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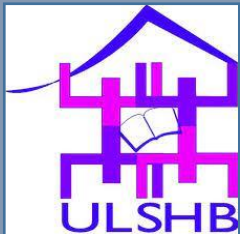


Actes de la 9^{ème} Edition des journées scientifiques de la
Faculté des Lettres, des Langues et des Sciences du Langage
(FLSL)

tenues les 05 et 06 Mars 2024 sise à Kabala



Thème : Culture, langue et éducation, trois vecteurs
essentiels pour la culture du patriotisme



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: " CULTURE, LANGUE ET EDUCATION, TROIS VECTEURS
ESSENTIELS POUR LA CULTURE DU PATRIOTISME " tenues
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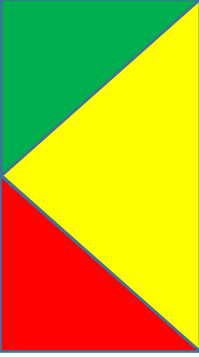
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The journal publishes only quality articles that have not been published or submitted for publication in any other journals. Each article is subjected to a double blind reading. The quality and originality of the articles are the only criteria for publication.



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Sur le thème :
**CULTURE, LANGUE ET
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POUR LA CULTURE DU
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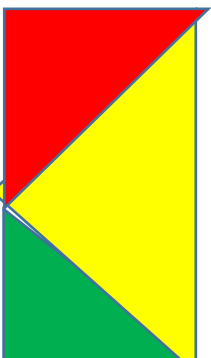
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Argumentaire de l'appel à communication de la 9^{ème} Edition des journées scientifiques de la FLSL

Dans le système éducatif, notamment africain, la culture et la langue sont des éléments essentiels et complémentaires tels deux facettes d'une même pièce de monnaie. Cela sous-entend que langue et culture sont indissociables. Ce sont des éléments inséparables car il n'y a ni langue sans culture et ni culture sans langue. En vérité, la langue est le garant de la culture et cette dernière se manifeste à travers la langue. La perte ou la disparition d'une langue implique de facto la déperdition des valeurs et pratiques culturelles qu'elle comporte. En parlant de cette relation connexe entre langue et culture, Ngugi Wa Thiong'o (1993) dans *Moving the Centre: The Struggle for Cultural Freedoms* précise en ces termes : « Chaque langue a deux aspects. L'un de ses aspects est son rôle d'agent qui nous permet de communiquer les uns avec les autres dans notre lutte pour trouver les moyens de subsistance. L'autre est son rôle de porteur de l'histoire et de la culture¹. » (p.30). En effet, cette référence permet de comprendre la corrélation existant entre langue et culture.

Pour rendre effective sa conquête et pour faire valoir aussi longtemps que possible sa domination, le colonisateur n'a-t-il pas interdit les langues locales (africaines) à l'école, dans les administrations et églises ? L'interdiction des langues locales dans les espaces « publics » signifierait la mort programmée des cultures africaines, voire la destruction de la quintessence de la civilisation africaine. Pour confirmer ce qui précède, Aboubacar Sidiki Coulibaly (2019), dans *Defining African Literature in the Era of Globalization*, rappelle :

« En plus du recours à la force et à l'administration coloniale, les colons britanniques et français ont imposé leurs langues aux peuples africains par le truchement de l'école et de l'église coloniales pour rendre leur conquête de l'Afrique effective et efficace [...]. Ils savaient que la destruction des langues africaines pourrait facilement leur permettre d'avoir le dessus sur les Africains tout en contrôlant leurs esprits². » (p.14).

L'un des problèmes majeurs de l'Afrique contemporaine réside dans la marginalisation des langues locales dans les systèmes éducatifs nationaux. Cette dernière situation n'est pas favorable à la culture de l'esprit du patriotisme, aujourd'hui, nécessaire pour la résolution de la crise multidimensionnelle que traverse le Mali. La marginalisation des langues africaines n'est pas sans impact concernant d'autres valeurs africaines. La marginalisation soulignée *supra* peut aussi conduire au rejet de soi et à la perte identitaire. Amadou Hampâté Ba magnifie le rôle de la culture dans le vivre ensemble en disant : « un peuple sans culture est un peuple sans âme. » Ainsi, la culture apparaît telle une boussole pour la société en général et pour l'homme en particulier car à travers la langue, elle définit la façon de penser, de se définir par rapport aux autres, d'agir et de concevoir le monde tout autour de soi.

Comme souligné *supra*, la résolution de la crise au Mali nécessite un minimum de fibre patriotique. Le patriotisme, étant un élément important dans la socialisation et la construction de la personnalité, demeure une valeur cardinale de la culture, notamment africaine. En effet, le patriotisme est tributaire du système éducatif. Pour raison d'efficacité, de pertinence et d'adaptation aux réalités locales, le système éducatif ou l'éducation doit avoir comme fondement les hautes valeurs sociétales telles que le patriotisme. C'est pourquoi Buchi

¹ Version originale: « Every language has two aspects. One aspect is its role as an agent that enables us to communicate with one another in our struggle to find the means for survival. The other is its role as a carrier of the history and the culture. »(Ngugi, p.30)

² Version originale: « Beside to the use of force and the colonial administration, the British and French colonialists imposed their languages on local African peoples through the colonial school and church to make their conquest of Africa effective and efficient...They knew that the obliteration of African languages could easily enable them to have an upper hand over Africans by mentally controlling their minds. »(Coulibaly,p.14).

Emecheta dans *Double Yoke* (1982) disait : « Le bien le plus précieux qu'un être humain devrait acquérir est l'éducation. Et une bonne éducation est celle qui enseigne des hautes valeurs morales et l'estime de soi³. » (Siro, p.83). Donc, il apparaît évident que la langue, la culture et l'éducation demeurent trois vecteurs importants dans la culture du patriotisme et dans la construction de la citoyenneté nationale qui ont souvent fait défaut dans certaines régions africaines depuis les périodes de l'esclavage et la colonisation. Pour rappel, le colonisateur blanc avait utilisé l'éducation à travers la mise en place de l'école coloniale pour distiller et transmettre sa culture à l'Homme africain. Pour soutenir ce qui précède concernant les colonisés, Essobiyou Siro (2009) écrit : « À l'époque coloniale, le colonisateur a construit des écoles pour que les colonisés acquièrent la culture occidentale et qu'ils soient des acteurs utiles dans l'entreprise coloniale⁴. » (p.84)

En effet, l'objectif principal de ces journées scientifiques est de discuter et de dessiner les voies par lesquelles la langue, la culture et l'éducation pourront contribuer à la culture du patriotisme en Afrique après les indépendances. Il s'agit d'interroger le rôle que pourraient jouer ces vecteurs cités précédemment dans la culture du patriotisme, dans la construction de la citoyenneté et dans la décolonisation linguistique, culturelle, politique et intellectuelle de l'Afrique contemporaine. Pour atteindre cet objectif et trouver des réponses idoines à la problématique posée, ces journées scientifiques de la FLSL s'articuleront autour des axes suivants :

- **Axe 1 : Enseignement, apprentissage et patriotisme**
- **Axe 2 : Langue, culture, civilisation et patriotisme**
- **Axe 3 : Littérature, système d'écriture et patriotisme**
- **Axe 4 : Droit, communication, traduction et Patriotisme**
- **Axe 5 : Education, citoyenneté et patriotisme**

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³ Version originale: « The most precious asset a human being should acquire is education. And a good education is the one that teaches high moral values and high self-esteem. » (Siro, p.83)

⁴ Version originale: «In the colonial era, the colonizer built schools so that they would acquire Western culture and be useful tools in the colonial enterprise. »(Siro, p.83)

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Exploring Youth Criminality in Kwei Quartey's *Children of the Street*

Dr Ahmady CAMARA,

Spécialité : Civilisation Britannique, université des Lettres et des Sciences Humaines de Bamako, Faculté des Lettres, des Langues et des Sciences du Langage, Email: cahmady@ymail.com

&

Sidiki DAO,

Spécialité : Civilisation Britannique, université des Lettres et des Sciences Humaines de Bamako, Faculté des Lettres, des Langues et des Sciences du Langage, Email: daosidiki810@gmail.com

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Résumé

Cette étude explore le phénomène du crime chez les enfants de la rue au Ghana d'après le roman de Kwei Quartey. Elle vise à démontrer la culpabilité socioculturelle du crime perpétré par les enfants Ghanéens. Les sociétés africaines sont confrontées à des crimes sans précédents chez les enfants de tous les âges. Cependant, nombreux sont ceux qui ne se sentent pas concernés par le phénomène. En effet, le récit de Quartey dépeint une société Ghanéenne assaillie par la délinquance juvénile. Les enfants de la rue ont une dépendance à la drogue et déviennent en conséquence des criminels. L'approche théorique est utilisée afin de mieux examiner ce travail. Puis, une méthode qualitative permet de collecter, analyser et interpréter le contenu textuel du roman. Enfin, les résultats de l'étude ont montré que la société a failli à prendre des mesures adéquates pour contenir le phénomène.

Mots-clés : accountability, children crime, corruption, Ghana, sociocultural aspects.

Abstract

This study explores crime among Ghanaian children of the street in Kwei Quartey's novel. It aims to show sociocultural accountability for children crime among the Ghanaian children. The African societies face unprecedented crimes among children of different ages. However, the phenomenon is not the concern of many people. In fact, Quartey's narrative depicts the Ghanaian society plagued by juvenile delinquency. Street children are addicted to drug and become a criminal. To better examine the work, the theoretical approach is used. In addition, the qualitative method enables to collect, analyze and interpret the textual content of the novel. At last, the findings of the study have shown that the society fails to take adequate social plan to contain the phenomenon.

Keywords: accountability, children crime, corruption, Ghana, sociocultural aspects.

Introduction

Accountability is the main topic of this study. Kwei Quartey's novel, *Children of the street*, can be described as a crime novel since it is based on a number of victims of violent deaths. However, what critics can state is that the novel is not so much a detective piece of fiction as a criticism of the fate of a large number of children in Ghana. The aim of his study is not the art of murder but the causes of the large-scale tragedy of poorer children drifting into the derelict parts of the city of Accra. So, this piece of social fiction, with a strong degree of realism, is a means of drawing readers' attention to social facts undermining the society of the whole country of Ghana in and before 2011. The author's novel throws light on the causes and consequences of poverty. Other authors like Katharine Kelly D. and Denise Mina worked about crimes. Quartey sheds light on the case of children gathering in Accra and going through huge difficulties in order to survive. Describing scenes of violence and scenes of

what would be normal life is a way of enhancing the concept of accountability – in this instance, of children, adults, parents, the State of Ghana...

The author keeps hiding behind a narrator describing places and characters' actions and behaviours to the reader who is then forced to follow the detective in order to discover the guilty one, or ones — which is the game of crime fiction. But the reader, when visiting places is expected to ask the question: who is guilty? Thus, the text being rife with criminal actions we are entitled to choose accountability for the main topic of this study.

Crime is carefully defined as a “Conduct that is lawful in one country or jurisdiction may be criminal in another, and activity that amounts to a trivial infraction in one jurisdiction may constitute a serious crime elsewhere. Changing times and social attitudes may lead to changes in criminal law, so that behaviour that was once criminal may become lawful.”⁵

And the Oxford English Dictionary offers the following concise definition: crime means “an activity involving breaking the law.” This involves theft, destruction, or homicide. **Homicide** (from the Latin word *homo*, *-hominis*, “man”, and “*caedere* “to kill”) is an act in which a person causes the death of another person whether this other person is a man, a woman (femicide) or a child (pedicide). Pesticide is synonymous with child murder, child homicide: [homicide](#) of an individual who is a minor, i.e. a person who is under the age at which you legally become an adult and are responsible for your actions. In Anglo-Saxon countries, the age when a person becomes an adult varies in times and places; and the consequences of murder, which is the crime of killing are far from being universal.

“**Sociocultural**” means that the cultural way of life inherited from history of a given local society. Modern Ghana being a member of the British Commonwealth benefits from a complex heritage of both British and African cultures. In the case of Quartey’s novel, one can refer, among other points, to the poorer children emigrating from the north of Ghana to the Atlantic coast major cities and to the police institution. The languages used by characters are also useful aspects of the context.

Crime implies one or more victims, one or more criminals accountable for the perpetrated crime(s), one or more witness(es), and one or more motives which the detective has to take into account in order to find out the guilty character, or group of characters. In this case, the Detective Inspector’s name is Darko Dawson, a character with a first name of African origin and a family name of a British origin. His main characteristic is that he has a teenager son who must undergo an operation the cost of which the parents cannot meet. Hence his ability to view the case he is investigating from different angles within this society of Accra. Thus, the aim of this study is to show through the means of a social dark novel how much accountable adults can be. Who must be held accountable of children tragedy whether children are educated or uneducated? This paper being the study of accountability about aspects of crime among Ghanaian children shown in a piece of fiction, I will apply Peter Barry’s approach – as developed in *Literature in contexts*.⁶ – because the text of the narrative is saturated with contextual references that are exerting an obvious pressure on the text. The reader may choose not to go deep into those references, the critic will need to do so in order to highlight the author’s intentions. Exploring those references connects fiction and civilisational background. This work is

⁵ [https://www.britannica.com/topic/crime-law\(12/04/2023\)](https://www.britannica.com/topic/crime-law(12/04/2023))

⁶ Barry, Peter. (2007). *Literature in contexts*, UK, Manchester University Press, 2007. p.24.

composed of three parts — part one identifies the levels of accountability that are illustrated with characters and their actions. Part two identifies the notion of corruption and how it applies in the narrative. Then, part three explores the notion of emancipation through education.

1. Accountability:

Parents' poverty or difficulties affect children's right and expose them to an early independent children which sometimes resulted to dramatic fate. Who must be held accountable of children tragedy whether they are educated or uneducated? A tentative answer is that an uneducated child can be both naive and dangerous; an educated is supposed to do good, to be good to himself and to others. From a deterministic perspective, are some children born difficult, bad or criminal? To parents' side, the expression of parents' duties and accountabilities varies, meaning that it depends where we are. By the end of this novel Inspector Dawson highlights the value of the Ghanaian and the African views of guilt according to the cultural and religious point of views, namely through the character of Obi (Dr. Botswe's boy) about the killing of four children in the novel. He emphasizes the respect of the cultural and religious point of views without approving them, on the contrary, they must go to hell. Thus, modern law is confronted to culture and religion. The later engaging in a certain radicalistic and fundamentalist religious belief is to be banned in our contemporary civilization.

The philosophy of parents' accountability is emphasized, both in the offspring and in the education of children. In this novel the accountability has different approaches in African countries, namely in Ghana where some parents decide to emphasize their own interest before that of their children. Thus, the story of Sly, a teenage boy, is the first illustration: "My uncle says he won't send me to school. He just wants me to sell copper and make money" (Quarthey, 2011, p.10). Poverty and ignorance can explain such attitude and can consequently open a way to teenage delinquency and street life. Sly lives with his uncle in Agboglobshie⁷ (Quarthey, 2001, p.9), then, by the end of the novel he declared to the police that his uncle left him and went to the north: "I don't live in Agboglobshie anymore. My uncle went to the north and left me and he never came back." (Quarthey, 2011, p.325) Agboglobshie is a Ghanaian poor and criminal suburb where drugs, prostitution, rape and squatters (Quarthey, 2011, p.9) are usual practices that the law in Ghana punishes and that many previous government plans failed to relocate them (Quarthey, 2011, p.9). The above practices, stealing cables and burning to extract copper (Quarthey, 2011, p. 9) are committed by northern children aged from nine to fifteen (Quarthey, 2011, p.9). The following quotation describes the poverty of street children in Accra: "He wore torn cut off jeans, a soiled black and white (Quarthey, 2011, p.7) muscle shirt that was too big for him, and slippers that were falling apart on his dusty feet." (Quarthey, 2011, p.8) Sly is a child on the street and is then homeless because of the pressure of his uncle. Some children leave their families to live on the street because of abuses. The phenomenon creates generations. Those who were born on the street are called second generation (Quarthey, 2011, p.138). Poverty and despair are some causes of children homelessness:

"In the world of homelessness, poverty, and despair, you fight for survival, and there are no polite limits to the fight." (Quarthey, 2011, p.140) In this fight for survival, not only Accra's street children are involved but also others called northern children who came to Accra because of poverty and abuses. They are also called emigrant children. The Ghanaian northern children in Accra populated Agboglobshie. They have a specific way to communicate with other children. They speak Hausa in a suspicious way, that is the quickness, so that not to be understandable: "All from northern Ghana, they addressed Sly in rapid-fire Hausa" (Quarthey, 2011, p.10). Sly appears as a local child not from the north, and different from the others. Thus, these two categories of children from different regional

⁷ a 'bitter and ironickname', Accra's most notorious slum.' p. 9.

origins are both involved in a common fate and adventure, hoping an early independence with all its risks of being embarked into a criminal adventure. However, the will of independence sometimes starts positively with normal jobs and normal life. The contrary happens when you encounter the evil or worse than that, tragedy and death.

2. Is Accra the solution to poverty?

Exodus is generally provoked by poverty and family dislocation. The story of Antwi is an example for those who think that Accra can be a solution to poverty they are facing in the village. The city of Accra can be a solution because it offers money and prosperity. Quartey (2011) in reporting the interview of the child by the Inspector quotes:

How old are you? Please, fifteen and a half. And you've been in Accra how long? Three years. Why did you come? To make money. Where are your mother and father? My mother, she died. My father, I don't know where he is. After my mother died, he went away and left me and my brothers with my grandmother and my grandfather. Then my grandfather too, he left. Where did he go? Please, I don't know. So, your grandmother was taking care of you. Yes, please, but when I was about to go to junior secondary school, she got sick, so couldn't work. She told me to work on the farm to get money instead of going to school''(p.213).

Thus, in the cultural aspects, in Ghana, a parent or parents can leave their children at home alone because of poverty, exposing them to child labour, street child life and sometimes juvenile delinquency. It is rare that under the pressure of poverty parents leave their children or force them to work. This is an important cultural aspect the author raises. However, the child quickly seems to see the difference between village and city when he encounters a negative surprise which is insecurity in the city whereas village offered security without money: "But the farm too, you can't make any money. So, no money, no school, no nothing'' (Quartey, 2011, p. 214). "After that I came to Accra. I make more money than in my village, so I'm happy like that. But life is hard too. At least in my village I know no one would hit me on my head and steal everything from me''(Quartey, 2011, p. 214). Thus, parents are very accountable regarding their children.

3. Parents' accountability about children:

The basic principles for parents' accountabilities include keeping children at home when they're not at school: "He's not out on the street without us, he's safe in the house when he's at home, and at school he's supervised. Even when he goes to play with his friends there's an adult around''(Quartey,2011, p. 282). However, is it possible to maintain children in well-barricaded homes?

"It isn't very reassuring if you're out as late as you were tonight. It's true the house is well-barricaded and I'm not going to open the door to just anyone, but still''(Quartey,2011, p. 282). If the author mentioned parents' accountabilities he also involves himself as adult, parent and author. The character of Dawson assumes his personal accountability as parent in his own family before his social accountability at the end of this novel. His accountability with his son Hosiah's permanent want of Pizza. Hosiah's problem is solved within the family: "He does have a point. Couldn't we make a pizza ourselves with fresh tomatoes and no salt added? we don't have the ingredients yet, silly. We'll do it tomorrow. Hosiah jumped off a chair and did a victory dance while chanting, Pee-za, pee-za, pee-za !''(Quartey, 2011, p. 159). The objective of the family Dawson is to avoid their son Hosiah

being on the street for “junkfood” pee-za and the risk to join street children as friends, become a delinquent, and finally be involved in crime. Thus, the author’s part of social accountability is expressed both by hiding behind the narrator and using the character of Sly. In the beginning of the novel, Sly joins burning cable groups to get copper wires and sell them locally for fifty pesewas (Quartey, 2011, p. 9). Contrary to the other street children Sly succeeds to avoid being involved in crime because he was an educated child and plays it. That is why he caught the narrator’s attention and consideration as a child who can be saved from the street. Thus, the family Dawson wants to help Sly to leave the street after having heard his story:

“I don’t live in Agbogbloshie anymore. My uncle went to the north and left me and he never came back. So where do you live now? Oh, well, just on the streets, you know. I walk around during the day and try to do some jobs, and then I find somewhere to sleep” (Quartey, 2011, p. 325). After having heard Sly’s story Dawson seems touched and decides to help him: “Sly is not going to be a street child. This is Sly, the boy we went to look for. How are you? (Quartey, 2011, p. 325). “His uncle left, deserted him without a word. Well, we at least need to get him something to eat, poor kid. And then we can see what else we can do to help him” (Quartey, 2011, p. 326). The first thing to do when we want to help a child on the street is to give him/her to eat. Sly is a northern child and it is necessary to try a trip to the north to find his parents, because according to a Malian saying: “a son of another person can never become yours.” That is why Dawson decided to see if that is possible, even if he seems pessimistic, if not he will be obliged to keep him:

“We may have to take a trip to the north to find his parents, which might be easier said than done. Beyond that, unless we take him in, he’ll become just like the other thousands of street children. And I don’t think I’m going to like that” (Quartey, 2011, p. 326). The family Dawson seems to save Sly from returning to the street and it is his chance. When a parent is no longer able to educate his/her child or when a parent is uneducated and unaccountable, he/she may put children on street and thus provoke early independence through small jobs shoeshine boy, truck pusher, head porter, etc. But when these boys made a bad encounter that is when they meet uneducated children older than them, they can be corrupted, forced to work for other teenagers and adults, which sometimes lead to crime.

The positive perspective is when a street child seeks and finds a normal job the logic and the finality is to leave the street, return home and join parents, or rent or own a house. Their jobs involved the following: “where there’s commerce, there are kids, because that’s where they get jobs. Carrying loads, cleaning, sweeping, assisting traders, and washing cars – things like that.” (Quartey, 2011, p. 146) Other areas to find them are “lorry stations, for instance, where boys hang around looking for luggage or farm produce to carry, and the big marketplaces. And that’s where I try to engage them and talk to them about drugs, sex, alcohol, prostitution, AIDS, and such” (Quartey, 2011, p. 146) which is the beginning of the negative perspective.

The negative perspective of the children on the street is that when adults engaged them in drugs, alcohol and prostitution which can be considered as the main causes of crime among children: “those are the problems that must be keep you awake at night.” (Quartey, 2011, p. 146) Are children accountable of these problems? The naivety and accountability of parents must be checked. The following quotation seems to express this: “It’s as if you know me already. The sad thing for me is how many people like to say these kids are responsible for filth and disease in the city – not that they’ve come to a place that already has its vices, which the kids pick up. There are so many aspects about the attitude (Quartey, 2011, p. 146) toward these children that I find ironic and troubling. For instance, it’s often working-class people who find street children so distasteful. Something else I hear

is contempt for the boys and girls from northern Ghana specifically. I've heard people make reference to them as animals, which is very shocking to me.”(Quartey,2011, pp.146-147) Thus, this observation seems to denounce the naivety of the perception of the working class people about the situation of children on the street and they seem to target and stigmatize the northerners. This is a sort a regional stereotype that the following shows: “A group of kayayes sat talking and giggling with one another, their northern Ghana origin so obvious from their heavy eye liner and facial tribal marks.” (Quartey,2011 p. 148) Still in the negative perspective, street children generally love video games and computers. Video games are visited by children from six to eighteen years old: “It was a video game hang out – a narrow, noisy, and airless room with boys from six to eighteen squeezed together on a long wooden bench in front of a row of eight screens. All eyes were glued to the videos flashing before them, but only about every third boy had the use of a console.”(Quartey,2011, p. 148) These behaviours are generally led by adults, among them fighting between children who are generally uneducated. Uneducated children are generally easily corruptible.

4. Corruption: a social plague:

The character of Tedamm epitomizes corruption. Emancipation in the city involves both educated and uneducated children with its dramatic consequences. Among the consequences we have adults' exploitation and corruption caused by lack of education. Lack of education facilitates corruption. Adults and teenagers push children to crime. Musa Zakari is an uneducated and a truck pusher (Quartey,2011, p.61) who left his village for Accra where he has no family links, obliged to sleep and lived on the street. He was murdered on the korle lagoon. Akosua was his girlfriend (Quartey,2011, p.58-62) and Daramani are the first suspects according to the immediate investigation. Daramani is suspect because he sells marijuana, which is punishable by the Ghanaian law: “use, possession, and sale of marijuana is against the law.” (Quartey,2011, p. 84) The problem for the police is that Daramani is an informant for the Police which may undermine the investigation and a risk of “conflict of interest”. Chief Supol advised Inspector Darko Dawson: “Do you understand how your relationship with Daramani is a conflict of interest in this investigation? yes, sir, I do.” (Quartey,2011, p. 84). Daramani being a police informant must stay out of trouble (Quartey,2011, p. 84). The investigation must not be corrupted. In that regard, I won't have you interrogate this man, nor do I advise you have any further contact with him while we are investigating him.”(Quartey,2011, p. 85). Dr Botswe who characterises the intellectual side solicited by the investigation thinks that in the absence of removed part of the body it is difficult to conclude a ritual murder: “we can't completely rule out that the fingers had some ritualistic significance to the killer” “but in the absence of some other body part removed in addition, I'm not that persuaded it's a ritual murder in the usual defined sense” (Quartey,2011, p.118). However, the following publication of Dr Botswe is titled “Fight for Survival: Street Children and Crime” (Quartey,2011, p.120) could help understand the murder of children; but photos of a woman and three children appear intriguing to Dawson (Quartey,2011, p.121). The police being investigating Musa's murder without success, another murder is reported. Ebenezer was murdered but was linked to gangs. Gangs live because of corruption.

5. Gangs and corruption:

Gangs are always characterised by unlawful activities (drugs, prostitution, organized crimes, etc.). Adults and teenagers force children to work and get money for them. The following is an illustration: “one of the things he does is make children pay him a percentage of their earnings in return for his getting them a job on the street” (Quartey,2011, p.139). The battle for earnings among gangs resulted to gangs' violence and death of children and among leaders of gangs themselves. Ebenezer Sarpong

was killed. He was the second victim of Gang violence and was probably killed by Tedamm, a rival gang leader according to Issa, leader of Brooklyn gang: ‘‘ He [Tedamm] was trying to take Eben’s spot. Eben wouldn’t give him way. That’s why Tedamm killed him. I’m sure he came with his ruffian friends and put Eben by force inside a car, then they drove him to **Jamestown** and killed him there. No one, except Tedamm. Everybody liked Eben.’’ (Quarthey,2011, pp.166-167). Tedamm symbolises adult’s corruption and pushing children to do wrong. Thus, he involves his boys Antwi and Ofosu in the murder of Comfort Mahama: ‘‘you helped Tedamm rape Comfort. That’s wrong. Never forget that, understand?’’ (Quarthey,2011, p. 216). Comfort Mahama is the third victim and was killed at the railway station. According to the witnesses she was working at the Agbogbloshie Market and there are suspects: ‘‘I know one Comfort who is a Kayayo at Agbogbloshie Market.’’ (Quarthey,2011, p. 174) Tedamm and Flash are suspects for her murder: ‘‘Then what were you doing last night at the railway station where Comfort Mahama was killed?’’ (Quarthey,2011, p.184)

6. Causes of death among children:

Fight between gangs are some causes of death among street children: ‘‘A boy in the crowd shouted, Tedamm, beat him well! He kicked the boy again, this time in the head. The boy appeared to lose consciousness.’’ (Quarthey, p.188) Corruption and violence are means of survival for the leaders of gangs and their boys. ‘‘You have to fight to be on top, and when you get on top, you have to fight to stay there. People fear me – I make them fear me, you hear? (Quarthey,2011, p.192) ‘‘why were you beating that boy? He was supposed to pay me, but he wouldn’t.’’(Quarthey,2011, p.191) ‘‘I found him his job at Makola Market, so he has to pay me.’’(Quarthey,2011, p.192)

Poverty and lack of education put some teenage girls on the street, favoring prostitution and gang life. This situation favours the phenonon of young pregnancies among teenage girls: It’s young pregnancies like hers that often make school an impossible prospect for teenage girls.’’ (Quarthey,2011, p.143). Although the murder of Musa Zakari is not yet elucidated the murder of Ebenezer Sarpong, the second one will also be investigating. Ofosu, one of Tedamm’s boys, is close witness and declares to the police the following: ‘‘Did he rape that girl Comfort? Yes, please. What about you? Did you rape her too? No, please.’’(Quarthey,2011, p. 218) If Tedamm raped Comfort, he was helped by his boys which made them too guilty according to the Ghanaian law about rape : ‘‘ You know what is rape ?. Please, yes, I know. What is it? Please, when the man make sex on the woman by force. Yes, is it wrong? Yes, please.’’ (Quarthey,2011, p. 218). One of the consequences of street life is when a teenage is forced by adults to do wrong: ‘‘you know it’s wrong, but you and Antwi helped Tedamm do it. Because we fear him.’’(Quarthey, p. 219). A question can be raised here: are children guilty if they’re forced to do it by adults?

The issue of guilty or not guilty depends where we are. Thus, in this novel, the author’s view about this question seems fatalistic when he declares: ‘‘ Boys will be boys. And it takes them such a long time to grow up.’’ (Quarthey,2011, p. 219). For the need of investigation, Tedamm is arrested as suspect for the murder of Comfort Mahama: ‘‘we’ve made an arrest in connection with the murder of a young woman by the name of Comfort Mahama, found dead on Tuesday night on the railway station premises. The person you’ve arrested in that regard is Kareem Tedamm. Yes, but he has not yet been charged with the murder.’’(Quarthey,2011, p. 201). Still, according to witnesses, after her ethnic group revealed, ‘Comfort was an ashawo,a dangerous job’ : ‘‘Is it true that Comfort Mahama was an ashawo ? I have work to do wisdom.’’ (Quarthey,2011, p. 201) The boys of Tedamm, Antwi and Ofosu are considered suspects by their roles : ‘‘we know she was raped, Tedamm. Did you do that to her ?’’ (Quarthey,2011, p.194) you raped her, didn’t you ? your boys Antwi and Ofosu held her down while

you'd id it And then you killed her.” (Quartey,2011, p.194). Thus, it's now worth questioning the method of the killer after three victims. Is it an action of a serial killer? The investigation to find the technic of the killing in order also to find the kind of the killer? We sometime mean by serial killer the way and the technic used by the killer. Three children were killed in the same way might be called an action of a serial killer: “serial killer! who says there's serial killer? Ah, come on, Inspector. Three young people killed in the same way with bizarre removal of body parts? It has to be the same offender.” (Quartey,2011, p. 200). Tedamm remains a suspect. The murder of Comfort is a sexual homicide because of the rape: Comfort's murder looked like a sexual homicide because of the rape, but that doesn't fit with the motive of the other murders.”(Quartey,2011, p.235) To Dr. Botswe this third victim is caused by a serial killer identical to the previous cases(Quartey,2011, p. 295). According to the reasoning of Dr. Botswe “the identical signature in all three cases is hard to ignore. Identical with only one exception. The killer took body parts from Comfort and Musa as trophies, but he didn't do the same with Ebenezer.” (Quartey,2011, p. 235)

Ofoosu is the fourth victim. The way he was killed looks like the three previous ones, with a part of the body wounded: “what is the hatred, the fury, that drives a man to kill that way?”(Quartey,2011, p. 249) The police seems determined to catch the murderer: “I'll get him, though. He believes he's invisible but he's not. I will get him”(Quartey,2011, p. 249). This fourth victim has been “found in a public latrine with the same signature as the other three”(Quartey, 2011, p. 249). Tedamm remains the suspect for the three previous victims, and for this fourth one he is not a suspect according to the general conclusion of the police investigation. “Sir?” “yes, I'm here. So Tedamm is not our man. Except for the rape” (Quartey,2011, p. 249).

Since the first murder the police contacted the Criminal psychologist Dr Botswe, but for this fourth murder the director of SCOAR, Genevieve Kusi is regularly solicited for the needs of investigation: “Do you know Genevieve? yes, I do. She's a tremendous resource, and she and her institution do excellent work in this city. They've picked up a couple of natural and international awards, you know”(Quartey,2011, p. 255). Up to four victims with the same signature, it is then worth questioning, is the murderer targeting a specific victim?

7. Emancipation:

The basic principles for parents's accountabilities include keeping children at home when they're not at school: “He's not out on the street without us, he's safe in the house when he's at home, and at school he's supervised. Even when he goes to play with his friends there's an adult around”(Quartey,2011, p.282). However, is it possible to maintain children in well-barricaded: “It isn't very reassuring if you're out as late as you were tonight. It's true the house is well-barricaded and I'm not going to open the door to just anyone, but still”(Quartey,2011, p. 282). If the author evokes parents'accountabilities he also involves himself, as adult, parent, and author. It is also his part of social accountability that each adult and parent should assume. It appears that some categories of the Ghanaian society are naive about children question.

8. Denouncing the naivety of the society:

The narrator denounces the naivety of working class when they stereotype northern children, instead of contributing to the education of children. This naivety and accountability of parents must be checked. The following quotation seems to express this: “It's as if you know me already. The sad thing for me is how many people like to say these kids are responsible for filth and disease in the city – not that they've come to a place that already has its vices, which the kids pick up. There are so many

aspects about the attitude toward these children that are ironic and troubling. For instance, it is often working-class people who find street children so distasteful. Something else I hear is contempt for the boys and girls from northern Ghana specifically. I've heard people make reference to them as animals, which is very shocking to me.”(Quarthey, 2011, pp. 146-147) Thus, this observation seems to denounce the naivety of the perception of the working class people about the situation of children on the street and they target and stigmatize the northerners. Thus, it is a regional stereotype. The following shows it: “A group of kayayees sat talking and giggling with one another, their northern Ghana origin so obvious from their heavy eye liner and facial tribal marks.”(Quarthey, 2011, p.148). The naivety of the society regarding the increase of children crime in the city of Accra being denounced, a social plan is tried to help the efforts of emancipation. Genevieve Kusi is the director of the SCOAR (Street Children of Accra Refuge): “ Do you know Genevieve ? yes, I do. She’s a tremendous resource, and she and her institution do excellent work in this city. They’ve picked up a couple of natural and international awards, you know” (Quarthey, 2011, p. 255). However, social institutions have very limited efforts, because, they welcome street children every time. SCOAR for instance welcome street children only in the day, they’re left alone in the night, the most dangerous period. Thus, when social institutions are dealing with children, the police continue its investigation to know if there is a solution or if it is fatalist question.

9. The investigation of children crime:

Migration can generate crime. When Dr Botswe was questioned about that he mentions: “Austin is doing his Ph. D. in Social systems among migrant groups in Accra” (Quarthey,2011, p.144) “crime is an integral part. I gather from Socrate that you’re investigating the murders of two street teens, one of whom used to frequent this centre?” “Right.” “ I would like to discuss the cases with you when you know a little more, Inspector. Would that be possible?” “ I don’t see why not. How far back in time do you go in your study?” “About fifty years. Urban crime patterns have changed, and much of it has to do with the increase in migrant and transient populations.”(Quarthey,2011, p.145). Akosua is an Ashanti and the Ashanti girls are preferred by men from the north which made Daramani a suspect. But the police are confronted to the understanding of the local languages which is a necessity but also a challenge. Every investigation has some objectives.

10. The philosophy of Ghanaian police:

The Ghanaian police requires sincerity, honesty and coherence of speech. Daramani liked Akosua which is interesting evidence: “ Akosua. Do you like her? yes, please, I like her. She’s a nice girl.” (Quarthey,2011, p. 89) Given that Daramani was coherent about his selling marijuana before and loving Akosua was not enough to arrest him but warning him. Selling marijuana is punishable according to Ghanaian law: “we’re going to search your house. If we find anything bad, even if we find a little bit of marijuana, you’re going to jail, and the more lies you tell, the longer you’ll be in jail. Do you understand?” (Quarthey,2011, p. 89) Coherence of speech is very important and lies can aggravate a suspect situation. A knife was found hidden in Daramani’s house at Nima (Quarthey,2011, p.98) which made him a serious suspect of the Korle Lagoon case. Daramani is arrested and his arrest published in the Daily Graphic (Quarthey,2011, p.100). According to the first conclusion of the investigation Musa was killed at Agbogbloshie by Daramani at twelve-thirty, his body dumped in the lagoon then got back to Nima at one-twenty : “so the question is, how did he leave his house in Nima at twelve-thirty, get to Agbogbloshie, kill Musa, dump his body in the lagoon, and get back to Nima at one -twenty ?” (Quarthey,2011, p.108) However, for Chief Supol (an Officer of the Ghanaian police) the accusation against Daramani is weak. Inspector Dawson solicits a Ghanaian academic and

criminal psychologist working for the university of Ghana. While Inspector asking him questions but also observe and check the honesty:

‘How can I help, Inspector? (Quartey,2011, p.115) Thank you, Dr. Botswe. I know you’ve written extensively about ritual murder in Ghana and other West African countries, and that’s why I’m here. There’s something specific about Musa’s murder that I want to consult you about.’ (Quartey,2011, p.116). Dr Botswe mentioned his publications and stories about ritual murder, specially which seems to interest Dawson particularly. An example of story concerning killing or ritual crimes in 20th and 21 first centuries is the following: ‘I more modern times, one of the most well-documented early cases was the Bridge Home Murders of March 1945. The body of ten-year-old girl was found on the beach a short distance from Elmina at a popular bathing spot. Her lips, cheeks, eyes, and privates had been removed. The poor little girl died from hemorrhage. The story goes that these body parts were to be used to make medicine, so called, to help someone win a chieftaincy dispute’(Quartey,2011, p.117). A second example in the 21first century is the following: ‘In the twenty-first century, we still have examples of ritual murder. Although Nigeria has probably received most notoriety on the subject, Ghana has had its share’ (Quartey,2011, p.117). Dr Botswe tries to answer a fundamental question like what made a killing ritual? To Dr Botswe ‘It shows some aspect of strong belief systems that have no scientific basis. It may be for the purposes of creating a magic potion, as in the Bridge House Murder, or to appease the Gods, or in some cases, there’s the belief that a particular ritual will bring wealth’(Quartey,2011, p. 117). Another key question for Dr Botswe is the following: ‘ Are there parts of the body that are focused on more than others? yes, some are invested with greater magical powers than others. If you read accounts of these killings, it’s clear that heads, breasts, lips, eyes, and genitalia are more valued than limbs or limbs parts’(Quartey, p.118). The author is thus raising a socio-cultural aspect of an African belief through ritual killings. Such practices can be considered as crime in most of the countries in Africa and elsewhere. They have no scientific basis. The investigation tries to conclude a discrimination of victims, the killer having the same signatures for each victim.

11. Discrimination of victims:

Through the murder of Ofosu which has the same signature as the other three it seems obvious to wonder whether the murder is targeting a specific victim: ‘same signature, same killer’(Quartey,2011, p. 256). Ofosu was stabbed sometime last night between midnight and four’(Quartey,2011, p. 255). If the murder targets specific victims it is also worth wondering if the murder has specific areas to victimise: ‘That’s why he chooses the filth of Korle lagoon for Musa, the muddy ditch for Ebenezer, a rubbish dump in Comfort’s case, and now the latrine for Ofosu’(Quartey,2011, p. 256). And why the murder targets specific persons? Who he targets? Street children? Why does the murder target street children? The murder targets street children because ‘he hates them’(Quartey,2011, p. 256). To Daniel Armah, the murder will show himself/herself naturally: ‘ Sometimes you just have to let the disease declare itself.’ (Quartey,2011, p.236). To conclude the investigation means giving a global cause of children crime.

12. Causes of children of children crime:

Fights between gangs are some causes of death among street children: ‘A boy in the crowd shouted, Tedamm, beat him well! He kicked the boy again, this time in the head. The boy appeared to lose consciousness.’ (Quartey, p.188) Corruption and violence are means of survival for the leaders of gangs and their boys. ‘You have to fight to be on top, and when you get on top, you have to fight to stay there. People fear me – I make them fear me, you hear? (192) ‘why were you beating that boy?

He was supposed to pay me, but he wouldn't." (Quarthey, 2011, p. 191) "I found him his job at Makola Market, so he has to pay me." (Quarthey, 2011, p. 192). Poverty and lack of education put some teenage girls on the street, favoring prostitution and gang life. This situation favours the phenomenon of young pregnancies among teenage girls: It's young pregnancies like hers that often make school an impossible prospect for teenage girls." (Quarthey, 2011, p. 143). Although the murder of Musa Zakari is not yet elucidated, the murder of Ebenezer Sarpong, the second one, will also be investigating. Ofosu, one of Tedamm's boys, is close witness and declares to the police the following: "Did he rape that girl Comfort? Yes, please. What about you? Did you rape her too? No, please." (Quarthey, 2011, p. 218) If Tedamm raped Comfort, he was helped by his boys which made them too guilty according to the Ghanaian law about rape: "You know what is rape? Please, yes, I know. What is it? Please, when the man make sex on the woman by force. Yes, is it wrong? Yes, please." (Quarthey, 2011, p. 218). One of the consequences of street life is when a teenage is forced by adults to do wrong:

"you know it's wrong, but you and Antwi helped Tedamm do it. Because we fear him." (Quarthey, 2011, p. 219). The issue of guilty or not guilty depends where we are. Thus, in this novel, the author's view about this question seems fatalistic when he declares: "Boys will be boys. And it takes them such a long time to grow up." (Quarthey, 2011, p. 219). Should the question of children crime be seen through a fatalist angle?

13. Children crime as a fatalist issue?

Some views about children crimes are deterministic, meaning we're born with certain unlawful behaviours: "I would think so, but, well ... kids. They are what they are. And these ones in particular? Many of them are born liars, thieves, and tricksters. Antwi is one of them. There isn't an honest bone in his body." (Quarthey, 2011, p. 223) Thus, the author seems to evoke some cultural and intellectual British heritage. Some determinist theories in nineteenth-century Britain had tried to develop the theory of born criminal. The narrative seems to conclude the narration about children crime and the accountability of the different actors.

Conclusion:

This study has examined the sociocultural aspects of crime among Ghanaian children of the street in Kwei Quarthey's novel. It aimed to show sociocultural accountability for children crime among the Ghanaian children. Part one has dealt with..... Part two has explored..... part three has analysed... The question of accountability is complex. Adults and parents come from different sociocultural areas. So, children experience difficulties in different ways. Concerning the phenomenon of adults corrupting children, a poor, abandoned and maltreated child is subject to criminalities. These facts generally lead to tragedy and crime. At last, the results of the analysis have shown that the society fails to take adequate social measures to contain the phenomenon.

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