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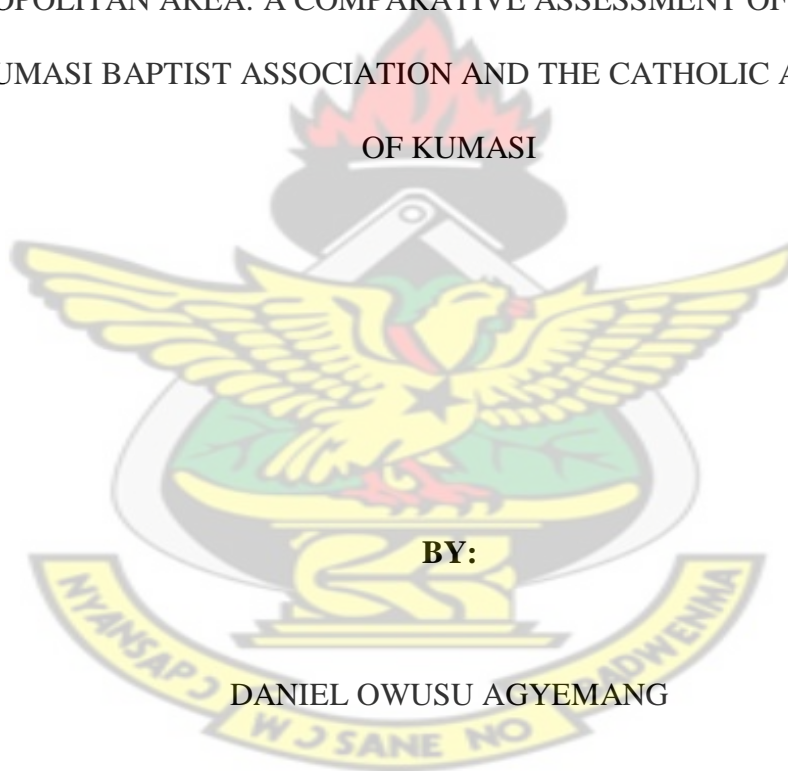
COLLEGE OF ART AND SOCIAL SCIENCES

DEPARTMENT OF RELIGIOUS STUDIES

**MINISTERING TO STREET CHILDREN WITHIN THE KUMASI
METROPOLITAN AREA: A COMPARATIVE ASSESSMENT OF THE ROLE OF
THE KUMASI BAPTIST ASSOCIATION AND THE CATHOLIC ARCHDIOCESE
OF KUMASI**

BY:

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AREA: A COMPARATIVE ASSESSMENT OF THE ROLE OF THE KUMASI
BAPTIST ASSOCIATION AND THE CATHOLIC ARCHDIOCESE OF KUMASI

BY:

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A Thesis submitted to the Department of Religious Studies,
Kwame Nkrumah University of Science and Technology
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DECLARATION

I, Daniel Owusu Agyemang hereby declare that this thesis is my own handiwork towards the Master of Philosophy (M.Phil) Degree in Religious Studies and hereby certify that it has not been submitted in whole nor in part to any institution for any degree.

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ABSTRACT

Children on the streets have become a great concern to churches, organizations and governments in general. A number of children on the streets are homeless, threatened and rejected which has serious social and economic consequences on the country. The plight of these children sends a strong signal for reintegration into normal life in society. This is a major challenge to grapple with; not only by Baptists and Catholics but also the entire nation is involved. This essay focuses on a comparative assessment of the role of the Kumasi Baptist Association and the Catholic Archdiocese of Kumasi in ministering to street children within the Kumasi Metropolitan Area. It is the basis by which we examine the issue at stake and the way forward to rehabilitate street children, a number of whom have a psychological posturing at the face and are helpless victims of our time.

As long as we are responsible in propagating the gospel of Christ, the only way the Goodnews becomes beneficial is when it is applied to the social and economic lives of people. This, we think, presents a complete gospel to humankind, since God is concerned not only in meeting spiritual needs but emotional and material needs as well. The neglect of children appears as a crime against humanity which must seriously be addressed. It is time civil society becomes child friendly, considering the kind of trauma a number of them go through. If we ignore these children, they eventually lose their worth and become hostile to society. We need to take a second look at the plight of street children and how best they can be rehabilitated to contribute meaningfully to national growth and development. Humanity should identify with the poor street child who due to lack of opportunity on his or her part ends up in the streets. Categories of such children are mentioned in the write-up outlining what forces them to the streets. Recommendations and suggestions are made so as to help alleviate the plight of these children.

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DEDICATION

This project is dedicated to the Department of Religious Studies, Kwame Nkrumah University of Science and Technology, Kumasi, the Kumasi South West and East Baptist Associations, and the Catholic Archdiocese of Kumasi: Daughters of Charity of St. Vincent De Paul Street Children Project.

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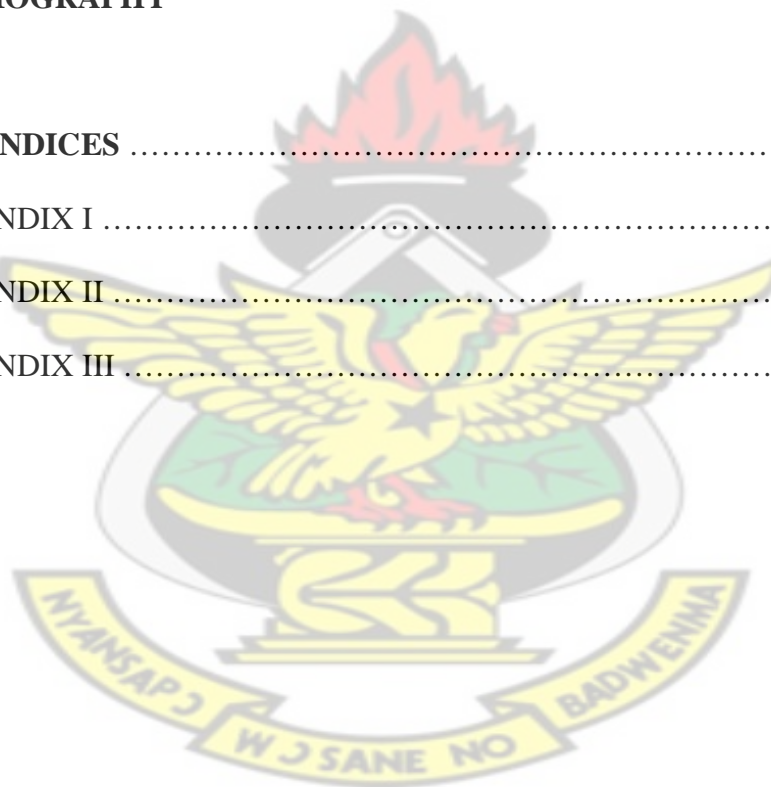
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ABBREVIATIONS

AAG	-	Action Aids International, Ghana
AMA	-	Accra Metropolitan Assembly
CEDEP	-	Centre for the Development of People
CEFORCE	-	Centre for Community Empowerment
CSUC	-	Christian Service University College
DOVVSU	-	Domestic Violence and Victims Support Unit
DSW	-	Department of Social Welfare
EPA	-	Environmental Protection Agency
GLSS	-	Ghana Living Standard Survey
GPRS	-	Growth and Poverty Reduction Strategy
GSS	-	Ghana Standard Survey
HIV/AIDS	-	Human Immunodeficiency Virus / Acquired Immune Deficiency Syndrome
KMA	-	Kumasi Metropolitan Assembly
KSCP	-	Kumasi Street Children Project
MMT	-	Metro Mass Transport
NCCE	-	National Commission for Civil Education
NGO	-	Non-Governmental Organization
NIV	-	New International Version
NRSC	-	National Road Safety Commission
STDs	-	Sexually Transmitted Diseases
UNDP	-	United Nations Development Project
UNICEF	-	United Nations International Children's Emergency Fund

WHO	-	World Health Organization
YDF	-	Youth Development Foundation

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CHAPTER ONE

BACKGROUND STUDY

1.1 INTRODUCTION

One of the most important roles the Church plays in ministry is to transform the lives of people in the world. This ministry of the church does not exclude children, since they are first and foremost children of God and should be given the needed assistance to become the kind of leaders society hopes for. Unfortunately, this privilege cannot be accessed by all children due to poverty and other socio-economic factors militating against some of them, which have brought a number of them into robbery, violence, drug addiction, sleeping at indecent places, prostitution, defilement and the like.

It is alleged that a number of children are accused of crimes they never committed, simply because they were at the wrong place at the wrong time, becoming victims of circumstances. Some children sleep at places where criminals often take advantage of and lure them into robbery, contributing to the rate of juvenile crime in the country. It was reported in The Mirror, Saturday September 26, 2009, 3, that the Head of Social Welfare at the Greater Accra Domestic Violence and Victims Support Unit (DOVVSU) of the Ghana Police Service, Deja Ashiabor maintains that, the “Statistics from the Ghana Prisons Service 2008 Annual Report indicate that juvenile crime is on the rise with a reported 33 percent increase in the average daily juvenile inmate population.” The figures highlighted robbery as the most frequently committed offence among juveniles.

The mention of robbery as the most frequently committed offence among juveniles reveal that if the children continue to live on the street in search of their well-being, they have no option than some probably resorting to robbery, it is likely that juvenile crime eventually may swell up. By this assertion, it means that the plight of street children sends a strong signal for reintegration into normal life in society. It is in the light of this that we intend to research into what the Kumasi Baptist Association and the Catholic Archdiocese of Kumasi are doing in ministering to street children in the Kumasi Metropolitan Area, and also see how best this can serve as a wake-up call for policy makers and the general public for support.

1.2 PROBLEM STATEMENT

Streetism is a growing phenomenon not only in Ghana but also a global issue of serious concern to various stakeholders, Children Rights Activists, civil society and well-meaning people. Life on the street may differ from country to country, due to its social and cultural practices. What pertains in Ghana calls for a more collaborative effort to address the problem. A number of organizations such as the Department of Social Welfare, the Centre for the Development of People (CEDEP) and others are making every effort to reduce streetism in the country. However, we suggest that all hands must be on deck to support this task.

In an interview with Anthony Agyemang, Head of Programmes, Community Care, Department of Social Welfare, Kumasi, he indicated that the Department seeks to work in partnership with people in their communities to improve their social well-being and issues related to street children in the country. According to him, children on the streets are engaged in all forms of economic activities detrimental to their

development. Hence, the Department seeks to improve their living condition by reconciling them with their families as well as providing homes for the homeless, orphaned and abandoned children.

Similarly, Bright Asare, a project coordinator for the Education Programmes of the Centre for the Department of People (CEDEP), maintains that CEDEP in collaboration with Action Aid International, Ghana (AAG), initiated a Kumasi Street Children Project (KSCP) in 2003–2005 as part of its education programme. Although the project was reduced to a dull due to financial constraints, CEDEP managed to sustain it in its small way. Currently, CEDEP is involved in Parent Child Communities and Life Planning Skills to reach out to the youth in eight communities each in the two project districts such as Komenda Edina Eguafo Abirem and Wa West. CEDEP aims at improving friendly services and behavioural change among these communities and strengthening the advocacy and reproductive rights of the people.

In all these, there is no doubt that some of the children within the Kumasi Metropolitan Area are Christians of various denominations who might need help, yet not assisted. It is in the light of these and the efforts by a number of organizations that we intend to research into what the Kumasi Baptist Association and the Catholic Archdiocese of Kumasi are doing in ministering to street children in the Kumasi Metropolitan Area, as a wake up call for public support.

1.3 OBJECTIVES OF THE STUDY

This project is aimed at taking a (second) look at how street children are assisted by organizations, policy makers and the general public. Special interest will be focused on the Kumasi Baptist Association and the Catholic Archdiocese of Kumasi in ministering to street children in the Kumasi Metropolitan Area.

The aim is:

- To do a comparative assessment of the role of the Kumasi Baptist Association and the Catholic Archdiocese of Kumasi in ministering to street children within the Kumasi Metropolitan Area.
- To let policy makers, churches and the general public know the plight of street children and the need to assist them.
- To suggest possible ways of amending the behaviour of street children for a better livelihood in the society.

1.4 SCOPE OF THE STUDY

The essay focuses on comparative assessment of the role of the Kumasi Baptist Association and the Catholic Archdiocese of Kumasi in ministering to street children within the Kumasi Metropolitan Area. Some selected areas within the Kumasi Metropolitan Area will be used for the research, such as the satellite market near the Cultural Centre, Roman Hill, Kumasi Brewery Junction, Amakom Traffic Light and Anloga junction.

1.5 METHODOLOGY

The researcher conducted personal interviews with open and unstructured questions, distributed some questionnaires for data collection from individuals and organizations, using qualitative methods. Some documentary sources such as books, dissertations, newspapers, articles and journals on the issue of street children were referred to in the write up for needed information and visited to some selected places where these children were found. Finally, a comparative assessment of the role of the Kumasi Baptist Association and the Catholic Archdiocese of Kumasi in ministering to street children within the Kumasi Metropolitan Area were conducted.

1.6 PROBLEMS AND CHALLENGES

In the process of the study, we faced some problems and challenges, such as:

- Enormous cost due to our inability to reach as many individuals and organizations at the same period.
- Respondents unwillingness to open up for interviews.
- Difficulty of getting enough information from churches, bodies and organizations.
- Inability of getting access to some foster homes due to recent development in the country of some homes not being managed properly and fear of being subjected to public critique.

1.7 LITERATURE REVIEW

Atkinson, D.J., et al. (1995:225-226), *New Dictionary of Christian Ethics and Pastoral Theology*, elaborates a lot about the United Nations Organization Convention on the Rights of the Child and describes the child as any person under the age of eighteen without exception. Atkinson makes reference to the recommendations of the 1988 Cleveland (UK) Inquiry Report on Child abuse by Lord Justice Elizabeth Butler – Sloss (1933) that “the child is a person, not an object of concern.” Atkinson indicates that the United Nations Convention on the Rights of the Child, 1989, declared the necessity for states to take all possible measures to protect children. As part of the promotion on children’s right some societies seek to end ill treatment against children, yet these changes cannot be based on changing trend of events but on sound moral and biblical training upheld by the entire society.

Darku, N.A., (2005:117-118) in his book, *Holistic City Evangelism: Accra Perspective*, mentions four categories of street children in Accra which has a bearing on children in the streets of Kumasi Metropolitan Area. These are: rural migrant children, children from poor homes, children who love to stay on the streets instead of learning a trade and children who simply play truancy. The writer refers to rural migrant children as those who come to the cities with the intent of seeking greener pastures, having no place to sleep or anyone to approach for help; and end up becoming street children. Then also, children from poor homes (are those) who are forced to take to the streets in order to help make ends meet. The writer mentions relevant information which demands further discussion in this write-up.

Thatcher, A. (2006:194-198) in the journal, *Theology and Christian: Towards a Theology of Childhood*, made this submission about the position of children in theology and their neglect among families. The writer indicates that “All over the world the neglect of children is a serious crime against them, and it is time the church and society become child friendly.” We share similar view that since the family constitutes the primary socializing for the child, relationship between child and family should be a collective effort by the entire society. The neglect of children, the lack of guidance and parent-child relations is an issue to be discussed in the write-up

Asante, E. (1999:56-57, 118, 180) in his book, *Stewardship: Essays on Ethics of Stewardship*, mentions poverty among other things as; lack of opportunity to develop our ability, to control our own lives because of economic deprivation, political injustice and disorientation of our lives due to protracted war as a common reality among Africans, particularly the sub-region. In his view, “Tens of millions of people at the extreme or absolute poverty level and hundreds of millions of others depend on income level less than one-third of their income averages.” Asante reiterates that urban and rural poverty is a persistent reality in sub-Saharan Africa, and that a research on more than 110 developing countries revealed that “while urban poverty is... a growing phenomenon the rural poor account for more than 80 percent of the total number of poor people in those countries.” Considering Asante’s submission, we think that there are other under-privileged people who probably did not have the opportunity, though they were good, they ended up in poverty. The information will serve a useful purpose in the write-up.

Kudadjie, J.N., and Aboagye-Mensah, R.K. (2004:43-44) in their book, *Christian and Social Ethics*, discussed the role of advocacy. The book mentions the need for the church to become the voice of the voiceless, stand alongside with the poor and the needy and take up the cases of members of society who are highly displaced or underprivileged. It indicates that fora should be created to arouse people's awareness about their right. We are of the view that these rights could be channeled to enhance growth and development of the street child.

Burnette, D. (1986:43) in his book, *God's Mission: Healing the Nations*, expresses similar views that "The church should help speak for the powerless and voiceless of the society and ensure that the needs of people who suffer oppression, abuse of power and injustice are met by providing a voice and a hearing for them. The church should speak out fearlessly in this ministry and must rescue, restore, and protect victims of oppression." The church should also continue to play her prophetic role as the voice for the poor street child to ensure equity in society.

Ndyubahika, J.F. (2004:201), explains poverty in the journal, *The Attitude of the Historical Church to Poverty and Health*, as "Unsatisfied want or not having sufficient access to resources or lack of necessary materials to meet the basic needs in life. Morally and culturally, the poor can be perceived as powerless, hopeless, lacking participation in decision-making at the grassroots level, all of which lead to betrayal and defeatism." The journal mentions the effects of poverty which served as a good material in the write-up.

Nabie, S. (2005: 2), in the journal, *The Challenge of the Poor to Christians*, indicates that the number of the people who are poor in the world keep increasing. Today, more than one billion people (that is one in every six human beings) live in utter poverty. He makes reference to the United Nation's Development Project (UNDP, 2004) report that 30,000 children die unnecessarily each day. He emphasizes that "Today we live in a world that is increasingly insecure, hostile and in some countries almost ungovernable. Current world conflicts, be they between countries, races, tribes, religious, or even within families and between individuals can often be traced to increasing poverty." The writer seems to suggest how the poor often react, not just when they are materially deprived but when their self esteem is eroded.

Amma, R. (2007: 3-20), in the journal, *Islam and Poverty-Reduction Strategies: Attempts at Dealing with Poverty in the Ghanaian Muslim Community*, discusses poverty among the Muslim community, which is one of the factors contributing to street children in the country. She asks the question, how can poverty be reduced, and the resources available to tackle it? To address poverty at societal level, she suggests that several factors should be taken into consideration, whether political or ideological, of power consideration, or as a result of civil unrest, or of attitude. She reiterates that depending on the causes of poverty the response would differ. Rabiatur relates that humans are multi-dimensional and have basic needs such as physical, emotional and spiritual, which must be met and satisfied. These, according to her, are inter-related and intricately inter-woven as the satisfaction of the physical needs can help enhance one's spiritual life. Although Rabiatur's view relates more specifically to the Muslim community, we think it has some bearing on the street children, since

among the major factors contributing to street children include poverty, unemployment and like.

An unpublished long essay submitted to the Christian Service University College in August 2002 by Carlos Quesangue on, “The role of Non-governmental Organizations in the Rehabilitation of Street Children and Youth in Kumasi.” A case study of Youth Development Foundation (Y.D.F.) 1998 – 2001. The writer mentions the need for adequate resources to be provided for the youth and the street children to prevent a number of them hitting the streets.

MacDonald, G. (1970:357-359) in his book, *Understanding Church Growth*, indicates that as long as we are responsible in propagating the gospel of Christ, the only way the Goodnews is beneficial is when it is applied to the social and economic lives of people. This presents a wholistic gospel to humankind since God is concerned not only in meeting spiritual needs but emotional and material as well. However, caution should be taken not to over emphasize some needs beyond others.

Asante, E. (1992:68) in his book, *The Call to Serve: A Theological Reflection on Ministry*, explains that the church’s ministry involves children and not limited to adults. According to him, ministry involves children who should not be hindered from coming to Jesus. Children may be hindered from going to Jesus by our failure to make Jesus attractive to them. Asante mentions the active participation of parents in children’s ministry and not something that can be left in the hands of child-evangelists or Sunday school teachers, since in the Gospels it was parents who brought their children to Jesus. Asante’s explanation brought to bear the sensitive

nature of children's ministry which due to the breakdown of some parental responsibilities at home have forced a number of children to the streets.

Hughes, M. *et al.*, (2002:42) in the book, *Sociology the Core*, gave an explanation on society and culture which is worth citing. He refers to society as a group of people who live within the same territory and share a common culture. Whiles culture, according to him, provides the meanings that enable human beings to interpret their experience and guide their actions. The perspective here should be how to maintain cohesion between culture and society so that the street child would feel that he or she belongs to that common pool of humanity.

We agree with Nukunya's (2003:3) explanation in his book, *Tradition and Change in Ghana: An Introduction to Sociology* on the need for structure to be in place to constitute society. He explains that sociologists are of the view that for a society to survive and ensure its continuity, certain things must be in existence and these are referred to as social institutions, which include the family, economic organizations, religion, law political organization, education and health care. He further indicates that although not all societies have these institutions, all societies might need them, and their functions are distinct, interrelated and complementary. We suggest the need for society to be child-friendly and that social institutions should enhance the growth and development of the street children.

Schmiedeler (2002:7-20) cited Alexander Schneider's article in her write up, *The Child and Problems of Today*, which raises concern about the sociological aspect of marriage vis-à-vis the divorce rate and juvenile delinquency with their related

phenomenon which throws light on the fundamental significance of the child and the family. Unless something is done about the relationship of the child to the family, society as a whole is not safe, since the implication of this relationship spreads out in different directions to affect the entire fabric of society. It is this fact that makes relationship between the child and the family a priority, which should include the street child.

Stott, J. (1993:316) in his book, *Decisive Issues Facing Christians Today*, mentions the relationship and the love of God with humanity which is worth considering. According to him, “God our Creator loved us and related himself to us long before we could respond in a conscious relationship to him.” What makes us a person, then, is not that we know God, but that he knows us; not that we love God but that he has set his love upon us. Similar love should also be extended to children who are on the streets looking for love.

Addai-Mensah, P. (n.d: 23, 25) in his book, *The Church and its Evangelizing Ministry in the World*, explains that “The church’s mission is not only found in the proclamation of the gospel but embraces all activities that liberate the human person from his/her slavery of all kinds into God’s Kingdom.” In his view, the writer suggests that ministry is for service and every service is to serve humanity, which should also include street children.

1.8 ORGANIZATION OF THE STUDY

The project focuses on a comparative assessment of the role of the Kumasi Baptist Association and the Catholic Archdiocese of Kumasi in ministering to street children

within the Kumasi Metropolitan Area. Chapter one deals with the Background Study, made up of the Introduction, Problem Statement, Objectives of the study, Scope of the Study, Methodology, Problems and Challenges, Literature Review and Organization of the Study.

Chapter two is made up of the Historical Development and Definitions of Street Children, involving Brief History of Street Children, United Nations Children's Rights, the Children's Act, 1998 of the Republic of Ghana, Definitions and Categories of Street Children, Child Care and Discipline, Child Abuse, and Biblical Poverty.

Chapter three focuses on Ministering to Street Children within the Kumasi Metropolitan Area, the Establishment of Rehabilitation Centres by the Department of Social Welfare, the Role of the Kumasi Baptist Association and the Catholic Archdiocese of Kumasi, as well as Challenges facing the Street Children within the Kumasi Metropolitan Area.

Chapter four discusses the Theological and Social Response to Street Children and its Implication for Society.

Chapter five looks at A Comparative Assessment of the Baptist and the Catholic Churches in Ministering to Street Children within the Kumasi Metropolitan Area.

Finally, chapter six talks about the Summary, Recommendations and Concluding Remarks of the project.

CHAPTER TWO
HISTORICAL DEVELOPMENT AND DEFINITIONS OF STREET
CHILDREN

2.1 INTRODUCTION

Streetism is a growing phenomenon on our globe which demands urgent commitment and concerted effort to free the children from the street. Life on the streets may differ from country to country due to different socio-economic and cultural practices. All over the world the neglect of children seems to be a crime against humanity which demands a critical look to be addressed.

2.2 DEFINITION

Streetism has to do with children on the streets at the mercy of the weather. These children lack shelter and other basic things in life, such as, food, portable water, healthcare, sanitation, education and the like.

A street child refers to a person under the age of 18 who works in the street regularly for economic gain. Work here refers to all paid services and all manner of activity performed for economic gain.

2.3 BRIEF HISTORY OF STREET CHILDREN

According to Reed, J. E. ed., (1993:255–263), *A History of Christian Education*, during the Industrial Revolution of England in the 18th Century, England shifted from an agrarian society to an industrial society (industrial revolution). This led to wealth creation among the few people at the expense of the majority poor people who formed

the lower class. Conditions of most poor families were miserable and their children were forced to work in factories in an unhealthy and unsafe condition.

These young ones were frequently maimed and killed as long as they worked twelve hours a day, six days in a week. Majority of them became school dropouts, took to the streets, got involved in crime and were jailed.

This Poverty-Crime cycle was particularly real in Gloucester. This disturbing situation affected a man known as Robert Raikes (1736 – 1811). He frequently visited local prisons and engaged prisoners in basic literacy training. With much concern and compassion on children who took to the streets of Gloucester, Raikes sought assistance of Thomas Stork, the Rector of John the Baptist Church in dealing with the problem.

Jawula, M.N.D. writes about the history of “Kayayie” (head porters) who form part of street children in Accra, Ghana. His write up has a bearing on the history of street children in the country, (Daily Graphic, Monday, August 30, 2010). According to him, the “kayayie” of Accra are child labourers who have traveled from various abodes in some parts of the country to Accra in search of employment. He mentions that “The history of labour migrating from the north to Accra and other southern parts is as old as the Gold Coast itself that preceded Ghana. Labour was recruited from the north to the south to work on cocoa farms, in the mining areas and for enlistment into the Ghana Police Service and the Armed Forces with the latter being a result of the proverbial height of northern people which was seen as an advantage for policing in particular.”

Although the working conditions and the excessive menial jobs of the “kayayie” exist today, it does not depend on the height of a child as the writer seems to suggest. We suggest that civil society should wake up to the plight of street children and rehabilitate a number of them who are forced into child labour which eventually damage their future.

2.4 UNITED NATIONS CHILDREN’S RIGHT

Atkinson, D.J., et al., (1995:225), *New Dictionary of Christian Ethics and Pastoral Theology* elaborates a lot on The United Nations Organization Convention on the Rights of the Child and describes the child as any person under the age of eighteen (18) without exception. Atkinson refers to recommendations contained within the 1988 Cleveland (UK) Inquiry Report on child abuse by Lord Justice Elizabeth Butler-Sloss (1933) that “the child is a person, not an object of concern” (*The Report of Inquiry into Child Abuse in Cleveland, London, 1988: 245*).

Atkinson indicates that only just over a century earlier in New York, a child’s right to legal protection from ill treatment by her adoptive parents was granted on the grounds that she was a member of the animal kingdom. Laws existed at that time to protect animals from cruelty, but not children.

However, much has changed since then, with the formulation of the Child Care Legislation and various organizations to protect children’s interest. The UN convention on the Rights of the Child, 1989, declared the necessity for states to take all possible measures to protect children. Despite all efforts to safeguard the welfare of children, it has to be admitted that children are far from safe within our World.

Atkinson (1995: 701) further states that this case is not only in poorer countries. Within comparatively prosperous Western societies too, children are known to be increasingly at risk, not only from unscrupulous individuals, but also tragically from other children and from highly sophisticated organizations trading in child prostitution. The term 'prostitution' here is used to indicate sexual intercourse for non-affectional purposes, normally for financial gain. This prevailing condition challenges our societal norms with respect to the sanctity of sexual relationship as one loving intimacy. Some children are exploited by some men which is indeed a social taboo or an assault on their right. It is important therefore that the basis of a child's right to protection be fully accepted and promoted by organizations, churches, individuals and society at large.

We suggest that, as the most vulnerable bearers of God's image, children have a special right to protection and must be seen as individual unique human beings, responsible to God and in the care of their parents for a period. Children must therefore be accorded the dignity which equally befits every human being created in the likeness of God.

2.5 FOSTER HOMES OPERATING WITHOUT LICENSE: CHILDREN LIVING UNDER POOR CONDITION

Incidences of children being ignored to fend for themselves, some foster homes not taking proper care of them, and many of such cases are now and then reported in the dailies. Clement Atagra in the Ghanaian Times, Tuesday October 28, 2008 reported that "The Department of Social Welfare is to close down a number of orphanages throughout the country following the failure by most of them to meet the minimum

international standards. Acceptable standards require that before an orphanage is allowed to operate, it must first register with the Department in accordance with the Childrens Act.” Laid down procedure expected of an orphanage to qualify for registering with the Ministry of Manpower, Youth and Employment, (whose responsibility come under the Women and Children’s Ministry, in collaboration with the Department of Social Welfare) was to pass the inspection of the promises of that home before being gazetted.

The then Director of the Department of Social Welfare, Mrs. Margaret Kutsuatsi was reported to have said that preliminary visits to a number of orphanages in the country did not meet the standards required to operate. She bemoaned: “We are alarmed by the increasing proliferation of those homes, particularly when most of them are over populated and in bad conditions.” According to her, in 2001, there were only 10 orphanages but now increased significantly to 127, with the three government children homes in Accra, Kumasi and Tamale as the only gazetted homes. All the rest, she said, initially registered as Non-Governmental Organizations (NGOs) and later converted into orphanages. She expressed concern that “most of the proprietress were driven by monetary gains to set up these homes but not to cater for the children.”

The Mirror, Saturday, October 31, 2009, reported that the proprietress of Peace and Love Orphanage, Madam Grace Omaboe, popularly known as “Maame Dokono,” was put before an Accra Circuit Court charged with four counts of operating a home without license and exposing a child to harm. It further stated that two of her caregivers Mary Anaglate, and another whose name was given only as “Daavi” were on the run, and had also been charged. It was alleged that Maame Dokono illegally

operated a home between March 7, 2006 and January 2008 without license. She is further accused of exposing Joseph Kofi Omaboe, then 15 months old and now deceased, to harm which eventually led to his premature death. It was however reported in the Daily Graphic, Friday August 6, 2010 that the Gender-based Violence Circuit Court in Accra on Thursday August 5, 2010 acquitted and discharged the proprietress of Peace and Love Orphanage, Madam Grace Omaboe on charges relating to operating a home without license, child neglect and exposing a child to harm. The court ruled, acquitted and discharged the accused person after failing to establish a *prima facie* case against Madam Grace Omaboe (Maame Dokono).

In a related development, William Yaw Owusu on Saturday, September 4, 2010 reported in the Daily Guide that an investigative journalist Anas Aremeyaw Anas of the New Crusading Guide captured scenes of the maltreatment meted out to some children at the Osu Children's Home in Accra on video during an undercover investigation. The release said, the commission of Human Rights and Administrative Justice, Emile Short was compelled to have said that:

The inmates who consist of among others, orphans, some of whom are disabled, deserve compassion not such wanton neglect and maltreatment. If the documentary represents the true picture of the situation in the Home, then it is indeed very disheartening and abhorrent that people who are trusted with the duty to take care of such a vulnerable group in the society, would perpetuate such violence on the very people they are paid to protect from such harmful acts. The commission lauds Anas for taking such a bold step by risking his life and expending many resources to bring to light some of these shameful acts. Justice Short said undercover investigation raises some troubling questions about the kind of supervisory role being played by the Social Welfare Department and all concerned institutions on the activities of some of these homes.

See appendix III for revealing pictures of some maltreatment at the Osu Children's Home.

Hence, the need for churches, families and society as a whole to play a supportive role in the development of the street child is much appreciable. As part of the promotion on children's rights, a number of societies are seeking to end all manner of ill-treatment meted out against children, coupled with loving kindness and caring environment. These changes cannot be based on changing trend of events but on sound, moral and biblical training upheld by the entire society.

Considering the above, it is important to ensure that the required standards for the establishment of foster homes are strictly adhered to and that sanctions applied to deter others from flouting the regulations. This would serve as a deterrent for others not to misconduct themselves.

2.6 THE CHILDREN'S ACT, 1998 OF THE REPUBLIC OF GHANA

The Children's Act 1998 enacted by the Parliament of the Republic of Ghana, part 1, sub-part 1, page six (6) affirms this definition of a child to be under the age of eighteen (18) years and further indicates that the best interest of the child shall be paramount in any matter. It further states that every child has the right to life, dignity, respect, leisure, liberty. No person shall deprive a child access to education, immunization, participation in sports, adequate diet, clothing, shelter, medical attention, to express an opinion of the child being given due weight in accordance with the age and maturity of the child, or any other thing required for his development.

The best interest of the child, according to the act shall be the primary consideration by any court, person, institution or other body in any matter concerned with a child,

and that no person shall discriminate against a child on the ground of gender, race, age, religion, disability, health status, custom, ethnic origin, rural or urban background, birth or other status, socio-economic status and the like.

Penalty for contravention:

Any person who contravenes a provision of this Act commits an offence and is liable on summary conviction to a fine not exceeding GH¢500.00 (¢5 million, old cedis) or to a term of imprisonment not exceeding one year or to both. To all intents and purposes this fine is woefully too small.

Despite all this, some parents and families continue to mete out ill treatment on children and deny them the right to live in a caring and peaceful environment compelling a number of them to stay on the streets.

2.7 CATEGORIES OF STREET CHILDREN

Introduction

Different groups of children are found on the streets and include the following:

2.7.1 Children “on” the street

These are children who live with their parents or guardians but work in the street for their own benefit or to assist household or domestic income. At the end of the day, they return to their homes, sleep at night and have some time with their family. But the truth of the matter is that children “on” the street usually do not have family friends and protection. In an interview with a 13 year old boy anonymously called Kwaku Manu who stays at a suburb of Kumasi and sells iced water at the Anloga

Junction. According to him, he sells iced water in the street to supplement domestic income.

2.7.2 Children “of” the street

These are children who live in the street spend the day working in the street and at night find a place to sleep. These children have two main sleeping places, one group sleeps in open and unauthorized places, while another group sleeps in overcrowded hired rooms. Children “of” the street maintain loose relationship with their families. They are often migrant destitutes, and homeless who often face persecution at home.

In another interview, a girl of about 16 years who wanted to remain anonymous for fear of being intimidated by a man who owns a small kiosk close to the railway line at Adum, said, she was raped on three occasions because she begged for a place to sleep. Asked why she did not report to the police her reply was: “I reported to my colleagues but feared ejection so I never pursued it further. I have moved to join my friends at the Roman Hill near the coconut sellers”.

2.7.3 Abandoned Children

These are children who have no family or place to sleep at night after hard days’ work. There are a number of such children in the streets of Kumasi who feel homeless and rejected, thus having a serious social and economic implication on the country as whole. An interview with another individual, anonymously called Yaw Frimpong at one of the satellite markets near the cultural centre, Kumasi, revealed that he sold biscuits and toffees and earned between GH¢1.00 and GH¢3.00 daily and paid GH¢2.00 as rent. At times, he borrowed money with interest from his friends to settle the rent charge. If he failed to settle the debt his goods were seized and sold at a

reduced price to settle the debt. “All these happen to me because I have no one or anywhere to go for help”, said Frimpong.

Darku, N.A., (2005: 117-118), *Holistic City Evangelism: Accra Perspective*, explains four categories of street children which have a bearing on children found on the streets of Kumasi Metropolitan Area. They include the following:

2.7.4 Rural migrant children

These are children found in the cities with the intent of seeking greener pastures. They come often through the persuasion of children from the same towns and are now dwelling in the cities. According to Nii, the latter go back to the hometown on special occasions as festivals or Christmas, often boasting of great gains they have made in the city to persuade the other colleagues to join them to the city.

They become street children when they realize that their aspiration have been different from the reality on the ground. They often have no place to sleep or anyone to approach for help. This makes them end up becoming street children.

2.7.5 Children from poor homes

According to Nii, there are children from poor homes in the cities who are forced to take to the streets in order to help make ends meet. Most of these children come from dysfunctional homes where usually, the father has failed in his responsibilities to cater for the family; or the fathers have completely absconded and left the family to their own fate. Single parent mothers in these situations are unable to provide for the children, and so they often encourage especially the older ones to go on the streets to

hustle and endeavour to supplement the family income. Not all fathers may be guilty of this but the fact still stands that the irresponsibility of parents can easily lead their children to hit the streets.

2.7.6 Children who love to stay on the streets instead of learning a trade

According to Darku (2005: 117-118), a number of parents do not want their kids to be on the streets yet the love of money and the desire to be independent and self-sufficient compel them to the streets for money. These children love to stay on the streets and will not yield to persuasion or pressure to leave in order to learn a trade or undertake some profitable venture.

The author, suggests that some parents genuinely do not want their children on the streets yet the crave for money and independent lifestyle compel a number of them into streetism, which should be the prime concern of all.

2.7.7 Children who simply play truancy

Although some children may come from wealthy homes, lacking nothing, they are often ill-advised by their peers when they fall into bad company. They are deceived and tricked, falling prey to all forms of negative behaviour patterns such as crimes, smoking, drug addiction and others. Hence, despite their rich background, some children join some gangs to commit all manners of crimes.

2.7.8 “Occasional” street children

These are children who are on the streets occasionally on or at some weekends selling their wares. During our field trips to places such as the Kumasi Brewery junction,

Roman Hill, to mention but a few, we came across a number of children who were selling on the streets because it was a weekend and or school was on recess. Asked why they were doing that instead of attending vacation classes, they said they were doing that to support school fees.

2.7.9 “Second-generation” of street children

The Catholic Action for street children, an Accra based Non-Governmental organization defines the second-generation or street families as children whose parents are with them in the streets. There are some fathers, mothers and brothers and sisters who happen to be in the streets with their entire family, begging. These parents sit at a distance and ask their children to go near the streets begging. Some of the children we interviewed at Amakom roundabout had remained in the streets for years and they could not exactly tell us their place of residence. The parents too felt shy to speak to us.

2.8 CHILD CARE AND DISCIPLINE

Discipline is a way of life and the aim of discipline is character formation and development. It is the responsibility of civil society to help discipline children and protect their rights. The best interest of children should be paramount to civil society, particularly parents. The early years of discipline set the tone for lifelong values which affirms what Proverbs 22:6 says that we should “train a child in the way he should go and when he is old he will not turn from it” (NIV).

Schmiedeler (2002: 72–73) cited Robert P. Odenwald in her book, *The Child and Problems of Today*, on present day errors in child training and indicates that,

“Discipline becomes easy when there is a mutual understanding between adults and children. Discipline is not fear which has an inhibiting effect upon the child. Always teach love before you give punishment. Put yourself in place of the child and only then consider the value and limits of punishment... No rule can be established that is applicable to all children... The child is an individual, not a possession of the family...”

Another concern the writer expressed was that, “A normal development demands mutual love and understanding between parents and child, a growing respect and appreciation for each others individuality and personality. From such a concept the child gains a respect for the rights of other individuals in the community and in the world at large.” Considering the above explanation it could be said that where no mutual understanding is established between adults and children, discipline may become difficult to achieve. This should not compel parents to give up discipline of their children but continue till mutual understanding is realized.

Graw-Hill, M., *et al.*, (1998:50) in the book, *Child Growth and Development*, referred to Julius Segals article on child development and discipline, spare the rod, and spoil the child. According to the writer, “The myth that corporal punishment pays dividends undoubtedly carries higher stakes for our kids... Research has convincingly demonstrated that using the rod created children who are not more obedient but who are instead simply more angry and aggressive than other kids. Parents who routinely slap or strike their children are actually handing them a model of violence to imitate, and many do indeed grow to be abusive, some even murderously so.”

The writer added that:

Physical punishment may initially appear effective... but ultimately the child-victim learns mainly how important it is not to get caught... In the long run, corporal punishment is surely not a proficient technique for inducing children to adhere to parental standards. As they grow, children will tend to follow the guidance of those who inspire affection and admiration, not fear or contempt.

In a similar vein, Naomi, R., (1993:52) in her book, *Communicating with Children*, recommends that adults should be of good role model for children to emulate. According to her, children are encouraged by adult who create environment for justice and morality. The writer reiterates that for children to develop positive feelings towards others and about the future, it is important for the family to show some respect towards them. Those who have suffered some sort of abuse may be able to come back.

Macquarrie, J., ed., (1986:85), *A New Dictionary of Christian Ethics*, thinks that the responsibility for children involves a balancing act of the interests and duties of parents. According to him,

The duties of children are generally held to include obedience and respect for parents and others exercising proper care for them, in family life and in their own formation. As children mature and begin to form their own allegiances outside the family, it becomes less clear how these new priorities fit into the special relation of their own family life, or indeed whether parents and children can themselves become friends as adults. Parents and children alike should nurture a long-term relationship within the family.

Atkinson, et al., (1995: 311) in the *New Dictionary of Christian Ethics and Pastoral Theology*, also suggest that “The upbringing of children should reflect God’s fatherly dealings with his people. It is to be the education which God gives through the father. Though firm, it is not to be harsh to the neglect of encouragement; otherwise children will be made angry and resentful.” The early years of discipline set the tone for lifelong values. Values are set standards and may include caring and fitness for

development. Atkinson, et al (1995: 215) indicate that caring stems from the Latin word *cura* which has a range of meanings and include grief, lament, concern, interest, attention, solicitude, cure, management, administration and guardianship. When children are properly prepared and cared for they become useful not only to themselves but society at large. Over the years, educationists like Rousseau, Froebel and Montessori to mention but a few, contributed tremendously to the needs and development of children realizing their potentials and how society could benefit from them in the near future. The role of children to nation building cannot be undermined to enhance peace and development.

2.9 CHILD ABUSE

The Daily Graphic, Saturday, 26 September, 2009 reported that at a public forum in Sunyani organized by the Paediatric Society of Ghana with the theme, “Child Protection Everybody’s Business”, Dr. Nana K. Sereboe, a member of the Paediatric Society of Ghana defined child abuse as “all forms of physical and or emotional ill treatment, sexual abuse, neglect, negligent treatment or commercial exploitation, resulting in actual or potential harm to the child’s health, survival development or dignity in the context of a relationship of responsibility, trust or power.” Parents at the forum were called upon to adequately play their roles in protecting children. In a related development, Dr. Eben V. Badoe of the Department of Child’s Health, University of Ghana Medical School urged the Paediatric Society of Ghana to lead a campaign against the unnecessary and unjust practices that violates children’s rights. Parents were advised to:

Desist from spanking their children and resort to disciplinary actions that will afford children the opportunity to learn from their mistakes stressing that parents must accept the fact that conflict between them and their children were inevitable, and therefore love and concern for the child’s best interest must be their final guide, coupled with prayers for them.

Thatcher, A. (2006:194), in the journal, *Transformation, An International Dialogue on Mission and Ethics* has this to say, “All over the world the neglect of children is a serious crime against them, and it is time the Church and society become child friendly.”

Considering the above expression, some parents often make unfair decisions which give the child no other choice than to end up on the streets. Sometimes all these come about because of poverty.

2.10 BIBLICAL POVERTY

Asante, E. (1999: 56–57, 180), in his book *Stewardship: Essays on Ethics of Stewardship*, made the following submission on poverty which is worth citing. According to him, “Lack of opportunity to develop our ability, to control our own lives because of economic deprivation, political injustice and disorientation of our lives due to protracted war is a common reality among Africans, particularly the sub-region.” Asante submits that The World Bank estimates that tens of millions of people at the extreme or absolute level and hundreds of millions of others depend on income level less than one-third of their national averages. Asante explains poverty to mean illiteracy, inadequate medical care, diseases famine, lack of housing, among others.

Considering the above explanations one is of the view that a number of children probably did not have the opportunity to develop their abilities and skills though they were good for instance, academically, yet due to their being under-privileged, they have ended up as street children.

Poverty according to Asante, is not a state of being but the effect of dynamic process. If one is determined to change the state of one's condition, one may confidently do so and come out of poverty. If the street children are likely helped, majority could come out of poverty than remain in that condition.

Atkinson, et al. (1995:677), maintained that "The Bible recognizes different types of poverty... some categories of people are relatively poor because they are helpless when compared with others". Poverty is not good, it isolates others from their family and friends. Although the gospel seeks for justice for the poor, without God they do not get it, likewise the street child is at the mercy of God.

Adubofour, S.B., (1997:30-31) in his book, *Christian Ethics*, describes the person who is poor as "One without influence, resource, and in such a state his only help is God in whom he puts his trust. He is humble by his poverty and his whole and only trust is in God. He therefore becomes the special concerns of God." The writer did not only mention the one who is poor but whose poverty has led to contempt of society. Likewise, the street child is often treated with contempt in society

Writing about The church and the rural poor, Batchelor, P., (1993: 23–24) spoke of William Stringfellow in the book, *People In Rural Development*, in order to help the poor, one must be living among them. He took a room in a broken-down house in a New York Slum in order to share the life of these depressed people." Although he writes about urban work as well, it ties up so closely to identify with the poor street child. Referring to Paul's statement in 2 Corinthians 8:9 that, our Lord Jesus Christ, though he was rich, yet for our sake he became poor.

Batchlor reiterates that both the Old and New Testament show that the poor have rights and should be helped. Citing Mbona Kolini of Zaire the writer states that, “The church should not only respond by helping the poor, through training and practical assistance to become capable of meeting essential needs, but should work against the causes of poverty.” He goes further to talk about the sin of remaining silent that the church should not be afraid to speak out on behalf of the poor. According to him, “The silence of the churches, in the face of poverty, can be perceived as a way of keeping poor people in their miserable state.” Hence, the church needs to be the voice of street children, pleading on their behalf, instead of maintaining a blameworthy silence.

According to Amma, R. (2007: 3-30), in the journal, *Islam and Poverty-Reduction Strategies: Attempts at Dealing with Poverty in the Ghanaian Muslim Community*, the question of poverty and its alleviation has become a serious concern for governments and non-governmental organizations alike. She further indicates:

The alleviation of poverty in the developing world depends very much on whether those in the developed world change the systems and values so that they can respond to human good rather than devote themselves to the accumulation of material goods.

Muslims, according to her, have argued that the prevailing systems of Ghana and most African countries do not have a human face.

Amma relates that “Humans are multi-dimensional and have basic needs as physical, emotional and spiritual, which must be met and satisfied. To address poverty at societal level, Amma suggests that several factors should be taken into consideration: “Is it a political or ideological factor? Is it one of power concentration? Is it a result of civil strife such as war of displacement? Is it one of attitude?”

According to her, depending on the causes of poverty, the response would differ. Islam suggests some mechanisms such as the *zakat* and *sadaqat*, which are among the pillars of Islam. She suggests that Muslims are expected to contribute a specified portion of their excess wealth to a common fund for the benefit of the poor so that wealth is not concentrated in the hands of a few people. *Sadaqat*, according to her, suggests voluntary alms giving. Likewise, churches, organizations and civil society should contribute some resources to alleviate the plight of these children from the street.

According to Nabie, S. (2005:2), in the journal, *The Challenge of the Poor to Christians*, poverty is defined not just as material deprivation, although this is the basis of other aspects of poverty. “The poor tend to react more violently when their self esteem is eroded, when their sense of worth, self-respect, dignity, honour and recognition are injured, and not just when they are materially deprived.”

Ndyubahika, J.F. (2004:201), in the journal, *The Attitude of the Historical Church to Poverty and Health*, explains poverty as:

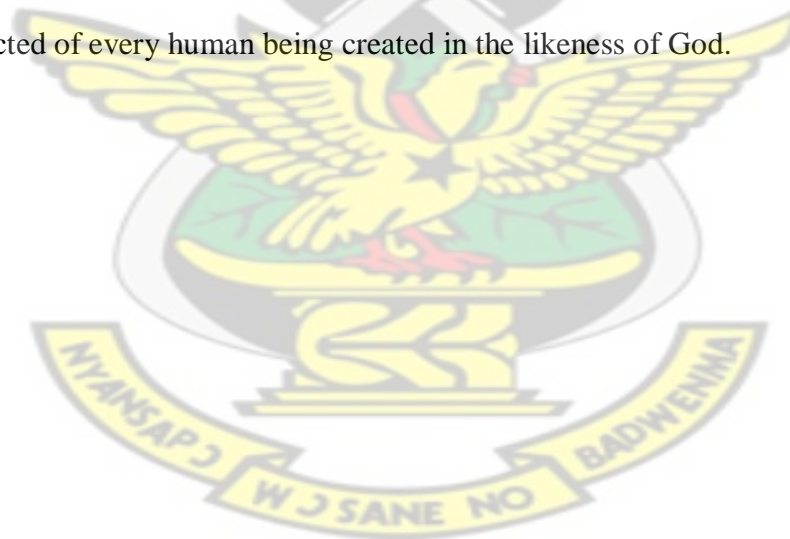
Unsatisfied want or not having sufficient access to resources or lack of necessary materials to meet the basic needs in life. Morally and culturally, the poor can be perceived as powerless, hopeless, lacking participation in decision-making at the grassroots level all of which lead to betrayal and defeatism.

Considering the above expressions by scholars on poverty, the poor are those who struggle to obtain the necessities of life based on society's accepted standards of well-being. The effect of poverty may create perception about the poor as powerless, contempt, defeatists and the like. This goes to buttress Nabies' view that “The poor tend to react more violently when their self-esteem is eroded, when their sense of

worth, self-respect, dignity, honour and recognition are injured and not just when they are materially deprived.” The street children also feel depressed, powerless and rejected, their sense of worth and dignity eroded.

2.11 CONCLUSION

Although the ministry of the church does not leave out children, due to poverty and other socio-economic factors, a number of them are on the streets either for their well-being or to supplement the domestic budget. Activities of children on the streets pose a great danger since some of them get knocked down by vehicles as they run to sell their wares. The best interest of the child should therefore be the concern of all. Unfortunately, a number of children have their rights violated often by adults who are supposed to protect them. Society needs to accord children the dignity that befits them as expected of every human being created in the likeness of God.



CHAPTER THREE

MINISTERING TO STREET CHILDREN WITHIN THE KUMASI METROPOLITAN AREA

3.1 INTRODUCTION

One of the important roles the Church plays in ministry is to transform the lives of people in the world. The Kumasi Baptist Association and the Catholic Archdiocese of Kumasi through their ministry and socio-economic endeavour, aim at improving the lives of street children in the Kumasi Metropolitan Area.

3.2 WHAT IS MINISTRY?

Atkinson, et al., (1995:593) explain that ‘ministry’ is used both in broad and narrow sense. Broadly, ministry refers to mutual acts of services performed by members of the church towards God and one another. Narrowly, it refers to the service of those recognized usually by an act of ordination, as leaders within the church.

Ministry, according to Atkinson, varies on denominational lines and it is commonly seen as the ministry of the word and the sacraments. It is believed to be derived from the ministry of Jesus Christ in his preaching, teaching, healing and miracles as well as his sacrificial death on the cross and resurrection from death.

The Bible in Matthew 9:35–38 indicates that:

Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the Kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, the harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore to send out workers into his harvest field (New International Version).

The above quotation may be referring to ministering to the spiritual and material needs of people. When Jesus saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Jesus' heart overflowed with deep sense of compassion for the dispirited persons who were scattered and neglected. This should become the focus of ministry today. Unfortunately, ministry today seems to lose focus and is void of compassion, considering the behaviour of some ministers.

Atkinson's (1995:593) definition of compassion may have some bearing on what ministry is. According to him, compassion is experienced when a person is moved by the suffering of others and the act of entering into the suffering of another person with the purpose of relieving it. Compassion involves 'doing' than just saying, so is ministry. A compassionate response to suffering requires that one should be moved by the suffering of the other and act to remove the immediate effects of the suffering to correct the structures which may have given rise to the suffering itself. One who demonstrates compassion accepts the responsibility to heal, bring hope and minister justice. By this ministry, God's grace and spirit, spiritually, emotionally and physically come upon those in need.

MacDonald (1970: 357 – 359) indicates that as long as we are responsible in propagating the gospel of Christ, the only way the Good news is beneficial is when it is applied to the social and economic lives of people. This presents a wholistic gospel to humankind, since God is concerned not only in meeting spiritual needs but emotional and material as well. However, caution should be taken not to over emphasize a particular need beyond other needs.

In like manner, ministry centres on the need of the other than on one's own need. Although it is not an obligation, neither is it a passive feeling, it is an active response to need, which must not be limited to personal relationship, but rather directed to spiritual, social, economic and cultural needs, since these needs create ignorance, poverty, hunger, disease and the like.

The early church in ministry demonstrated similar traits in possessions, breaking of bread, rejoiced with those mourning, engaged in communal worship and evangelism. Their caring spirit extended to the entire community. Addai-Mensah, (n.d.: 23, 25) states that ministry embraces all activities that liberate the human person from slavery of all kinds into God's Kingdom. According to him, the church is for service and any activity that is termed mission should have a clear purpose of serving humanity. Ministry should also have a clear sense of purpose in serving humanity.

Ministry and children:

Asante, (2002: 68) mentions that the church is involved in children's ministry, hence, ministry is not limited to the adults. According to him, the church's ministry as presented in Mark and other Gospels, is not limited to the adults. Asante says that children may be hindered from going to Jesus by our failure to make Jesus attractive to them. He indicates that ministry to children calls for active participation of parents and not something that can be left in the hands of child evangelists, professional Christian educationists, Sunday school teachers or those who conduct children services. In the Gospels, it was the parents who brought their children to Jesus. According to him, the dignity and protection which should be accorded children is a

good example that should be followed by everyone. Society should break bounds to reach children in the street, irrespective of religion, tribe or culture.

In a related development, Yinkah in his lecture notes at the Christian Service University College (CSUC) indicates that the church of today reveals a lot of exclusions. There are political, social, economic, intellectual, gender and decision making exclusions in the church. The poor, children, aged and the vulnerable are mostly excluded from vital decisions of the church. The church of God must break every wall that separates people and become inclusive. For the church without walls is an inclusive church. As a community of faith, irrespective of age, tribe or culture, we should make every effort to reconcile mankind to God, including the poor street child.

Jesus demonstrated love for children and says that whoever welcomes a little child in his name welcomes him (Christ) (Matthew 18:5). Unfortunately, a number of children are denied access to the Lord due to probably the breakdown of some parental responsibility at home which has forced a number of them on the streets. The church and civil society should reach out to such children who roamed all day long in the streets.

3.3 FACTORS CONTRIBUTING TO STREET CHILDREN IN THE COUNTRY?

Some information accessed on the internet by Helena Selby, captioned, “Woes of the street child,” under street child news (retrieved 20/2/2009) indicated several factors contributing to street children and the consequences thereof on the individual, organizations and society in general.

Firstly, Maternal mortality. This could be a cause for some children to take to the streets. When there is the occurrence of death of some parents. Children at times become orphans and may end up on the streets; if it happens that there is no one to take care of such children. Such unpleasant occurrence often makes the child feels that society has rejected him or her and therefore takes his or her own destiny into his or her own hands.

Secondly, Poverty. In a situation where poverty hits hard on a family and has some ripple effects that cannot help, the children often resort to life on the streets as the next option to consider. Such children go to the streets to fend for themselves. Some of them never go back home.

Thirdly, Divorce and separation in marriage. Some parents may abandon their children when eventually they realise they cannot live together any longer, they end up in divorce or separation of the marriage. As a way of punishment, sometimes the children become victims of circumstance. When children are left without any trace of their parents they may end up on the streets in search of greener pastures.

Fourthly, Selfish ambition. Some parents in their selfish ambition ignore their children to fend for themselves, just to fulfill their selfish desires. By the time they realise the whereabouts of their children they are already on the streets. This could serve as a contributing factor of street children in the country.

Fifthly, The nature of environment. The nature of activities that go on in a particular environment could influence the child and exposed him or her to bad company. Some

children chase after drugs such as cocaine, marijuana and vices as prostitution and stealing, often due to the nature of the environment they find themselves. When children are left on their own and not attended to they may join some bad company.

Sixthly, Lack of education. When agencies responsible for civic education like the National Commission for Civic Education are less resourced, not much could be achieved in terms of education. The general public may not know much about the plight of children on the street. During our interaction with the children a number of them expressed their displeasure about the government for not doing enough to rehabilitate them from the street. They rather commended some media houses, churches and other organizations for coming to their aid during Christmas with gifts and merry making.

Seventhly, Peer pressure. Some children out of curiosity are ill advised by their peers and often take to the streets. They are lured to street life through persuasion by their peers to seek greener pastures, only to realize that their dreams are pictured differently than what pertains in their reality of city life. This could also be a contributing factor of street children in the country.

Finally, Parental irresponsibility. Some parents leave their children to their own fate. Unable to cater for the needs such children eventually take to the streets for their needs. Such irresponsibility of some parents may contribute to street children. It behooves on parents to make the interest of their children paramount to their own needs.

3.4 WHY THE KUMASI METROPOLITAN AREA?

In an unpublished Thesis by Quessangue (2202:3.2.1), he made reference to the book Webster Plass, M., Goldweights of the Ashanti, *African Miniatures* (Published by PercyLand, Humphires and Co. Ltd.) 1967, 8, that the origin of the name Kumasi was that:

Traditionally, it has been said, that the name Kumasi came about by a great medicine man and the high priest of the Ashanti called Komfo Anokye, who was seeking a capital city for the Ashanti Kingdom. He was believed to have planted two trees, one in Kumawu and another in Kumasi, which he called 'Kumnini'. He announced that any of these trees that would flourish as then 'Asantehene' (King of Ashantis), Nana Osei Tutu's power was growing, would be the city of the Ashanti Traditional Council. It was from this 'Kumnini' tree that Kumasi, now the capital of Ashanti Region took its name.

Carlos in his write up estimated Kumasi to have a population of about 1,171,311 people, while the entire Ashanti Region has about 3,600,358 people.

The city of Kumasi became necessary for this research considering the number of street children in the metropolis. In an interview with Anthony Agyemang, Head of Programmes Community Care, Department of Social Welfare, Kumasi, he said that the former Ashanti Regional Minister, S.K. Boafo, during an opening address on the occasion of the workshop for service providers of the Department of Social Welfare, Street children component of the Community-Based Poverty Reduction Programme in Kumasi at Lasab Hotel, 28th April, 2003, said the total population of street children in Kumasi is estimated as 15,000. This has been of much concern to departments and city authorities, since activities of street children posed a great danger not only to drivers and other motorists but also to the children as well.

Although Carlos (2002:20) suggested that majority of the street children in Kumasi ranged between 13 and 15 years, we are of the view that field research at some

selected areas such as Anloga Junction, Amakom Roundabout, Roman Hill, 'Race Course' and 'Adehyeman', satellite market, estimated figures such as 11 years. This presupposes that younger children are getting into the street, which is of great challenge to city authorities.

Similarly, Kumasi is strategically positioned as central to the nation, linking the Northern to the Southern part of Ghana, and shares boundaries with Western, Eastern, Central and Brong Ahafo regions respectively. Kumasi is one of the cities where rapid socio-economic development is taking place and the second largest city in Ghana, considering the increasing number of visits by children from other parts of the country to the city. It was necessary to take a second look at how civil society, churches and organizations are contributing to rehabilitate street children in the Kumasi Metropolitan Area.

In a similar vein, it was reported in The Pioneer newspaper, Monday, April 28, 2008 captioned: "More than 700 children in worst forms of labour," that, over 700 children were identified in ten suburbs of Kumasi as being involved in the worst forms of child labour. Out of the number 410 had been selected to be given free education or employable skills. This was made known by Mr. Martin Opoku Sekyere, Senior Labour Officer during a sensitization programme organized by the National Commission for Civil Education (NCCE) for the Anloga Carpenters and Woodworkers Association who have relocated at the Sokoban Wood Village in Kumasi. He said that child-prone areas in Kumasi include: Asafo (Asafo Market area), Aboabo No. 1 & 2, Moshie Zongo, Central Market, Suame Kotoko and

Dichemso. Field research also revealed other areas as Kaase near Ahinsan, Roman Hill and Adehyeman near the Kumasi Zoo.

3.5 THE ESTABLISHMENT OF REHABILITATION CENTRES BY THE DEPARTMENT OF SOCIAL WELFARE

Anthony Agyemang, Head of Programmes Community Care, Department of Social Welfare, Kumasi, in an interview indicated that in May 1943, E.N. Jones, Oma OBE assumed office as secretary for social services and directed his attention to an examination of the wider field of social welfare in relation to health, housing, education and agriculture. It was however early 1952 that the Department was changed to the Department of Social Welfare and Community Development. The rehabilitation section of the Department was also established in 1961 to provide services for persons with disabilities.

In 1998, a working group on street children was formed by the Technical Committee on poverty. The working group was mandated to develop appropriate interventions for dealing with the increasing phenomenon of street children in Ghana. They undertook consultations with Non-Governmental Organizations (NGOs) involved in street children in four designated towns in Accra, Sekondi-Takoradi, Tamale and Kumasi and reviewed issues related to street children in Ghana.

Anthony Agyemang said that the Department of Social Welfare runs these homes and support two private ones such as, Kumasi Children's Home, Edwenase Vocation Rehabilitation Centre for persons with disabilities, Asawase Remand Home and Bekwai Central Destitutes – Amofo Bekwai Vocation Training Centre. He reiterated

that the Department of Social Welfare aims at improving the living conditions of street children and get them to be reconciled with their families as well as provide homes for the homeless, orphaned and abandoned children.

In a related development Benjamin Otu, in charge of Justice Administration, Department of Social Welfare submitted a quarterly report on the Kumasi Children's Home, between April and June, 2009. He said, the total population of children were 112; 74 males and 38 females. They admitted 23 inmates between April and June, out of whom 15 were males and 8 females, and discharged 34, out of whom 24 were males and 10 females. By the end of June 2009, the total population of children left was 101, 65 males and 36 females.

From the statistics, percentage of children discharged between April and June were higher than children admitted to the home. Similarly, the number of males on admission and those discharged outnumbered their female counterparts.

Likewise, if the figures submitted above is accurate considering the total population of children as 112 plus 23 inmates to make 135. If out of the number 34 were discharged, making the remaining figure to be 101, then presupposes that within just a quarter (April and June), more children stayed in the home than discharged. If the Kumasi Children's Home happens to be under resourced and may not be in a better position to adequately maintain more children, it means a number of children are going to suffer at the centre.

Then also, it seems only few foster homes could accommodate quite a sizeable number of children within a quarter. The government, the Department of Social Welfare, stakeholders and civil society should do more sensitization about the plight of children in the Kumasi Children's Home. In terms of child-family relationship it appears the children in the home are insecure. We are of the view that the sociological nature of our family system needs to be considered as well as the communal family system than what pertains in our contemporary situation where the immediate family system operates to the disregard of the extended family system.

The street child seemed confronted with quite considerable insecurity, hostility and dejection by society. Unless something is done regarding family relationship, the child is not secured and society is also not safe. Schmiedeler (2002:9) quotes Stagner as saying, "Every child is born into a family group and lives in a family for a considerable period of time." So before one becomes a street child, one belongs to a particular family group. What did the family do to maintain that child from becoming a street child? What would be the psychological effect of the family on the child in terms of basic social requirements? If civil society ignore the needs of street children, they eventually lose their worth, values and attitude, and become rather hostile to society. The child who is accepted in a family to a large extent develops differently from one without family ties. Thatcher (2006:194) is quoted as saying, "There is overwhelming evidence that children are more likely to flourish when they are brought up by their biological parents." Who knows? Probably the actions and inactions of a particular adult stem from the kind of childhood experiences one went through. It is time that government, organizations, churches and civil society consider

the plight of street children and assist them to become the kind of leaders society hopes for.

3.6 BRIEF HISTORY OF BAPTIST CHURCH IN GHANA

According to Boadi (n.d.:2–13) the Baptist Church started its mission in Cape Coast in 1924 by Rev. Mark C. Hayford after his return from Nigeria. In 1935, he established a number of churches but these could not be sustained and died. It is likely that the churches lacked effective coordination and leadership, which led most of his converts to defect to other churches. This was a period when the Yorubas' (Nigerian Baptist members), mostly traders were meeting at market centres all over the country.

Ghanaians felt uncomfortable to attend the Yoruba churches due to language barrier. In 1947, Rev. and Mrs. Littleton (Southern American Baptist Missionaries) came from Nigeria to establish Baptist work in Ghana. The first Ghanaian church established was Boamong Baptist in 1960, which was made up of Yoruba and Ghanaian members under the leadership of Rev. J.A. Idowu, a Nigerian. The Nigeria Baptist Convention at that time was in charge of the Baptist Convention in Ghana and later renamed the Ghana Baptist Convention during the annual conference in July, 1964 in Tamale. However, when the Aliens Compliance Order was issued in 1969 by an order of the Ghanaian government for aliens without residence permit to leave the country, the Baptist churches got affected because a number of their members were Yorubas who left for Nigeria.

Agyei (2000:13) is of the view that between 1969 and 1985, although Baptist churches experienced some form of growth, though minimal. In 1986, the Ghana

Baptist Convention made up of missionaries and the locals was divided into two bodies due to leadership crisis and partnership misunderstanding between the nationals and the missionaries.

However, in June 1991, they were able to reunite with the missionaries as partners. Since then Baptist work in Ghana has been stabilized and gradually progressing. Currently, the Ghana Baptist Convention has approximately thousand (1,000) churches with a population of over 65,000 and 800 trained ministers. To enable the Ghana Baptist Convention operate effectively, it has divided the country into four main sectors, such as the Northern Ghana Sector, Mid-Ghana Sector, South-East Ghana Sector and South West Ghana Sector. Each sector is made up of about four to seven local associations and each association consists of at least ten organized churches.

3.7 BEGINNINGS OF THE KUMASI BAPTIST ASSOCIATION

Boadi (n.dt.: 2–13) writes that the first Ghanaian Baptist Church established was Boamang Baptist in 1960. Between 1975 and 1980, Baptist churches began to experience some growth. This was after the Aliens Compliance Order Growth among the Baptist churches in Kumasi necessitated the formation of the Kumasi Baptist Association. During the latter part of 1979, Baptist churches met in Kumasi for a strong fellowship to foster unity as one family, with the view of establishing more churches in Kumasi and its environs.

Owusu (1998:2-3) indicates that a Baptist Association is made up of local churches, organized and unorganized within a demarcated geographical area, which have come

together to pursue common aims and objectives in line with the constitution which governs it. Though autonomous, there is some inter-dependence among the churches such that what happens in one church becomes the concern of the other. However, the situation is not always so since some churches prefer being autonomous than affiliating with other churches.

Due to proximity of some churches, it was necessary for the parent Kumasi Baptist Association to be divided into two associations, namely the Kumasi South Baptist Association and Kumasi North Baptist Association in 1983. Places such as the Kumasi Central market, Santasi junction, Airport 'roundabout' became demarcation points.

During the fourth quarter business meeting of the Kumasi South Baptist Association in 1995 at the Victory Baptist Church, Bomso, Kumasi, members resolved that the Kumasi South Baptist Association be separated from the Kwahu Baptist Association, which took effect in April 1996. The Kumasi South Baptist Association was further divided into Kumasi South West and Kumasi South East Baptist Associations in 2004. Both Associations aimed at strengthening and supporting member churches for fellowship and evangelism drive in their locality.

MISION STATEMENT

The mission statement of the Kumasi Baptist Association is to lead member churches to fulfill the Great Commission and impact society with the gospel of Jesus Christ, thereby responding to the spiritual and socio-economic needs of people, as well as cooperate with other organizations to seek the welfare of the street child.

AIMS AND OBJECTIVES

The following constitute the aims and objectives of the Kumasi Baptist Association.

1. To teach member churches to practice the tenets of the Christian faith and become good citizens in the society.
2. To make the gospel message relevant to all people in our contemporary world.
3. To educate children about the need to practice Ghanaian values and become responsible citizens in future.
4. To create an enabling environment for children to interact with other children in the society, irrespective of tribe, religion and culture.
5. To assist the street child to acquire some skill for a better future.
6. To create awareness about the plight of street children and the need to reintegrate them into society.

3.8 THE KUMASI BAPTIST ASSOCIATION STREET CHILDREN PROJECT:

3.8.1 GRACE BAPTIST CHURCH – CEFORCE

In an interview with Alex Obeng, coordinator of Centre for Community Empowerment (CEFORCE), he indicated that CEFORCE is a project initiated by the senior pastor, Kojo Osei Wusuh, when he was pursuing his doctorate programme in the United States of America. It is a community information, counseling and guidance centre of the Grace Fellowship Incorporated, which is a Non-Governmental Organization (NGO) of the Grace Baptist Church in Kumasi. It was established in June 1997 to create awareness of self-potential and offer guidance for personal self-

development of individuals particularly the youth in the community in meeting their spiritual, economic and socio-political needs.

The project has a permanent trained staff, part-time workers and other resource persons. The centre needs them for their services. Individuals such as the youth, head porters “kayayie” and other street children, who are semi-literates, unskilled, unemployed, poor, underprivileged as well as people from all walks of life are their target groups.

OBJECTIVES AND ACTIVITIES OF CEFORCE

- i. To discover and make use of one’s self-potential for better living.
- ii. To be conscious and preserve one’s self-worth as a human being with high self-esteem.
- iii. To protect and defend one’s fundamental human rights against abuse.
- iv. To fight and defend oneself against all social injustice.
- v. To take advantage of all educational, cultural and socio-political opportunities and facilities available for personal benefit.
- vi. To have access to all economic and other resources for self-development.
- vii. To provide guidance and counseling for spiritual development.

Among other activities of the centre is the provision of general information for individuals on education, health, legal aid, jobs, investment and the like.

ASSISTANCE TO PEOPLE

The centre has been able to reach 6,626 individuals between 1997 and 2005. Out of the number 1,723 have been trained, 155 have been provided with soft loans and 4,628 received counseling. CEFORCE aims at empowering the individual to take hold of his or her own destiny, unite with any recognized body to upgrade oneself where necessary, and assist people financially when the need arises. Monitoring and evaluation of performance are done at the end of the day.

THE IMPACT OF CEFORCE ON THE YOUTH, STREET CHILDREN AND OTHERS

Ministry involves sacrificing one's life in serving others. The effectiveness of a group depends largely upon the impact it makes on the lives of individuals for good. CEFORCE aims at contextualizing the gospel message to benefit the ordinary person. The impact made include the following:

SPIRITUAL IMPACT

CEFORCE in collaboration with the church, emphasizes the teaching, preaching and counseling ministry to reconcile the world to God. The spiritual impact on the life of people indeed cannot be quantified. Interviews we conducted indicated that people with strange characters are now reformed and some are back with their families and communities. Others who indulged in illicit sexual lifestyle, alcoholism, drugs and stealing are being reformed. This has strengthened relationship between them and their families.

SOCIO-ECONOMIC IMPACT

Individuals who were without jobs and confronted with financial constraints are now engaged in different ventures. Others are in the tie and dye and batik making and other businesses. Quiet a few individuals have enrolled with other institutions to pursue their education.

HEALTH MATTERS

CEFORCE in collaboration with the church focuses on health issues. Health education is dear to the centre. For instance, the Human Immunodeficiency Virus / Acquired Immune Deficiency Syndrome (HIV/AIDS) which has become the general concern of all people worldwide has received much coverage in educating individuals to change their lifestyle. Awareness programmes on health matters are periodically organized for sensitization in the community. The overall assessment of the programme is quiet good except that some follow ups have often been very slow. Despite few set backs, counseling is done to encourage individuals to comply with suggested methods.

3.8.2 DAGOMBA-MAMPRUSI BAPTIST CHURCH

A visit to the Dagomba-Mamprusi Baptist Church, Kumasi, on Monday 28 September, 2009 enabled the researcher to interact with Eunice Asampana, a teacher at the centre. A five classroom block is used for dual purposes; for church services on Sundays and evening programmes, and the street children project to accommodate children of the 'kayayie'. The centre is within the same premises of the Antioch Baptist Church, about 50 metres radius along the Kumasi Airport road and directly

behind the Drivers and Vehicle License Authority premises, near the Brotherhood of the Cross and Star Church.

The Dagomba-Mamprusi Baptist Centre was established by a Baptist Missionary, Deacon Walker in the early 1990s. Pastor Isaiah Napari and some elders were placed in charge of the centre. The brain behind the establishment of the centre was to encourage the 'kayayie' to send their children for schooling at the centre so that after a hard day's work they could come for their children.

The children at the centre ranged between 2 to 6 years. About 35 of them were registered with the centre; 10 boys and 25 girls. The children are picked each morning at specified centre at Akwatialine and Aboabo and their environs and sent to the Baptist Centre to enable their parents (kayayie) do the day's business. There are times some parents fail coming for their children, making work difficult for the teachers to bear. The aim is to care for their children to enable a number of the 'kayayie' to work and not take to the streets for begging.

3.9 CHALLENGES CONFRONTING THE BAPTIST CHURCH IN MINISTERING TO STREET CHILDREN IN KUMASI

First, Financial constraints. Both the Grace Baptist Church (CEFORCE) and the Dagomba-Mamprusi Baptist Church have financial challenges making it difficult to reach categories of individuals beyond their area of jurisdiction. Their activities are normally funded by internally generated funds that are often not enough to support the centres in doing more. This has been of much concern to the Kumasi Baptist Association to rehabilitate a number of children from the streets.

Second, Mixed-tribe feeling. The name Dagomba-Mamprusi came about because there were instances that some Dagombas felt the Mamprusi were more than the Dagombas, and vice versa. This happened when relatives of both tribes returned from the north and fellowshiped with them at church. A way of solving these protracted tribal sentiments, the name Dagomba-Mamprusi Baptist was adopted to satisfy both parties. Despite this, there are times that a particular tribe dominates the other in terms of numbers. When that happens, one is tempted to experience this dominance of tribal sentiments again. In a related development, when the parents belonging to both tribes travel up north during the farming season, they are not able to send their children to the centre.

Third, Healthcare, particularly the National Health Insurance Scheme. Quiet a number of the 'kayayie' and their children are not registered under the National Health Insurance Scheme, making it difficult for the centre to bear their hospital expenses. Though the centre could afford to register quiet a few 'kayayie' under the scheme, they cannot always bear the full cost. We suggest that other Baptist churches and philanthropists come to support the general activities of the Baptist Street Children Project.

Fourth, Provision of meals. In the case of the Dagomba-Mamprusi Baptist Centre, the children attend school with food prepared by their parents. In situations where some parents fail to cook for their children, make it difficult for the centre to bear two square meals daily for their children considering the children's population. Though the children eat their parents' food around 11:00am during the first break, the school feeds them in the late afternoon before sending them home.

Fifth, The Fear of losing one's religious allegiance. At the Dagomba-Mamprusi Baptist Centre, it was reported that some parents were afraid of their children being converted from one religion to another. For instance, some Muslim parents failed to send their children to the centre for fear of being converted to Christianity. The school authorities should endeavour to engage parents in dialogue and allay their fears about converting from the Muslim faith to Christianity.

3.10 BRIEF HISTORY OF THE CATHOLIC CHURCH IN GHANA

According to Samwini, N.I. (2006:43) in his book, *The Muslim Resurgence in Ghana since 1950. Its effects upon Muslims and Muslim-Christian Relations*, Christianity in Ghana occurred during the arrival of the Portuguese merchants in 1482 and the number of Christians in the country around that time was minimal. The Basel mission in the country at that time stabilized Christianity. The Catholic Church since then has engaged in a number of religious, socio-economic and political development projects for the country. Similarly, Debrunner (1967:219) says that the first Catholic missionaries to the Gold Coast were Fathers Auguste Moreau and Eugene Morat who came to the Gold Coast on the 8th of May 1882. This was after Sir James Marshall drew the attention of the absence of the Catholic Church in the Gold Coast to the Holy See. The arrival of their warship caused the people of Elmina to comment: "They are friends of the queen. She has brought them here in one of her boats". A Brun and J. Bonnat who happened to be at Elmina gave them a hearty welcome. The missionaries were delighted to find links with the Catholic past in the semi-pagan cult of the "Santa Mariafo" or "Nana Ntona". It is said that James Gordon the first Roman Catholic Ghanaian became converted by the missionaries and a spokesman at their school.

Clarke (1986: 97–99) also says that:

With the conquest of Kumasi by the British in 1896 the Basel Mission was able to establish itself in Asante territory, but its progress there, due in part to the competition from colonial government sponsored schools was slow. By 1910, the Basel Mission School in Kumasi had only 95 students compared with 300 in the colonial government school.

Clarke indicates that the Catholic missionaries extended their mission over a much wider area to Cape Coast, Kumasi, and further north.

According to Clarke:

During the period under review the development of the Catholic church in Ghana was quite remarkable, rising from a few thousand members in 1906 to well over 50,000 by 1924 and to over half a million by 1950. And after 1950, this kind of expansion continued, bringing the membership up to over one million by 1970. The widespread use of catechists and the school approach to evangelization provided an important part of the explanation of Catholicism in Ghana.

According to Grifford (1998: 64, 65, 67), “The Catholic Church was said to be among the largest growing denomination in the country. The Catholic Church has long been heavily involved in services of education and health and increasingly in development and relief. Throughout the disaster years of the 1980s, the Catholic Relief Services was one of the major players in relief.”

3.11 BEGINNINGS OF THE CATHOLIC ARCHDIOCESE OF KUMASI

According to Rev. Fr. James Baffour Addoh (2002:3-7), in the brochure, at a Solemn Inauguration of the Ecclesiastical Province of Kumasi and the Elevation of His Grace, Most Rev. Peter Kwasi Sarpong as the Metropolitan Archbishop of Kumasi, July 14, 2002, the history of Catholicism among the Asantes dates back to 1878, when Rev. Louis Charles Gommenginger, a Holy Ghost Father visited Kumasi. His intention was to establish a mission. Later on April 21st to 23rd 1882, the S.M.A. Missionaries sent Rev. Fr. Auguste Moreau, Superior of the Catholic Mission in Elmina came to

Kumasi and was warmly welcomed by Nana Mensa Bonsu, the then Asantehene to a grand durbar.

Due to internal political upheavals in Asante, the early attempts by Father Louis Charles Gommenginger in 1878 and Father Moreau in 1882 to implant Catholicism proved futile. Catholic evangelization did not take root in Asante until about 1904 after the Yaa Asantewaa war. Father Muller is said to have become the first resident priest in Kumasi in 1908 and lived in the house of one Mr. Ankrah from Elmina.

On April 18, 1950, the Apostolic Vicariate of Kumasi was raised to the status of a diocese and on May 5, 1951, Bishop Paulsen was enthroned the first Bishop of Kumasi.

Baffour Addoh reiterates that Kumasi has been very instrumental in helping to plant Catholicism in Ashanti and Brong Ahafo regions. It was Kumasi that gave birth to Sunyani, Konongo-Mampong and Obuasi Dioceses. On January 17, 2002, the Holy See elevated the church of Kumasi to the status of a Metropolitan See (an Archdiocese) with all the dioceses that originally were part of it as suffragan dioceses.

The writer indicates that the Archdiocese of Kumasi covers three administrative districts in the Ashanti Region, namely, the Kumasi Metropolis, the Atwima and Offinso districts. The Northern part of Ashanti stretches as far as Akomadan-Afrancho and shares borders with the Sunyani Diocese. The Western part extending far as Nyinahin and beyond, and shares borders with Wioso Diocese. Kumasi Archdiocese also shares boundaries with Konongo-Mampong and Obuasi Dioceses in

the Eastern and Southern parts of the Ashanti region respectively. Territorially, Kumasi Archdiocese is about 5,118 square kilometers, and the overall population of the three districts is 3,600,358 out of which the Catholic population is about 563,860 (that is about 16%), with twenty-one (21) parishes, eight (8) rectorates and seven (7) chaplaincies.

The Kumasi Archdiocese has sixty-one (61) Diocesan priests, fourteen (14) expatriate priests, and other religious personnel of four (4) brothers and fifty eight (58) sisters working in various fields of the apostolate.

3.12 THE SISTERS OF THE DAUGHTERS OF CHARITY OF ST. VINCENT DE PAUL STREET CHILDREN PROJECT

The Sisters of the Daughters of Charity of St. Vincent De Paul Street children project was officially launched by the Catholic Archbishop of Kumasi, Most Rev. Peter Kwasi Sarpong, in June, 2005. By the end of 2005 the center managed to register over three hundred (300) children.

MISSION STATEMENT

1. The centre aims at reaching out to young women on the street and assist them to explore other options in life such as dressmaking, hairdressing and the like.
2. It offers friendly services to young women on the streets irrespective of tribe, culture and religion.
3. It seeks to empower young women through education, training and other opportunities for enterprise development.

AIMS AND OBJECTIVES

1. It aims at assisting young women on the street into a stable living condition and facilitate their reintegration through information education.
2. It seeks to provide resources for the street children and assist them to acquire some skills for living.
3. It acts on behalf of the street children and cooperate with all interested groups and organizations for reintegration into normal life in society.
4. It seeks to identify the origin and family background of the street child with the hope of regenerating them with their family.
5. It provides awareness creation for the public on the plight of street children in the Kumasi Metropolitan Area.

3.13 CHALLENGES CONFRONTING THE CATHOLIC CHURCH IN MINISTERING TO STREET CHILDREN IN KUMASI

In an interview with Rev. Sis. Josephine Okwori, Director of the Daughters of Charity of St. Vincent De Paul Street Children Project, she indicated that their target group are girls between the ages of 1 – 18 years. Some of them are child sex workers between 12 and 13 years who are not interested in school. They are given some counseling three times a week and trained, with the acquired skill they are reunited with their families (others soberly comply). As at 30th June, 2010 registered children at the centre ranged between 160 children for the creche: 91 ‘identified’ children, 31 school children, and 21 children in skill acquisition. The project according to Josephine, is divided into four segments:

First, the 'Drop in segment'. These are children who visit the centre for rest and recreation. They are given informal interaction and education on health matters which is dear to the centre, on sexually transmitted diseases and the National Health Insurance Scheme, among others.

Second, Shoe shine boys. According to Josephine, although their target groups are girls, there are times they interact with categories of children including shoe shine boys during outreach programmes. Some of them genuinely do not know why they are in the streets at such age. Others out of peer pressure, loss of parents, divorce in marriage, harassment at home and many more. These are counseled, trained and reunited with their families. However, there are some grandmothers who wanted their children to stay in the streets and work for them.

Third, The cretch. There are two groups of them, the first group are children of girls that visit the centre, and the other group are children picked up outside by our field staff. According to Josephine, the former are sent to the centre by their mothers, while the latter are picked up by their field staff. Each day, the field staff headed by Hildah Affah and other staff go round market centres to pick children in a hired taxi for the cretch, and sent back to their parents in the late afternoon. There were instances where some mothers fail to pick their children, making work at the centre difficult to cope with.

Fourth, Evening school. The centre has evening school arranged for girls who are visited several times during the day but are not available at their residence. Lessons are prepared for them when the staff visit their residence, said Josephine. They often

become hostile to any instructor they are not familiar with unless introduced by a representative from the centre. Despite these efforts there are some who remain adamant and join their friends later in the streets.

Among the challenges confronting The Sisters of the Daughters of Charity of St. Vincent De Paul Street Children Project, are the following:

First, some of these child sex workers after training go back home unnoticed. Any information about their whereabouts proved futile. Information given at the centre during registration is often difficult to trace.

Second, some children hide their original identity and would not go back to their family after training. There were times some refuse going back home for fear of being harassed, and so give false particulars during registration at the centre.

Third, Financial constraints. The centre depends on church members and individuals for support. Some selected staff often visit other Catholic churches for support to keep the centre running. The centre would do more if financial burdens are reduced.

Fourth, Vehicle. The only vehicle available at the centre is for administrative duties. “If enough vehicles were available it would ease burdens on our field staff who pick children from the market centres for school”, said Josephine.

Fifth, The lives of our staff in danger. There are times some young men would have affair with a number of girls in the same kiosk or container. According to Josephine, “When we get wind of that and invite the guys to the centre, they refused to come.

The initial contact has always not been easy. But through prayer and persuasion, they became our friends.”

3.14 CHALLENGES FACING THE STREET CHILDREN WITHIN THE KUMASI METROPOLITAN AREA

INTRODUCTION

The challenge of streetism is not only limited to the Kumasi Baptist Association and the Catholic Archdiocese of Kumasi but the street children themselves who are ministered to by these bodies. They include:

3.14.1 EDUCATION

The legacy any society could leave behind for the younger’s generation is education. A nation is indeed a nation when it is able to achieve its dream of education. Njoroge, R.J. ed. (1986:125-126), in the book, *Philosophy and Education in Africa*, suggest that education is a complex concept that cannot be restricted to one single characteristic. It points to facets of meanings such as growing up, instruction and training. Hence, the words ‘*educare*’ and ‘*educatio*’ often used to refer to the physical process of rearing and the mental process in children. It is unfortunate that despite the effort by The Sisters of the Daughters of Charity of St. Vincent De Paul Street Children Project in promoting the Evening School at their centre, these girls are often not available at their residence.

Gyekye, K. (2004:36) mentions in his book, *The Unexamined Life: Philosophy and the Africa Experience* that “The face of any community has never been the same after the establishment of schools, institutions and other development projects. These

provide enlightenment; empower the less fortunate ones who might otherwise have been denied access to education.”

Although, education is essential for human development and accelerated growth, and make great impact in terms of religion, culture, science and technology, politics, economics and the like, a number of street children refuse to go to school either due to the lack of sponsorship or the loss of their parents who might have supported them in school. This notwithstanding, it is an issue to worry about and a great disservice to the nation. The unique contributions these children could make to national growth and development is somehow buried in the coffin. It is important that churches, organizations and stakeholders confront these challenges to redeem the street children from their predicament.

3.14.2 HEALTH CARE

Batchelor, P. (1993: 76) in the book, *People in Rural Development* referred to Simon Barrington-Ward in his write up that “Health is seen not just as a physical or mental state but supremely as a quality of relationships”. It is linked to our relationship with God in both the Old and New Testaments. Health includes mans fundamental need to be recognized and appreciated. It embraces our longing to “belong”, to be part of a caring community and to have some control over our own affairs. Health is therefore linked with a person’s relationship to others. Much as we work to alleviate physical distress and to raise living standards, our first concern must be to help improve the quality of life. So frequently, the non-material aspects of development are the most neglected. If we are to achieve true, all-around health, these essentials should take on

a supreme importance. This may require us to pay less attention to getting high yields and more to the general well-being of the community.

Health matters are dear to The Sisters of the Daughters of Charity of St. Vincent De Paul Street Children Project. The centre depends on church members and individuals for support. In their quest to provide healthcare for all the children at the centre they cannot always bear the full cost. Attempts are made to register a number of the children under the National Health Insurance Scheme but they cannot generate enough support.

Atkinson (1995: 435) referred to the World Health Organization's definition of health as the state of complete physical, mental and social wellbeing, not merely the absence of disease and infirmity. Health covers not only disease prevention and cure, but care and supporting proper relationships of the whole person in the context of the community. Some information retrieved from the internet on street kids news: Ghana, (20/2/09) indicate that some health personnel expressed much worry about the health condition of the street child. According to them, the street child is vulnerable to a number of diseases which can be alluded to overcrowding, lack of good drinking water and sanitation, malnutrition and the like. Every child needs these for development and growth. Diseases such as malaria, anaemia, typhoid fever, diarrhoea, often occur to impair the normal functioning of their growth and development since the body needs good health to function well.

In an effort to look at the health situation of the country and its effect on the economy, Stephen Yeboah writes about 'Breaking the curse of malaria', The Pioneer, Monday,

September 13, 2010. According to him, malaria is the disease that sounds common to all countries and hangs over the neck of several developing economies, especially in the Sub-Saharan Africa. It threatens the lives of people despite huge funds made available to restore normalcy. He made reference to the report of the World Health Organization (WHO) that:

Africa accounts for over 90 percent of the 1.5 to 2 million global malaria deaths yearly. In many countries, the scourge is hardest on children from ages 1–5 with a child dying every 30 seconds. What then does it portend for the future of the Africa continent? It would not be surprising if one day the continent is deprived of significant youthful human resource base. Ghana is no exception in this regard. Candidly, malaria cases have seemingly gone out of hand. According to the study conducted by the Ministry of Health in 2008, estimated annual economic cost of reported malaria cases alone in Ghana is US\$772.4 million where the figure is hovering around Gh¢30.04 or US\$32.65 per person.

Considering the budget for Ministry of Health which stands at about Gh¢20,000,000 a year, it means that the total economic cost of malaria, embracing the cost of treatment and the productive time lost under the spell of the disease is several times greater than the Ministry's annual budget. It is therefore, to the detriment of the economy if malaria is to be underestimated ... The country sits on a time bomb till unwavering commitments are garnered by all stakeholders to convincingly alleviate the disease from the economy... Ghana has gone through various stages towards malaria eradication but seem not to have served any practical usefulness. It all started in the period between 1950 and 1960 when W.H.O supported indoor residual spraying.... in countries including Ghana. Many households in Volta and Northern Regions benefited with techniques of aerial spraying in Accra and surrounding areas. It also involved the use of chloroquine added to salt and sold at Post Offices.

According to the writer, the impact of malaria to the progress of a promising economy is beyond comprehension. “As much as malaria is gaining unenviable foothold and undesirable feats, the country ought to also scale up efforts to neutralize these increasing threats. From the perspectives of the macro economy, malaria (in terms of its mortality and morbidity effect) has been known to slow economic growth by reducing the capacity and efficiency of potential labour force.” The writer thinks that the growth of every economy depends largely on the health conditions of its labour force. Hence, weak labour force renders work unproductive, limiting the market potentials of business enterprises and projects which eventually affect the country's economy. He is of the view that malaria has severe socio-economic impact through

increased poverty, impaired learning and decreasing attendance to school and work. As a growing economy, he thinks that, “The health sector resources are stretched in the course of providing preventing and treatment services which poses a great danger to an economy that is aspiring to attain a middle income status.”

Richard Attenkah in The Chronicle, Monday June 30, 2008 also reported that, the Principal Nursing Officer of the Tema Metropolitan Health Centre, Georgina Amankwa at a Malaria Awareness Campaign Programme organized by the Tema Youth For Christ, for some selected school pupils of the Junior High Schools in Tema, Friday 27th June, 2008, submitted that about 40% of reported sickness and 10% of death-related cases in both private and government hospitals in Ghana are caused by the malaria parasite. According to her, the general public should not underrate what the malaria disease could do to their health. Even though the disease was preventable and curable, it could be very fatal, if not treated promptly with effective malaria medicines. She added that, “Malaria was caused by a parasite scientifically known as Plasmodium Falciparum, and transmitted through the bite of an infected female Anopheles mosquito where everybody was at risk of getting the disease, but the most vulnerable group were infants under 5 years and pregnant women.”

Anna Lartey in the *Inter-Faculty Journal*, writes about Preventing Malnutrition in Ghana. According to her:

Good nutrition is necessary for the maintenance of good health. To be in good health, one must eat foods that provide the body with all the necessary components to promote growth and development. The components obtained from food and carbohydrates, fats and oils, proteins, vitamins minerals and water. Carbohydrates, fats and oils are the main energy sources for the body. Proteins are needed for growth, building and repair of worn-out body tissues. But when the energy supply to the body is deficient, proteins can be used by the body for energy. Minerals and vitamins are needed for the control of processes that keep the body working efficiently. Water acts as the medium in which most of the processes take place. When there is inadequate supply of any of these essential components over an

extended period of time the body's growth and development will be impaired and nutritional deficiency diseases will result.

Graw-Hill, Mc. *et al.*, (1998:50, 68) in the book, *Child Growth and Development*, cited J. Larry Brown in his write up that, "The prevalence of malnutrition in children is staggering. Globally, nearly 195 million children younger than five years are undernourished. Malnutrition is most obvious in the developing countries, where the condition often takes severe forms; images of emaciated bodies in famine – struck or war-torn regions are tragically familiar." Similarly, under-nutrition can contribute to many health problems in children, resulting in extreme weight loss, stunted growth, weakened resistance to infection, and often early death. Some suggest that malnutrition can impair the intellect by other means as well.

The explanations mentioned above, presuppose that street children need to be protected from contracting diseases and should be well taken care of, since they lack these nutritional components needed for the body to function well. Society should be challenged to confront the health difficulties of these children, considering the complexity of their situation. Which deprives them the opportunity to contribute meaningfully to national growth and development. The street children from the socio-economically deprived background may not have access to the National Health Insurance Scheme. This should compel churches, organizations and civil society to intervene on their behalf.

It is based on this realization that the Kumasi Metropolis under the Subin Sub-metro Mutual Health Insurance in collaboration with the Kumasi Metropolitan Assembly (KMA) registered about 2,000 porters and street children in the Subin area to enable

them have access to healthcare under the National Health Insurance Scheme (Street kids news: Ghana, retrieved 20/2/09).

3.14.3 SOME CHILDREN GETTING KNOCKED BY VEHICLES

Activities on the streets pose a great danger not only to drivers and other motorists but to children themselves. Some get knocked down by vehicles when running to sell their wares. These activities make driving on the streets very difficult. Virtually every major street of Kumasi is occupied by children from other parts of the country regardless of moving vehicles.

In a related development a survey conducted by the National Road Safety Commission (NRSC) and reported in the Daily Graphic in 2007 indicated that large number of children die in road accidents in the country. The survey revealed that the Greater Accra Region has a higher proportion of 60 – 80 percent with Ashanti Region being next with 23 percent, followed by Eastern Region with 15 percent and the Central Region 14 percent. Considering the above figures, there are more challenges to grapple with as a nation, hence, there is the need to strengthen advocacy on the plight of children on the street and adequate measures put in place to curb this carnage of lives on our roads.

3.14.4 ACCOMMODATION

A number of street children feel homeless and rejected resulting in serious social and economic implications on the country as a whole. The street child is sleeping at indecent places, not because he or she wishes but there is no substitute for convenient place to sleep. This should be of much concern to government, churches and civil society. Children on the streets must be accorded the dignity which equally befits

every human being created in the image of God, irrespective of tribe, culture and religion. Churches and Organizations should embark on programmes for children's wellbeing and reintegrate them into normal life in society. A number of children spend the day working in the street for economic gain and to supplement domestic life, yet at night find no place to sleep.

Some parents sleep with their children anywhere near the street because they have no place of residence. Families who do not take proper care of their children should be brought to book. Some children sleep at lorry parks, chop bars and shops, exposed to all forms of attacks and rape. Others bath at one point and sleep at a different point, making life difficult to bear. The government and civil society should urgently intervene in the accommodation of the street child.

3.14.5 LACK OF RESOURCES TO MAINTAIN STREET CHILDREN

Among the major factors contributing to street children is poverty. Successive governments have come out with reforms to alleviate poverty but to no avail. Incomes are quite low relative to the demand of job opportunities available. Abject poverty has affected many Ghanaians including street children. Though churches, organizations and philanthropists are doing a lot to ease poverty on the street child their efforts are not enough. The street child is not adequately maintained in terms of resources. The social and psychological effects must seriously be considered.

Atkinson (1995: 593) said that some categories of people are relatively poor because they are helpless when compared with others. This goes to buttress what Felicia Sosu Lartey, Executive Director of Rural Project Support Network, said in The Daily

Graphic 2009 that “Effort by the Rural Project Support Network to reunite the children with their families had not been successful, since some of the parents had pleaded with the Rural Project Support Network to adopt their children because of economic reasons, they could not look after them any longer.” Considering the above explanation, one can say that some parents placed their needs above the dignity and worth of children, irrespective of the consequences they incur.

3.15 CONCLUSION

In conclusion, it could be said that a number of factors such as poverty, divorce in marriage, death, harassment, hunger, exploitation, lack of accommodation and peer pressure contribute to street children in the country. The Kumasi Baptist Association and the Catholic Archdiocese of Kumasi in their quest to transform the lives of street children should take into consideration the enormous challenges ahead in ministering to street children within the Kumasi Metropolitan Area. There is a major challenge to grapple with, not only by Baptists and Catholics but the nation as a whole. It is important to strengthen advocacy on the plight of street children as a wake-up call for public support.

CHAPTER FOUR

THEOLOGICAL AND SOCIAL RESPONSE TO STREET CHILDREN AND ITS IMPLICATION FOR SOCIETY

4.1 INTRODUCTION

Streetism is a growing phenomenon in our world characterized by all manners of vices as stealing, prostitution, rape and violence of all kinds. Fairplay for Children – UK (United Kingdom) Registered Charity Group, estimated that about 60 percent of children mostly below the age of 13 years, have their rights violated in one way or another through various abuses including streetism. In an interview with a girl of about 15 years who wanted to remain anonymous, it came to light she was once abducted to an unknown uncompleted building and sexually abused by two unknown men in a taxi when sleeping in a wooden structure near the Kumasi Brewery Limited, Ahinsah, around 11:00pm. As at the time of talking with her, the culprits have not been identified.

It was reported in the Daily Graphic, Monday May 26, 2008 that an iced water seller, Diana Ganyo was arraigned before the Greater Accra Circuit Court for allegedly abducting a 12 year-old girl and handed her over to some men to be defiled. The men, Vincent Afeti, 25, a drinking bar operator, and Agbeko Togla, were arraigned before the court and charged with defilement and threat of death respectively.

Similarly, Salome Donkor, Daily Graphic, Thursday January 28, 2010 reported the ordeal of a 10-year old class five pupil allegedly defiled at Achimota in Accra by a man who escaped after the act. According to the reporter, “The girl bled profusely, as

a result of the sexual assault on her.” The victim was said to have been sent to buy something but on her way home, she met the suspect who said he was looking for someone. The innocent girl replied that she did not know the person in question, so she asked the man to contact her parents to assist him. As they walked together for a while, the man was reported to have lured her to a nearby house where nobody was around, drew a knife and raped her. In an attempt to resist, he threatened to end her life. It is a fact that a number of children are subjected to illtreatment beyond what they can bear.

This affirms Atkinson (1995:719) definition of rape, According to him, rape is “Forcible sexual intercourse without consent. Rape is usually physically violent; it is always an assault on the personhood of the victim. Rape desecrates a person created in God’s image, physically, emotionally and spiritually. In rape, the bodily integrity of the victim is despoiled, and the person is humiliated, overpowered and degraded, overwhelmed by feelings of helplessness and fear.” Children in this web are in need of support from civil society, churches and organizations. There is the need to take a second look at the plight of street children and how they can be reintegrated into normal life in society. That is why this chapter focuses on the theological and social response to street children and its implication for society.

4.2 THEOLOGICAL RESPONSE TO STREET CHILDREN

Erickson (1998:17) suggests that theology seeks to understand God’s creation particularly human beings and their conditions, and God’s redemption work in relation to humankind. In a similar vain Pazmino (1988:60) indicates that, “God is the creator of the world and the source of all life, he has established a creative covenant

with humankind so that persons and creation in general are responsible to him. As creatures of God, he has initiated efforts to be in communion with himself and with one another.” This, we think is key to human development since God is seen at the centre of human existence. The theological basis of street children has to do with God as loving and that this love should be extended to all, irrespective of age, tribe, culture and religion. This goes to buttress what Burnett (1986:43) said that “God is concerned with the well-being of everything that he has created.”

Furthermore, Pazmino (1988:64) states that, “Out of God’s great love, God acted so that persons can again live in joyful fulfillment with themselves, their neighbours, nature and God.” Likewise, Stott (1993: 316) says that, “God our creator loved us and related himself to us long before we could respond in a conscious relationship to him. What makes us a person, then, is not that we love God but that he has set his love upon us. So each of us was already a person in our mothers womb, because already then God knew us and loved us.” This same love should be demonstrated to children on the streets who need help and attention to grow into responsible adulthood with potential for future leadership in society.

As members of God’s family, children should be instructed in the ways of God so that when they grow, they will not depart from their responsibilities as creatures of God. The early years of discipline and education on theological concepts is a step forward for life-long formation among children. Hence, children should be trained and treated with the dignity they deserve since they are also human.

Macquarrie, *et al.*, (1986:278) indicates that “Human dignity is the inherent worth or value of the human person from which no one or nothing may detract. Through different philosophical or religious premises, the concept belongs to every age and culture... and is the basis for contemporary claims for human rights.” Kudadjie and Aboagye-Mensah (1991:64) further explained that “Human rights have to do with life and how life is to be lived in freedom, a concept which maintains that human life has supreme value and must not be suppressed.”

Unfortunately, a number of children on the streets have their rights suppressed and lack the resulting privileges, denied access to responsible parenthood, not protected or maintained by anybody, their dignity somehow affected by all manner of vices as stealing, prostitution and violence in the society. The large concentration of children on the streets is an eyesore and a breakdown to parental responsibility.

Kudadjie and Aboagye-Mensah (1991:65) in their view consider that “All men are created equal and that they are endowed by their Creator with certain inalienable rights. Everyone has the right to life, liberty and the pursuit of happiness.” Atkinson, *et al.* (1995:717) also thinks that although commentators have been historically divided as to the precise meaning of the *imago Dei* (the image of God) Genesis 1:26 – 27, they speak of it as having been bestowed upon all humanity as created beings after God’s likeness. It however, presupposes that when every individual was given the right to fullness of life some children on the streets were unfortunately denied the right to such privileges. We are of the view that God has no favourites, and that the street child is on the mind of God, despite his or her exclusion from certain privileges, often by the society.

4.3 SOCIETY

Hughes, et al., (2002:42) explain society as a group of people living within the same territory and share a common culture. The perspective here is to maintain cohesion between culture and society so that the street child would feel that he or she belongs to that common pool of humanity.

Nukunya (2003:3) also believes that for a society to survive and ensure its continuity, certain things must be in existence and these are referred to as social institutions, which include the family, economic organizations, religion, law, political organization, education and health care. All society needs them to enhance growth and development of the street children.

Joyce Sarpong Fordjour in her lecture notes at the Christian Service University College (CSUC), Kumasi submitted that the physical unit of a society is the social person, and society, she said, is made up of groups. Persons interact to satisfy their social needs and share a common culture. She explained that the study of any particular society focuses on the group than on the persons, since all persons participate in all major groups such as the family, education, economy, religious, political and recreational aspects of life. According to her, all basic groups are more involved in some groups than others. By enacting social roles people participate in primary and secondary associations. She further explained that society as a network of interconnected major group is viewed as a unit and shares a common culture.

Schaefer (2004:50,58) suggests that a society is the largest form of human group which consists of people who share a common heritage and culture, and preserve their

distinctive culture through literature, art, and other means of expression. Although children on streets are faced with enormous challenges such as rape, hunger, diseases, illiteracy and the like, they should feel that they are part of the largest society with common culture and dignity.

4.4 SOCIAL RESPONSE TO STREET CHILDREN

Streetism is a phenomenon which demands social response to address the problem. The ministry of the Kumasi Baptist Association and the Catholic Archdiocese of Kumasi is not only limited to the proclamation of the Goodnews but also identifying the causes of street children and working to address these problems. An interview conducted with a girl of about 12 years old, she said, she left home because of intimidation, severe beatings and frequent punishment by the aunt. We asked if she reported the matter to the police, she said no, for fear of being killed by her aunt. It is probable that this and other related cases are rampant in the society. The church plays a ministerial role of being conscious of showing concern about its social mandate as indicated by Jesus in Matthew 25:27 – 40, to feed the hungry, to visit the sick and the prisoners and clothe the one who is naked. This role of the church to society therefore is wholistic in terms of education, empowerment, skill training, among others.

4.5 IMPLICATIONS OF STREET CHILDREN FOR SOCIETY

Among the challenges confronting our world today is the rapid growth of street children and its attendant socio-economic implications. Under the Women and Children Ministry, only 1.6% of the budgeted monies go to the Department of Social Welfare which is responsible for street children and its related programmes. The effect of this phenomenon on the society should not be the concern of some churches

and organizations only, but the government, stakeholders and civil society in general. In addressing these challenges, therefore, we are of the view that the primary task is to make our theology have a bearing on the implication to the problem of street children in the Kumasi Metropolitan Area.

4.5.1 Child-family relationship

One comes to a realization of the fundamental significance of the problem of the child and the family. Unless something is done regarding the relationship of the child to the family our society is not safe. According to Schmiedeler the implication of this relationship spread out in different directions and when that happens our society cannot be healthier or better integrated.

Schmiedeler (2002:7-14) made reference to Stagner's statement that:

It is the one group which is common to virtually all human experience. With a very small minority of exceptions, every child is born into a family group and lives in a family for a considerable period of time... the child has his earliest experiences in a family setting, and his interpretation of those experiences will bias all his later perceptions. When he encounters some novel relationship in adult life, he is likely to act on the basis of some apparent similarity to an experience of childhood. Quite unconsciously one's treatment of a business executive, a politician, or an employee may be based upon transference of an attitude from some family situation.

Family life, according to Schmiedeler, permeates every aspect of human conduct, personality and of society. It is this fact that makes a careful study of family living in relation to child training and development. The family, she claims, is a natural integral whole, an organized totality of individuals, parents, and children primarily – bound together by personal and intimate ties that govern every phase of conduct, and personality development.

She reiterates that:

Among the members of a true family organization there are relationships and patterns of relationships that have no parallel in other social or cultural units. It is out of these relationships that the family emerges as an organized totality that governs and regulates the behavior and personality development, the social expressions, and need-gratifications of each individual member.

Our field research revealed that a number of children on the streets are looking for love from families they have lost touch with for years. A child one time expressed that “After a hard days work, I wished to stay with my family to enjoy life but have no one to turn to. It is sad. I am tempted to fall into strange relationship to satisfy basic personal needs.” At every stage in life these children need love. Various studies have shown that children follow closely their parents in such things as social attitudes, and it is quite obvious that children who are accepted in the family develop differently from those who are not nourished on parental affection.

Families, here, play a major role in the development of their children, be it religious, physical, psychological, social or economical. In a similar vein, Atkinson, et al. (1995:650) defines parenting as the process of accepting responsibility for the physical care and emotional nurture of a child (from birth). The physical care here involves protection from harm in terms of provision of shelter, food, clothing and diseases.

However, Schmiedeler (2002:16–17) is of the view that various investigations indicate excessive authority and emotionally determined discipline that are detrimental to the personality development of children. According to her, if the child reacts resentfully to discipline the effect will be unfavourable. Likewise, if the attitude is one of acceptance, discipline can have beneficial effects. From the above

explanations, we suggest that early years of discipline is necessary for the development of children. Their standard of living and quality of life as image of God should compel society to extend a helping hand to street children who normally are not under parental discipline.

4.5.2 Poverty

In his book, *Stewardship: Essays on Ethics of Stewardship*, Asante (1999:56-57)

cites Patricia and Harold Wells as saying:

Lacking modern welfare and medical schemes, the sick and disabled, if they had no relation to look after them, were forced to beg. Women, if widowed, had no way of earning a living, and they and their children had to rely on relatives or the charity from pious societies and the temple offerings. These were carrying a heavy load of economic impoverishment. So they were 'bent'.

We agree with Asante that poverty manifests itself in terms of lack of adequate housing or shelter, food, clothing, destitution, deprivation and impoverishment. Asante further explains that although the things of the earth belong to God, he has made them available for our use in common, both the rich and the poor. God has “Graciously entrusted wealth into the hands of some people to be used among other things, to meet the needs of the poor... our material possessions are not exclusively for our own use.”

We share similar view with Asante and Kudadjie that humanity should also identify with the poor children in the society who due to lack of opportunity on the part of some ended up in the streets. Through solidarity, therefore, “Jesus spent time with the poor and changed their impoverished circumstances”, says, Asante. We must also show solidarity with the poor street children in our society, knowing very well that poverty and displacement are social realities.

Darkwah (2005:81, 89-90), in the journal, *Poverty trends in Ghana over the last fifteen years*, explains that Ghana has made considerable progress in reducing poverty levels in the country for the past fifteen years. Though poverty levels in the country remain unacceptably high, Ghana fared better than the average Sub-Saharan African countries on indices for which comparative data is available. She reiterates that an individual is considered poor if one does not earn an internationally specified basic amount of income which is not more than a dollar a day. A person is declared as poor if one lacks access to some basic services such as potable water, sanitation, education and health, to access the standard of living of that person. Darkwah presented a survey on the poverty levels in Ghana which she claims is not even across the population but based on the place of residence and occupation, which we think is worth citing:

Incidence of poverty by locality in percentage points

Locality	GLSS round 1 (1987/88)	GLSS round 2 (1988/89)	GLSS round 3 (1991/92)	GLSS round 4 (1998/99)
Urban	20.9	28.5	25.3	19.4
Rural	41.7	47.1	33.3	49.5

Ghana Living Standard Survey (GLSS) launched in 1987

Source: Ghana Standard Survey (GSS) 1995: The pattern of poverty in Ghana 1988 – 1992 and GSS 2000: GLSS 4

According to Darkwah, rural residents are more likely to be poor than urban residents. Out of the four periods above there are at least one and a half times as many people who are poor in the rural areas than the urban areas, except in 1991/1992 where poverty rates were quite lower across the country.

We agree with Darkwah that rural residents are more likely to be poor than urban residents, based on her analysis of the place of residents and occupation. Most of the

poor are farmers living in the three northern regions of Ghana. Asante (1999:180) also believes that urban and rural poverty are persistent reality in Sub-Saharan Africa. According to Asante, an inductive study carried out in more than 110 developing countries revealed that “While urban poverty is a growing phenomenon, the rural poor account for more than 80 percent of the total number of poor people in those countries.”

In a related issue, Sachs (2005:396) identifies some key challenges to be adopted to reduce extreme poverty, which is similar to the Millennium Development Goals of the United Nations in 2000, which seeks:

To eradicate extreme poverty and hunger, achieve universal primary education, promote gender equality and empower women, reduce child mortality, improve maternal health and combat HIV/AIDS, malaria and other diseases and ensure environmental sustainability by the year 2015.

In addition, The Ghana Multiple Indicator Cluster Survey 2006 Preliminary Report for February, 2007 submits an up-to-date information for assessing the situation of children, women and basic information on men in Ghana. This report claims that “Ghana in its drive to fight poverty has embarked on a national strategy, Ghana Poverty Reduction Strategy (GPRS I), from 2002 – 2005 and is currently implementing the policies and objectives in the Growth and Poverty Reduction Strategy II (GPRS II).” The explanations by Darkwah, Asante, Jeffreh and the Ghana Multiple Indicator Cluster Survey, seemed to identify the challenges of extreme poverty and the periods at which poverty rates increase, as well as suggest solutions to deal with the problem. This can be applied to help rehabilitate the street child into normal life in society.

Then also, Nabie (2005:2) makes a submission which has a bearing on Ghana's poverty situation. According to him:

The last few decades have witnessed a number of attempts to reduce our deepening global poverty levels. Development decades have been declared and resolutions passed in many international meetings. New organizations have been provided for poverty eradication programmes. Despite these efforts, poverty has intensified in parts of eastern and southern Africa. Currently, many people make a comfortable living from 'doing' development work – the UN system, the World Bank, other international development organizations, NGOs, churches, and even those trying to attain progress towards the millennium development goals on reducing global poverty is mixed.

Although a number of workshops and conferences organized in Ghana intended to eradicate poverty may not achieved their set objectives, we suggest that based on Nabie's submission such conferences and workshops should not be a mirage but backed by actions and needed resources to eradicate poverty. This has been the aspirations of the street children within the Kumasi Metropolitan Area.

4.5.3 Environmental effect

According to Adarkwa-Dadzie, A. (2000:9), in the book *Nature Kicks Back*, environment is the sum total of everything around us in which we human live, work and interact. The environmental effect of street children on the society should not be the concern of only the government and environmentalists but churches and other organizations as well. Children on the streets are engaged in all kinds of wares such as selling water, biscuits and toffees, fun products and others. These contribute a lot of dirt and environmental effect on our streets. Kumasi which used to be the "Garden City" of West Africa is no longer living that reality. The term has become a mere slogan due to poor environmental conditions the city finds itself. The disposal of waste has indeed become a great challenge for city authorities to handle. It is pathetic to learn that children who sell in the streets, some drivers and other pedestrians litter

in the streets unnecessarily causing environmental hazards. City authorities need to deal with this sanitation effect and ensure enforcement of sanitation laws by the Environmental Protection Agency (EPA) to give the Metropolis a facelift.

Kudadjie and Aboagye-Mensah (1991:64-65, 71) referring to man's relationship with the environment stated that man lives in close relationship with the world around him and the reason is found in the creation story. In Genesis 1:28 not only did God ask men and women to procreate, he also told them to manage the environment. This suggests that as responsible human beings God has placed us in charge of creation knowing that we are capable of managing it.

God created the heavens and the earth. The earth and everything within it did not come by chance, rather God purposely planned it. Psalm 24:1 says, "The earth is the Lord's and everything in it." Psalm 115:16 says, "The highest heavens belong to the Lord; but the earth he has given to man." What this means is that although God is the creator of the heavens and the earth he has permitted man to take care of the earth and all that is within it. Man is in charge and therefore responsible for whatever happens to the earth. God has graciously handed the earth completely over to man. God has humbled himself enough that it might need the humble cooperation of man to sustain the earth. Genesis 2:15 says, "The Lord God took the man and put him in the Garden of Eden to work it and take care of it." The earth then becomes man's 'property' and responsibility to till and take good care of it. Although, man is at liberty to cultivate the soil and use it to feed himself, humankind should be held responsible to preserve its ecology.

God has provided all that humans need to make life pleasant on earth. Resources such as food, water, clothing, shelter, trees, animals, energy and others are given to man so that man may become responsible enough to take care of the earth. We agree with Stott (1984:126-127) that man should learn to think and act ecologically and repent of pollution and wanton destruction of the environment.

As a check on environmental pollution and the way forward, the editorial column of the Daily Graphic, Friday, August 6, 2010, captioned, “Managing our Waste,” reported that:

Waste management continues to bedevil the country, especially in the capital city and other urban settlements if concrete measures are not taken to nip in the bud. Day in day out Accra is particularly engulfed in tones of garbage and filth, whiles and overwhelmed, despite the millions of cedis spent every month to address their situation. The problem seems to be compounded by the attitude of the people by way of the haphazard and indiscriminate waste disposal culture which cannot be tackled by anybody, except ourselves with a positive attitude to life.

According to the Daily Graphic, “This bad attitude can be discarded with a strong will, otherwise we shall all be at risk should a major catastrophe strike.” It reiterates that under the new waste management system introduced by the Accra Metropolitan Assembly (AMA), residents are required to register with the waste management company that has been assigned to their communities to whom they will pay a fee approved by the AMA. It indicated that some waste experts think the nation's environmental sanitation challenges can best be managed with the introduction of a sanitation fund. This could be replicated in other parts of the country, making it mandatory for producers of garbage to pay appropriate levies.

Naa Lamiley Bentil in the Daily Graphic, Friday August 6, 2010, raised concern about a major sanitation crisis looming in Accra. The concern was that, “Refuse containers

at the central business district of Accra and Kaneshie, as well as other densely populated areas, are overflowing with garbage, creating an unsightly scene and endangering public health.” (See appendix 1).

Similarly, waste contractors responsible for the collection of refuse should be paid on time to do effective collection. It is appropriate that the citizenry be educated and intensive awareness creation be established to cultivate environmental sanitation culture. Stagnant water which become breeding grounds for mosquitoes leading to diseases such as malaria, cholera, typhoid fever and dysentery may hyper the country’s medical expenditure. This must be stopped. The irresponsible disposal of refuse on our streets and gutters may eventually choke the drainage systems leading to floods when it rains. Kyei Prempeh (2006:55) shares a similar thought that “Our streets and drainage systems are littered with waste plastic sheets or bags, human waste and other droppings.” These eventually contribute to human casualties and destruction of properties in our society.

I suspect that majority of the pollution on our streets is done by activities of children who sell all kinds of wares on the streets, as a result, contribute a lot of dirt on our streets. When people eat fun products, biscuits and drink sachet water, a number of them throw away pieces of waste products unnecessarily, having serious environmental effect on our streets. These children could also form an Association to clean up the streets periodically to ensure proper sanitation on our streets.

4.6 CONCLUSION

Streetism is a growing phenomenon in our world today and a great challenge to churches, organizations, governments, and society at large. Children on the streets undergo all kinds of trauma, irrespective of age, hoping that society would respond to their deep concerns. The ministry to street children should be tackled wholistically in terms of education, empowerment, skill, training, and others, to enable children in the street develop their potential for the betterment of society.



CHAPTER FIVE

A COMPARATIVE ASSESSMENT OF THE BAPTIST AND THE CATHOLIC CHURCHES IN MINISTERING TO STREET CHILDREN IN KUMASI

5.1 INTRODUCTION

We set out in this chapter to do a comparative assessment of the Kumasi Baptist Association and the Catholic Archdiocese of Kumasi in ministering to street children within the Kumasi Metropolitan Area. On the basis of which we examine the issue at stake and a way forward to rehabilitate street children a number of whom have a psychological posturing at the face and helpless victims of our time. It is important that civil society deeply reflect on the fortunes of these children and make life better for them.

5.2 A COMPRATIVE ASSESSMENT

During our field visits to the Kumasi Baptist Association Street Children Centre, and the Catholic Archdiocese of Kumasi: St. Vincent De Paul Street Children Centre, some observations were made. They include the following:

Guidance and counseling session is offered at both centres on spiritual, socio-economic and cultural issues for growth and personal development for the street children and the youth. The Catholics, however, operate a counseling centre at a slum area near the satellite market behind the Kumasi Cultural Centre, designated as the 'Listening Centre', where street children undergo one on one counseling session from Monday to Wednesday between the hours of 9:00am and 12:00noon. The place looks quite unmotorable during rainy season making movements and trading activities often

difficult to come by. The aim of the Listening Centre is to identify with the street children and help give direction and therapy to their situation, as well as transform a number of them who are engaged in illicit sex, smoking, drunkenness, and the like. Although the Baptists operate similar counseling session for the youth who are unskilled, poor, underprivileged and unemployed, they do not operate a slum site, neither do they go on field trips regularly every week as the Catholics do. Occasionally they make some follow-ups on the youth and other individuals who undergo training at their centre.

Realising their potentials thereof, the Catholics and the Baptists properly prepare the street children and the youth to make informed choices and become useful not only to themselves but society in general. Both centres place priority on the need to understand street children and youth ministry. Occasionally they organise seminars and training programmes to educate and inculcate Christian virtues in them and be informed of the socio-economic, cultural and health-related issues particularly the National Health Insurance Scheme, sanitation, good nutrition, and Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome (HIV/AIDS) which has received much attention worldwide. The aim is to empower street children and the youth, build their self-esteem and sense of worth and discourage a number of them from hitting the streets.

Child care at both centres is paramount and within a specified period. There are limits on the number of hours a child could stay at the centres but inmates are not housed there. The Baptists operate between the hours of 8:00am and 3:00pm/5:00pm, whiles

Catholics operate from 8:00am to 4:00pm. Both centres operate from Monday to Friday except Saturdays and Sunday when they are off duty.

Both projects have a permanent trained staff and other resource persons whose services contribute to the upkeep of the centres. Activities are regulated by a management team such as a project director or coordinator, counselors, accounts officer and other supporting staff. Resources at the centres are judiciously managed in fulfillment of set mission, which we think is in line with what Samuel Kyei Prempeh (2006: 44) defines in terms of administration, as the “Management of the resources of an organization in fulfillment of its mission.” In a similar vein, Marfo-Yiadom (2005: 1-2) cited Rosemary Stewart’s definition of management as “deciding what should be done and then getting other people do it.” Deciding what should be done and getting other people do it involves some interpersonal relationship”. If the development of people is not part of the process, management is incomplete despite the planning process and setting objective. The management practice at both centres seems to be in line with these definitions in fulfillment of their mission.

Both projects have a community-based library or research-related and information centre. We think the need for access to information is as important as health, education and the like. The centres place priority on information in order to reach many street children and the youth with different backgrounds. Just as information is essential for accelerated growth and development in any establishment, so also information is dear to the centres as well.

Children who undergo apprenticeship at the Baptist and Catholic centres without sponsorship by a relative or benevolent organization are often provided with start-up inputs as learning tools and materials to practice what they learn, and often attached to a related establishment for growth and skill development. This is in line with Solomon Nabie's (2005) explanation on development that "Development is about people, not things. People develop by what they do, the decision they make and their understanding of who they are and why they do what they do. They increase their own development initiatives." The objective here is to enable the youth and street children become capable of meeting essential needs and not hitting the streets for livelihood.

Sponsorship at both centres is mainly internally generated funds. Virtually no financial support is received from the government, despite the magnitude of their ministry to street children and the youth. On few occasions, selected individuals donate a token to support them. With limited resources for operations therefore, it is interesting to note that the meagre financial and logistics support come from church members and sister denomination to assist activities at the centre.

However, some differences exist at both centres. They include the following: Facilities at the centres looked quite different. It appears the Catholic centre is relatively more standard in terms of research materials on street children than the Baptist who are youth oriented and operate a day care centre for children belonging to the head porters (Kayayie). The Catholics have a well-resourced research centre, a reception with television set and indoor games, storeroom, wash rooms, urinal and toilet facilities for inmates and the general public. The Baptist on the other hand have a community library, research materials on Youth development, urinal and toilet

facilities that take care of other church activities. The environment of the Catholic looks quite friendly in terms of exposure to the street child than the Baptists.

There are differences in terms of target group at both centres. Whereas the Baptists operate with the youth and children of the head porters (Kayayie) as their main target group, the Catholics have female street children as their target group, not excluding their male counterparts who are shoe shine boys.

Both centres operate from a different social context. Whereas the Catholic Centre is strategically established near the main Kumasi Central Market and predominantly occupied with influx of children from the three northern regions who visit down south with diverse notion, (mainly for livelihood). The Baptists, however, are occupied with unskilled, unemployed and underprivileged youth in Kumasi and its environs, as well as children of the head potters who live in Kumasi, at suburbs like Asawasi, Aboabo, Sawaba, Adukrom, and others.

5.3 CONCLUSION

All said and done the physical and psychological nature of the street child should be taken into consideration to enable him or her feel more stable, friendly and less threatened. This is more important for the development of the street child.

CHAPTER SIX

SUMMARY, RECOMMENDATION AND CONCLUSION

6.1 SUMMARY

The ministry of the church is to transform the lives of people in the world to reflect the inherent work of God in mankind. This is key to human development as God is seen at the centre of human existence. As a loving God he is concerned with the well-being of all that he has created, including children on the streets who have the potentials for future leadership in society but might be lacking opportunity to develop their abilities.

Streetism is a growing phenomenon in our globe which demands a more collaborative effort to address the problem. The streets of Kumasi are getting choked with children from all over the country who work either for their well-being or supplement domestic budgets.

Children on the streets are engaged in all forms of economic activities detrimental to their development. The plight of these children send a strong signal for reintegration into normal life in society. Hence, society should break bounds to reach them in the street, irrespective of their religion, culture, or tribe, and accord them the dignity and protection they deserve.

The Kumasi Baptist Association and the Catholic Archdiocese of Kumasi through their ministry and socio-economic endeavour aim at improving the lives of the street children in the Kumasi Metropolitan Area as a wake-up call for public support. An

active response to such a clarion call would serve as a sigh of relief for a number of children who have no option than to resort to the streets for livelihood.

The neglect of children can be said to be a crime against humanity which must seriously be addressed. It must be admitted that children are far from safe on our globe. As the most vulnerable bearers of God's image, it is quite unfortunate that some adults who are supposed to protect children rather turn to abuse them. There are also a number of children on the streets who are ignored to fend for themselves, write some family meting out ill treatment to them compelling a number of them to stay on the streets. There is the need for churches and civil society to take a second look at the plight of street children in the country.

The problem of street children has serious socio-economic implication on the country as a whole. The fact still remains that the irresponsibility of some parents have led their children to hit the streets. Society should break bounds and reach them in the streets. The best interest of children should be paramount not only to parents but society in general. When children are properly cared for they become useful not only to themselves but society in general. It is also essential to acknowledge the role children can play in nation building, considering the enormous potential in a number of them in assuming leadership roles in future to enhance national development.

There is no doubt that the task is huge, given the current state of children on virtually every major streets in the country. The Kumasi Baptist Association and the Catholic Archdiocese of Kumasi cannot achieve this magnitude task alone. There is need for

all hands to be on deck to reduce this emergency state of children on our roads if not completely eradicated.

The large concentration of children on the streets is an eyesore and a sign of the breakdown of parental responsibility. A number of children on the streets are looking for love from families they have lost touch with for years. They should be made to feel part of the larger society and extend helping hands to them, especially those who are not under any parental care. Every individual bears the image of God and is a potential choice of God for transformation in society. Humanity should identify with the poor street child who due to lack of opportunity has ended up in the streets.

6.2 RECOMMENDATIONS

Below are some recommendations to alleviate the problems of street children:

- i. There is the need to eliminate child labour and ensure that children are safe in our world. Thereby, providing appropriate social protection schemes which can cater for their needs to become responsible adults in the future.
- ii. There is the need for advocacy for the street child who seems to have nobody to mediate on his or her behalf. The Church should become the voice of the voiceless and stand along side the street child. The Church should also sensitize the civil society about the welfare of street children.
- iii. There is the need for the media to be child-centred. We are of the view that reportage on issues affecting children and their rights should be child-friendly than what often pertains in the Ghanaian media landscape. It is appropriate for the media

to appreciate the contribution that children can make for national growth and development, rather than the negative reportage on issues affecting children.

iv. There is the need to strengthen sex education in our schools, churches and society in general. Although challenges in the educational sector are quite enormous sex education should be strengthened on the dangers and risks in early sex life, and the effects of teenage pregnancy as well as sexually transmitted diseases. Numerous advertisements on alcoholic beverages, sexy films and the like, on our television screens and other media and outlets should be minimized. Child sex has social implications and poses a major challenge not only to parents but society at large.

v. Then also, children should not be encouraged to fend for themselves. It is sad to realize that children, especially, children of school going age are seen in the streets, market centres, lorry parks, selling all kinds of wares at the expense of being in the classroom. We suggest that the Social Welfare Department should collaborate with the law enforcing agency such as the police, to bring perpetrators to order. It is regrettable that some parents permit their children to sell other than being in the classroom and eventually falling victims to bad company, indulging in vices as drugs, robbery, and prostitution.

vi. The need to deal with moral decadence in the Ghanaian society. Moral decadence has assumed a complex dimension in the Ghanaian society which must seriously be addressed. It is important to encourage the youth to eschew all forms of vices and embrace ethical standards that constitute sound moral behaviour for national development.

vii. The need for society to be child-friendly and demonstrate love for the street children who need help and attention to grow into responsible adulthood with potential for future leadership in society.

viii. As members of God's family, children should be instructed in the ways of God so that when they grow they will not depart from their responsibilities as creatures of God. The early years of discipline and education on theological concepts is a step forward for life-long formation among children. Hence, children should be trained and treated with the dignity they deserve since they are also human.

6.3 CONCLUSION

In conclusion, it could be said that God is concerned with all that he has created including children on the streets who have no choice than to engage in all manner of economic activities detrimental to their development. Children on the streets are looking for love from families they have lost touch with for years, and society should make them feel part of it and extend a hand of fellowship to them. Every individual bears the image of God and is a potential choice of God for transformation in society. A number of children on the streets however have their rights trampled upon by adults who are supposed to protect them. It is time that humanity should demonstrate love and identify with such ones who probably due to inability to develop their potentials have ended up in the streets. Even though the Kumasi Baptist Association and Catholic Archdiocese: Daughters of Charity of St. Vincent De Paul Street Children Centres are doing much to alleviate the plight of street children in Kumasi, there is the need for the government, stakeholders and other donor agencies to support them in their endeavour.

The Kumasi Metropolitan Area is confronted with a huge task by the influx of children from other parts of the country. The plight of these children sends a strong signal for public support. It is essential for civil society to find appropriate way of dealing with child labour, strengthen advocacy on street children, sex education and the risks in early sex life, and appropriate measures put in place to prevent children to fend for themselves. This is because a number of children on the streets have enormous potentials for national growth and development.



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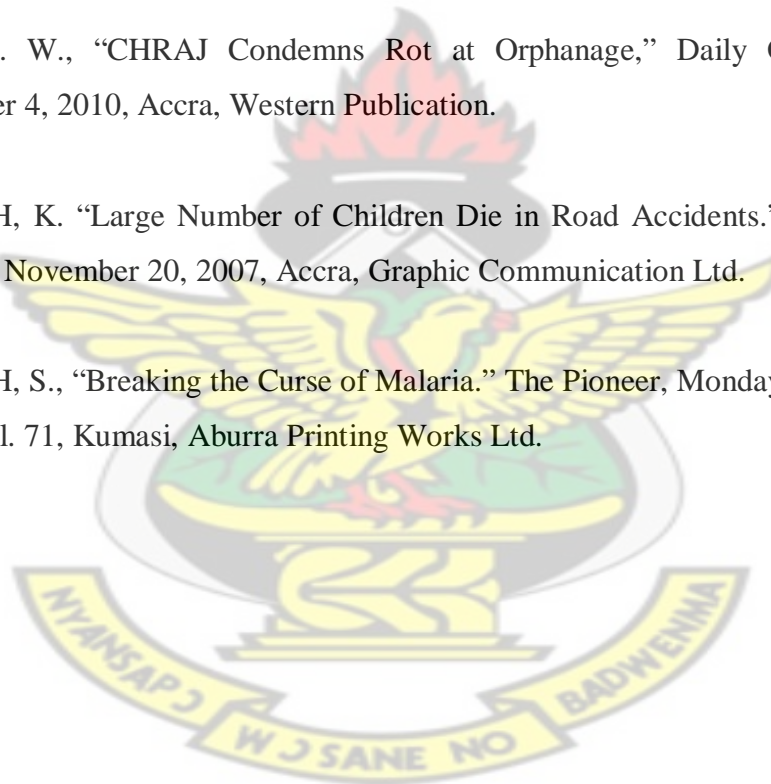
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Kwaku Manu	Street Child	21/9/09
Yaw Frimpong	Street Child	23/9/09
Eunice Asampana	Teacher, Dagomba-Mamprusi Baptist Church.	28/9/09
Anthony Agyemang	Head of Programmes, Department of Social Welfare, Kumasi.	29/9/09
Benjamin Out	In charge of Justice Administration Department of Social Welfare, Kumasi.	1/10/09
Bright Asare	Project Coordinator, Education Programmes, Centre for the Development of people (CEDEP), Kumasi.	2/10/09
Alex Obeng	Project Coordinator, Centre for Community Empowerment (CEFORCE), Grace Baptist Church, Kumasi.	6/10/09

APPENDICES

APPENDIX I

Residents in Accra express concern for excessive garbage, creating an insightful scene and endangering public health (see picture below)



Courtesy: Daily Graphic, Friday August 6, 2010 No. 18297

APPENDIX II

QUESTIONNAIRE

SECTION A: PERSONAL INFORMATION

1. Name

(optional):.....

2. Age:.....

3. Sex: Male ☐ Female ☐

4. Nationality:.....

Region/District:.....

5. Marital status: Married ☐ Single ☐

Number of children: ☐ None ☐

6. Educational Background (please tick the appropriate box)

- Primary ☐
- Junior High School ☐
- Senior High School ☐
- Technical / Vocation ☐
- Tertiary ☐
- Could not complete education ☐
- Not been to school before ☐

SECTIONN B: CHURCH MEMBERSHIP / FAITH AFFILIATION

- A Christian? ☐ Which

Church?.....

- A Muslim? ☐ Which Muslim

Group?.....

- Others

.....

- Year of membership/enrolment.....

SECTION C: OCCUPATION

- Name of employment Year
.....
- Unemployment []
Why?.....
- What do you intend doing?

SECTION D: LIFE ON THE STREET

- Are your parents alive?.....
Where?.....
- Any family / relatives?.....
Where?.....
- How long have you been on the streets?
- Why are you on the street?
- What do you do for living?
- What are some of the challenges that come your way?
- Do you often receive assistance from
anybody?..... What form of assistance?.....

Note: Please you are free to provide any further information you deem fit.

Thank you.

APPENDIX III

Revealing pictures of inhumane treatment at the Osu Childrens Home captured by their hidden cameras



Some boys made to kneel under the scorching sun

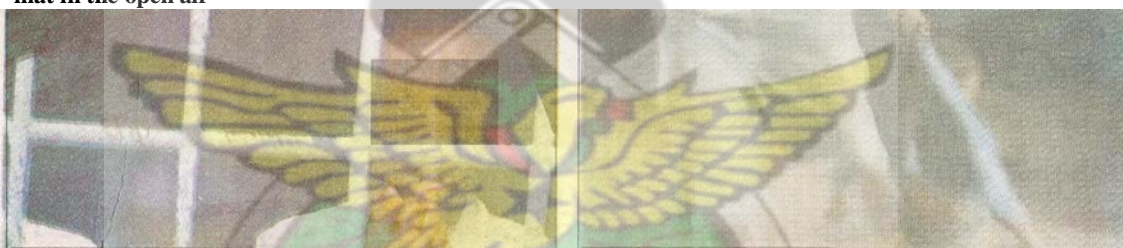
This ailing boy left to wallow in pain

The one-year old untreated and festering wound



Auntie Gladys lifting Annabel, a disabled girl unto a mat in the open air

It is siesta time at the home



Jailed for stealing a bottle of coca-cola

An older boy drags a sick child on the floor



A disabled child lies in pain

Children in queue to be bathed

Courtesy: New Weekend Crusading Guide Friday 3rd September, 2010, Vol. 2, No. 34