years and above. However, most parents depend on their abject poverty as the only reason for handing these children over to traffickers (Human Trafficking and modern-day slavery, 2009).

The government enacted an anti-child-trafficking law in December 2005 to effectively counter the child trafficking activity which was the dominant criminal activity around that period. In preparing this comprehensive legislation, the government was assisted by some of the known international bodies who are involved in combating human trafficking. The International Organization of Migration (IOM) assisted in giving out incentives to traffickers who would free the victims and are appropriated by them, a condition that they would commence viable business (Johansen, 2009). For this to work effectively, the incentives should be more above what they get from trafficking to help the

traffickers denounce the act. Child trafficking in Ghana is not entertained in the public eyes although it is widespread underground, with girls being used as domestic helpers and boys being used as extra farm labor. These domestic activities children engage in are sometimes seen as menial and regarded as works that have no harmful effect on their health, but rather train them to be able to contribute to their informal activities (Tengey & Oguah, 2002).

In light of this, there is widespread consensus on the link between child trafficking and poverty, especially when examined in the context of widening economic and social inequities. Currently, one-third of all Ghanaians are classified as poor or hard-core impoverished. which is reflected in reports and generally in Ghana, with 80 percent of those classified as poor, poverty remains a rural phenomenon which is on the rise (Ghana National Development Report, 1997). The forest areas and the region of Greater Accra have remained the least poor, while the rural savannah has been the poorest zone, despite significant reductions in poverty (Baffoe, 2004). Tengey and Oguah (2004) identified poverty imbalances among households engaged in various economic activities, as well as geographical structures that defined poverty variations.

According to Tengey and Oguah (2002), 66% of the 1,804 trafficked children engage in the fishing sector, and these are reported to be mostly male children. The records on the issue of trafficking by DANIDA also have it that just as some of these trafficked boys are fishing assistants, a greater percentage of girls are also involved in selling and smoking of the fishes and this is against their right to education.

Children around the world who are unfortunate to be victims of child trafficking are affected by a range of belief systems, cultural patterns, and practices. A Thai child trafficking study discovered that a common belief pattern among families was that their children were helping the family to make ends meet by earning money, providing housekeeping assistance, and performing community labor (Taylor 2005). As a result, in the developing world, parents will assign responsibility for their children's care based on each child's perceived economic, social, and reproductive return (Taylor, 2005). This type of treatment for children will affect their growth in terms of education and health.

The Dimensions of Child Labor and Child Trafficking

Although child labor is more widely publicized than human trafficking in Ghana, both constitute a hidden population (Tyldum & Brunovskis, 2005). Because many practices are stigmatized, the population sampled is frequently uncooperative and untrustworthy (Heckathron, 1997). While empirical data is limited, it is available at the national, regional, continental, and international levels; labor and trafficking can be compared or separated. There was a surge in research and publications focusing on child labor and child trafficking between 1990 and 2007 (Edmonds 2008). Domestic agencies did not acknowledge the scope of child trafficking until the mid-1990s (Fitzgibbons, 2003). When human trafficking was on the rise, few of the new organizations were involved in combating it. As a result, little attention was paid to the issue of child trafficking until some research was conducted in West Africa to discover how young children are being trafficked and transferred to other countries to be engaged in domestic work, fishing activities, and, in the extreme,

they recruit some of the girls to be sex workers (Adepoju, 2005).

Child abduction; payment of money to destitute parents who bond children with assumptions about treatment; bonding of children for debt; token placement for a set duration or as a gift; fee-based agent-directed domestic employment at parents' request; abduction of children (Veil, 1998). Although child trafficking is a concern across West Africa, Ghana and sub-regional networks are linked to regional connections. Regional or African-wide empirical data may be useful for Ghana (Bass, 2004) International organizations, such as the ILO, frequently provide Africa-wide estimates, such as the ILO's claim that 40% of African children worked in 1998. Human trafficking is becoming a lucrative and large business in Ghana, with vendors frequently operating centers in Europe and America that feed into larger undercover networks.

The Impact of Culture and Child Trafficking

A variety of researchers have defined the term culture, and there is no exact or specific definition in the literature which is generally accepted....a set of basic common beliefs that help influence the conduct of people in a given society, according to Granato et al. (1996, p. 608). Furthermore, according to Guiso et al. (2006, p. 2), culture is...those customary beliefs and values that ethnic, religious, and social groups transmit pretty intact from generation to generation. While definitions differ, it appears that culture is defined as a set of common beliefs and perhaps values held by a group that impacts its members' behavior. Hence, these beliefs or values vary significantly by group and are passed down from one generation to another. There is a link between culture and work opportunities decisions in terms of the factors that drive an individual

to leave their home in search of greener pastures and better conditions, which leads to human trafficking. By taking some unique cultural aspects into account, the position of culture and human trafficking can be extended to other cultures, including Ghanaian cultures; the main article supporting this study uses Asian culture as an example to explain how cultures influence human trafficking. Deductively, Asian culture's primary values revolve around the family, and the entire concept of family virtues views children as the family's center (Leong et al., 2007) and these cultural norms impose a financial obligation on the family to provide for them. Asian culture is generally male-dominated, and boys are valued more than girls, resulting in choosing sons over daughters. Thus, females are sometimes viewed as a movable commodity that can be sold or negotiated for (Chung, 2006). This was the case in Ghana a few years ago, when parents sent their sons to school and left the girls to work around the house.

Asian culture, like many other cultures, educates children to respect and obey their parents and, as a result, to contribute to the family's well-being. This is evident in the case of Asian children who confessed to how they got into a precarious situation and used themselves to help their families' financial advancement. Several of them felt obligated to make sacrifices for the sake of their families, and in doing so by living up to the family virtues. Some of the girls who had been trafficked for the sex trade exhibited apathy to their plight when asked about their experiences. They didn't like what they were doing, but they didn't want to disappoint their families by not contributing financially or in other ways. Because they had not saved enough money, several girls did not want to abandon prostitution and return home (Chung, 2009).

Psychology's Impact on Child Trafficking

On the issue of child trafficking, there is a power play that is most visible in the activities that the trafficked children are involved in, such as for girls who are compelled into commercial sex works, and this does not exclude the psychological or psychosocial issues that are associated with child trafficking. These issues are normally downplayed and deemed not fit to be part of the major concerns and this becomes a call up to psychologists to intervene to eradicate human violations and abuse of power (Chung, 2009). Individuals, their families, and communities suffer short and long-term psychological consequences as a result of power abuses. As a result, a primary focus of these psychologists should be on how to eradicate any signs of power abuse through social justice and human rights, as they cannot disregard the implications of power abuses within society. This can be accomplished on a variety of levels, including individual-community, total, and global.

Human Dignity

The preciousness and dignity of the individual is a central humanist value, according to the Humanist Manifesto II (1973). Individuals should be encouraged to pursue their interests and talents. It condemns repression of freedom and dehumanizing tendencies. The manifesto also stated that to improve freedom and dignity, individuals must have access to a full range of civil liberties in all societies (Lamont, 1997).

The 1992 Constitution of Ghana says:

1. Children and young people should be given special protection against physical and moral dangers.
2. Every child has the right to be free of work that is harmful to his or her health, education, or development.
3. Children shall not be tortured or subjected to cruel, inhumane, or degrading punishments of any kind.

Human Rights Across the World

Human dignity is seen as an ontological claim pertaining to a person's status under international human rights treaties and then as a meta-legal principle in international human rights instruments (Carozza, 2013). People's inherent inalienable and equal worth is affirmed by human dignity as an ontological claim. Respect for human dignity is a met-legal principle that requires substantive rights to be protected. When it comes to the instrument's normative content, there is no specific definition of human dignity.

The Normative Content of Human Dignity

Human dignity's normative element is crucial, as evidenced by the legal practice of international human rights bodies, which reveals that although being specified in the instruments, human dignity influences the opinions, decisions, and judgements of these bodies (Carozza, 2013). Having said that the normative content of human dignity focuses on the individual; his basic satisfactory needs, personal identity, and social status, and Carozza (2013) establishes that equality and non-discrimination are important components of human dignity.

To begin, the personal integrity concept assumes that everyone has intrinsic human value and should be treated as such. Personal integrity is now universally accepted as a necessary condition for human dignity. It also implies that a person has the freedom to make their own decisions and participate in their own lives. Medical decisions have frequently been related to personal autonomy (Carozza, 2013). Furthermore, the Committee on Economic, Social, and Cultural Rights (CESCR) makes a direct link between a person's human dignity and the right to culture in the context of group culture. As a result, in order to sustain human dignity, cultural rights must be upheld.

Finally, based on the notion of human dignity as it relates to basic requirements, the CESCR created a comprehensive interpretation of human rights. Housing, food, and water, as well as the best possible health, the right to work, and the right to social security, are all regarded fundamental to human dignity and must be protected. The principle of equality and non-discrimination is also regarded significant to the content of human dignity, based on the text of international human rights instruments and its implementation in jurisprudence (Carozza, 2013). As a result, human dignity must be viewed through the eyes of those who have lived it.

Families and Child Trafficking

A complex and linked collection of circumstances facilitates child trafficking. These include, but are not restricted to, poor economic conditions such as poverty, unemployment, greed, a broken home, and the size of the family (Kwagyang, 2015).

Poverty

Poverty is regarded as the most prominent of the leading factors known to be prevalent among several factors of child trafficking in Nigeria. The issue of extreme poverty has caused parents who would otherwise be the most supportive, but are affected by the unfavorable economic environment, unemployment, and low standard of living, to send their children away without a second thought. Heads of families are unable to provide for other family members due to unemployment, retirement from an organization, and other factors. These limitations alone could make parents and children fall for the false promises and demands of these traffickers. With a GDP capital of roughly \$1,000 per person, Nigeria is one of the world's poorest countries a population of over 160 million, however, this doesn't dispute the fact that the country is Africa's oil larger producer and eleventh of the world.

Thus, one of the richest countries on the continent. With approximately two-thirds of the population living in remote areas lacking some basic social amenities like electricity, roads, hospitals, educational institutions, safe drinking water, and so on, and earning less than \$1000 per day (Abdulrahman & Olandipo, 2010). As it is evident, the population living in economic and political insecurity normally seek to relocate elsewhere to find a better living, and these migrated places are larger cities, as rightly noted by Kwagyang. Nevertheless, Nigeria's rural areas, where the majority of the population lives, are not urbanized and are described, among other things, by poor access roads, lack of electricity, healthcare facilities, and instability triggered by the Islamic sect Boko Haram.

Due to the crisis that individuals in the society are facing, it is difficult to find work due to a lack of opportunities or jobs in the society, other than receiving a reasonable pay cut to hang on even after completing a secondary level of education. In the face of all of these economic difficulties, parents are unable to care for their family members, which gives them a reason to force their children into different forms of child labor, including child trafficking (Kwagyang, 2015, p. 117).

Unemployment

A major factor driving many people in rural areas to seek insecure and unreliable work elsewhere is a lack of employment. People with financial constraints are easily influenced by the sweet talks of better opportunities and end up as victims of human trafficking. Unaware of the risks, such people usually agree to travel to prosperous cities and countries via undocumented migration routes, becoming victims of domestic or international child trafficking. Since the unemployment rate on this side of the world has always been incredibly poor, a greater number of young adults complete high school each year and become jobless. They are willing to go anywhere and do anything as long as they can be fully employed after years of rummaging on the streets for non-existent jobs. Unemployment has a far greater negative impact on young people who have little or no academic qualifications (Kwagyang, 2015, p. 117).

Broken Home

In modern societies like Ghana, a broken home is a critical and recurring predicament that stems from the home environment, and it also promotes child trafficking. As a result, addressing the rise in child trafficking and children's

vulnerability to trafficking in society requires a lot of attention and research. The majority of the children trafficked were as a result of broken homes or orphaned children, according to the profiles of the trafficked children interviewed (Kwagyang 2015 p.119). Per the reports, an estimated 9.5 million children between the ages of 6 and 15, the majority of whom are orphans who have never had access to Western education, have been trafficked from one location to another in Northern Nigeria alone. Children are always vulnerable to traffickers when their homes are in disrepair or they lack a stable place to live. Initially, parents cared for their children regardless of the state of their marriage, until recent times, when they abandoned their children when their marriage ended in divorce. The subject of child trafficking becomes more intensified when the child suffers from a broken home and there is a divorce between the parents of the child. The child hangs in there till the father goes in for a new partner, and when this happens, most likely the stepmother doesn't hesitate to abuse the child (Kwagyang, 2015).

Family Size

When there are more members in a household and there is a limited source of income to cater for all members, it is highly likely that huge responsibilities, regardless of their harshness, will be assigned to help support the family financially, and thus a financially unstable family overcrowded with household members can be a source of child trafficking (Kwagyang, 2015 p.119). Because of the high rates of population growth and densities, available social amenities are either insufficient to meet demand or prohibitively expensive for the average family. When a family is faced with a financial crisis, they are often unable to care for all members, so some of the financial burdens

are offloaded on the children, who later engage in street selling or hawking to help the entire family. In the process of assisting the family, the child becomes a victim of human trafficking (Kwagyang, 2015).

Child Trafficking and Health

Sex and human trafficking, for example, have severe health implications that span cognitive, developmental, social, physical, and emotional dimensions (Turner-Moss et al 2014). Various sexually and non-sexually transmitted illnesses (e.g., HIV, TB, gonorrhea, trachomatis) as well as chronic untreated medical disorders (e.g., mercury exposure in mining, dust exposure in construction, and pesticides in agriculture) can cause traumatic injury (Silverman, 2011). Malnutrition and stunted growth, as well as pregnancy and associated problems (all of which are more prevalent in younger teenagers), are all something to think about (Buller et al 2015). Due to a lack of immunization and crowded, filthy circumstances, lack of access to health care can result in preventable infectious infections, developmental screening with late diagnosis of delays, and other repercussions of poor primary care. Severe depression, suicidal ideation, post-traumatic stress symptoms, and other mental health disorders may be experienced by child victims (Zimmerman, 2015). As a result of stigma, discrimination, and marginalization, victims of sex/labor trafficking of all ages may experience some embarrassment and dejection.

African Culture Fuels Child Trafficking

Young children are trafficked at various levels within and outside of countries, as well as between and within countries for exploitation of their labor or domestic work. Other factors that contribute to trafficking in Africa include

misunderstandings about African cultures and mistreatment of them (Thipanyan, 2015). As a result, cultural identity does not exist in a vacuum. Because people create and define their culture in response to societal needs, they must understand the world in terms of what ensures their survival, prosperity, and progress regardless of where they live (Steinner et al., 2010). In every African community, there is a unique set of practices that represent the community's beliefs and values. Being of a positive character is a good thing for the individual and the entire community. The majority of African societies have indigenous groups that exhibit a wide range of positive cultural values such as respect for elders and tolerance (Idang, 2015). However, some traditional African practices are harmful to specific groups of people, such as women and children. Most women earn significantly less than their male counterparts and face inequalities that far outweigh pay disparities, it is widely accepted (White, 2013). Because traditional practices that devalue women and girls in society cause them to be unfairly affected, human trafficking is becoming more closely associated with harmful cultural beliefs (UNODC, 2013). Aside from that such policies drastically restrict women's access to and control over economic resources, as well as their capacity to pursue an education. Human trafficking is more likely to affect victims of violence, abuse, and exploitation (UNODC, 2012). Some African traditions and cultural practices that contribute to human trafficking and human rights violations will be discussed in the sections that follow this.

The Crisis in Child Trafficking and Contemporary Child Advocacy

Independent child advocacy organizations, as well as those that work with the Ghanaian government, have looked into a variety of concerns, including domestic violence, adoption, prostitution, and, more recently, enslavement and trafficking (MWCA, 2004). Ghana has evolved as the regional hub for the increasingly regulated operations of the nonprofit and international humanitarian enterprises in West Africa over the last two decades, according to regional sources (Lawrence, 2010).

To understand the shift toward a legislative solution to child trafficking, we need to look at three distinct currents in Ghanaian child advocacy for children's rights in the workplace is the first, which addresses internal dynamics such as regional mobility paths and when it comes to government and international reports, micro studies and national surveys are often used as a basis for the writing, along with the balanced policy. The industry regulation, being the second model, emerged as a result of the pervasive public disinterest following the findings of child labor in cocoa fields (Sislin and Murphy, 2009). In contrast to the first current, a third current formed, focusing on anti-trafficking, and the vocabulary of crisis has become widespread. The methods used in trafficking reports are well-suited to macrotrend and transnational research, and they feed the fear of a Malthusian crisis (Richard, 1983).

From 1990 to the present, African child advocacy has resurfaced with a fresh take on a long-standing and complex issue: children's rights in developing countries (Andvig, 2000). Despite their disagreements with international child rights organizations regarding child labor, African authorities joined the United Nations Convention on the Rights of the Child in 1989. They were involved

when it came to identifying the worst forms of child labor (ILO, 1999). As the 1989 conference draws to a close in Ghana, tensions have reappeared (Ibhawoh, 2000). Concerns about children's rights were raised in the earlier African Charter on Human and Peoples' Rights (Banjul Charter), which was drafted in 1979 by a committee of the now-defunct Organisation of African Unity (OAU) that struggled to strike a balance between individual and collective rights in a decolonizing context (Mutua, 1995). Josiah Cobbah, a cultural relativist and Afrocentric Ghanaian professor, expressed African discontent with the newly codified rights.

The post-independence liberal state of Africa has been too rigid to embrace the continent's cultural diversity. The constitutions of African states have been anything but African, with no impact on the people. While the Banjul Charter was a departure from the norm in African thinking, it was not the only one. Ghana has yet to ratify the OAU's regional charter on children's rights, which was released in 1999. (Kaime, 2009).

According to others, the reclassification of child work into worst forms exemplifies the divide between moralistic and socialization approaches (Hilson, 2008). The first of the models, according to Gavin Hilson, is rooted in the moral belief that all children's welfare should be preserved, and depicts any attempt to exploit children for economic gain as robbing them of their youth and education (Bhalotra & Heady, 2003). This model was in place until 1990. The second, on the other hand, does not regard child labor as intrinsically 'bad' in and of itself, but rather as a part of African tradition (Keilland & Tovo, 2001). It challenges the rigid Western distinction between childhood and adulthood and suggests how developed countries, with their superior political and economic power,

unfairly dominate the international discourse on child labor. This second model, on the other hand, uses anti-imperial and relativist rhetoric. They prepared the path for the idealization of clearly legitimate and illegitimate child economic activity, as well as the design of narrower, goal-oriented campaigns, while keeping newly legitimized forms, by doing so. According to Christian Grootaert and Ravi Kanbur (1995), the two pillars of legislation and economic incentives are required to combat child labor.

The broad humanitarian concern to child labor and trafficking should be regarded in this context. Many groups sought to better the lives of Ghanaian children and to expand the promise of liberalism, as Makau Mutua put it (Mutua, 2008). They did, however, work in an unfriendly atmosphere, where neoliberal rights-focused language and economic goal-driven techniques were typically dominant (Grootaert and Kanbur, 1995). One example of how Africans might take advantage of international safeguards is the cocoa industry regulation approach (Bonnet, 1993). The two pillars of coercion and incentive built a framework that legitimized various modalities in this way.

Anti-Trafficking Legislation

The Trafficking Victims Protection Act (TVPA), which was created to eliminate human trafficking, has been adopted by the legislature to be followed among the child trafficking act. It serves as a tool for evaluating countries' efforts and capabilities in the fight against human trafficking. The US Department of State assigns each country a tier, which is used to measure how well countries adhere to US anti-trafficking policy. Tier 1 countries have the highest level of compliance with US anti-trafficking policies, while Tier 3 countries have the lowest level of compliance. Tier 3 status can have serious

ramifications, including US government restrictions affecting non-humanitarian and non-trade-related aid (Goodey, 2008). Although it is making significant efforts, Ghana's government has not yet fully achieved the minimum standards for trafficking elimination. Due to the government's overall increased efforts in comparison to the previous reporting period, Ghana remains on Tier 2. (Office to Monitor and Combat Trafficking in Persons, 2020). So far, efforts have focused on identifying more potential victims of human trafficking and providing comprehensive treatment to victims at a newly built government refuge for adult female trafficking victims.

The moral ramifications of child trafficking were not explored before children were trafficked, according to the records and discussions. As a result, there has been a void in Tapa Abotoase on questions of child trafficking's moral implications and alternate approaches to its resolution.

Theoretical Framework

Considering that the goal is to examine a phenomenon or learn more about a subject and answer relevant questions, every comprehensive research project is supported by a theory. Theoretical frameworks can help one understand the issues that drive one's research. The main theory relating to child trafficking is examined to provide some explanation for the phenomenon's occurrence. Economic Disparity Theory is a useful theory that can help explain why there is a problem with child trafficking. This theory explains the causes of child trafficking in a more comprehensive way.

A theory that examines the economic circumstances of victims of child trafficking, from caregivers to relatives and victims is the Economic Disparity Theory (Keel, Juarez 2003). Therefore, given that trafficked children come from

economically disadvantaged families, according to the hypothesis, victims come from lower-income households and are socially lower on the social ladder than those who come from higher-income families. As Juarez (2000) points out, people who are powerless in society are more susceptible to child trafficking; they are more likely to come from economically depressed communities and poor households, which makes them easy prey for child traffic.

Methodology

The methodology is critical for organising the findings from the consequences of child trafficking in Tapa Abotoase. It lays forth the many processes that must be performed to verify that the results are accurate. The methodology dictates the types of decisions to be taken when planning and performing a research project, such as which instances to study, how data is acquired, and the type of analysis performed, among other factors (Silverman, 2005). This section contains general information regarding qualitative research methods. It also covers the research strategy and methodologies, as well as the sample method utilized, how information was gathered, and how data was analyzed in the study.

Research Design and Methods

The researcher used qualitative case study to examine the phenomenon of child trafficking, moral implications, as well as the possibility of using moral interventions as alternative approaches to its resolution in Tapa Abotoase community in the Oti Region of Ghana. To get contextual explanation about the experiences of trafficked children, the researcher collaborated with the Ghana Police Service, followed up to locations of twelve trafficked children within

Tapa Abotoase community. Through these efforts, the researcher obtained useful data through unstructured interview with the victims of child trafficking. The use of qualitative case study allowed the researcher to collect well-informed data to probe deeply into the objectives of the study and to gain insights that would have been missed if quantitative methods were used. The use of case study allows exploration of attitudes, behaviours, and experiences through methods like interviews (Dawson, 2009). This type of research aided in eliciting an in-depth opinion from the various participants polled. It used fewer people to collect data, and this data was collected from the area of study, Tapa Abotoase, and as a result, the researcher becomes an important part of the instrumentation process. To ensure high validity, the researcher collected data directly from the source, avoiding any manipulation or bias. By collecting data directly from the participants or the context under study, the researcher aims to capture the richness and nuances of the phenomenon being investigated (Bernard, 2000). Qualitative data is typically collected in the form of words or audio-visual images, with few exceptions involving numbers; thus, the data collected from Tapa Abotoase was in the form of audio. The qualitative methodology allowed for greater flexibility in the instruments for recording the data. The open-ended nature of the questions allowed participants to express their personal views on the issue of child trafficking without being constrained (Yauch and Stendel, 2003).

Sampling Technique

Convenience sampling which was non-probability sampling technique was used to recruit participants for the study. Based on accessibility and availability of victims of child trafficking, the researcher collaborated research

efforts with Ghana Police Service since they have some knowledge in matters concerning child trafficking. Because community visits revealed that the number of institutions participating in child trafficking was small and dispersed, with unique emphasis areas, the non-probability sampling technique was applicable in this circumstance. People who were concerned about the study's conduct were targeted for the study. Through convenience sampling, twelve trafficked children were recruited for data collection. They were ten boys and two girls. The age range was between 13 to 16 years. Additionally, one police officer, three assembly men, four guardians, two females and two males, three fishermen and three elders (males) in the community and two Biakoye District Assembly staff were interviewed. Overall, 28 participants were involved in the data collection effort for the study.

Sampling Frame and Size

According to Fetterman (1989), one of the most important data collection techniques for qualitative research is interviewing. The researcher carefully selects individuals and poses relevant questions to them. The technique serves as a valuable tool for confirming or disproving impressions gained through observation and checking the accuracy of certain findings. The goal of conducting interviews is to discover what is on people's minds, what they believe, or how they feel about something (Patton 1990). The participants' primary data was collected using a semi-structured interview format.

A semi-structured interview is employed in qualitative social research. In this sort of interview, the researcher seeks particular information that may be compared and contrasted with information obtained from prior interview types. Interviewers ask the same questions in every interview to achieve this. The

researcher updates or revises his questions or topics after each interview.

Data Collection

A semi-structured interview guide with open-ended questions focusing on the research questions were devised to enable proper data collection for this study. There were two main sections of the semi-structured interview guide. Section one collected data on demographic characteristics of the study participants. In section two, data collection focused on phenomenon and experiences of the victims of child trafficking. In providing the responses, the purpose of the study was communicated to all participants. Also, participants involved in the study consented to be part of the investigation. To ensure that the questions were relevant and that the research objectives were accomplished, the data collection methods were examined and pre-tested. This help researcher to ensure accuracy, quality and effectiveness of data collected to maximums the reliability of the data participants were recruited based on availability and accessibility. Interview guide was made available to them. All the victims of child trafficking were guided to respond to the questions on the interview guide. A letter from the University of Cape Coast was obtained and used to encourage community participation, obtain firsthand information, and increase the number of people who responded. To acquire approval and conduct preliminary discussions regarding the project, there was some preliminary interaction. Overall, data collection lasted for a period of one year, between 2019 to 2020.

Transcription

Beneficiaries or respondents were questioned in depth in English, Twi, and Ewe (their native languages), then translated verbatim into English. The use of verbatim transcription ensured that no crucial information was lost during

transcription. In addition to listening to the audio recording, transcripts were checked for possible omissions of relevant responses from interviewees, as well as instances of transcription summarizing and interpreting responses. In order to ensure quality, they sent back transcripts to interviewees for content validation.

Data Analysis

After the data was collected, it was transcribed and analyzed using the various themes discovered, a thematic framework was created. This is because all of the interviews were taped, the audios of the interviews were transcribed from audio to text before being analyzed. Using thematic analysis, classifications can be analyzed and themes related to the data can be presented. It depicts the data in great detail and addresses a wide range of issues through interpretations (Boyatzis, 1998). Thematic analysis detects and identifies factors or variables that influence any issues that participants generate.

Organization of Work

This work is divided into five chapters, the first of which provides the following information: the study's background, a statement of the problem, the study's importance, the study's purpose, objectives, research questions, a literature review, methods, and the work's organization. The global incidence of child trafficking is the subject of the second chapter. In the third chapter, Tapa Abotoase's profile is expanded upon, and the customary stance regarding child trafficking in relation to human dignity is assessed. The fourth chapter focuses on data presentation and data analysis. The fifth chapter is devoted to the summary of the work, recommendations, and conclusions.

CHAPTER TWO

CHILD TRAFFICKING ON THE GLOBAL FRONT

This section introduces the reader to how child trafficking pans out on the global front contrary to beliefs that it is purely an African thing and zooms into some empirical works undertaken by scholars which bring to the fore the experiences of trafficked victims and the role professional's play.

Worldwide Prevalence of Child Trafficking

Human trafficking of children is a horrific violation of fundamental human rights. It deprives children of basic rights such as personal identification, community and family, healthcare and nutrition, education, freedom of expression, and safety and security (Mitchels, 2004; UNICEF, 2006). Minors are subjected to severe physical and psychological abuse (e.g., torture, deprivation of affection, poor health care and neglect). They don't have the maturity or skill to protect themselves because they don't understand what's going on (Europol, 2018). Children are cut off from their families, friends, and community, and this lack of affection, care, support, and security may have long-term consequences for them (Mitchels, 2004). All of these factors combine to make children even more vulnerable, creating an environment suitable to perpetrator abuse, manipulation, and control (UNICEF, 2006). Prior to being exploited, victims frequently have a history of violence, which may serve as a risk factor for future victimization. According to a study of 113 sexually exploited adolescents in the United States of America (USA), 75 percent had experienced child abuse or neglect. Neglect (56 percent), sexual abuse (53 percent), mental abuse (53 percent), physical abuse (52 percent), and family violence (39 percent) were all common forms of victimization and family

disturbance (52 percent). Furthermore, 84 percent had judgment flaws that elevated their chances of being revictimized, such as major substance misuse (31%), frequent flight from home (62%), and dysfunctional partner relationships (79 percent) (Basson, Rosenblatt, & Haley, 2012). Nonetheless, the researchers revealed that their subjects had both internal and external strengths that could help them cope, such as creativity and a strong cultural identity. Attending therapy is another factor that contributes to their development in a variety of areas (Basson et al., 2012). The Palermo Protocol defines child trafficking as the recruitment, transit, transfer, harboring, or receipt of a child for the purpose of exploitation, regardless of the use of coercive control techniques (United Nations - UN, 2000, p. 2). (e.g., use of force or other forms of coercion, abduction, fraud). It's worth noting that any human being under the age of eighteen... is defined as a child (UN, 1989, p. 2). Trafficking can happen both within and outside of their home country's boundaries (UNICEF, 2006). Exploitation can take many forms, including sexual exploitation or other forms of exploitation (such as forced marriage), forced labor or services, slavery, servitude, organ removal, begging, and criminal activities (UNICEF, 2006). Child trafficking also includes the recruitment of children as soldiers and the sale of new-borns, infants, and children for adoption (Hadjipanayis, Crawley, Stiris, Neubauer, & Michaud, 2018).

In 2016, the United Nations Office on Drugs and Crime (UNODC, 2018) recorded a high of over 24 000 trafficking victims, 30% of whom were children, with girls outnumbering boys (23%) by a ratio of two (7 percent). While the majority of males (50 percent) were found in forced labor, the

majority of females were trafficked for sexual exploitation (72 percent). Boys also indicated frightening figures on sexual exploitation (27%) and other forms of exploitation (23%) such as child soldiering. In contrast, 21% of girls were exploited for indentured servitude and 7% were exploited for other reasons (e.g., begging). Children made up the majority of victims in western Africa; women made up the majority of victims in Central America and the Caribbean; and men, women, and children made up the majority of victims in South Asia. According to the European Commission's 2018 report, there were a total of 20 532 human trafficking victims in the European Union (EU) between 2015 and 2016, with at least 23% of them being children. The EU countries with the most registered victims were Romania, Hungary, the Netherlands, Poland, and Bulgaria, whereas Nigeria, Albania, Vietnam, China, and Eritrea were non-EU countries. Despite several international organizations' attempts to quantify child trafficking, it remains a hidden and difficult-to-quantify phenomenon (Couto, 2012; Miller-Perrin & Wurtele, 2017; Murphy, Taylor, & Bolden, 2015), in part due to a lack of robust, accurate, and standardized data (Couto, 2012; Miller-Perrin & Wurtele, 2017; Murphy, Taylor, & Bolden, 2015). For a variety of reasons, many children have difficulty reporting victimization (Greenbaum & Crawford-Jakubiak, 2015), including: skepticism about the effectiveness of support and protection services; fear of retaliation from traffickers (Hughes & Denisova, 2001); fear of being identified as criminals or illegal immigrants rather than victims of a crime (Rafferty, 2008); shame and concern about their families' reactions (Crawford & Kaufman, 2008); and (Europol, 2018). Certain juveniles lack the experience or ability to recognize the traffickers' manipulation, leading to feelings of guilt, shame, hopelessness, and even

emotional reliance, which the traffickers use to keep them from reporting (Greenbaum, 2017). Another factor that may make measuring the phenomenon more difficult is a lack of knowledge regarding the characteristics and behaviors of traffickers (Couto, 2012). The fact that this phenomenon, in some cases, may be supported by intricate criminal networks and may be confused with other crimes (e.g., aid to illegal immigration) and illegal situations (e.g., prostitution), as well as the fact that it presents a multiplicity of interconnected and dynamic causes (Couto, 2012), all contribute to its concealment as a hidden domain. Another factor contributing to these instances' concealment is the existence of multiple definitions of the phenomena and who is considered a victim (Brunner, 2015; EU, 2016; Europol, 2016), as well as the absence of human trafficking legislation in certain countries (Couto, 2012). Another concern is the prevalence of many complaint procedures (Couto, 2012), the corruption linked with human trafficking (Brunner, 2015), and the inexperience of front-line personnel in recognizing cases (Greenbaum, 2017). Additionally, many organizations lack appropriate research procedures and resources (Brunner, 2015), as well as technical and financial help necessary to collect data in a systematic manner (Couto, 2012), resulting in data that is dependent on approximations (Brunner, 2015; Miller-Perrin & Wurtele, 2017). According to research conducted in New Orleans (USA) with teenagers who may have been victims of human trafficking, the figures provided may be underestimated. Certain responses may be motivated by social desirability, since some participants may be uncomfortable reporting their involvement in potentially criminal events, or by a devaluation of the value of their experiences for researchers (Murphy et al., 2015).

Throughout the trafficking process, children are subjected to harsh and terrible conditions, which may have an impact on their natural development and cause irreversible injury (Rafferty, 2008; UNICEF, 2006). Ottisova et al., (2018), for example, discovered a significant prevalence of physical abuse (53 percent) and sexual assault among 51 trafficked children seeking therapy (49 percent). According to Stanley et al. (2016), a sample of 29 young individuals trafficked into the United Kingdom (UK) experienced a variety of health concerns, including headaches, memory problems, stomach pains, back pain, and dental discomfort. Pregnancies, abortions, and cases of sexually transmitted diseases were also detected. Victims of child trafficking may also suffer psychological problems. According to a study, posttraumatic responses, such as PTSD (22%), response to stressful events, and dysthymia (14%), as well as emotional difficulties, were the most commonly observed clinical presentations (22 percent). Furthermore, the researchers identified a significant proportion of intentional self-harm (33%), as well as suicidal ideation (27 percent) (Ottisova and colleagues, 2018). A high prevalence of complex PTSD symptoms was also discovered in trafficked children with PTSD, according to comparable studies (Ottisova, Smith, & Oram, 2018). Overcoming a traumatic experience like human trafficking takes time and requires the help of qualified professionals (O'Briain, van den Borne, & Noten, 2006).

Professionals' Role in Curbing this Menace of Child Trafficking

Professionals are quite important. According to the United Nations, each State Party must offer the necessary conditions for victims of human trafficking to heal physically, psychologically, and socially. They should do so in partnership with other organizations and the general public. The victim's age,

gender, and special needs, notably those of children, including proper housing, schooling, and care, they should consider. States Parties shall place a priority on preventing and combating human trafficking, while also ensuring that victims, particularly women and children, are protected from re-victimization.

The Member States have achieved tremendous progress, according to the European Commission's 2018 report, ranging from preventative initiatives to legal measures. However, much more needs to be done to strengthen the child protection system in order to prevent child trafficking and protect the rights of child victims (UNICEF, 2006), including properly identifying and supporting child victims, preventing secondary victimization during criminal proceedings, establishing appropriate shelters for victims, implementing education and training for all relevant actors (European Commission Report, 2018), and intervening in the robbing of children (Hadjipanayis et al., 2018). In order to prevent and combat child trafficking, it is necessary for diverse government agencies e.g., child protection agencies, law enforcement agencies, victim care providers, civil society organizations, stakeholders, and all EU citizens to work together (Europol, 2018; Greenbaum, 2017). Experts in this field must display sufficient knowledge and tactics for preventing and combating child trafficking because of the impact on young victims, their fragility, and their inability to defend themselves. Experts must also learn unique ways for communicating with victims because some victims have trouble confessing their experiences (Avila, 2016). As a result, it is vital to engage in the training and support of these professionals in order to ensure that the child's best interests are always protected (Cunha, Gonçalves, & Matos, 2018). Miller, Duke, and Northam (2016) talked about how important it is to create major proven frameworks to

guide health-care professional programs on sex trafficking victim recognition, intervention, and referral. Identifying, screening, caring for, and referring victims to suitable child trafficking intervention programs is an important duty for healthcare providers (Hadjipanayis et al., 2018). Because the impact of human trafficking is not always evident, understanding how it affects its victims aids these specialists' work in spotting red flag scenarios (Hadjipanayis et al., 2018; UNICEF, 2006). Despite the small sample size, a study found that while under the control of their trafficker, all of the victims sought medical help, with 89 percent reporting a misdiagnosis on the part of medical professionals (Miller et al., 2016). A child's right to an education is unalienable. As a result, even if the victim remains in the country where they were trafficked, authorities should ensure that this right is respected (UNICEF, 2006). The entire school community, especially instructors, must be ready to work with these victims while keeping in mind their unique characteristics. Instructors are also important in the development of children's talents, which is essential for avoiding human trafficking United Nations Office on Drugs (UNODC) (2018). All children have the right to legal help and assistance, especially during the court procedure. Legal help should be accessible, age-appropriate, interdisciplinary, effective, and responsive to children's special legal and social needs, according to the UNODC, 2013 p. 11. Legal aid providers should help victims access vital resources that would improve their independence, such as housing, physical and mental health care, educational resources and employment opportunities, and government benefits. Another important group of specialists who work with these victims is law enforcement. They must be prepared to identify victims correctly and carry out the procedure (Cunha et al.,

2018). They are also responsible for protecting victims by removing them from exploitative situations and putting an end to the harm they were causing. The conviction rate for human trafficking remains low (European Commission Report, 2018; Matos, Gonçalves, & Maia, 2019). This may be dependent on the incidents being effectively detected, as well as legal experts' viewpoints, which may impact how laws are read and implemented (Farrell, Pfeffer, & Bright, 2015). Furthermore, the lack of adequate evidence to support prosecution and bring a case to court could be a problem. Frequently, the perpetrators face additional charges, such as money laundering (European Commission Report, 2018). Furthermore, justice professionals (e.g., judges, prosecutors, and anyone else involved in the administration of justice) are responsible for ensuring that children are not injured in any way during court proceedings (UNICEF, 2006), thereby preventing secondary victimization. Finally, police officers, prosecutors, and court officials must inform children and their legal guardians of their rights and the progress of their case (UNICEF, 2006). Furthermore, the engagement of social scientists is an important part of preventing and combating child trafficking. In addition to offering psychiatric support, they organize, execute, and evaluate prevention programs (Mitchels, 2004). Their work may also have an impact on social policies (Rafferty, 2008). These specialists aid in the reintegration of children into their home nations by organizing, implementing, and evaluating intervention programs (IPU & UNICEF, 2005; United Nations Division for the Advancement of Women, 2002; UNICEF, 2005; as cited in Rafferty, 2008). As a result, it's vital that experts who deal with this problem are equipped to respond effectively, avoiding the problem from worsening and protecting young victims of human trafficking from secondary

victimization. It is vital that professionals direct their practices in the best interests of children, as stated in article 3.1 of the Convention on the Rights of the Child (UN, 1989). Professionals play an important part in the victim protection process and, as a result, in victims' lives. As a result, the purpose of this systematic review of the literature is to determine professionals' behaviors and awareness of holistic needs when assisting child trafficking victims.

Africa's Child Trafficking Situation

Despite the fact that child trafficking is a global issue, research shows that it is especially prevalent and on the rise in Africa. Child trafficking increased by 5% between 2007 and 2010, according to the UN's Global Report. (UNODC, November 24, 2014). The number of juveniles trafficked in Rwanda has recently increased, according to the Rwandan authorities (Sandner, 2014) as found in Loh (2018). Child trafficking is common in countries like Ethiopia and South Africa. According to a Reuters report from March 16, 2017, Ethiopia is seeing a rise in child trafficking, while a US State Department report from December 2, 2016 listed South Africa as a haven for child trafficking. In West Africa, the situation is not much different Reuters (as cited Peyton 2020). In 2006 alone, almost 40,000 children were trafficked to or via Benin, a country with a population of about 8 million people (Karin Brown, trafficking in West Africa 2010). In several countries, including Togo, infants as young as three years old are exploited as domestic and agricultural workers. When over half of the chocolate produced in the United States was linked to cocoa beans harvested by child laborers in Cote d'Ivoire, a scandal arose in the United States in 2002. Many of these children were smuggled from the neighbouring countries of Mali and Burkina Faso (Human Rights Watch NY April 1, 2003). Child trafficking

happens across West Africa via a variety of routes, according to Jonathan Cohen, a researcher with Human Rights Watch and one of the report's authors, and governments are doing too little to stop it.

Conclusion

From the light of the foregoing, it can be deduced that most of the works reviewed used largely comparable procedures and analytical approaches (e.g., qualitative design, semi-structured interviews), which lends credibility to the conclusions drawn. Nevertheless, it is deemed a shortcoming of the studies reviewed as no indication of efficient procedures surrounding the detection, monitoring, and readmission of trafficked individuals into the community emerged from the results, which are major elements of the disaster recovery process for child victims of trafficking. More so, regarding preventive measures, a gap identified is that none alluded to the moral component of perpetrators. Humans are moral beings thus an appeal to their conscience might go a long way to help curb this menace but literature is silent on that.

To that end, this review highlighted the importance of conducting additional research, specifically evaluating the effectiveness of prevention and intervention programmes; defining metrics for identifying child trafficking victims through the founding of guidelines; determining whether or not to use ethnically delicate and morally acceptable care interventions, for which gave rise to this very study and if so, how they are implemented.

CHAPTER THREE

ABOTOASE: PEOPLE, PLACES, AND BELIEFS OF CHILD

TRAFFICKING

Introduction

The issue of child trafficking makes room for certain features to be expanded and analyzed; two of these features of focus are people and places. For the experience to be real there must be people who are willing to send or receive children into different forms of labor at a cost and there must be places that provide avenues for the use of children in labor and other ways of life unsuitable for children. Thus, child trafficking rests on people and places for success. This chapter's main topic is to provide information on Tapa Abotoase and those involved in the practice of child trafficking in Tapa Abotoase. People involved in child trafficking are sub-divide into two main groups; the perpetrators and the victims. By the nature of the subject matter, it is pertinent to note that the primary information obtained from the field has been a source of assistance in developing this chapter. Some of the information on the profile of Tapa Abotoase was gathered from literature, while other relevant information was collected from the field. Hence, the chapter describes how Abotoase serves as a place from, and to which children are being trafficked. The description reveals a geographical net, including places like Big Ada, Mafi Kumase, Sege, and Agave areas which send trafficked children to places like Yeji, Krachi, C.K. Kope, Afram Plains, Nzema, and Klokpoko. In this regard, it can be seen that Abotoase both supplies and receives trafficked children for various number of purposes.

Profile of Abotoase

Location

Abotoase is located in the Oti region of Ghana, in the midst of the Biakoye District. It is located between the latitudes of 6° 45' 45" N and 7° 15' N and the longitudes of 0° 15' E and 0° 45' E.

It shares borders with Bowiri Gadaka, a village near Kwamekrom on the south, Akaa-Buem on the Eastern part, Tapa Apanya in the Northern part, and the Volta Lake on the western part. (Personal Communication with the District Statistical Officer at Biakoye Assembly on 15/02/2020)

Relief

Tapa Abotoase's topography is generally hilly in both the western and eastern parts of town. The town, however, has lowlands along the Volta River. As a result, some areas near the Volta Lake are susceptible to flooding. (Personal Communication with the District Statistical Officer at Biakoye Assembly on 15/02/2020)

Climate

Abotoase is located in the semi-equatorial zone and has a bimodal rain fall regime with major and minor peaks in July and September, respectively. The average annual rainfall is around 1500mm. From early December to mid-March, the town of Abotoase experiences a dry season characterized by the cool-dry North East Trade Winds. Temperatures range between 22 and 34 degrees Celsius during the wet and dry seasons, respectively. Fortunately, the peak fishing season is in July and August.

One will enjoy visiting Tapa Abotoase in Ghana from January to December, when temperatures range from warm to very hot and rainfall is limited to minimal. Tapa Abotoase has the highest average temperature of 38°C in February and the lowest average temperature of 29°C in August.

Every month is warm, and there is a wet and dry season. Tapa Abotoase has an average annual temperature of 34° C and receives approximately 411 mm of rain. It is dry 213 days out of the year, with an average humidity of 64%.

The tropical savanna climate prevails in Tapa Abotoase. If you want to know what the average temperature is in Tapa Abotoase or when the most precipitation (rain or droplets) falls, look no further.

The best months to visit Tapa Abotoase for a vacation or travel are November and September. The temperature is around 35°C during these months, with an average of 357.7692 hours of sunlight per month. The coldest months are August and September, with temperatures hovering around 23°C. The rainiest months are September and August, with a total of 280.89mm. (Personal Communication with the District Statistical Officer at Biakoye Assembly on 15/02/2020)

Vegetation

Abotoase is located within Ghana's Savannah Transitional Ecological Zone and has scattered timber resources such as mahogany, wawa, and odum. The fishing industry does more business during the rainy season because more catch is made, resulting in a large number of people coming to buy fish. However, on market days in Abotoase, people from neighboring towns and villages bring maize, cassava, kerosene, palm fruits, and sometimes clothes in exchange for fish.

Tapa Abotoase is a large town in Ghana's Biakoye District, which is part of the Oti Region. It is located at 7° 24' 0" north latitude and 0° 18' 0" east longitude. Tapa Abotoase is the Tapa Traditional Area's traditional capital. It is a fishing and farming community with a market held on a regular basis. Tapa's inhabitants are Akans, hence they speak Twi. People from cities and villages all over the Oti and Volta regions flock to Tapa Abotoase for the four-day periodic market. (Personal Communication with the District Statistical Officer at Biakoye Assembly on 15/02/2020)

According to respondents from the township, the rainfall pattern in Tapa Abotoase seems to have the ordinary cycle which applies to the rainfall calendar of the Oti region. However, the large forestation around the environs and in the region, it accumulates the rainy season and changes the weather occasionally to a more humid zone.

In relation to the landscape of Tapa Abotoase, there are resources like the forests, water bodies, mountains and valleys that affect the living and the lifestyle of the indigenes of Tapa Abotoase. Tapa Abotoase also lies between Kwamekrom and Worawora both in the Biakoye District of the Oti Region of Ghana. To the West of Abotoase township lies the Volta River which significantly contributes to the economy of the town and also serves the community's needs of irrigation, transportation, and recreation.

Abotoase serves as a central point for water transportation since it serves as a point of departure to places like Abotoase to Kpando Torkor, Afram Plains, Brong Ahafo, Krachi, Yeji, and other places. (Personal Communication with the District Statistical Officer at Biakoye Assembly on 15/02/2020)

The geographical state and the natural conditions of Tapa Abotoase inform the type of work which is mostly engaged in by the local men of the land. Since the rich resources around and in the town, it is liable to attract people from all corners of the country to partake in the trading services of the town.

Social, Political and Economic Outline of Tapa Abotoase

The people of Abotoase are also considered a monogamous society and live peacefully with one another. However, there is a high incidence of social vices, such as pickpocketing, stealing, and teenage pregnancy (Personal Communication with Station Officer, Ghana Police). On regular market days, most children leave school during a break at twelve and do not come back as confirmed by the headmaster of E.P JHS in Abotoase that this becomes a normal routine. He said on market days the moment it is noon, children run away from school.

In addition, Tapa Abotoase thrives economically on primary activities such as agriculture, which employs a majority of the population. Some are into crop farming, fishing, and agro-forestry. Four periodic market days bring people from all walks of life. Fish, fruits, vegetables, cereals, yams, goats, and legumes are among the items sold in the market.

In addition to the above mentioned, it is noted that Abotoase has 13 Government and 9 private basic schools and a secondary school. Interestingly, Abotoase records the second-highest pregnancy rate in basic schools in the district after Kwamekrom (Personal Communication with Girl Child District coordinator in the Biakoye district on 11/01/2019).

Demography

The term demography simply denotes the scientific study of the human population. It consists of demographic analysis and demographic data which together sums up information on the race, sex, age, and the information on education, employment, income, birth, and marriage rates between the people living in an area respectively.

The demography of the entire Tapa Abotoase is the total population of the Tapa Abotoase and the information about the population is retrieved from the last population and housing organized in 2010. According to the 2010 population census estimates about 6566, comprising 3117 males and 3449 females. Wurawura and Nkonya are ranked number 1 and second in the district, respectively, in terms of population and service delivery function. In the district, these villages have the highest population density and service delivery functions. Wurawura accommodates the District/ Oti Regional Hospital, Post Office, a Secondary School, and a financial institution, Asubonteng Rural Bank.

Despite its modest population, Nkonya, the district's capital, is playing an increasingly vital role in administrative and commercial operations. In comparison, Tapa Abotoase is the capital of the Tapa Traditional Area and one of the largest towns in the Biakoye region of Ghana's Oti Region. According to the Paramount Chief of Tapa Traditional Area, when the ancestors of Tapa saw that the top of the mountain was a plateau-flat-top, they came to occupy the current site. The people of Tapa Abotoase are Akan, and their native tongue is Twi. As a result, they said in Twi "Ehaye Tatapaa," and the name "Tapa" was given to all the villages on the mountain.

According to the Paramount Chief, the people originated from the Akyem Abuakwa (Asona Clan) and migrated in stages after the Adansi-Denkyira war. The findings recommend that Twi and Ewe are the most widely spoken languages in Abotoase, and that some Tongu settlers are involved in child trafficking. These settlers are located in one area and are not mixed with the indigenes of Abotoase and so their leaders are called Headmen. According to the Awumbila et. al (2008) and Antwi Boasiako (2008) address that the type of migration that happen in Ghana has had effects on the development of the places people migrate to. Mostly, the migration that occurs at the rural areas are often relevant as a quite a number of determining factors. Thus, one of the primary factors that attracted migrants to Tapa Aboatoase is the agricultural factor. However, the ratio of migrants to indigenes in Tapa Aboatoase on a total of 10 is 3 to 7, where this indicates that the number of migrants in Tapa Aboatoase though proactive in their occupational work is lesser to the indigenes in Tapa Aboatoase who have great percentage of people in the township.

Most people in Abotoase believe that there is much more money to be made on the river than in school, which is why fishermen's children leave school at 12 p.m.; these children, once they leave, will not return until tomorrow (Personal Communication, E.P. JSS, Headmaster - Abotoase, 17/05/2019). The Abotoase town has a few ethnic groups, such as Hausa and Basare, who participate in various business activities of their own, with the Basare people having an interest in yam farming. The indigenes of Abotoase are into different businesses, some own shops, some are into the car business and others are into farming. As per the paramount chief of Tapa Abotoase, there were no records of child trafficking in the Tapa Abotoase until 1964, when the Akosombo Dam

was constructed, but once other people started joining them, things changed.

Religion

Christianity is the most widely practiced institutional religion in Tapa Abotoase, followed by Islam and other religious groups (2010 Census). However, some of the participants in the study recalled that their forefathers used to worship a god in Abotoase known as "Bosomfuo Manitor," and that Fridays were the designated days for the worship of this god. It is further revealed that many denominations have evolved and these include the Seventh-Day Adventist Church, Roman Catholic Church, Evangelical Presbyterian Church, Ghana, and Presbyterian Church of Ghana, The Church of Pentecost, Global Evangelical Church, and other smaller denominations. The Church of Pentecost, which has three congregations in Abotoase Township, is the majority among the churches. Surprisingly, some of the perpetrators of child trafficking are members of these denominations' congregations, and they see nothing wrong with their actions.

Political organization

According to the Paramount Chief of Tapa Traditional Area, Tapa Abotoase is one of the two traditional councils in the Biakoye District after the Nkonya Traditional council. The traditional authority of Abotoase is based on the system of chieftaincy. Apart from serving as a leadership institution, it also plays a symbolic role of unity, common purpose, and cultural identity. For example, the chieftaincy institution has served as motivation for self-help projects in the community. Nevertheless, the people in Tapa Abotoase belong to different political parties, the majority express their allegiance to the two

major parties in Ghana, that is, the New Patriotic Party (NPP) and the National Democratic Congress (NDC).

The map of the Biakoye District

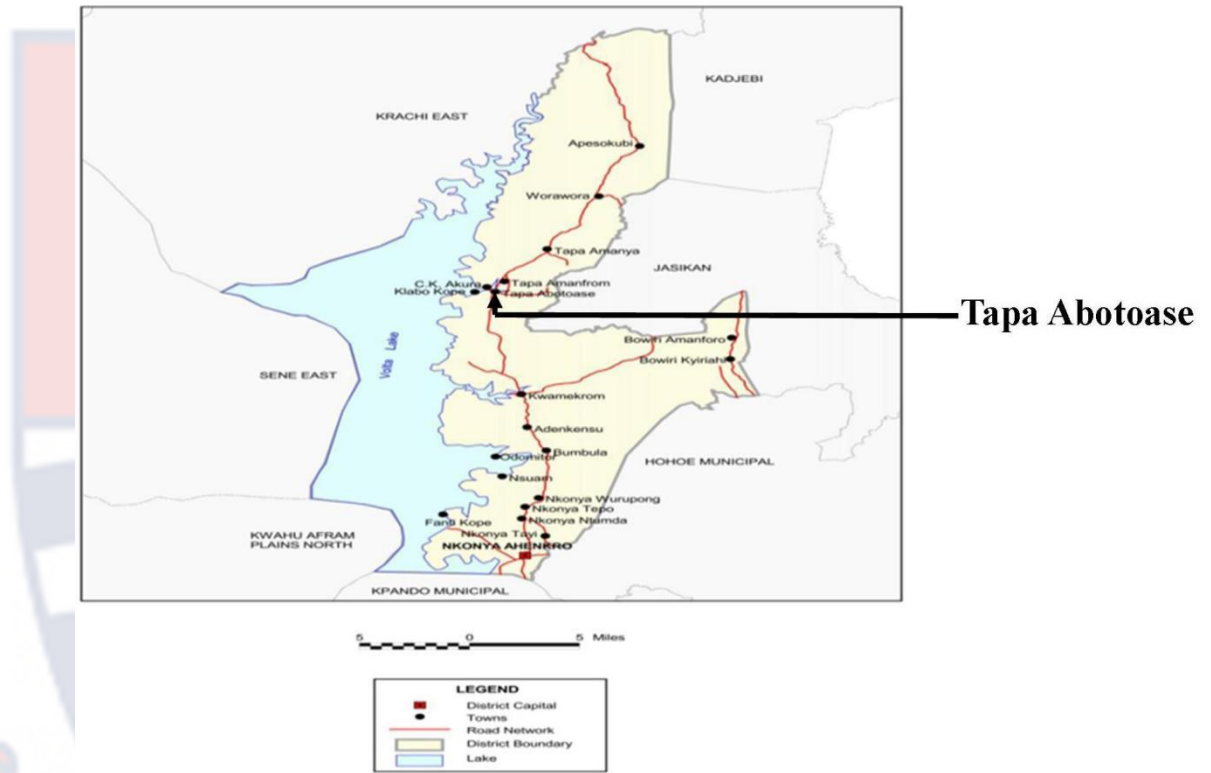


Figure 1: The map of Biakoye District in Tapa Abotoase

Types of trafficking

After describing some of Tapa Abotoase's key characteristics, it's easier to see how and why it's become a haven for child trafficking in the area. This section attempts to profile the phenomenon by describing the places where children are trafficked to or from, as well as the types of work they do in the various types of trafficking. The attitudes and beliefs that underpin the practice of child trafficking in Abotoase are also important aspects of this section.

Through an interview with one respondent, Yaotse, in Abotoase, he

asserts that many children are trafficked to perform domestic services in and around Abotoase and that this is especially visible on market days. These children (mostly girls) work as domestics and are prevalently separated from their families, leaving them in the care of their employers. These children are frequently denied affection, nutritious food, and education, and they work for 10 to 16 hours a day for little or no pay. Those who are paid are sometimes treated less like humans, and the money they are paid is sometimes sent to the people who brought them (Personal Communication with Yaotse, 15th Feb 2019).

Moving on, another report from an interviewee depicted the growth of child trafficking cases around the various cocoa growing areas. He lamented on farmers moving to cocoa areas to work with their own families and bringing along with the other children who would come and work for money without schooling.

Ethnicity is crucial in supporting child mobility, but it also facilitates child trafficking. People could also be traders, moving to the south due to their activities, and bringing children with them to employ them as farm assistants or apprentices the network starts from the Northern region, Abotoase in the Oti region and get to Brong-Ahafo and Ashanti regions. Mostly, boys are taken to the cocoa sector because it is believed that boys are perceived to be stronger than girls.

According to a more in-depth interview with another respondent, children are also trafficked to work in quarries for monetary gain. Many children from Abotoase are being sent to work in these areas, even though it is detrimental to their health and development (Personal Communication with

Joan, 20/02/19). Although the work is not dangerous, many of these children who work do not have access to education or drop out, because their parents are unable to adequately care for them in school and with their personal belongings. Furthermore, another interviewee, Fofo, revealed that children from rural communities are trafficked into street hawking in the Abotoase market to sell a variety of items.

Due to poverty and a variety of other underlying issues, many children are forced to leave their homes and are exploited in the informal sector, where they are much more difficult to trace and subject to many sorts of violence. In begging, street selling, and other street-based activities, children are used by criminal networks and individuals. As drug carriers or sellers, or as pickpockets, some children are exploited.

When children are trafficked, they are nearly usually forced to work in hazardous conditions that endanger their health, safety, and morals. They may not be able to attend school, and as a result, they may miss out on opportunities to better their lives in the future. They are frequently separated from their families and face sexual abuse and other forms of violence (Personal Communication Fofo, 23 February 2019).

For most people who live near rivers and seas, fishing is a traditional economic activity. Child trafficking has been discovered in the fishing industry, where many children are sent there to be engaged in such activities. People in the surrounding areas have been able to find work as a result of this. settlers from the Tongu in the Volta Region, Ada in the Greater Accra Region, and Efutu in the Central Region are the majority of fishermen in Abotoase. It is not common to see the indigenes doing fishing in Abotoase even though this activity

has been with them for ages. Fishing needs more hands and for that matter, fishermen go to the south where they come from to hire the services of children to help them carry out their activities with pay.

Fishing has always been a part of Abotoase's culture, long before other forms of child trafficking emerged. Children are thought to be effective instruments during fishing because they can be used to retrieve nets from the river's bottom and this is why many of them died in trying to do what they've been asked to do. Fishermen use children because they believe children are smarter and better able to dive quickly, and because they are lighter than adults, they rise to the surface of the water sooner.

Children are also exploited since it is assumed that they do not tire out quickly enough and will just perform what is required of them. (Personal Communication with Agbeko on 01/02/2019) The fishing sector is frequently viewed by residents as a means of quickly generating income. Fish provide sustenance, revenue, and food security to the Abotoase community. The fishing industry plays an essential role in local economic development, contributing significantly to employment, livelihood support, poverty reduction, and food security goals.

One other type of child trafficking involves the cattle business. Given the history of Abotoase, it is clear that cattle rearing was not a part of the indigenous people's culture. As a result, there is reason to believe that cattle farming is a more recent development in Abotoase and that knowledge of cattle herding may have developed through interaction with people from the north and nomads from other places. However, the idea that cattle herding could be a source of economic profit spread quickly in Abotoase, and residents began to

either rear their cattle or engage in some sort of cattle business.

According to Divine, Abotoase employs trafficked children as herds boys. He claimed that some of these children are forced to work for five to six years before being given male and female cattle to establish the trafficked child and this is done at the expense of their educational opportunities (Personal Communication with Divine, on 15/01/2019).

Attitudes, Beliefs of Child Trafficking in Abotoase

Ghanaians, and the people of Abotoase in particular, adore children and place a high value on them; having children is every couple's greatest dream, and children generally are a symbol of lineage continuity and ancestor blessing. This is why Ghanaians often say that children are the country's future and place a high value on childbearing. Children are thus protected and kept safe, and no parent wants to lose their child in any way. Some people will sell their homes and consult oracles to have a child and to avoid being labeled as barren. In Ghanaian society, children represent wealth status and the continuation of lineage, so childbirth is often regarded as a joyous occasion. Pregnant women are accorded special treatment and are regarded as beautiful, delicate, and vulnerable to evil spirits. Parents after getting the children go all means to protect and guide them from all dangers and any social evil. When children fall sick, they are taken to hospitals and healing centers, all in the name of protecting the children.

However, people tend to believe that children, unlike adults, are

incomplete; they are to be at the service of adults, and they may be used for things adults do not want to do. Many times, children are not treated fairly, and meat is given to adults instead of children. Children are denied eggs that are supposed to be given to them for protein because it is believed that if children are given eggs to eat, they will grow up to be thieves.

In addition, if a child dies, he or she is buried the same day, unlike their adult counterparts, who are placed in mortuaries and have funerals planned for them. Because they are too young for such services, even large church services are not planned for them. This mentality about children leads to actions that result in rights violations, such as child trafficking.

Children as Half Human Beings

Children, according to Togbe Ayim, a traditional priest in Abotoase, are often thought to be subjects who have not yet reached biological and social maturity, or simply that they are younger than adults and have not yet developed the competencies that adults have. Childhood, he said, is a period in human growth during which youngsters are developed, stretched, and taught for their eventual adult tasks. This might be through schooling, but it could also be through the family and larger social and civic life (Personal Communication with Togbe Ayim on 15/01/2019).

Children are viewed as half-human individuals who will be molded into fully human adults through the process of socialization (James et al., 1998). This viewpoint is akin to Aristotle's childhood philosophy, which emphasizes the mature adult as the last cause—the aim or purpose of everything that occurs before it in human development, from the embryo through the newborn and kid (Matthews, 2006). Only by referring to what children should naturally become

can a youngster be fully comprehended. This views children as adults in the making rather than children in the state of being because they are incompetent and incomplete (Brann et al. 1995). As a result, adults are seen as translators and interpreters of children's life, implying that adults are correct and children are incorrect.

Personhood is not automatically bestowed at birth, writes Menkiti (1984), but is gained as one gets along in society. He argues that accumulating knowledge of societal values and norms takes a long time, and that the more you know about these values, the more you become a person. The Platonic kid who never becomes an adult in the harmony of the tripartite self-corresponds to the idea that some children may fail to become individuals. Some youngsters never become rational, and most of them only late in life, according to Plato (1941, p.138). Some adults will be labeled "kid" despite their age in the traditional African view of a person since they do not meet the social standard for adulthood. Similarly, young people and children are inferior people since they still have a lot to learn about their cultures' moral needs. Personhood is the sort of thing that is to be attained and is attained in direct proportion as one participates in communal life through the discharge of the various obligations defined by one's stations, Menkiti (1984). It is the fulfillment of these obligations that transforms one from the person-status of early childhood, which is marked by a lack of moral function, to the person-status of later years, which is marked by a widened maturity of ethical sense and ethical maturity without which personhood is regarded as eluding one. Gyekye (1997, p.176) offers a different take on the matter than Menkiti. He believes that a person's identity is not entirely formed by the social systems in which he or she finds themselves.

Although our existential communities determine many of our goals, it is still up to individuals to make their own decisions about which goals to pursue and which to abandon. The communitarian self cannot be held as a cramped or shackled self, responding robotically to the ways and demands of the communal structure, thereby reducing a person to intellectual or rational inactivity, servility, and docility, Gyekye (1997) writes, "but the self can nevertheless, from time to time take a distanced view of its communal values and practices and reassess or revise them." Bell (2002), repeating the same point of view, states that while the community comes first, this does not exonerate the individual of duty or negate the person's individual identity. Furthermore, preserving community does not preclude an individual's "potential creative role in a community"; yet, as multicultural aspects become more prevalent, older values are given new meanings-the African notion of community must be revalued in light of current circumstances" (Bell 2002, p.64). Despite agreeing that community plays an important role in African people's understanding of themselves, Bell, like Gyekye, believes that this understanding should not come at the expense of individual acknowledgment and responsibility.

At this point, it may be necessary to discuss how traditional African communities regard childhood as the beginning. The question is, what does the word "beginning" signify and what does it imply? The concept of a beginning is recognized as a lack of experience, the need for support, anything devoid of its own utmost value, the start of a previously defined arrangement, and even the initial portion of an outlined whole (Leal, 2005). In the same way, childhood's relationship with conceptions of starting supports the idea that youngsters require knowledge, adult assistance, and safety. This stage of a

person's life denotes a time when they have no obligations, are unable to think independently, and are unaware of the importance of coping with life's challenges. If the sense of lack, absence, or incompleteness has been socially and historically associated with childhood, such an understanding places the adult universe at a vantage point of filling in the gaps. As a result, scholars agree with Nandy's (1987, p.57) conclusion that "to the extent that adulthood is valued as a symbol of completeness and as an end-product of growth and development; childhood is seen as an imperfect transitional state on the way to adulthood, normality, full socialization, and humanness." The concept also portrays the infant as a deficient savage in need of liberation from the remnants of inhuman development. However, this does not appear to be conceivable because, despite their deficiencies in many adult acts and expectations, children have the potential to meet adult demands as they mature without losing their humanity. They may not be savages because they lack these capacities in their current situations due to their age.

"How much autonomy is provided to a youngster as a protected member to explore and reflect on the beliefs and doctrine held by their respective communities?" is the question that needs to be addressed. Furthermore, traditional African children are "citizens-in-waiting" and "potential bearers of rights," which they will be able to exercise once they reach the age of reason" (Arniel 2002, p.70). Childhood is perceived as a finished state if it is defined as a process of becoming adulthood without reserve. Adult attributes such as reason, morality, self-control, and 'excellent manners' clearly place adults ahead of children, whereas childhood goods are less important. In an adult-child relationship, the child's voice is stifled and rendered invisible. In effect, a

traditional African vision of childhood "locates children within the (macro) social structure and is more engaged in the systematic denial of their autonomy" (Garaudy 1975, p.128). However, not every adult may be considered a polished product because some may lack values, candor, or adulthood. This way of thinking about children leads to the abuse of children's rights, which leads to child trafficking.

Traditional African "Child"

Traditional African beliefs and practices are based on the principle of communalism (Fayemi, 2009), which defines community as a social-political structure made up of people or groups of people who are linked by interpersonal bonds and who share communal values that define and guide their social relationships. In traditional African civilization, especially Abotoase, the family is the most basic unit, just as it is in other social settings (Muyila, 2006). It demonstrates the strongest sense of unity, which extends beyond the nuclear family of husband, wife, and children to the greater group, which is mostly tied by blood. Every child is everyone's child, and the child's wellbeing is located inside the thread of kinship and relatedness in the community of relationships. Traditional African societies, as a result of this communalistic ideology, place the child in close contact with a wider group, socialize the young into the group, and the group, in turn, bears responsibility for the child. The youngster responds by pledging a responsibility not only to his or her immediate family but also to the greater community. As a result, a reciprocal relationship is established. The reciprocity principle entails values such as "sharing resources, burdens, and social responsibility," "mutual aid, caring for others," "interdependence, solidarity, reciprocal obligation, social harmony, and mutual trust," and

"interdependence, solidarity, reciprocal obligation, social harmony, and mutual trust" (Oyeshile, 2006). The community expects the child to sacrifice his or her own interests in order to serve the common good.

In contrast to the western worldview, which places a high value on individual interests, autonomy, universality, natural rights, and neutrality (Daly, 1994), the African communalistic worldview places a high value on the common good, social practices and traditions, character, solidarity, and social responsibility. Given the foregoing description of the traditional African group, how do traditional Africans or Abotoase people describe "Child"? They regard a child as a communal asset.

Tapa Abotoase culture, like any other, acknowledges that childhood is a fragile state in which the young must be protected and supported in order to achieve cultural goals. Meanwhile, children's worth in Africa, as well as elsewhere on the planet, is increasing. Adult members strive hard to guarantee that children's survival and correct growth are paramount, and as a result, Africans, as well as the people of Abotoase, are committed to their normal development as well as their protection from all sorts of physical, social, and intellectual harm (Ncube, 1998).

For example, among the Shona people, extended family members and neighbors come to congratulate the mother "for giving them yet another member of the family and neighborhood" from the first day after birth, while the child is in the care and protection of the mother (Muyila, 2006). To this aim, Gelfand (1965) states, "The Shona people, like any other African society, demonstrate a tremendous desire to have children, and if a woman does not fall pregnant or desire to have children, her family goes to any extent to find a treatment."

Scholars see a link between western and African values of children in terms of their protection and development, however discrepancies appear at a fundamental level, since each culture has its own definition of what constitutes proper child-rearing and care practices. (Interview with Kofi at Abotoase river side 10am on 20/03/2020)

Abotoase Child is a Socialized Being

The Abotoase kid is a socialized creature from birth into the authority dimension, which is made up of the mother, elder siblings, father, elders, ancestors, and God and is based on the concepts of age and seniority. Adults portray a child's life outside the home or neighborhood as dangerous, and they want to protect their children, robbing them of their autonomy. This erodes children's faith in their parents' authority. It is no surprise that Article 27 of the African Children's Charter (CRC) affirms this dimension by stating that "every individual shall have duties towards his family and society," while Article 31(a) states that "every individual shall work for the cohesion of the family, to respect his parents, superiors, and elders at all times, and to assist them in case of need" (Sloth-Nielsen, et al. 2008, p.164). The two articles are based on the African belief that because adults have had enough life experience and are ethically complete as a result of their own earlier training, children's cognitive faculty for deliberation is not developed, and thus children are incapable of choice, which is why some adults may give their children away for a fee. Gelfand (1965), writing about the Shona people of Zimbabwe, expands on the previous remark by stating, "Almost every Shona reveres his parents." The child not only loves them, but he also looks up to them and treats them with respect. He pays attention to them, rarely disagrees with them, and tries to avoid hurting them.

Honoring one's father and mother is significantly more prevalent among Shona than it is among Europeans. According to the scholars' observations among the Shona people, as parents age, their children's regard for them grows since they will soon be in the next world, where they will wield significant authority over their children. In agreement, Muyila (2006, p.42) claims that "advancement in age indicates continuous improvement and access to more rights, power, knowledge, and wisdom," leaving the young child at the bottom of the hierarchy without rights, power, or information. Adults see a child as "a man in his natural state, not yet transformed by society, naked like the first human beings, without a sense of shame, uninformed, unconscious of his condition and destiny with an intact body and an intelligence that is still opaque and veiled," according to the above (Erny 1981, p.23). Dewey (1927, p.154) supports this viewpoint, saying, "We are born organic beings linked with others, but we are not members of a society; everything that is distinctly human is learnt, not native." As previously stated, this calls into doubt the notion of children as reincarnated ancestors. Is it thus true that when ancestors reincarnate as children, they become blank slates? If that is the case, should living beings appreciate people who haven't had much experience, such as children? In this sense, a child develops knowledge via experience rather than being born with it. Parents should have control over their children, according to Lock (1967), because children lack the knowledge and thus the rights of adult citizens. Similarly, adults in Abotoase think that if children are left alone without adult supervision, they will make mistakes that are detrimental to their own, their families', and the community's best interests. The older members of society take on the role of knowledge guardians as a result of this knowledge deficit. Similarly, only the most senior members of

society have the most influence on social matters; this is known as 'epistemological authoritarianism' (Kaphagawani 1998). This adult action plays a significant role in child trafficking.

Children leave all life decisions to a different age group with very different interests and outlooks on life without their input, but if one subscribes to the school of thought that holds that knowledge has some kind of independent existence and overwhelming power; that a person who possesses knowledge inspires awe, whatever the domain in which he exercises his knowledge (Erny 1973), then children deserve their relative autonomy. As a result, children should be seen as a deserving set of human beings who have equal access to making informed decisions by engaging in dialogue with their environment in order to make sense of it.

This is supported by Locke's claim that "curiosity in youngsters is a desire for knowledge, the great instrument nature has furnished to remove the ignorance with which they were born" (Locke 1957, p.372). While children are naturally curious, traditional Africans regard any allowance or willingness to challenge adult knowledge as a sign of disdain for adult members.

Most traditional African communities do not use age to distinguish children from adults as a social criterion. Rather than using age to determine social position, traditional Africans use social status to define age (McNee, 2004). In West African communities, for example, an inexperienced individual would be considered a kid regardless of age. Furthermore, in African thought, a person becomes a person once the society bestows personality upon him or her; this is referred to as "the procession nature of being" by him (Menkiti, 1984). Children may only become persons through a process of assimilation,

socialization, and ritualization. As a result, children are regarded as "mere danglers" to whom the term "person" does not entirely apply (Menkiti, 1984).

Children and newborns are referred to as "it" without a protracted period of social and ceremonial change that provides the child with the full capabilities viewed as fully defining of man. As a result of this view of childhood, young Africans are treated as objects, whereas older people are treated as subjects.

Pawning and Debt Bonding

Pawning, also known as debt bondage, is a frequent practice among traditional tribes in Africa and India, and it is a part of the terrible human trafficking problem that exists today (Bales, 2004). This behavior infringes on victims' most basic human rights. The practice, for example, involves the use of children as legal tender to settle debts. In this situation, the victim is forced to repay the debt by working for a debtor in various capacities until the loan is completely paid off. Northern Nigeria, Ghana's Oti region, and Senegal's Wolof were among the most common locations where pawning and debt bondage were still practiced (ILO, 2017). Pawning and debt bondage are popular in Ghanaian societies, particularly in the northern portions of the country, among the Tallensi communities, and in parts of sub-Saharan Africa (Bales, 2004). As a result, pawning or debt bonding of human people is a violation of their inherent and human rights.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

Introduction

The discussion and analysis of the data are the emphasis of this chapter of the study, obtained from the primary sources which per the participants, certain factors lead to child trafficking in the town of Tapa Abotoase. Besides these findings, the chapter will also be based on secondary data supporting a review of the literature and therefore, discussions are based on the theory of economic disparities and the literature review of the work and other authorities. There is no doubt that rural Ghana is plagued by poverty, as evidenced by the responses gathered from various interviews on child trafficking's causes, recruitment channels, children's work, the way they are being treated, and the benefits parents get from these works.

This chapter, which has its focus on the data presentation and its analysis, aims to discuss two types of child trafficking narratives in four areas. These perspectives of perpetrators and victims are thus divided into two categories. The four categories examined are statistics on the causes of child trafficking, child trafficking practice, present resolution options and their outcomes, and religious and moral components of child trafficking in Tapa Abotoase as indicating supplemental alternative approaches. The narratives will be examined using the economic disparity theory, which was used to drive the research. This economic hypothesis (Keel, Juarez 2003) relates to the economic circumstances of victims of child trafficking, ranging from caregivers to family and even the victims themselves.

Causes of child trafficking

Research question one sought to find out the factors influencing child trafficking in Tapa Abotoase. In terms of the factors, victims recall being traded or given away in exchange for financial benefits to their parents or guardians.

The names that are used in this section are just fictional names to paint a vivid picture of what transpires in the world of human trafficking in Tapa Abotoase. Poverty is defined as a lack of financial resources, access to basic requirements, and other qualitative markers such as vulnerability, powerlessness, and security. Because of low or insufficient and unstable sources of income, coupled with a lack of access to many basic needs such as drinkable water, education, and health care, most parents in rural regions (the sending community) are vulnerable and powerless to the numerous tempting promises presented by traffickers. Parents are simply concerned at that stage with figuring out how to supply their biological or physiological demands in life, regardless of how they do so. The Maslow hierarchy of needs is depicted here to illustrate the point

According to the Maslow hierarchy of needs, a human being will only think about safety, belongingness, esteem, and self-actualization if he or she can meet his or her physiological needs, which include things like drinkable water, food, clothing, health, and sleep. In such situations, some parents would not consider their children's safety/comfort or physiological demands until these basic needs are addressed. This theory validates Keel and Juarez's Economic Disparity Theory, which refers to the economic conditions of victims in the child trafficking loop, from caregivers to relatives. As a result, given that trafficked children are from economically disadvantaged families, the theory promotes the fact that victims are more often than not from lower-income

families and are socially disadvantaged. People become vulnerable to child trafficking as a result of their powerlessness in society, according to Juarez (2000). They come from economically depressed neighborhoods and poor families, making them easy prey for child traffickers.

According to Marcus (1999), an economic crisis is a determinant of child trafficking, because when there is an economic crisis, the state implements strict measures to mitigate the effects of economic decline. Some of these programs are fiscal policies that may result in reduced public investment and squeezing of livelihoods. These could impose high utility tariffs, potentially increasing family expenditure. The government may also withdraw education and its value subsidies. This could imply a reduction in the supply of educational materials for schools, such as chalk, textbooks, and exercise books. The burden of acquiring such materials will eventually be shifted to parents, increasing family expenditure and decreasing the desire of poor families to keep their children in school. Parents who are struggling with high educational costs will be forced into child prostitution. Average incomes have stagnated as a result of the economic decline. Affected sectors, such as agriculture and industries that require a lot of labor, as a result, have a much greater impact. Consequently, poor families are forced to accept that children who work to support the family finances are better off than those who spend a lot of time in school. It is not as important to them to educate the child as it is to get him or her to work and earn money for the family instead. Trafficking has a direct link to family survival strategies. Joblessness of the parents and at times their lack of drive to force to raise income for the upkeep of their children drive them to sell their wards to child trafficking for survival. Various research has proven that though child

trafficking is largely driven by poverty, it does not explain the phenomenon and prevalence of trafficking. The result of this is that not all poor parents will force their children into trafficking for monetary gain as a means of surviving.

Due to inaccessibility or a lack of educational opportunities in rural communities, some parents send their children to family members and friends in urban areas to pursue formal education, vocational training, or to find a good job. A practice such as a child trafficking has somehow been entertained by some of the extended family members and friends who reside in urban areas and are considered to be financially stable. These members who are considered financially sound tend to take advantage of the culture of taking care of these young ones. This point is supported by one of the children, who stated, *"he was sent to the uncle to go to school, but his uncle sent him to his master at CK Kope."* Most of these situations are persistent in Ghana where most children work as apprentices working for certain family members. The general assumption held by both parents and children is that when a child is sent away to work, he or she has chosen a better life and reduced the burden on the family, but studies have shown that child trafficking has disrupted the cultural practice of placement with relatives over the years. Many traffickers communicate that there is nothing wrong with children being separated from their parents, denied an education, and forced to work long hours.

Kofi told a story when, at the age of 7, a man visited his grandmother and slept in the house of his grandmother in Mafi Achimfo in the Volta Region. The man asked Kofi to call him uncle, although the man appeared strange to him and he had never seen him before. The man was full of promises and assured him to make him feel better, to the extent of promising the boy of better

opportunity and regular meals. The next day, Kofi remembered that someone had come to the house and overheard the man shaking hands with his grandmother several times and making financial promises to her. He noticed he was offered to go with the man, according to Kofi.

In relation to Kofi's story, his grandmother, who hails from Mafi Achimfo, explained why she handed Kofi over to a relative in Abotoase. She takes care of nine grandchildren as a paltry trader, according to her, and goes around Achimfo gathering vegetables and fruits from farms to sell in local markets, including Adidome market, to supplement her income and help her grandchildren. Because of her advanced age, she was no longer able to provide care. "I do not have money again to provide for my grandchildren the way I used to", she said.

According to Kofi's grandmother, a relative one day visited her and offered to take care of one of the grandchildren to help him work on his fishing boat; she could not hesitate but to give Kofi out to lessen her financial burden (Interview with Kofi's mother at Mafi Achimfo at 9am on 21/04/2020).

Granted that the economic disparity theory accepts that poverty is usually the cause of trafficking, there is nothing in the story to show that Kofi understands or was aware of experiencing hardship to the extent that he needed to go for the sake of the grandmother. While scarcity may be a factor in human trafficking, the perception of poverty varies between the perpetrator and the victim. If there is poverty, it is the poverty of the perpetrator, not the victim. This is because someone came to Kofi and he did not recognize him, but the grandmother claimed the man was a relative. The question now is why did the grandmother refer to the man as Kofi's uncle when he doesn't have one. The

grandmother used the word uncle to persuade Kofi to follow the man.

Locating this view of the respondent, we may understand her as saying that it is enough to give away a human being to find one's ends met. This theory shows that this factor approach to life is a result of economic instability.

Therefore, we can say that income levels of parents or guardians can lead to child trafficking. Similar to what is contained in the theory, it is clear that the perpetrator has not realistically evaluated the cost and benefit of child trafficking. The perpetrator is, however, ignorant about the fact that human life is not negotiable.

Another major source of child trafficking is broken families. When conflicts arise and families fall apart, children are usually the ones who suffer the most. Families break down for a variety of reasons, leaving the household without income. Broken families can take many forms, including the death of the breadwinner and fathers' denials of responsibility for their children. This situation intensifies child trafficking because most mothers, particularly in rural areas, are jobless and weak, and are willing to do anything to survive, including selling their children.

Yao, one of the many respondents, described how after his father died at Nigo, a woman claiming to be his aunty came to their house and told his mother how she could help them. Yao asserted he overheard all of the woman's promises to his mother. According to Yao, the woman stayed with them for two days before his mother asked him to accompany her to another village, where he was sold as a slave. Yao's mother, who is also from Nigo, said things got difficult for her after she lost her husband and had no one to help her care for the children. Her late husband's family, as well as her own, were all unable to

help her. The woman has no option left other than to look for avenues to care for her children. According to Yao's mother, a relative visited them one day and promised to assist them. She promised Yao's mother 300 Ghana cedis per month for three years, and she couldn't wait for Yao to follow her (Interview with Yao at Abotoase Market at 10am on 27/05/2020)

In the economic crisis, Marcus (1999) says that measures such as fiscal policies go a long way to affect the livelihood of the poor. Parents who are struggling to provide food, shelter, and clothing for the families may resort to child trafficking for lack of alternatives. While the economic disparity theory acknowledges that broken homes can lead to child trafficking, Yao's story does not appear to support the notion that he was aware that broken homes could lead to him being given out to someone he didn't know. While the situation may be caused by a broken home, the level of brokenness is determined differently by the victim and the perpetrators. Yao could not understand why he was being given away to someone who was not even a relative. It is safe to assume that Yao has no relation to the woman who abducted him.

In the opinion of the respondent, it may be evident the respondent could give away a human creature as a result of a broken home to be free. This theory demonstrates that this attitude to life is a result of economic hardships. As a result, we can say that the earnings of parents or guardians could lead to child trafficking. Parallel to what is in the theory, the perpetrator did not genuinely assess the cause and value of child trafficking. The perpetrator is nevertheless oblivious about the point that human life is not passable.

The next cause for child trafficking is the problem of large family size. Child trafficking is more likely to occur in a family where there is a huge number of members, hence a crowded home. This phenomenon is particularly real when the family is both broad and 'weak'. In the story of Dotse, he says they were eleven children, but three are not alive. According to him, a man came to their house, which his parents say he was his uncle and that he will be taking him away to Abotoase (Interview with Dotse at Abotoase river side at 10am on 20/6/2020). Dotse could not recount what his parents and the so-called uncle discussed, but a few days later he was asked to go with the man. That was how, according to Dotse, he went into slavery.

Dotse's mother admitted that she was unable to afford the basic needs of life because of income insecurity due to unemployment, so the best option for her was to give out her son for them so that the rest of the family could survive. Established that the economic disparity theory consents that family size could be the cause of child trafficking, Dotse's story is not proposing that he is aware that he should go to slavery because of the large family size and lack of accommodation. Though the large volume of a family as a cause of child trafficking may be the case, the opinion of the level of family size differs between the perpetrator and the victim. Dotse does understand that the large volume of the family is a reason for him to go on sale for the survival of the whole family. In almost all situations, my study tells me that children do not know what they are sent to do until after they get to their destinations. Given the respondent, it could be said that she is comfortable selling her child to save the family's existence. The perpetrator, therefore, is ignorant about the fact that one cannot exchange human beings with money.

Another study found that the size of a family was directly related to the number of siblings the children had. The children who had a large number of siblings came from large families. Large family size, with its associated problems, has always been cited as one of the major causes of child trafficking in a variety of studies (Tenge, 2000). As a result of parents' inability to care for large families, some of their children were sent away to earn money for various purposes. It was discovered that the children with few siblings were those who stayed with their biological parents after being removed from fishing. Older children of a large family may have to work to assist in family upkeep and support the other members in the affairs as well. And since the parents are unable to work, feed, and support their family size, children who are capable of working take on the responsibilities of working to keep the family from facing financial hardship. Large family size does indeed lead to child trafficking. This is because, when the family size is large and both parents are unemployed, it is difficult to manage the house, and some parents believe the alternative is to sell their children in order to care for the other children. The observation here is that if parents are unable to care for their children, they give them to whoever comes to ask for them. It releases a lot of pressure on them. A group of respondents said: *“Poor financial status of some parents who cannot afford to care for their children at school, result to occasions when some boys are made to sacrifice themselves in servitude to earn some income to cater for the education of their siblings who are enrolled in schools. This turns to benefit the whole family.”* (Interview with Elder 1 at Abotoase on 6/08/2020)

All these are a result of the economic disparity that many communities including Abotoase face. Greed is another factor that contributes to child trafficking. Greed is an intense drive to obtain or own more than one needs or desires, especially for financial gain, according to the respondent who mentioned greed as a reason of child trafficking. Some parents are easily duped by human traffickers who promise them a higher income if they agree to sell one off their children. Poverty comes before other causes of child trafficking since it is linked to and interrelated with all other factors that lead to parents selling their children. The respondent stated that in this circumstance, where parents sell their children, it cannot be considered that it is solely due to poverty, because there are impoverished parents who will not sell their children. Some people, in my opinion, are naturally rapacious and greedy, and thus find the sale of children or humans profitable. It makes little difference to them what aspect of trade is engaged as long as there is profit. Greed, not poverty, is the driving force here.

As a result of the foregoing, in child trafficking, parents do not sell their children to avoid starvation, but rather to satisfy their greed. They are unconcerned about the worth of life for Africans. As much as poverty contributes to child trafficking in Abotoase, parents' insatiable yearning is also a factor.

According to the studies conducted, greed has been highlighted as a significant factor to child trafficking. The stated factor is defined by a strong drive to gain or own more than one needs or desires, especially in terms of material prosperity. This is also known as being governed by material things such as power, food, clothing, money, and so on. Young people are readily

fooled by traffickers who offer wonderful things to the children's parents or guardians, driven by avarice and a desire to alter their way of life. Poverty contributes to various forms of child trafficking since it is linked to and intertwined with all of the other factors that lead to parents selling their children.

However, a close investigation of why a parent would sell his or her child finds that it cannot be purely due to poverty, as there are parents who are incredibly destitute but refuse to sell their children. Children who have been sold are not similar to children who have been poor, in my opinion. Some people are naturally greedy, and hence may profit from the selling of children. It makes no difference to them what form of transaction is engaged once profit is realized; consequently, the motivating force here is greed. As a result of this element, parents or guardians do not sell their children to avoid starvation, but rather to satisfy their greed.

Another source of child trafficking is the custom of sending children to live with relatives. The size of the child trafficking problem in a specific location is determined by family and community hierarchy, as well as culture and customs that favor the use of minors. Sending children to labor in foreign regions is socially accepted in many African cultures, for example. Ghana now has a favorable socioeconomic environment that promotes and encourages human trafficking. After school, on weekends, and during holidays, youngsters assisting their parents or guardians has long been a Ghanaian tradition, accepted as a manner of developing children into responsible adults. Regardless of this however, whatever the original intent of this cultural tradition was, it has now evolved into sending youngsters out with strangers to perform harsh physical labor in the fishing sector.

The modern practice of sending children away with the promise of assisting their parents in the child's upbringing differs significantly from previous ways and is not in the child's best interests. As one insider described it, "this condition greatly leads to child trafficking in Abotoase." (Interview with Elder 2 at Abotoase on 7/08/2020) Unfortunately, the scenario of extended family has taken the role of exploitation. On the other hand, according to one informant, today's people are more concerned with their nuclear family, their own identity, achievement, and the future, and subsequently overlook the role performed by extended families in the upbringing of children. The above, in relation to the informant, is a two-edged blade that requires further investigation. Extended families assist in carrying some of the responsibilities of the nuclear family, but he acknowledges that some extended families have misused these privileges by putting children to hard labor. Children are commonly harmed by relatives as a result of extended families' concentration on money and lack of care. Parents have no reservations because the system is well-established. Traditional social interactions have been modified to match modern demands, but traditional traditions continue to persist in today's communities. At Tapa Abotoase, single parenting is another source of child trafficking.

According to one source (Interview with Elder 3 at Abotoase on 7/08/2020), this circumstance contributes significantly to child trafficking because most of these single mothers, particularly in rural regions, are jobless, illiterate, ignorant, weak, and vulnerable, and are willing to do anything to survive, including selling their children. The informant was anxious, and she gave an example of a youngster who had been saved three times. Female-headed

households are poorer than male-headed households, according to Ajasi et al. (2007), and this is supported by an IFAD report on rural poverty in Ghana, which stated that more than half of women who are heads of households in rural areas are among the poorest 20% of the population- "the poorest of the poor."

When the researcher questioned where he came from and how he got to Abotoase, one child trafficking victim told him the following statement. *"I lived with my mother at Tefle, and because my father is not taking care of me, my uncle came for me from my mother to stay with him and work for four years to pay my mother."* The researcher can see that the bedrock of every cause of child trafficking is economic disparity. The financial condition is not the same everywhere and that the world is unfair to many parents economically, hence the sale of children. However, it is not justified to say that because of poverty, one should sell his or her child. In Africa in general and Ghana in particular, we believe in an extended family system, so there is no point giving children out for any commercial purpose.

As previously highlighted, one of the issues leading to child trafficking is the state where both family heads are separated and the members especially the children fall in utter chaos and confusion. This factor influences the living standards and the financial well-being of a broken home's residents. Child care and survival become increasingly dependent on a single individual in broken homes, increasing the vulnerability of children to trafficking. As a result of this social factor, individuals (children), parents, or guardians are more likely to engage in human rights-violating behaviors such as child trafficking, according to one study participant. When there is a broken home, child control becomes difficult and if care is not taken the children become wayward and parents see

that they want to get away with those difficult children, hence the selling of the children. However, if the extended family system were working well, it would help solve the problems associated with the broken homes. The economic situation has made families be concerned with nuclear families alone leaving the larger ones. When parents, especially women feel threatened financially, what they think next is to give away their children for economic gain. Some of the children sometimes go out to look for what they will eat in the house, hence becoming victims of child trafficking.

The use of single parenting as a factor in child trafficking has major ramifications (Ortum, 2013). Because it increases the amount of reliance on one parent, this element has an impact on the level of living. As a result of single parenting, the possibility of a single individual providing child care and survival grows, making children more vulnerable to human trafficking. According to survey participants, this issue has an impact on individual children's, parents', or guardians' economic hardship, making them more exposed to human rights abuses such as child trafficking. When one parent, particularly a poor female parent, is caring for children alone, she may find it impossible to do so, thus anyone who arrives, regardless of their status, demands that she give the child away. Female-headed households are poorer than male-headed households, according to Adjasi et al., (2007).

Practices of Child Trafficking

Research question two sought to find out about the experiences trafficked children go through in Tapa Abotoase. The findings are expounded in the ensuing paragraphs. Victims of child trafficking are most likely to know that they were being taken away from their families. Some people, on the other

hand, may not be aware of where they were going or what they will be doing. Furthermore, some of the children interviewed claimed that private cars and buses were used to transport them to their various destinations. Others claim to have been transported by boat, while others say they have no recollection of how they arrived at their destinations; this could indicate that they were young when they were trafficked. Furthermore, victims remembered being taken away on special occasions such as Easter, Christmas, New Year's, and Asafotu celebrations. According to my observation, the majority of these victims are reassigned to other people after being taken from their parents in a dirty fabric probably to send home the idea that these were children who were “freshly” taken off the streets.

In terms of how these trafficked children were taken away, Kofi, a trafficked victim, recalls being brought to Kpando on Easter Monday by a woman and staying with her for three days before being taken to Abotoase and given to his master (Interview with another Kofi at Abotoase river side 10am on 3/07/2020). Concerning Kofi's story, his grandmother stated that whenever there was a festival in their hometown and they happened to come around, they would contact traders and fishers along the Volta River to take their children to work on the lake. That is what happened, according to Kofi's grandmother, on a fateful Easter Monday when she asked a woman who was a relative to take Kofi to Abotoase to relieve her off her financial burden, and Kofi recalls that they traveled to Abotoase on a private bus.

Another victim, Kwame, stated that he was taken by a private bus from Nigo to Abotoase by a man he did not know after the celebration of the Asafotu festival. According to Kwame, he was happy to accompany him because he was

promised that he would be trained to understand how to fish and own boats after a few years. Corroborating Kwame's story, Kwame's mother said her uncle, after the Asafotu festival saw her plight in caring for the children and decided to take Kwame away. She said the uncle promised to be remitting them with 300 Ghana cedis every month and there, he gave out 350 Ghana cedis as "enticement" fee. According to Kwame's mother, it took three days to convince Kwame to follow the man who was supposed to be Kwame's granduncle to Abotoase.

Furthermore, a victim named Yaotse, the first child of his parents was taken away at the age of five after his father died (Interview with Yaotse at Abotoase on 11/09/2021 at 2pm). It was recorded that everything happened one Christmas evening when a maternal uncle approached Yaotse's mother intending to assist her in caring for him with the promise that when the boy reaches the age of nine, he will be able to enrolled in school. The same man also promised Yaotse's mother that he would care for the remaining children in the house. Yaotse was taken to Yeji in the northern region after a few days in Agave to begin his fishing business, which was strenuous work for the boy and dangerous for his age. Because of the harsh nature of the weather, they were introduced to a local drink called "akpeteshi" to keep them warm while also working hard, according to Yaotse. Yaotse's actual job was to fetch water from the boat when the water entered the boat during fishing. He, on the other hand, never went to school as promised by his uncle, instead, promised to establish him years later, which he did. After some years, Yaotse, now a man, is a fisherman in Abotoase. Yaotse says that *"I feel sad anytime I remember how I was treated as a trafficked child, and because of that I could not have formal*

education. Many of my friends, I started school with in Agave, are doing well because of formal education". Yaotse's mother, who is now very old and lives with him, said she gave her son away because of the economic situation at the time. She claimed she had no idea when her brother came to help her care for her son that he would not send him to school. The woman had this to say, "please help me apologize to Yaotse; he always reminds me of something I wouldn't do but for the economic situation in which I was." (Interview with Yaotse at Abotoase on 11/09/2021 at 3pm)

Main practices

Apart from the whippings they received from their masters for not working hard enough, the majority of the children interviewed said they were not well fed and sometimes went to bed hungry. The children also complained that despite the difficulty of the work they do, they are always forced to work long hours without rest or leisure time with their peers. Aside from the aforesaid, they usually go to bed late after stitching nets and get up early the next morning to go fishing. Kofi told a story *"One day I was forced by my master three times to dive under the water to retrieve entangled nets. I nearly got drowned when my head hit a trunk under the water. But as soon as we returned home, my master asked me to help my friends to mend nets. I told him I was having a headache, but he would not listen and let alone provide me with medication. In the course of mending the nets, I fell asleep and could not continue with my friends. When he returned home, he asked me if I was able to assist my colleagues in mending the nets. I said no. I tried to explain, but before I realized it, he jumped on me and started pulling my ear amidst beatings. He refused me food that evening, and I went to bed on an empty stomach. The next*

day, he had woken me up and asked me to join my colleagues for another fishing expedition. I woke up feeling very weak, dizzy, and hungry because I did not eat the previous evening before I went to bed. My master was such a wicked man; I wished I do not set my eyes on him again in my life. He nearly killed me that day.” (Interview with Kofi at Abotoase on 11/09/2021 at 4: pm)

These stories from the respondents depicted an act of cruelty and falsehood on the side of the masters. It is thus unethical for children to be treated this way and none of the masters would be willing to give away a child or a relative to be treated cruelly. Nonetheless, these treatments are corroborated by Rafferty, (2008) and UNICEF (2006) who opined that throughout the trafficking process, children are subjected to harsh and terrible conditions, which may have an impact on their natural development and cause irreversible injury. Ottisova et al., (2018), for example, discovered a significant prevalence of physical abuse (53 percent) and sexual assault among 51 trafficked children seeking therapy (49 percent). According to Stanley et al. (2016), a sample of 29 young individuals trafficked into the United Kingdom (UK) experienced a variety of health concerns, including headaches, memory problems, stomach pains, back pain, and dental discomfort.

Another victim, Eli, told his story, *“I woke up early at dawn for fishing every day without rest. Anytime I complain, I will be beaten. My job was to cast nets and threw them until the fishes are caught, sometimes I have pains on my shoulders and cracks on my hands, but I have no one to complain to.”* There were stumps in the river, and sometimes if the nets are hooked on the stumps, he has to get the nets out, *“It is not easy to go down to remove the net,”* the victim said. Eli also said he went through hell with the master and would not

want anybody to go through that in life. He said, “*If I were with my parents even though things were not so good for us, it would have been better off*” (Interview with Eli at Abotoase on 11/09/2021 at 5:pm)

The victim reported this with tears from his eyes. It is evident that these children go through a lot at the hands of their masters if you listen to them. It seems to me that most parents are also not aware of the actual work the children do and the ordeal they go through.

Almost all of the victims said that when they became ill, their employers never or only rarely sent them to the hospital for treatment. Some, on the other hand, claimed that they were taken to the hospital whenever they became ill and that they still missed their masters. The victims claimed they were not well fed in the area of feeding. Some even claimed that they only ate once a day, while others claimed that they occasionally ate gari and coconut while working on the river and that if they were caught by the master, they would be in serious trouble. According to the victims, whenever they arrive late due to exhaustion, they simply sleep without eating.

Existing Resolution Approaches and Their Results

Research question three sought to find out about the methods engineered to help curb child trafficking in Tapa Abotoase and how successful they have been. The results are discussed below. On the subject of the existing resolution, Ghana has a number of legislations aimed at protecting children, including laws against child trafficking. The Ghanaian Constitution, promulgated in 1992, contains various clauses that safeguard the preservation of individual liberties, including those of children, particularly section 28 of Chapter 5. In addition, the legislature has created other legislation to further the protection of children. The

Ghanaian Trafficking Act 2005 (Act 694), the Children's Act 1998 (Act 560), and the Criminal Offenses Act (Act 560) are all laws that govern trafficking in Ghana (Act 29). The Domestic Violence Act of 2007 (Act 732) and the Children Regulations of 2003 (LI705) are both laws enacted to protect children's rights.

There are also various government initiatives that deal with issues of children's wellbeing. The majority of these laws are derived from international treaties, protocols, and conventions to which Ghana has signed as a State. The United Nations Convention on the Rights of the Child resulted in this children's Act (Act 560). It lays out the rights of children as well as the responsibilities of parents who are responsible for the child's care, protection, and welfare. The notion of always acting in the best interests of the child lies at the heart of the Act. The Act outlines the obligations of parents and the state toward children, including providing shelter, education, health, guidance, assistance care, and a non-violent and non-abusive environment, among other things (Casely Hayford, 2006). The Human Trafficking Act of 2005 defines the different breaches and punishments for the offense of Human Trafficking. One of the Act's distinctive features is that it punishes anyone who has information regarding child trafficking but fails to report it to the right authorities.

Considering the above laws on child trafficking, victims had no idea that they would be rescued one day. Their facial expressions revealed that they were as happy as they had been when they returned to school in a more dignified environment. Some have been reunited with their families, while others have been placed with responsible families identified through rescue efforts and schooling. The investigation also looked into how the fishermen were treated in terms of resolutions. The stories of the rescued victims are narrated in the

following sections, with fictional names used to represent each victim for the sake of anonymity. When Kwame was eight years old, he was led out of his home. Kwame claims that his mother introduced him to a man who promised to drive him to school and improve his life in the future beyond what his mother could provide. Kwame was a slave for two years on the lake at Abotoase, now in the Oti region of Ghana, proving this promise to be false. Kwame gets up at the crack of dawn every day to go fishing for his boat captain. Kwame claims he was casting his net when he noticed a strange boat approaching. To save him, the police and some other people he could not identify boarded the boat. Kwame later recalled how more beautiful the Police boat was than the others he has been on before. He said, *“I was given a life jacket to make sure that I was safe, I never thought of that in my life,”* (Interview with Kwame at Abotoase on 7/06/2020). According to Kwame, the Police escorted him to his master’s house, where they asked him to follow them to a place he did not know till now. Kwame said he was taken away by the other people in the boat to a massive place in Accra six months before bringing him back to Abotoase. *“I am with a Pastor now schooling, and I am happy and in class four* (Interview with Kwame at Abotoase on 7/06/2020).” He says this, smiling.

Children who are trafficked and sent to fish are mostly not handled well at all, and, because most community members are also culprits, no one reports to anybody, thereby trampling on the rights of children every day.

Another victim, by name Joan, grew up in Sege with her mother, and has this to say, *“one day a woman approached my mother claiming there was a family near the lake who would send me to school, she allowed the woman to take me away to C.K. Kope in Abotoase”* (Interview with Joan in Abotoase on

6/05/2020).

Joan declares she was six years old when the woman came for her and took her to work at C.K. Kope with another man. Although the little girl always wanted to go to school as promised, she preferred to go fishing every morning and was denied the opportunity to do so. Joan worked without going to school for ten years, even though her master's children were in school. As Joan puts it, *“anytime I ask if I could ever go to school, the answer was you were brought to work not to go to school.”* According to Joan, one day after fishing, some people came to her master's house and asked him to follow them to the Police station and she was also taken away by the same people. After some time, she was brought back to her mother at Sege to continue her schooling.

In another development, Kwasi also told a story about how he was trafficked. According to Kwasi, after school one day, a man came to his parents at Tefle in the North Tongu district with a promise that he could help in caring for me and even go to school. The man right away gave an amount of money to his parents, and the following day, the man took him to Abotoase. He was nine years by then. *“I never spent a single day in school, but always on the river fishing for my master,”* Says Kwasi (Interview with Kwasi at Abotoase in the madam's house at 11: am on 4/09/2020). According to Kwasi, on one fateful day, as he was casting and pulling his nets for fishing, some people approached him and took him to his master at home, where the master was arrested, and the boy was taken to a woman for schooling at Ho.

To the fishermen, even though the children happened to be working for them, they thought they were helping the parents of the children. One of the fishermen had this to say, *“I was in the house one day when an NGO, the name*

I cannot remember, came to me to stop enslaving children for fishing for assistance” (Interview with Fisherman 1 at Abotoase 7/08/2020)

According to the fisherman, he has never employed a child before in his fishing expedition, but the situation he finds himself in necessitated the use of children. He said there are a lot of people fishing in the small lake, and to be able to compete with them, he needed to employ more hands, hence the employment of children. *“How can I reject such a family that approaches me for help by employing any of his or her children, who found it not easy to get a square of meal a day”* the fisherman said (Interview with Fisherman 1 at Abotoase 7/08/2020). Assenting to the fisherman, after he told his story to the NGO, they gave him some money to engage in a fish pond so he would not use children any longer. The implication is that it will help reduce the use of children on the lake if it is encouraged and the idea sold to many fishers along the Volta Lake, not necessarily stopping the regular, natural fishing.

Another fisherman had this to say, *“I was in the house one day when some people came to me to support me with microcredit and soft loan to help me stop using children on the Lake”* (Interview with Fisherman 2 at Abotoase 7/08/2020). According to him, he was told the microcredit would enable him to acquire modern gears and an outboard motor to facilitate his fishing work. Surprisingly, after two days, what they promised came to the fisherman as he puts it. The implication is that he will now have a wide area of fishing and more catch than when he was using children, thereby encouraging colleagues to use modern technology to fish.

In addition to NGOs, the government has funded GHC 1.5 million for the human trafficking secretariat within her ministry to support the battle against trafficking, according to the Minister of Gender and Social Protection, who spoke at a news conference in Accra on June 30, 2017. She further revealed that an account for the human trafficking fund has been established in accordance with section 20 of Act 694, with GHC 500,000 as seed money to get it up and running, with subsequent releases sought into the fund. In 2017, Madam Otiko Afisa Djaba stated that her organization had verified and finalized the new Human Trafficking Plan of Action (2017-2021), which is a comprehensive document designed to aid in the efficient implementation of the Human Trafficking Act of 2005 (Act 694). According to her, the plan of action takes into consideration all the thematic areas such as prevention, protection, prosecution with the government providing three pick-up vehicles to the Ghana Police service anti-human trafficking unit to support its operation in combating human trafficking. The gender minister emphasized that there have been joint rescue operations between her ministry and the Ghana Police Service along the Volta Lake with logistical and technical support from International Justice Mission, and about 55 children have been rescued and being rehabilitated at secured shelters. *“About 27 suspects were arrested and going through the prosecution process,”* she said. To the researcher, even though the government has done something about the resolution of child trafficking, it is not enough in his view.

Why Existing Resolution Approaches Can Not Completely Combat Child Trafficking

The government and non-governmental organizations have attempted to combat child trafficking, but have run into some difficulties. Serving justice and upholding the law appears to be difficult, and the state machinery ability to carry out these laws remains in doubt. It is critical because it entails the deployment of resources, adherence to execution timelines, and affirmative plans, as well as the conscious and forceful transmission of information to the general public. People will perish if they lack knowledge, according to the Bible (Hosea 4:6). The following are the most obvious reasons given in the interviews as to why the laws against child trafficking are not sufficiently enforced in Ghana: legal uncertainty, law enforcement corruption, lack of education, and lack of coordination.

In terms of child trafficking legislation, there appears to be widespread concern in Ghana about legal uncertainty, both in terms of legislative structure and enforcement. Weak definitions are partly to blame for the legal structure's unpredictability. Precise definitions of trafficking and traffickers have been recognized as a difficulty, making it difficult for not just the government and law enforcement organizations, but also parents, fishermen, and the general public. One of the main respondents had this to say about it: *“lack of punishment, when convicted of child trafficking, is crucial to this problem, decreasing the risk associated with sending away of children or buying them. It was better to educate the parents instead of sending them to jail for breaking the anti-trafficking law, this phenomenon is too rooted in the culture, and many people were considered not knowing it is wrong. Others also argued that the*

law must be enforced on the latter. It is because if parents knew they might end up in jail, they would think twice before selling out their children for money”

(Interview with Assembly Member 1 at Abotoase on 9/09/2020)

The implication is that once the individual is conscious of the laws concerning child trafficking, there will be less tendency to engage in the menace on the supply side. A lack of education is another reason why existing resolution mechanisms have failed to address child trafficking. Except for senior law enforcement authorities, there appears to be a dearth of awareness within law enforcement agencies, such as the police. Other ranks are not sufficiently informed on the trafficking phenomena and the law. Another respondent had this to say as well, *“It is a problem not to possess adequate knowledge about one’s work, and this can impede professional moral initiative. Many professional groups working with or for children, both on central and local administrations, were considered to lack sufficient training on laws protecting children in Ghana, and to an even more considerable extent, how to identify trafficking in children. I also noticed that the police do not know the law in general; only the main features, but not detailed information. But if a lack of proper education and training hampers professional commitment in the first place, people will be less likely to search for more information. It is true that if the law enforcement agencies had enough education and knew the law, the prosecution would not be a problem”* (Interview with Assembly Member 2 at Abotoase on 9/09/2020).

Again, the existence of bribery renders combating human trafficking arduous. Under the 1992 constitution, Ghanaian courts have more authority, yet corruption remains a major issue among residents and government officials. Another respondent remarked in like way: *“one of the main issues in the fight against trafficking of children is the fact that law enforcement agencies are very corrupt. Corruption harms the confidence in law enforcement agencies dramatically, and that people disrespect them as a result. Traffickers know that they possess power over the police as they can bribe them off. Sometimes the police do not even wait for the accused to give them an offer; they just name a price”* (Interview with Assembly Member 3 at Abotoase on 9/09/2020)

The Police Force's power is now skewed in the wrong direction. Today, power is derived from the uniform and words, rather than from their profession and legal understanding. The consequence is that if the current tendency continues, combating child trafficking will be difficult.

The lack of collaboration among law enforcement authorities and legal services is another roadblock in the fight against child trafficking. Work is said to be done almost entirely without communication between individuals involved in the implementation process. One key respondent also had this to say in this regard: *“Judicial agencies are by law barred from taking part in the search, but the problem is that they are the ones who possess the knowledge necessary for processing a case where trafficking is suspected. Meanwhile, the law enforcement agencies leading the search lack the knowledge about what to look for to prepare a case for the judicial process. But as the judicial agencies are rarely informed about the existence of a new case, they cannot assist by providing guidelines as to what information might be needed. There is a need*

for strengthening the networking capabilities for more efficient enforcement. The coordination among the various government agencies involved with the prevention of trafficking and children's right needs to be strengthened and made more coherent to be able to work against child trafficking."

There is therefore the need for teamwork to combat child trafficking in and around Volta Lake, especially Tapa Abotoase. The findings seem to support the view that a valid alternative in the resolution of child trafficking is religious, moral dimensions.

Religious Moral Dimensions of Child Trafficking in Tapa Abotoase as Indicator of Supplementary Alternative Approaches

Research question four set out to investigate moral interventions that can be added to the development of alternative approaches to dealing with child trafficking. The ensuing discussions is presented.

In terms of the religious and moral dimensions of child trafficking, humans appear to be developing the mind and continuing to be highly intelligent people who use cognition in all aspects of their social lives. We have, however, failed to develop people's conscience. The key to combating the threat of child trafficking is to use social affection or feelings about others.

Affection is a term that refers to the feelings we have daily. Affectionate communication, according to Schutz, is defined as behaviors that express emotional warmth and love to another person through direct statements of warmth and love (Schutz, 1958). Attachment can cause us to act in ways that are in line with our perceptions of a situation. Instead of using legal means to combat child trafficking, one of the most effective ways to stop it is to talk to the perpetrators using affection or feelings, asking them how they would feel if

they were the ones trafficked. They should be informed about the difficulties that children face when they are trafficked. People's consciences should be enlisted for children to be treated with more decency. Some respondents already have a reservation about child trafficking and have shown a negative mood towards it. For example, one critical respondent had this to say, "*Perpetrators should be made to have intense, mental, and physiological feelings about child trafficking in the area. The community members should also be told the effects of child trafficking on the individual, the society and the country at large for them to feel bad to traffic human beings*" (Interview with Elder 1 at Abotoase on 6/08/2020)

According to the participants, this could help eradicate the abuse of children in the area. Another approach was to form community sensitization clubs in the various communities along the river Volta to build their capacities that aim at creating awareness on the backgrounds and costs of child trafficking. In this regard, another had the following to say, "*community education should involve all major stakeholders on the radio. This sensitization should be by way of cultural performance and role play. GPRTU of TUC and community leaders should be trained to identify perpetrators and know how to deal with them*" (Interview with Elder 2 at Abotoase on 7/08/2020)

Some respondents believe that having open discussions about child trafficking with religious leaders actively involved in the dissemination of information on the effects of child trafficking during Friday, Saturday, and Sunday services will be effective. One principal participant again had this to say, "*People listen to their pastors and Imams a lot, so if the issues of child trafficking are discussed extensively in the worship places, it will help reduce*

the menace drastically. There should be a meditation on child trafficking issues anytime they come to worship by putting themselves into the shoes of victims of child trafficking” (Interview with Elder 1 at Abotoase on 6/08/2020)

According to the participants, crusades and rallies could also be used to speak against the menace. Another intervention is that communities, families, and children themselves are an integral part of any active child protection system. As such, the focus should be on bringing participants together to collaborate in building a long-time protective environment for children in the community they live in. To this effect, another participant says, *“Effective child protection requires active leaders of the communities to be aware and committed to children’s rights and responsibility”* (Interview with Assembly Member 3 at Abotoase on 9/09/2020).

Another approach was to encourage the National Commission for Civic Education to intensify public education on child trafficking. One key informant had this to say as well, *“NCCE must add child trafficking education to their programs”* (Interview with Assembly Member 3 at Abotoase on 9/09/2020). According to the informant, if child trafficking is also treated as a topic in schools, all children will learn to know that human beings are not to be sold and that human being is created in the image of God. The notion as it has already been established, no one can sell God; therefore, no one can sell his or her fellow human being.

They will, as a result, fight any involvement in child trafficking, even if they become fishermen in the future because they recognize the value of man and treat him with respect. Also, some informants have imaginations of how this good alternative can be dealt with they think, for example, the use of rituals

such as the performance of libation pouring. One key participant said, *“pour libation and call the gods that anybody who tries to traffic a child again should be struck down by the gods of the land”* (Interview with Elder 2 at Abotoase on 7/08/2020).

This libation pouring is part of African morality, where we believe that the gods are the custodians of our morality. At festivals where the invocations of these spirits are made, emphases are laid on the fact that child trafficking is not human and that it should not be practiced. Again, other informants believe that naming and shaming also is a factor of stopping the menace. For example, another critical participant said, *“any child that is trafficked should provide the parents’ names and the person who bought him or her. Their names and pictures should be put on the billboards and put at the vantage points in the major streets of Abotoase the same be done anywhere child trafficking is taking place in the country”* (Interview with Elder 3 at Abotoase on 7/08/2020) This approach can also reduce child trafficking drastically if not wholly in Tapa Abotoase and its environs.

Conclusion

This chapter presented the study on causes of child trafficking, the practice of child trafficking, existing resolution and its results, why the existing resolution approaches cannot combat child trafficking, and religious, moral dimensions of child trafficking in Tapa Abotoase. What stood out for the researcher was the inability for the victims to identify the perpetrators. This was evident throughout all the stories the researcher encountered (Kofi, Yao, Yaotse, Dotse). This deception was achieved usually under the guile of the victim’s parents but then one realizes that this very phenomenon is consistent

with literature for Couto (2012) opined that one of the factors that may make measuring the phenomenon of child trafficking more difficult is a lack of knowledge regarding the characteristics and behaviors of traffickers. This happens at times because of joblessness, ignorant, and lack of work to feed the children. They disregarded the value of life that Africans, Ghanaians, and Abotoase people are known for.



CHAPTER FIVE

SUMMARY, RECOMMENDATIONS, AND CONCLUSION

Introduction

The topic of child trafficking, as thoroughly discussed in the preceding chapters, has left an indelible mark on the progress of its victims, and its practice has hampered the growth of individuals who are mostly caught up in this arduous act. Since the act is supported by some superiors and authorities, it is unlikely to be resolved anytime soon, and such a study would serve as a deterrent to the act of child trafficking. The study has investigated child trafficking in the town of Tapa Abotoase dwelling on the personal account of the stories of the victims.

This study has proven that the people who are victimized often regret facing such an experience, relenting that they would have had a more productive career and future than their current state in life.

The following aims guided the research:

1. To examine factors influencing child trafficking.
2. To evaluate how trafficked children in Abotoase are handled by their masters and mistresses, and its linkage to economic conditions.
3. To find out methods for stopping child trafficking in Ghana, especially the fishing industry vis a vis the existing resolutions.
4. To find out some moral interventions that can be explored to help curb the issue of child trafficking.
5. Explore the belief systems underpinning child trafficking in Tapa Abotoase.

Summary of the Study

The following components were included in the first chapter of the work: the study's background, a statement of the problem, the study's importance, the study's purpose, objectives, research questions, a literature review, methods, the theoretical framework, and the work's organization. In the second chapter, the researcher delved into the nuances of child trafficking on the global front. The third chapter zoomed into Tapa Abotoase's profile, and the customary stance regarding child trafficking in relation to human dignity.

The fourth chapter concentrated on the data presentation and dedicated itself to the discussion of the findings and their significance for the research topic.

From research question one, the findings show that the chief causes of child trafficking in the Tapa Abotoase area were poverty, broken families, large family sizes, greed, the custom of sending children to go and live with members of the extended families which was quite a unique finding and the phenomenon of single parenting. It was deduced that poverty was the umbrella cause under which all these other causes fell.

Research question two burdened itself with the task of identifying the conditions of service these victims go through and the general outlook of how the trafficking pans out in Tapa Abotoase. It was revealed that the victims were usually transported to the place of servitude during occasional times for example during the Easter, Christmas or their traditionally celebrated festive occasions (Asafotu). Quite a unique finding which goes to prove that the victims were lured by the fact that they were just going to spend the holidays and return, little did they know that it was a journey of perpetual servitude. On this same research

question, it was revealed that victims were subjected to strenuous conditions of service which took the form of whipping, improper feeding which left many of them malnourished and others went through severe beatings for complaining of fatigue.

Research question three delved into the matter of recounting some existing resolutions employed by the Government of Ghana to curb the menace of child trafficking and substantiate why these resolutions are not enough and the need to supplement these. From the findings, the study made mention of the fact that there are laws that have been promulgated by the government and also others that have been upheld by international bodies with the aim to clamp down the menace of child trafficking. The government has also embarked on some reintegration endeavors to help rescue children fit into families so they can reach their maximum potential. More so, the Police have played unsung roles in rescuing victims with unmatched bravado and finally, donations by non-governmental organizations and some monies allocated by the government have gone a long way to help both victims and traffickers though sometimes, this financial cap is not enough. On why the need to supplement these above resolutions, it was realized that there is some sort of legal uncertainty regarding clear definitions of who a trafficker is. In addition, ignorance of the law regarding child trafficking has made the phenomenon alive and more importantly, law enforcement agencies have toed the line of receiving bribes and letting go of identified traffickers.

The fourth research question which stemmed out from the gap identified (paucity of information on the moral dimension of resolving child trafficking) looked into some moral actions that could be taken to help curb the phenomenon

of child trafficking. Appealing to the conscience of both traffickers and parents, revamping social support groups in the communities, engaging religious leaders to drum home the torturous effects of child trafficking during worship services and engaging active leaders in the community on the need to eschew this menace were some of the moral resolutions dimensions that sprang up in the face of looking for alternative approaches in helping to curb this menace.

Recommendations

Since the study seeks to be a reformatory guide to be able to help perpetrators retract from their actions, the following recommendations are made.

- ❖ The government should set up small-scale businesses to help the less privileged in the rural areas to be able to cater for their families and this will reduce selling or giving out their children. This is because, when people are employed or engaged in any income-generating activity, they tend to become responsible and not resort to the option of child trafficking.
- ❖ Moreover, to regulate child trafficking in the country, the government together with the child advocacy agencies should be firm and penalize any victim found engaging in the act. This regulation would serve as a check and any individual or corporation who is caught involved in the act should be dealt with according to the laws abiding by the act.
- ❖ There should be continuous public education by National Commission for Civic Education on the implications of child trafficking at the dominant places these acts are perpetrated. Most people engaged in child trafficking usually think about the present outcome and benefit but don't

consider the consequences on their victims. This format of education would enlighten them to consider the victims' side of the story. Promoting awareness of the issue through public education can also attract more people to get involved and join the fight against child trafficking.

- ❖ The Ministry of Gender, Children and Social Protection should situate representatives at vantage points where individuals can report any suspicions of such acts for quick response.
- ❖ The partnering of NGOs and Government agencies to combat child trafficking would go a long way to minimize or end this heinous activity. When these various organizations come together to formulate possible laws to be strictly followed, perpetrators will be brought under proper investigation or scrutiny and dealt with to stop engaging in such acts.

Conclusion

The purpose of this study was to look into the act of child trafficking in Tapa Abotoase, as well as the primary and secondary causes of child trafficking. The study also elucidated the implications of child trafficking, highlighting the effects of child trafficking on victims.

As a result of accessing the account of the experience from various respondents, the data collected from respondents were evaluated and analyzed. This firsthand knowledge aided in understanding the troubling experiences of victims of child trafficking victims. Based on the data, it was concluded that there were various reasons why families gave their children away, with poverty being the most prevalent.

Many people have addressed the topic of child trafficking, but little progress has been made to address it, and these have not been sufficient in bringing about change.

All in all, child trafficking can be controlled provided the recommendations of the study are rigorously implemented. When leaders who are in charge of this anti-child-trafficking programme are proactive in their dealings to enforce the recommendations stated, the plight of child trafficking will be brought to an abrupt stop.

These anti-child-trafficking methods can be implemented in people's lives, giving the impression that they are waging a significant battle against this heinous crime. There is significant progress being done on a larger scale, Kriftcher says, but human trafficking may become a more manageable problem by working toward these solutions and applying them into everyday life (Kriftcher, 2019).

Suggestions for further Studies

- ❖ Other researches can be devoted to the role played by different organizations (integrative roles) in reintegrating trafficked victims into the societies.
- ❖ Also, some research can be carried out for the purpose of unearthing the significance of “festive days” and the transportation of victims.
- ❖ Finally, some research can be carried out specifically looking at the family and child trafficking with focus on the immediate parents and extended family.

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APPENDIX

Interview with Vincent Adomi at Abotoase market on 5/01/2019 at 10am

Personal communication with Police officer at Abotoase police station on
11/01/2019 at 9am

Personal communication with Girl child education officer at Education office
Nkonya Ahenkro on 11/01/2019 at 2pm

Personal Communication Fofo, 23 February 2019

Personal Communication Agbeko 01/02/2019

Personal Communication Divine, 15/01/2019

Personal Communication with Togbe Ayim on 15/01/2019

Personal Communication with the District Statistical Officer at Biakoye
Assembly on 15/02/2020

Interview with Kofi at Abotoase river side 10am on 20/03/2020

Interview with Kofi's mother at Mafi Achimfo at 9am on 21/04/2020

Interview with Yao at Abotoase Market at 10am on 27/05/2020

Interview with Yao's mother at C.K Kope a suburb of Abotoase at 10am on
6/6/2020

Interview with Dotse at Abotoase river side at 10am on 20/6/2020

Interview with another Kofi at Abotoase river side 10am on 3/07/2020

Interview with Yaotse at Agave on 11/09/2021 at 4pm

Interview with Kwame at Abotoase on 7/06/2020

Interview with Joan in Abotoase on 6/05/2020

Interview with Fisherman 1 at Abotoase 7/08/2020

Interview with Fisherman 2 at Abotoase 7/08/2020

Interview with Fisherman 1 at Abotoase 7/08/2020

Interview with Eli at Basare Kope a suburb of Abotoase at 10am on August
,2020

Interview with Kwasi at Abotoase in the master's house at 11am on 4/09/2020

Interview with Elder 1 at Abotoase on 6/08/2020

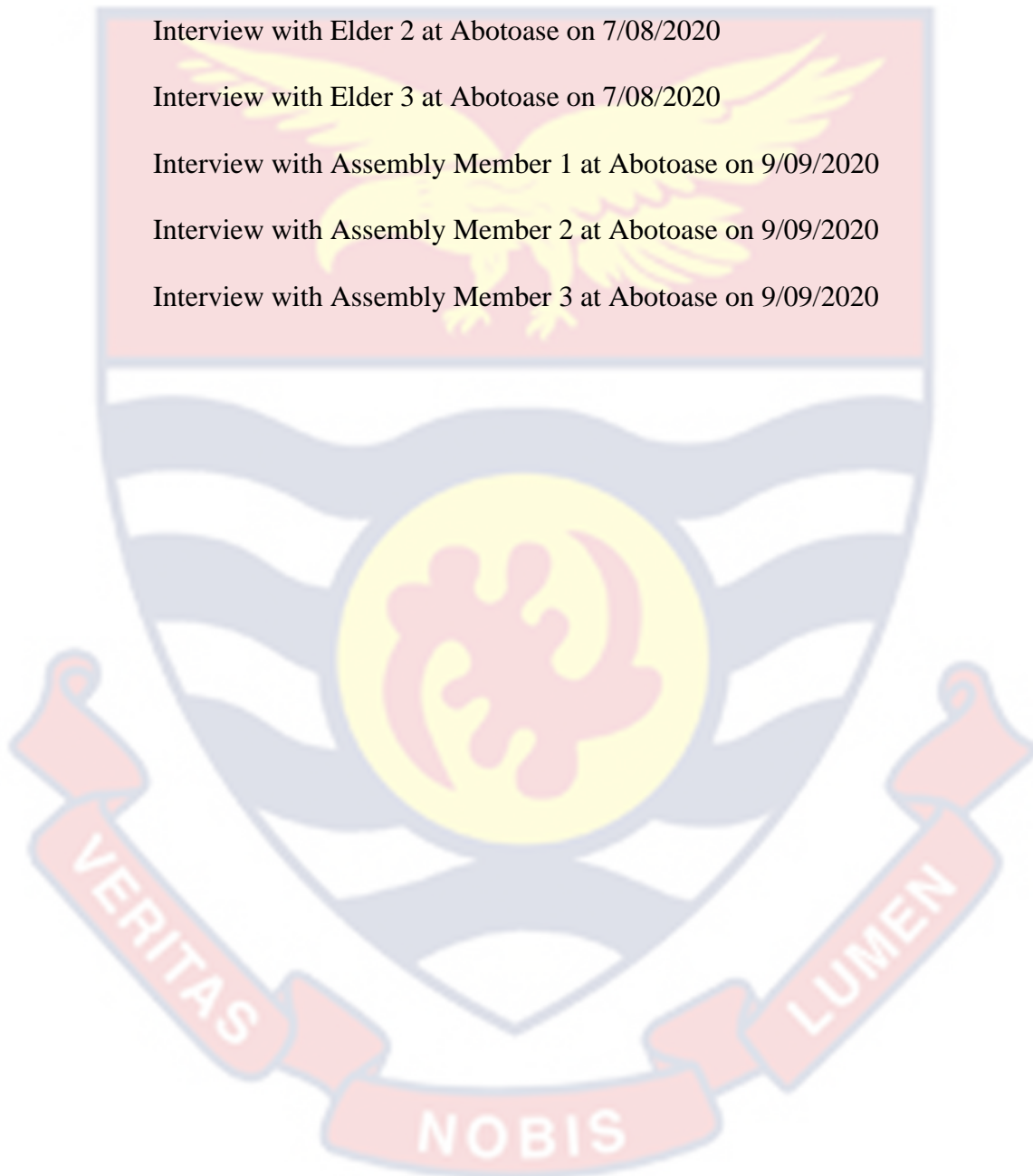
Interview with Elder 2 at Abotoase on 7/08/2020

Interview with Elder 3 at Abotoase on 7/08/2020

Interview with Assembly Member 1 at Abotoase on 9/09/2020

Interview with Assembly Member 2 at Abotoase on 9/09/2020

Interview with Assembly Member 3 at Abotoase on 9/09/2020



APPENDIX II

UNIVERSITY OF CAPE COAST

SCHOOL OF HUMANITY AND LEGAL STUDIES

DEPARTMENT OF RELIGION AND HUMAN VALUES.

RESEARCH INTERVIEW GUIDE

This is an interview guide for gathering information to assist in answering the thesis' research questions and achieving the thesis' objectives. Confidentiality and anonymity shall be ensured to the greatest extent possible. No part of the data will be used for purposes other than those for which it was collected. This work will remain solely academic in nature.

INTERVIEW QUESTIONS**For state Institutions (Police, Social Welfare, and NCCE)**

1. What role does your agency play in connection to child trafficking in Ghana?
2. Under which law do you draw your power?
3. How do you execute your mandate?
4. Do you work with other organization in achieving your mandate?
5. Do you face any setback in the course of work?
6. How successful has your fight against child trafficking been so far?
7. Are you alright with the laws that fight child trafficking?

For Opinion Leaders (Chiefs, Pastors, Assembly Members)

1. Have you ever heard of child trafficking?
2. How did you hear it?
3. What is your understanding of Child trafficking
4. How do you perceive child trafficking in Tapa Abotoase?
5. What do you think are some of the causes of child trafficking in Abotoase?
6. Do you know any method used in trafficking children?
7. Do you know that child trafficking is a crime?

8. Do you know people who have been arrested?
9. Do you think the practice be stopped?
10. Has any of your children been trafficked?
11. Where are those children?
12. Are you aware child trafficking has an implication on society?
13. Do you think you can play a role in fighting the menace in Abotoase?
14. Do you consider any specific statutory, sociocultural or religious institutions as important for tackling child trafficking in the Tapa Abotoase area?

For the victims/ children

1. Where do you come from?
2. Are your parents alive?
3. What work are they doing?
4. Have they been to school?
5. How many wives has your father?
6. Is your father still married to your mother?
7. How many siblings do you have?
8. Do you live with your parents?
9. Is the person you are staying with a relative?
10. Did you know him before going there?
11. How did you go? Is it by car, foot or boat?
12. Do your parent(s) visit you there?
13. Were there other children living with you there?
14. What time do you go to bed?
15. Do you work all the time?
16. Is the work difficult?

17. How long have you been with your master?
18. Do you like the place?
19. Are you happy here?
20. Why do you think your parent/guardian allowed you to be brought here?
21. How many times do you eat?
22. Are you taken to hospital if you are sick or injured?
23. Do you want to go back to your parents?

For perpetrators

1. Are you married?
2. How many wives do you have?
3. How many children do you have?
4. Give their ages
5. Are they in school?
6. What do you do for a living?
7. Is this place your home town?
8. Are you aware of what child trafficking is?
9. Are you aware that it is a crime against children?
10. Do people who come for your children tell you what they use the children for?
11. Give me reasons why you decided to give your child out for money?