

**UNIVERSITY OF EDUCATION, WINNEBA
COLLEGE OF TECHNOLOGY EDUCATION, KUMASI**

**SMOCK WEAVING AS AN AVENUE FOR SELF -EMPLOYMENT IN
UPPER EAST REGION: CASE STUDY OF BOLGATANGA MUNICIPALITY**



**A Dissertation in the Department of Fashion Design and Textiles Education,
Faculty of Vocational Education, submitted to the School of Graduate Studies,
University of Education, Winneba, in partial fulfilment of the requirements for
the award of the Master of Technology in Fashion Design and Textiles degree**

AUGUST, 2018

DECLARATION

I, **BERNARD ATAMPUGRE** hereby declare that this dissertation is the result of my own original work and that no part of it has been presented for another degree in this University or elsewhere.

Candidate's signature

Date:

Supervisor's Declaration

I hereby declare that the preparation and presentation of this dissertation were supervised in accordance with the guidelines on supervision of dissertation laid down by the University of Education, Winneba

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Date:

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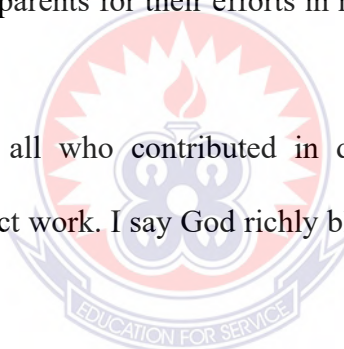
I wish to first and foremost sincerely express my appreciation to God Almighty for this wonderful favour, protection, guidance and grace granted me throughout the period of my course of study.

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DEDICATION

This project work is dedicated to my parents, the late Mr. A. Atampugre, mother Mrs. Apoka Atampugre and my wife who have been my inspirers for their love and conscious effort to see me through my education and life experiences.



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ABSTRACT

Smock has become an international cloth with its colourful designs. It is produced to meet the tastes and uses of the current trend in fashion. This study sought to investigate the importance of smock weaving as an avenue for self-employment. Participants for the study covered the very smock weavers, traders and end users in Bolgatanga Municipality with a sample size of 150 smock dealers. Purposive sampling technique was used in this research so that the researcher could collect specific and relevant data from all the participants. The study found that smock weaving constitutes a means of employment for the youth. Therefore, it can be concluded that, investing in the business will promote employment in the long run, however, lack of good training to help equip the youth with more skills and attitude is absent.



CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

'Smock' according to Essel and Opoku-Mensah (2014) projected the smock, making it widely accepted by all in the society as a national dress. This also created an economic venture for weavers in the north and even some weavers in the south to produce the weaves for smock production. In northern Ghana, the smock is widely known and called locally as *fugu*, *Dansica* and *Bingba*. These are traditionally made up of cotton yarns with some specific colour schemes notably; indigo, black, red, blue and white in variant shades Asinyo and Frimpong (2013). These colour shades according to Sackey (1995) were obtained by dyeing cotton yarns with vegetable dyes, a practice which is still employed by weavers in few parts of the northern section of Ghana, especially *Daboya* and *Bolga*.

In addition to the aforementioned colour schemes, weavers in modern times make use of synthetic coloured yarns with varying shades such as yellow, pink, purple, orange, green and amongst others to produce colourful smock weaves. These coloured yarns are arranged in pattern (stripe) and woven in a warp-faced structure with symbolic connotation which are suitable for events such as weddings, funerals, naming ceremonies and festivals. In this light, weavers put in effort to arrange colourful patterns in the warp bearing in mind the symbolic and aesthetic values due to the fact that the weft would be invisible. This has however changed in recent times due in part to weavers making the weft visible at a point in some portions of the weave, adding to its aesthetics and marketability. The objective of the study is to

identify how smock weaving can become a source of employment for the youth in Bolgatanga.

1.2 Statement of the Problem

Smock weaving is seen as one of the many occupations of the people in Bolgatanga Municipality of Upper East Region in Ghana. Many people within the region find weaving as a job with less income that may not be high enough to sustain their families in this current economic situation. Due to this, the youth especially, have been reluctant whenever it becomes necessary for them to engage in smock weaving. This may contribute to high unemployment rate. It is believed that government and other stake holders must attach importance to the industry if it must succeed.

According to Ahiabor (2013) the past and current governments keep giving indications that private enterprise is the engine of growth of the country. If the government and other stakeholders encourage and manage smock weaving industry well, it can become one of the vital solution to unemployment for the people especially the youth in Bolgatanga Municipality. More often than not, the youth do not continue the vocation (smock weaving) of their forefathers, in Bolgatanga Municipality. They end up ignoring the profession and leave for the cities in search for white-colour jobs and non-existing jobs. Failure of this results in unpleasant lifestyles and other anti-social vices that prevails among the youth of today. It is on the above assertion that set the platform for the study. It is against this background that the researcher has selected this topic to research into the reasons why the people of Bolgatanga Municipality are not showing interest in smock weaving.

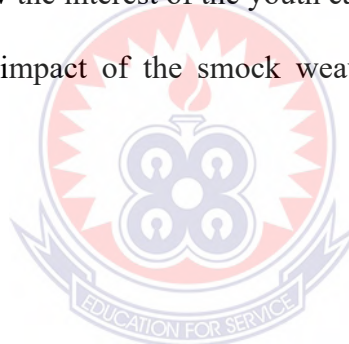
1.3 Purpose of the Study

In the Bolgatanga Municipality, weaving of smock as a lucrative business or occupation has not reached its peak of recognition. This is due to various perception given to the situation over the past without any specific proof. It is on this assertion that the researcher seeks to undertake this study.

1.4 Objectives of the Study

The following specific objectives will be addressed:

1. To identify how smock weaving can become a source of employment for the youth in Bolgatanga Municipality.
2. To determine how the interest of the youth can be aroused in smock weaving.
3. To evaluate the impact of the smock weaving industry on the Bolgatanga Municipality.



1.5 Research Questions

1. Can smock weaving become a source of employment for the youth in the Bolgatanga municipality?
2. How can the interest of the youth be aroused in smock weaving?
3. What impact does smock weaving industry has on the Bolgatanga Municipality?

1.6 Significance of the Study

The importance of this study will bring light to the youth to know how lucrative and economically viable smock weaving can be if they indulge in it. Based on this awareness, the youth would refrain from looking down upon smock weaving and also

reduce migrating into the cities searching for non-existence jobs. Beside, this will increase the economic activities of the Bolgatanga Municipality thereby sustaining, improving economic standard of the region and the nation at large

1.7 Delimitations

The study is limited to Bolgatanga central in the Upper East Region of Ghana. It focuses on the impact of smock weaving as an avenue for self-employment on the people of Blgatanga. The researcher used producer's smock, users of smock and sale persons of smock fabrics in Bolgatang township.

1.8 Limitations of the Study

The researcher would have covered the entire Upper East Region but due to time factor and financial constraints, this project covered only Bolgatanga Municipality in the central part of Upper East Region of Ghana. Again, there were challenges on primary sources of data as most resource persons interviewed by the researcher were not willing to give detailed information and did not have in-depth knowledge on the subject. This, the researcher believes, was due to lack of education on the part of the smock weaving industry in Bolgatanga municipality. This posed a great challenge during the analyses and interpretation of the data.

1.9 Definition of Terms

Apprenticeship: An apprenticeship is a system of training a new generation or practitioners of a trade or profession on the job training and often some accompanying study.

Colour Symbolism: Refers to the use of colour as a symbol in various cultures.

Fibre: These are fine hair-like substances. They may be natural or manufactured and are the smallest components of a textile product. Cotton is an example of a natural fibre while polyester on the other hand is a manufactured fibre.

Fabric: fabric is a material made through weaving, knitting, spreading, crocheting, or bonding that may be used in production of further goods or garments.

Indigenous: Ideas or concepts that pertain or belong to an ethnic group, a region or a country.

Loom: Loom is a device used to weave cloth and tapestry.

Smock: A garment which is gathered at the chest having a loosely fitting lower part, and it is worn by men, women and children.

Spinning: The twisting together of drawn out strands of fibers to form yarn.

Shuttle: Shuttle is a tool designed to neatly and compactly store a holder that carries the thread of the weft yarn while weaving with a loom.

Spun yarn: Yarn produced by spinning fibres into a continuous strand.

Twist: Twist is the spiral arrangement of the fibres around the axis of the yarn.

Weaving: weaving is a method of textile production in which two distinct sets of yarns or threads are interlaced at right angles to form a fabric or cloth.

Warping: Warping is defined as the parallel winding of yarn from cone or cheese package on to a warp beam.

Yarn: yarn is a long continuous length of interlocked fibers, suitable for use in the production of textiles, sewing, crocheting, knitting, weaving embroidery, or rope making.

Fugu: Name given to smock in *Mossi* language.

Batakari: Means smock in *Hausa* language.

Banaa: Means smock in *Frafra* language.

Dansica: Means smock in *Frafra* language.

Bingmbaa: Means smock in *Dagomba* language.

1.10 Organization of the Study

The study is organized in five chapters. Chapter One deals with the background of study, statement of the problem, research questions, purpose of the study, objectives of the study, significant of the study, limitation of the study and the organization of the study. Chapter Two is the review of related literature which looks at the theoretical and conceptual framework of the study by authorities and researchers in the field of practice.

Chapter Three defines the research methodology which discusses the research design and explains the data acquisition methods employed by the researcher to access information for the final project. Chapter Four deals with presentation and analysis of the data. Chapter Five takes a final look at the project on summary, recommendations and conclusion. The researcher shares experiences and understanding derived from the project and how it will benefit the field of study and the general public at large. The project is completed with the list of references and appendices.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter deals with the review of related literature. It is done under the following sub-topics, definition of weaving, history of weaving, history of weaving in Africa, history of smock weaving in Ghana, definition of smock, spinning and warping, the tools for weaving smock, categories of *Frafra* smock cloth, some meaning of smock styles, perception of colours in smock production, ways of wearing smock, contemporary issues on smock weaving, the need for self-employment, apprenticeship and employment, indigenous training in textile production, product finishers and makers and sellers of smock.

2.2 Definition of Weaving

The Encyclopedia Britannica (2004) defines weaving as the process of making textiles by interlacing two sets of materials at right angles, usually accomplished with a hand- or power-operated loom. It continues that one set is called the warp, which runs the length of the textile and other called weft or filling, which also runs across the width. Weaving is the interlacement of two sets of threads, the warp threads run vertically through the length of the fabric and weft threads run horizontally across the width of the cloth. Sinclair (2015).

Sackey (2002) further defines weaving as the process of interlacing two or more sets of yarns at right angles to each to form a fabric. Chandler (2015) opines that weaving involves two sets of yarns crossing perpendicularly to one another. One set is called the warp, and the weft. Humphries (2004) describes weaving as the process of

interlacing two or more sets of yarns at right angles to each other; these yarns lie parallel and perpendicular to the fabric edges. This is done on a loom or weaving machine. Corbman (1983) states that weaving is a major method of fabric construction. He continues that, in the weaving operation, the lengthwise yarns which run from the back to the front of the loom form the basic structure of the fabric and called warp. The crosswise yarns are the filling yarns, also referred to as weft.

Weavers use threads spun from natural fibres such as cotton, silk, wool and synthetic fibres such as Nylon and Orlon. Thin narrow strips of almost any flexible material can be woven. People learned to weave thousands of years ago using natural grasses, leafstalks, palm leaves, and thin strips of wood. According to Potluri, Porte & Atkinson(1995) weaving is the systematic interlacing of two or more sets of threads usually at right angles, to form a coherent structure. From the above definitions and explanations, it can be concluded that weaving is an ancient method of cloth construction which involves the interlacing of two sets of yarns which are, warp and weft yarns at right angle (90 degrees) to form a basic fabric.

2.3 History of Weaving

There are, however, certain circumstances under which remnants of fabrics have survived, arid regions, bog lands sealed, tombs, and extremely cold areas. Because of these artifacts, we are fortunate to have some examples of early textiles and weaving tools. Everyday needs of the prehistoric man probably led them to create objects using fibres as a medium. It is thought that ancient humans instinctively used weaving as an aid in their quest for basic needs for foods, shelter and clothing. It is not unlikely that

people might have realized the possibilities of the woven structure after observing spider webs, birds' nests or the construction of a beaver's dam (Peters, 1997).

People eventually used weaving skills to make exterior covering for shelters, so they would be somewhat protected from harsh weather and from predators. Archeologists believe that basket making and weaving were probably the first "crafts" developed by humans. Once primitive people learned ways of creating a woven structure, the possibilities were endless, netting, coverings for huts, containers for goods, carries for the young, rugs, blankets, hammocks, pouches and body coverings. Along with our ancestors' ongoing quest for survival, there is evidence of an unconstrained desire by humans to embellish the objects created. The use of natural dyes on reeds or the combination of varying sizes and colours of weaving elements to create patterns was likely an attempt to express individualism and an aesthetic sensibility. Human beings naturally have a strong compulsion to be creative, and records show that this trait was prevalent in our ancestors' lives thousands of years ago (Offei, 2002).

There is evidence of the use of the loom as early as 4400 B.C. This is a representation of a horizontal two bar (two beamed), that is warp beam and cloth beam pictured on a pottery dish found in a woman's tomb in Al Badari, Central Egypt. Two weaving tools were also found in the tomb with a simple comb-like beater and a heddle rod, indicating that significant advances had already been made in manipulating the shed. The man who first built a practical power loom was neither a weaver nor an engineer, but a Nottinghamshire clergyman, Dr. Edmund Cartwright (Offei, 2004). He continued by saying that weaving seems to have been common to most cultures. The

oldest examples of weaving cloth were done by Stone Age dwellers about 3000 BC. These bits of linen fabrics were found with the simple tools used to weave them.

2.4 History of Weaving in Africa

According to Doran (1998) the earliest African looms of which any knowledge survives were those recorded in the wall paintings of ancient Egyptian tombs. The fine flax fibres of early Egyptian textiles seem to have been woven on very basic ground looms, possible without using any heddle device at all. Looms depicted in Middle Kingdom tombs of circa 2000 BC show ground looms with a single-heddle operated by two women seated on opposite sides of the warp. However, by the 18th century, Dynasty a second loom types were in use. These were vertically mounted single-heddle looms, either set against a wall or with the top beam fixed to a tree. Scholars suggest that this type of loom, which was operated by men, was introduced to the Egyptians when they were invaded by the Hyksos people in the seventeen century BC.

Clarke (2002) asserts that, although numerous fragments of ancient textiles are known from Egypt, the picture for Sub-Saharan Africa is far less clear. Spindle whorls and other evidence of weaving have been found at Meroe in the Sudan. Among the oldest textiles known are a red, green, and blue tunic and a shawl, both with what appear to be small figures embroidered on them, recently excavated from a burial site in the Republic of Niger. These cloths which have been dated to the second half of the eighth century AD are from a region criss-crossed by long distance trade routes and are perhaps a pointer to the importance of trade in the later history of African weaving. It seems equally if not more probable that the narrow-strip loom and

some form of single-heddle loom were local inventions. In the case of the single – heddle loom Picton (2001) has hypothesized that the variety of forms found along the Nigeria/Cameroon border and the apparent correspondence between the distribution patterns of the two major variants, namely the ground loom and the upright raffia loom, with the two streams of the Bantu language family point to a possible origin in that era.

The great Arab traveler al-Bakri described seeing what would appear to be a narrow-strip loom in operation in the Mauritanian town of Silla in AD 1068. Whatever its origin is clear that the distribution of the skills of weaving on the narrow-strip loom, along with the tailoring and embroidery of men’s robes, owes a lot to long distance trades that criss-crossed West Africa dealing in a huge range of goods, both locally produced and imported from across the Sahara (Picton, 2003). Many of these traders were Muslims, and the demand for appropriate and prestigious Islamic attire certainly helped to promote the spread of textile technologies.

It is often suggested that Islam provided the key motivation for spreading weaving technologies throughout West Africa, with conversion to Islam prompting people to wear clothes etc. in view, although this was a factor, the linkage is more complex and multi-dimensional. The key factor was Trade-Islam was not a pre-requisite for being a weaver, but at least by 19th century it was vital for success as a trader in most of the Sahel and Savana, since it opened up a network of credit and contacts (Picton, 2003).

Textiles were the trade good par excellence in the region, easily transported, high value, long lasting, and in demand everywhere. It was through the importance of cloth

in long distance trade that many weavers, such as the Oyo Yoruba, converted to Islam. Interestingly the major non-Muslim trade network, of the Aro-chukwu in south east Nigeria, covered an area where narrow strip weaving is not found. Single heddle vertical raffia looms (until the twentieth century widely used across much of West and Central Africa) and horizontal ground looms (which were at least until recently found in isolated pockets in Sierra Leone, along the Nigeria – Cameroon border) and until the early twentieth century in parts of East Africa, are both clearly of considerable antiquity. Portuguese observers noted their use from the first contacts in 15th century. Highly sophisticated raffia cloths were collected from the Congo in the 16th century (Picton, 2003).

2.5 History of Smock Weaving in Ghana

There are differing schools of thought with regards to the exact origin of smocks in Ghana. Some say the ‘Tang’ people in the *Karaga* district were original weavers who migrated to *Kpatinga* village in the *Gushiegu* district of Northern region (Asinyo & Frimpong, 2014) they add that the craft began as woven stripe of fabric for covering their nakedness. Others maintain that the part of the *Mossi* ethnicity in Burkina Faso who migrated to settle in the Northern Ghana came with the craft. Ahiabor (2013) and Tettehfiio (2009) hold forth that before the migration of the *Mossis*, they were engaged in barter trade system from Upper Volta to the North. Heathcote (1979) testifies that from about 8th Century A. D. the *Hausas* in Nigeria were well established in the trade exportation of hand-woven fabrics in parts of West Africa. Allman (2004) reports that the *Frafra*, *Talensi*, *Builsa*, *Nankanni*, *Dagara*, and several others did not weave cloth, but wore skins, waist beads and leaves to cover their genital areas.

However, they “ran from west to east, bisecting the complex of *Mossi-Dagomba* kingdoms to the north and south” and were considered naked by these kingdoms trading in woven cloths. From Allman’s assertion the *Mossi* traders and settlers were probable first custodians of the smock weaving craft. With all the variations in tracing the exact historical account of smock production and usage culture in Ghana, the overriding truth remains that Ghana is “composed of mosaic of ethnic cultures which trace their origin within and outside Africa” and possibly settled with those artistic prowess in weaving and other artistic legacies (Amateye, 2009). It could be also be estimated that the acculturation, enculturation and transculturation of smock weaving popularized the art in the savannah north of Ghana namely Upper East, Upper West and Northern regions.

The word “*Batakari*” is a Hausa parlance that literarily means ‘outer gown’ (Issah, 2014) this implies that it is an exterior robe-like garment worn over inner garments. *Fugu* on the other hand means cloth in *Mossi* language (Ahiabor, 2013). It is a word used to describe a variety of loose garments sewn from strips of cloth woven on traditional looms in Northern Ghana. (Tettehfiio, 2009, p.109) These words *Batakari* and *Fugu* have however been used interchangeably to mean smock in modern Ghanaian language and have become synonymous among Ghanaian fashion scholars and users. The *Dagombas* refer to smocks as *Bingmbaa* and the *Frafras* refer to smocks as *Dansika* or *Barnaa*.

2.6 Definition of Smock

According to the Columbia Encyclopedia (2010) smock, also called chemise is a loose shirt like garment worn by women in the European middle ages, under their gowns. The smock eventually developed into a loose, yoked, **shirt like** outer garment of coarse linen, used to protect the clothes; it was worn, for example, by peasants in Europe. Modern smocks are loose, lightweight, sleeved garments, often worn to protect the clothes while working. Artists traditionally wore smocks to protect their clothing from paint, marble dust, or any other **debris** from the medium in which they worked. Smocks have also been popular garments for pregnant women (Encyclopedia Britannica, 2004).

2.7 Spinning and Warping of Yarns

Before the yarns or thread could be used for weaving, it has to undergo certain processes such as spinning and warping. The spinning and warping consisted of stretching, straightening, arranging cotton fibres into yarns or thread and folding to make them ready for weaving. The cotton fibres were hand spun or machine-spun (Frimpong & Asinyo, 2013). The process required ample amount of time and expertise which makes it cumbersome and technically excluded some residents from undertaking them. There are therefore people who undertake the warping and spinning for the weavers and some of the input material traders in exchange of a fee. In estimation, the monthly income of the active workers ranged between GH¢90.00 and GH¢150.00 monthly (Edusei, 2014).



Plate 2.1: Preparation of yarns

Source: Researcher's Fieldwork.

2.8 Tools for Weaving Smock Cloth

According to Adukopuka a weaver at Bolgatanga indicates that, the main tool for smock is the local or traditional loom made in Bolga by the welder. The accessories used for smock weaving are local read, which is either made of broom sticks or tiny sheets of metal, local harness bobbin winder, shuttles, warping pegs, spool racks, sword sticks and broom sticks which help to push the ends through the dents of the reed during reading. The broom sticks serve other important function. To check the colour blends of the yarn, they are wound round the broom stick alternatively to see if they blend instead of designing on paper (Adu-Akwaboa, 1994).

2.9 The Categories of Frafra Smock Cloth

According to Howard, Sarpon & Amankwah (2012), textile prints are technically named based on their mode of production. But this concept is relatively different from names given to smock weaves. The names given to smock weaves by the *Frafras* in the Upper East Region are based on the arrangement of patterns, the dominating yarn colour in the pattern, the yarn colours used and also, the end users

of the smock. A typical example of names given to smock weaves based on the same yarn colour for weft and warp is *Tansabelega* and *Taapeele* as shown in Plates 2.2 and 2.3 respectively. The smock weave *Tansabelega* which literally means ‘black cloth’ is highly characterised with black coloured yarn in both warp and weft direction. The smock weave *Tanpeelee* which literally means ‘white cloth’ is highly characterised with white coloured yarn in both warp and weft direction.

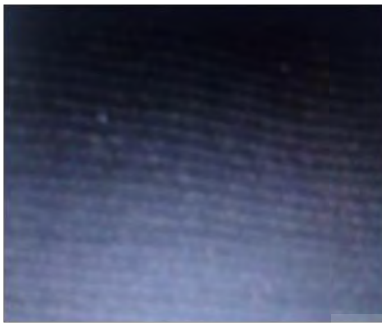


Plate 2.2: Tansabelega Black cloth

Plate 2.3: Tanpeelee White cloth

Source: Researcher’s Fieldwork.

Source: Researcher’s Fieldwork.

According to Acquah, Amissah & Yankson, (2017), in recent times, the naming of smock weaves is commonly due to the user or wearer of that particular pattern. Some names are given to particular patterns (smock weaves) worn by some honorable individuals in the society. These names are carved when such individuals are seen wearing the smock at some events and gatherings in the country. In some cases, some smock weaves are made and named after the individual to whom it would be presented to, such as Laudina’s and Mahama’s cloth as shown in Plates 2.4 and 2.5 respectively. In addition, coloured yarns used in such smock weave are related to the individual’s political affiliation.

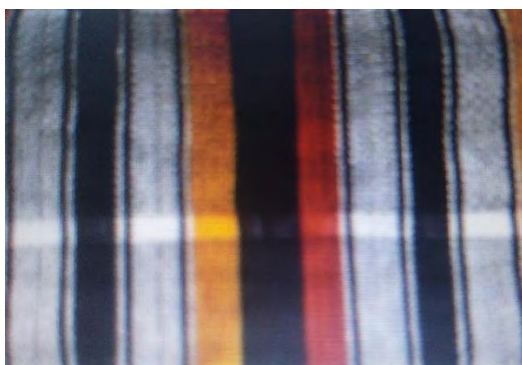


Plate 2.4; Laudina's cloth

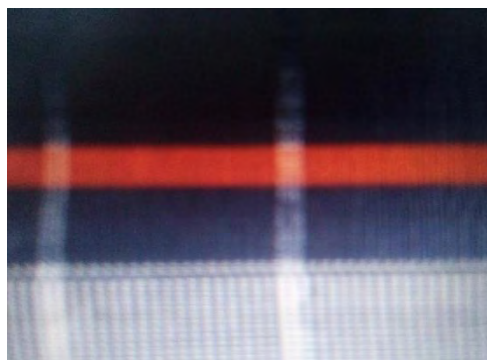


Plate 2.5; Mahama's cloth

Source: Researcher's Fieldwork.

Source: Researcher's Fieldwork.

2.10 Some Meaning of Smock Styles and Designs

Smocks are fashioned in different styles. It is expressive sartorial design orientation, peculiar coarser hand-woven characteristic, vertical running stripes and thicker plain weave structure distinguishes it from other hand-woven fabrics. Traditionally, the hand spun yarns were used but their dwindled production has called for the use of machine spun yarns in the production of smock fabrics. To achieve the fuzzy and weighty smock fabric effect engineered by the reliance on handspun yarns, weavers used plied yarns or combine two or more strands of yarns in constructing the fabric. This adds weighting to the fabric and ensures evenness in comparison to using the handspun yarns. Most savannah north indigenes prefer and consider smocks woven with handspun yarns for its uniqueness and authenticity. Subjecting smock fabrics made of handspun yarns to critical visual inspection reveals fuzzier surface quality and adjourn (pattern of tiny holes) appearance. Apart from the yarn production mechanism and the smock fabric production done on traditional looms, the sewing could be purely hand sewn, machine sewn or a combination of both. All these affect the classification of *Frafras* smocks. A smock could, therefore, be classified as *hand sewn*, *machine sewn* or a *combination of hand and machine sewn*. It may also be

classified according to purpose. Another criterion for the classification is by looking at its elegance of cut and sartorial design orientation. This criterion takes into consideration the appearance and presentation of style including the embroidery decorations, design patterns and matching accessories. By these approaches *Frafra* smocks are classified into:

1. *Yanshichi/Dansichi* (sleeveless smock)
2. *Bingmbaa Bari* (smock with sleeves)
3. *Kpaakuto* (smock with wide and large sleeves)
4. *Sandan Yibu* (meaning 'leaving early morning')
5. *Yebili* (for title holders)
6. *Kparigu* (chiefs' smock for enskinment)

Generally, most smocks are sewn to appear as loose garments to allow fresh air to circumnavigate around the body. This makes its typically heavy fabric characteristics unproblematic to wearers because it does not accumulate much heat to make wearers feel less comfortable in wearing. Some smock types are fashioned with kilt-like characteristics. They include, *Yanshichi*, *Bingmbaa Bari*, *Kpaakuto*, *Sandan Yibu*, *Yebili* and *Kparigu*.



Plate 2.6: *Bingmbaa Bari* (smock with sleeves)

Source: Researcher's Fieldwork.



Plate 2.7: Kpaakuto (smock with wide and large sleeves)

Source: Researcher's Fieldwork.



Plate 2.8: front view of Yebili for title holders. Plate 2.9: back view of Yebili smock

Source: Researcher's Fieldwork.



Plate 2.10: Yanshichi/Dansichi (sleeveless smock)

Source: Researcher's Fieldwork.

The vertical pleats cause the garments to form interesting draperies depending on the activity and posture of the wearer. For instance, in a walking posture, the garment swings rhythmically creating a sense of movement while its loose nature imposes in wearers a loftily proud gait and self-confidence. In a typical Northern swinging dance, the smock garment swirls in dramatic style, adding beauty to the dance performance.

2.11 Notion of Colours in Smock Production

Unlike the Akan of southern Ghana (Antubam, 1963), colours used in smock production in northern part of Ghana have no symbolic connotations. Colours are, therefore, used arbitrarily irrespective of the occasion. Any colour of smock may be worn for a funeral or merry-making festivity without recourse to choice of colour. Both weavers and tailors choose colours based on their aesthetical appeal. One of the modern trends in the use of colours in smock production is the preference of using political party colours in smocks. For instance, the New Patriotic Party activists sometimes wear smocks depicting their party colours (red, blue and white) and the Progressive People Party, (red and white) colours.

2.12 Ways of Wearing Smock with the Hat

The indigenes of northern regions have distinct way of wearing their smocks to showcase its functional eclectic and aesthetic impulse. Traditionally, a *Dagomba* may wear more than one smock (sometimes up to six) with the mini-sizes down and the bigger ones on top of the others. This may connote riches, power, royalty or resilience. Wearing a number of smocks at a time helps to give shape that adds to the draperies in the smocks. Irrespective of the number of smocks worn at a time, wearing smocks such that the round tips are at par rather than either the front or the

back part hanging too low or high is most preferred by the indigenes of northern Ghana.

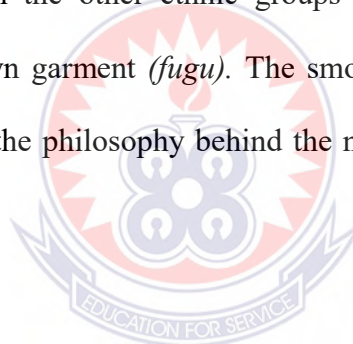
Smock hats are accompanying accessories worn to compliment the beauty of the wearer. When worn with matching smocks its deep spectacular folds turn to attract more intense observation and appreciation thereby revealing greater aesthetical connections of the entire dressing combination. Notwithstanding their praiseworthy spectacles, they offer metaphorical information whose decoding could land the wearer into trouble in the northern territories of Ghana, especially, at the durbar or in the presence of a chief or a superior. The hats are worn in four major distinctive styles: in stiff standing position, oblique postures (either towards right or left), skewed towards the front, and skewed posture towards the back of the head. Each of the four styles has its symbolic meaning. The stiff and erect positioning of the hat means supremacy and oblique style towards right or left signifies peace. Hat with frontal skew denotes humility or servitude while backwards skew depicts strength or spiritual powers. These meanings are tabulated below.

Hat Style	Symbolism/Meaning
 <p><i>Plate 2.11:</i> Stiff standing</p>	<p>I stand tall, except God, supremacy, superior ruler, no co equal.</p>
 <p><i>Plate 2.12:</i> Skew towards the front</p>	<p>Leadership, no co equal</p>
 <p><i>Plate 2.13:</i> Oblique postures (ether towards right or left)</p>	<p>No trouble, peace, harmonious living, unity</p>
 <p><i>Plate 2.14:</i> Skewed posture towards the back of the head</p>	<p>I have followers, strength, spiritual powers, spiritual resiliency, good wrestler</p>

Source: Researcher's Fieldwork.

2.13 Contemporary Issues on Smock Weaving

The symbolic meaning of cloth and print is one of the key attributes of African culture (Howard, Sarpong and Amankwah, 2012). They further opine that the indigenes take delight in the aesthetics and symbolism of their outfits. This phenomenon is highly exhibited in a colourful patterned cloth known as smock or *fugu* in Ghana. Historically, the smock was a preserve of the people of the North even though Akwaboa (1976) posits that the production of textile in Northern Ghana centered on the *Kokomba*, *Dagomba*, *Mamprusi*, *Lobi*, *Moshie*, and the *Gonja*. It has however been observed that the *Frafras* have also built a strong tradition in the indigenous textile production. These textiles produced by the *Frafras* are relatively different from the other ethnic groups right from the loom structure, smock weave to the sewn garment (*fugu*). The smock in northern Ghana has been studied to bring to fore the philosophy behind the naming and the aesthetics of the weaves.



The identification of smock types and its aesthetics has unearthed the long heritage of Northerners which has been communicated to the world Dzrmedo, Ahiabor & Gbadegbe, (2013), These stocks are produced to reflect their social customs, culture and tradition. This has influenced the weavers to produce weaves with symbolic connotations that represent a traditional event or myth. Essel and Amissah (2015) however established the names, design patterns and embroidery decorations of smocks produced by the *Dagombas* in Northern Region. Luke (2001) observed the names of some smock weaves produced in Northern Region. These names were influenced by the type of coloured yarns used at production. According to Clarke (2005) as cited by Howard et al. (2012), symbolism forms a very integral part of the

African culture and this reflects in the Ghanaian fashion. In light of this, indigenous smock weaves were made to symbolically reflect on events and activities, culture of the people and the users in the community. It must be noted however that, smock weaves with some red coloured yarns is normally preceded by *Molega* (Frafra language) which literally means, red.

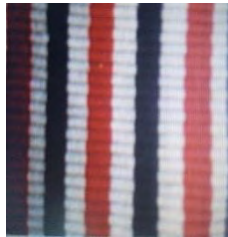


Plate 2.15:
Ayenamolega
Taapele (Somebody's red cloth)



Plate 2.16:
Gane
(Skin of dead animal)

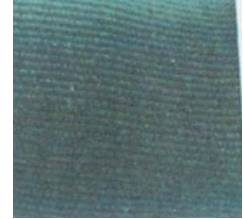


Plate 2.17:
Tansabelega
(Black cloth)



Plate 2.18: (White cloth)



Source: Researcher's Fieldwork.



Plate 2.19:
Gamolega
(Red coloured skin)



Plate 2.20
Kɔɔnkɔbecɔ
(Guinea fowl feather)

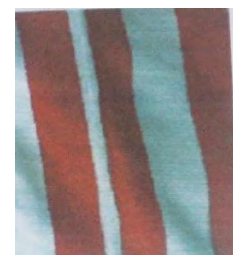


Plate 2.21:
Adaleya
(Pick-pointed)

Source: Researcher's Fieldwork.

This is very evident in the indigenous smock weaves that has existed and is still in use in recent times. Evidence of some indigenous smock weaves is shown in Plates 2.15 to 2.21. The weave in Plate 2.15 is named *Ayenamolega* which literally means, 'somebody's red cloth'. According to Adombila (January 13, 2017) Nsoh and *Ayineyeleye* (personal communication), this smock weave was traditionally used by a sick child in the society. They reiterated that parents of such a sick child go to the traditional medicine men locally called *Tindaana* to find out the cause and cure of their child's sickness. The enquiry usually evokes the spirit of such child to indicate a particular weave they prefer or the child's soul demands. Metaphysically, once the sick has been given the smock weave as indicated by the spirit to wear, the sickness mysteriously leaves the child. If the child is however denied the use of the particular weave, the sickness eventually returns. The cloth is believed to possess a link between the soul of the child and for that matter the child's health rests in the cloth which serves therapeutic purposes in African metaphysical practices.

The weave as shown in Plate 2.16 *Gane*, literally means, 'skin of dead animal'. According to Adrri (August 15, 2017) Baba (personal communication) a master smock sewer at the smock village in Bolgatanga, this was indigenously used to cover dead bodies at funeral grounds in the community due to the dark nature of the smock colour. This is largely evident to the fact that some names were given based on the end user of it. The weave in Plate 2.17 named *Tansabelega* which literally means, "black cloth" is normally worn during funerals to symbolize their state of mourning.

Plate 2.18 shows a weave called *Taapeele*, meaning, “white cloth” which is normally worn to occasions such as weddings and naming ceremony to symbolise joy and excitement. The weave in Plate 2.19, *Gamolega* literally means, “red coloured skin” are normally worn to funerals, naming ceremony and weddings.

In Plate 2.20, *Kɔnkɔbecɔ* literally means, “guinea fowl feather” is common at the various smock centers in the Northern part of Ghana. This inspiration (colour scheme) is taken from the feather of a guinea fowl. This was basically created to indicate the abundance of guinea fowl in the North, especially in Bolgatanga. This type is largely worn to all occasions such as funerals, naming ceremony, weddings and festivals. As shown in Plate 2.21, the weave known as *Adaleya* literally means, “pick-pointed” is worn to weddings and naming ceremony.

The fast fading concepts of symbolism in Africa has affected the design of African prints, (Howard et al. 2012) it was observed that this phenomenon has also greatly influenced contemporary smock weaves in Bolgatanga. Smock weaves seen today in the society relatively have little or no symbolic connotations. A survey of the smock weaves produced in Bolgatanga revealed a paradigm change from indigenous coloured yarns (black, blue, white and red) and simple warp pattern arrangement to the use of more bright coloured yarns and complex coloured warp arrangement. Evidence of contemporary smocks show very bright coloured strips with metallic embroidery yarns. The study observed that the major factor attributing the change in smock weaves is primarily the use of synthetic coloured yarns, change in consumer preference as a result of the changing environment and trends in modern fashion with the youth and tourist dictating style for smock

producers. Plates 2.22 (a-j) present some contemporary smock weaves of Bolgatanga.

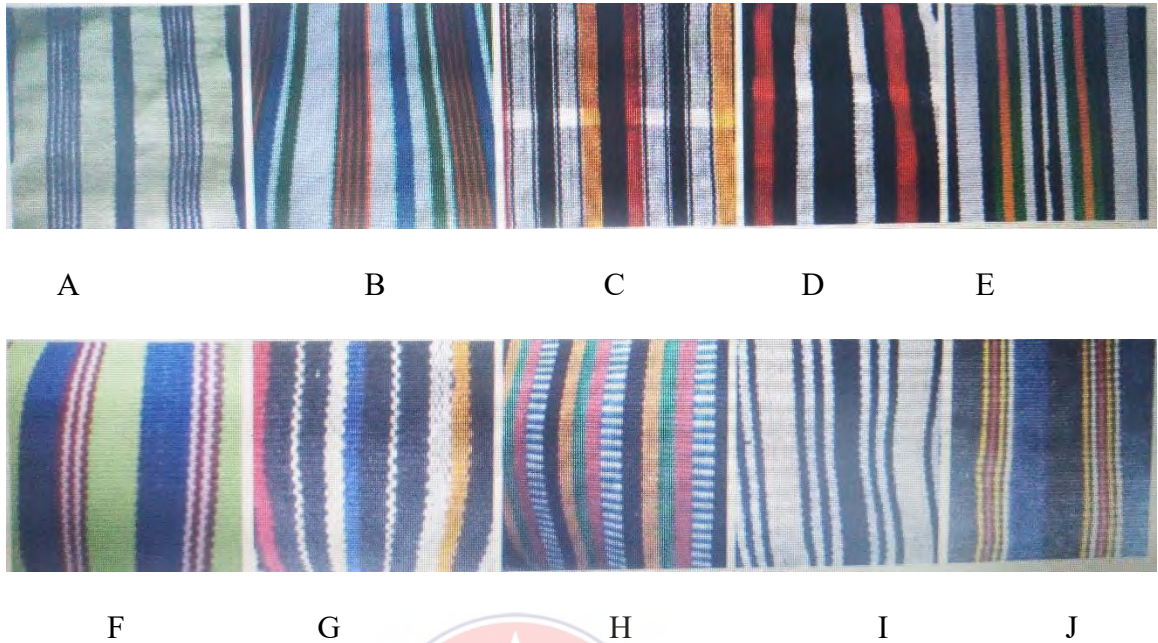


Plate: 2.22: Contemporary smock weaves

Source: Researcher's Fieldwork.

Evidently, the contemporary smock weaves show a complete change from the indigenous smock weaves. These patterns are based on more coloured yarns arrangement in the warp and the use of varied synthetic yarns with no significant names. The survey revealed that most smock weaves produced are without any symbolic names but the arrangement of yarns in the warp is basically based on aesthetic values to attract the wider consumers. It was however observed that names are given to some weaves based on renowned personalities of our day. Evidence of such are shown in Plates 2.22c and d. In Plate 2.22c, the smock weave is known as Laudina's cloth named after the Former First Lady of Ghana, Laudina Mahama by the weavers of the Gonja-land in the Northern Region. This smock weave is made of coloured yarns such as red, black and white which is related to

the colours of her political party, National Democratic Congress (NDC). The introduction of the yellow yarn was to brighten the smock weave since it was to be worn by a female. Popularly known as Mahama's cloth is shown in Plate 2.22d, this weave also was named after the former President of Ghana, John Dramani Mahama. Even though these weaves were produced by the *Gonjas*, weavers in Bolgatanga also produce such smock weaves to meet the high demand from the indigenes and beyond.

2.14 The Need for Self Employment

In the lower tier of the urban informal sector, market saturation in stagnant economies can impede successful entry into self-employment. The establishment or expansion of more productive, upper-tier enterprises can be severely constrained by lack of access to credit and raw materials, or by excessive government licensing and regulations, (Adams et al., 1992). From the position of Adams above, the importance of this rough distinction is crucial to the images of self-employment that are projected by the different agencies concerned to intervene in the sector such that more people can enter into the informal sector. As a broad generalization it may be argued that the representation of the informal sector in the minds of many bilateral and multilateral agencies is that of the big start ups alone. Here, it is hoped that dynamic micro-entrepreneurs will be found who may even 'graduate' from the informal sector to become the next generation of local businessmen operating in the modern sector. The images here are of successful competition, business skills, individualism and dynamism.

These are also the objectives that drive the current sponsors of entrepreneurship development programmes. In this connection it is commonplace to hear the distinction within the world of the self-employed: 'while all entrepreneurs are self-employed, all self-employed are not entrepreneurs' (Kunfaa and Dogbe, 2002: 27). To an extent, a version of this dynamic, self-reliant informal sector is what also should now be put across in many schools and colleges. Clearly, there is little to be gained by rural or poor urban schools emphasizing that their task is to keep children where they are, down on the farm or in the urban slums. Consequently, schools stress the potential of self-employment for making money, as much or more than by getting a regular job. A primary school text in Kenya, for example, exhorts pupils as follows: “In other words when you finish school, the question should not be **who will employ me but how will I employ myself?** In many cases, you will find that self-employment is more paying than being employed by another person” (Gatama, 1986: 66).

In Nigeria for example, advertisements aimed at university graduates urge them to reconsider their old ideas: 'Self-employment for a secure future!' 'Be your own boss - be self-employed!' (King, 1990a: 17).

2.15 Apprenticeship and Employment

Apprenticeship is encouraged nowadays almost everywhere because it is believed to be the sure way to get employment and be self-reliant. Overwien (1997) is of the view that in informal apprenticeship, the learning and the skills developed are very specific to the job, context and person in question and do not stem from a standardized curriculum like in the formal education. If the economic interest prevails, little is learnt. In turn, if the learning interest dominates, the master/entrepreneur is losing too much of his/her productive time. In addition to learning, technical skills training

related to socialization of the apprentices is a significant part of apprenticeship to acquire competence through informal apprenticeship than it would be possible through more formal educational schemes.

House and Paranathan (1994) also point out that informal apprenticeship can, in the ideal case, allow for flexible and dynamic skills transmission that is self-regulating and costs the government virtually nothing. Apprenticeship does not require much initial skills or experience from the apprentice, but willingness to undertake the training and an agreement with a willing master, who often is a relative. The points raised by Overwien, House and Paranathan are pertinent to the study. Overwien's point on how apprenticeship could be adversely affected when the interest of the master sways extremely to financial gains rather than helping the learner to gain the needed skills is critical to the study which focuses on the benefits apprentices could also derive from such informal training to ensure sustainable livelihood for the youth. On maintaining a link between the formal and informal system of training, Overwien (1997) recommends involving small enterprise owners in the formal training processes. This, he states, would help in designing a curriculum that links theory and practice and that is relevant in the context of the local labour market situation. This however, requires that the formal institutions are given more autonomy to deliver training that is responsive to local needs. This recommendation makes sense and relates to this study's objectives.

With regards to the training system for the informal sector in Ghana and its implications for employment opportunities, the Ghana Poverty Reduction Strategy Paper (GoG, 2003c) observes that "Ghanaian governments have periodically reformed

the education and training system in the country with the principal objective of making it more relevant for the world of work. There have also been several government-led vocational and technical skills programmes: the three-year National Vocational Training Institutes (NVTIs), the Technical Institutes, the three-year Integrated Community Centers for Employable Skills (ICCES), and the intensive short duration Skills Training and Employment Placement (STEP) and donor-funded projects that seek to facilitate the transition from school to gainful work as well as to address the problem of under or unemployment in Ghana, particularly in the informal economy”.

These as initiatives are cited towards the provision of skills training, highlighting the Public-Private-Partnership Initiative (PPPI) to construct a Ghana Industrial Skills Development Centre (HISDC) in Tema in 2006, and the intention to move the vocational orientation out of the Junior High Schools into the Senior High Schools in 2007. Writing on the topic “Government Urged to Focus on Technical Education”, the Chronicle (2008:4) cites the Director for Technical and Vocational Education and Training (TVET) of the Ghana Education Service (GES) as having stressed on the importance for leaders of the African continent to focus their educational priorities on TVET.

Quoting from the 2002 United Nations (UN) Bonn Declaration of International Experts on TVET, the Chronicle report is considered the key to effective development strategies, technical and vocational education must be employed as the master key that can alleviate poverty, promote peace, conserve the environment, improve the quality of life, and help achieve sustainable development. The paper explains that

even though TVET is expensive to run unlike general grammar education, it is paramount for Ghanaians to take advantage of it to empower their livelihood and promote the economic development of the country.

This, according to the paper, emphasises the need for African leaders to give attention and resources to TVET in order to provide increased access to training the critical population of the youth, who have graduated from either Junior or Senior High Schools, and are left to fend for themselves. Further, the Chronicle (2008) article notes that technical education helps to teach and impart knowledge of a particular technique, such as building technology, machines and electrical technology, and argues that because Ghanaians do not recognise the importance of technical education, they express the misconception that technical schools are for school dropouts. In a related publication on “Give Equal Attention to Vocational and Technical Education”, Asamoah-Duodu (2008) underscores the need for Vocational and Technical Training Institutions to be given equal attention to boost the interest of students. He notes that much more emphasis has been placed on University education which seems to project the view that "our system basically aims at seeing only those who end at the universities as worthy of being adequately rewarded." To reverse this trend, Asamoah-Duodu opines that attention must be given to vocational and technical training institutions to enable the sector to contribute meaningfully towards national human resource development.

It is however pathetic that the negative perception about vocational and technical institution has led to more people entering the polytechnics, nurses and teacher training colleges, and the universities with WAEC results in an attempt to get the

respect and admiration of their peers and society. Thus, this mindset and stigma on TVET is experienced in the Secondary and Technical schools where science students are considered “clever” while those doing vocational subjects are considered not clever enough. Hammering on the equal importance of every field of study, Asamoah-Duodu urges the public to discard the notion that only school drop-outs acquire vocational and technical training. To encourage the youth to be comfortable acquiring other working skills, he called for a change in the salary structure to bridge the gap between university graduates and non-university skilled workers. This call for adjusting the salaries of skilled workers to the level of professionals in other fields is reasonable.

Agyeman (2002) also cites the Director-General of the Ghana Education Service (GES) as stressing once again on the need for Ghanaians to discard the wrong perception of people about Vocational and Technical education students. The paper also quotes the Director- General of the Ghana Education Service (GES) to have added that “Technical and Vocational skills education play a very important role in our everyday lives, without which life would be very difficult as daily activities revolve around them” (Graphic, June 2008). The call for Ghanaians to discard negative perceptions about technical and vocational education is plausible and pertinent to this study.

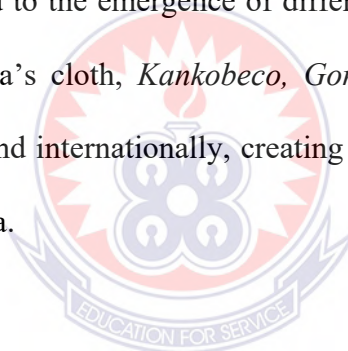
On training in the informal sector, Mitra (2002) opines that while both formal and non-formal training typically imply the involvement of training experts to design training, set training goals, and decide on training methods, informal training is characterized by its lack of structure, the absence of underlined curriculum and the

fact that no particular time is set aside for learning. The GNA points out the environment under which Technical and Vocational training in the informal sector could take place. However, the GNA does not explain to us what “structure” as used in the first paragraph refers to. In its document on training, the International Labour Office (2001, p.11) explains that the major distinction of business start-up training from other forms of training is that its ultimate aim is to assist its participants start their own businesses, or to be self-employed. Thus, the participants will be exposed to every detail of the processes of business startup. While they are able to find themselves jobs, they can create jobs for other people too.

Fluitman (2002) argues against training institutions’ lack of focus in providing start up training for people in the informal sector. It declares that as the formal training institutes conduct diploma and certificate education, their training activities are centered on the requirements of the formal sector (in fact there is also deviation of focus in these training institutes). They usually enroll full-time students and trainees. It indicates that training in the informal sector is often “freewheeling” and often, one sees apprenticeship training and private vocational training centers as the major instruments of skills training in the informal sector. It is known that only a fraction of the number of workers in the informal sector goes through training in formal training institutes. The ILO is of the view that business start-up training has a direct effect on promoting employment in the informal sector, and enhancing the competence of workers in the informal sector.

2.16 Indigenous Training in Textile Production

Smock weaving is an indigenous technology which has been with us over 300 years now (Ansu-Kyeremeh, 1998). It involves the weaving of cotton on a loom with either a single weave or double weaves. In the same way the kente cloth, adinkra cloth, tie and dye, smock and batik have all come from indigenous technologies (Bempong et al., 2014). The transformation of the smock industry for wealth creation has also led to the establishment of smock weaving sewing centers with production on large scale and varieties to meet the needs of customers both local and international level. The establishment of large scale production centers at Bolgatanga, Daboya and Tamale in the Northern part of the county with improvement in the weaving from single, double and triple weaves has led to the emergence of different types of smock cloth such as Mahama's cloth, Laudina's cloth, *Kankobeco*, *Gomolga* etc. And these have been patronised both locally and internationally, creating wealth for the rural communities of Northern part of Ghana.



Indigenous education therefore refers to the inclusion of indigenous knowledge, models, methods and content within. In the Technical Vocational Institutions, although in the past textile as a course was run (Bempong, Saaka & Fofie, 2014). It was limited only to swinging not much effort was made to take students to most Indigenous Technological Institutions for training on how to come out with kente, smock and adinkra cloth etc. on large scales. However in recent times some institutions such as Universities and Polytechnics have started programmes in Textile with different names for the courses at both the Diploma and Degree levels such as Fashion and Design, Fashion and Decorations, Textiles and Fashions. This is a good started but there has not been much effort to introduce indigenous technologies in

textiles to the students such as taking them to indigenous technology centers to see how they can blend the formal education with local production of kente, smock, tie and dye etc.

2.17 Product Finishers

The process of making smock into a whole cloth consists of several procedures. Smock is originally weaved into a number of small but lengthy strips of cloths. These strips cannot be worn and therefore have to be processed further. This is where the job of the product finishers becomes relevant. The finishers could be grouped into three main categories namely: textile designers, machinist and tailors. The designers made various forms of designs adinkra and jolomi (embroidery) designs on the cloth upon request of the weaver or customer (Appiah, 1993). The most common role played by the machinist is joining strips to form larger clothes that could be sewn into different kinds of attire. Other designers also specialized in embroidery making. The tailors are in charge of assembling of the garment and the finishing as well. Excluding the jobs created for the artisans, the tailoring activities employed more and in estimation, the tailors earn between GH¢ 200.00 and GH¢400.00 monthly from their respective activities (Edusei, 2014).

2.18 Makers and Sellers of Smock

This form of employment avenue entailed people who sell or fabricate some of the key input materials and tools for the production of smock. Major inputs in the industry include loom, bobbing winder, heddles, shuttle, beater, pulley, breast beam, spool rack, yarns/thread (cotton, nylon, polyester and embroidery) (Frimpong & Asinyo, 2013). All these inputs are sold or made by people with special skill set

within the community including carpenters as many of these tools and equipment were made from wood. Others also specialize in making cotton yarns from the scratch for weaving. The input traders operated in shops which commonly known as 'thread shops' where all sorts of input materials were sold. The income levels of these workers differed based on the size of their business. In this wise, most (75.0%) of the employees earned an average of (GH¢408.00). However, those with larger businesses earned as high as (GH¢2,000.00) per month.



CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter describes the general procedure adopted to solicit information for the study, including visits to the sample weaving centers to observe how weaving is done. There are numerous approaches to research, taking into consideration the methodology. This chapter focuses on the following; the research design, population and sampling, data collection instrument, data collection procedure, data analysis plan and the processes involved in executing the project work.

3.2 Research Design

To be able to answer the research questions within this study, qualitative research method which involved a wide range of field investigation techniques was utilized. Opoku (2005) explains the qualitative research method as a systematic collection, organization, and interpretation of textual material derived from a talk or observation. Sitsofe (2009) opines that qualitative research emphasizes the holistic description of whatever is being observed rather than comparing the effects of a particular treatment. This study employed the qualitative research design due to the nature of the study. With the researcher's intention of investigating the importance of smock weaving as an avenue for self-employment, adopting qualitative research will be an appropriate design to gather in depth information for the study. The qualitative research method is the most appropriate design for the in-depth investigation of this phenomenon. Adoption of the qualitative research method also make it possible for the researcher to assume an interactive social role in which observations and interactions with weavers yield great results.

3.3 Population for the Study

Castillo (2009) defines research population generally as a large collection of individuals or objects that is the main focus of a scientific query. It is for the benefit of the population that researches are done. He further discusses that, a research population is known as a well-defined collection of individuals or objects known to have similar characteristics. All individuals or objects within a certain population usually have a common binding characteristic or trait. It may be finite if its members can presumably be counted or infinite if its members cannot be definitely known.

Population in research is regarded as a group or target group to which the results of the study are intended to apply. An important step in research is the means of selecting the sample of individuals who will participate (be observed or questioned) in the process of the study. Therefore, participants for the study cover the very smock weavers, traders and users in the municipality. However, a sample size always selected from a population that eventually defines the characteristics of the population. Leedy and Ormrod (2002) described a sample size as the unit that provides a practical and efficient means of collecting data as it serves as a model of the population under study. A sample population of 150 made up of smock weavers, traders and customers was chosen.

3.4 Sampling Technique and Sample Size

Purposive sampling technique was used in this research so that the researcher could collect specific and relevant data from all the participants. Purposive sampling is necessary in situation like this where the researcher deliberately chooses who to include in the sample. It is also to ensure that only people with relevant information

were sampled. Purposive sampling refers to researchers selectively choosing the persons, situations and events most likely to yield fruitful data about the research topic and the sound data collection procedures that should be employed (Teddlie and Yu, 2007).

3.5 Data Collection Technique

Ary, et al. (2013) refers to instrumentation as a process used to solicit information in research. Questionnaire and interviews were the instruments used to collect data for the study.

3.5.1 Interview

Interview is an oral questionnaire which helps the researcher ask questions concerning any area of the following, facts, people's beliefs and perspective about the facts, feeling, motives, present and past behaviours, standards for behaviours and conscious reasons for actions or feelings (Leedy, 2005). Interview was deemed appropriate for this study because it will enable the researcher to interact with the respondents in a face-to-face way such that the researcher can collect data that are on the minds of the subjects through oral interaction and questioning. Moreover, for the fact that not all the respondents will be literates to fill questionnaires hence using interview approach will be appropriate. In this case, personal interviews based on structured questions were conducted with the selected study sample to get a more in-depth insight into the issues of concerning the topic.

3.5.2 Questionnaire

Best and Kahn (1998) define questionnaire as a set of written questions designed to elicit information. This means that a questionnaire must contain a planned and organised series of questions that are sent to the population samples. The advantage of using the questionnaire, among others, is that it enables the researcher to source relevant information that cannot be obtained through direct personal conversation with the subjects. The researcher found it appropriate to use the questionnaire to solicit information from respondents who were too busy to grant the researcher an interview audience. The disadvantageous aspect of the questionnaire is that it can be abused in the sense that it can be poorly administered. To avoid this, however, the researcher administered the questionnaire personally with series of follow-up to collect the answered questionnaire for analysis. The researcher used a questionnaire in form of a Likert-scale. Also open and closed ended questions will be constructed.

3.6 Validation of Instruments

Generally, instrument validity is the extent to which an instrument measures what it is supposed to measure (Vermin, 2004), In this study, it was used because it is basically concerned with determining whether the instrument on the face of it appears to measure what it is supposed to measure. The validity of research instruments was therefore ensured by assessing the questionnaire items during their construction. In order to determine whether the instruments would do what they are intended to do, the researcher conducted a pilot study after which the question on the questionnaire was restructured for the main study. The results of the pre-test will help in restructuring the questionnaire and making the necessary corrections.

3.7 Data Collection Procedure

In the process of collecting data for the study, interview guides (Appendixes 1, 2, 3, and 4) were prepared to assist the researcher to obtain reliable information from smock weavers, traders and users. The questions were devised according to the research objectives and to identify the level of knowledge of these smock weavers, traders and users. The interviews were composed of open and close ended questions. Close ended questions were made to assist participants to choose from a list of possible answers. Open-ended questions, on the other hand allowed participants to express their reasons and understanding according to their level of knowledge. The interviews were done face to face, which helped the researcher to observe whether or not respondents understand and know more about the field of study. Similar questions were asked but in different ways in order to verify the information given by the respondents and therefore assured validity and coherence of data. Through that the researcher had the chance to feel and compare the various types of smock cloths and to gather various samples for the study.

3.8 Data Analysis Techniques

Data collected from the respondents was first sorted, coded to check and correct errors, Statistical Package for Social Science (SPSS) was used for the data entry, analysis and discussion of primary data, and documentary for the secondary data.

were analysed and processed using SPSS into individual reports, tables, frequencies and descriptions put together for the report.

3.9 Profile of Bolgatanga Municipality

Bolgatanga, informally called Bolga, is the administrative town and capital of the Upper East Region of Ghana. Furthermore, the region which is a geographically savanna grassland, is located in the north-eastern corner between longitude 0° and 1° west and latitudes 10° 30° N and 11°N (Adri, 2016). The people in Bolgatanga predominately speak the *Frafra* language. Bolgatanga is about three hours drive and 165 km (approximately 100 miles) away from Tamale. Bolgatanga lies in the Red and White Volta River Valley which supplies water to the Hydro-Power Plant (Akosombo Dam). This region where Bolgatanga lies was part of the Upper Region until 1983 where the Upper Region was apportioned into two regions namely; Upper East and Upper West Region. Widely and popularly known as the craft centre in the Upper East Region, Bolgatanga is famous for the production of “Bolga hats”, straw baskets, leather works and most importantly smocks Idrisu (2012).

These crafts are widely sold on market days which fall on every third day of the week. Bolgatanga, Tamale, Yendi, Bawku, Wa, Navrongo, Daboya, Gushegu and Kpatinga are the main weaving areas in northern Ghana (Essel, 2009). These weaving communities are commonly identified with smock products which are aesthetically and symbolically produced by highly skilled weavers. It is established that the smock was put on the spotlight as an indigenous African dress when it was wore by Dr. Kwame Nkrumah and his patriots when Ghana was declared an independent nation at the Polo Grounds in 1957. This African creativity (smock weaves) was further promoted at national and international meetings Dr Kwame Nkrumah attended. This phenomenon according to Essel and Opoku-Mensah (2014) projected the smock, making it widely accepted by all in the society as a national dress. This also created

an economic venture for weavers in the north and even some weavers in the south to produce the weaves for smock production.



CHAPTER FOUR

PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Introduction

The purpose of this study was to determine the importance of smock weaving as an avenue for self-employment. The chapter presents the data collected from the population and the analysis used to systematically deal with information received from respondents through questionnaires and interviews made during field work. The questionnaires were divided in to four main sections and these sections are to be analysed into detailed.

Section 4.2 Responses from questionnaire used

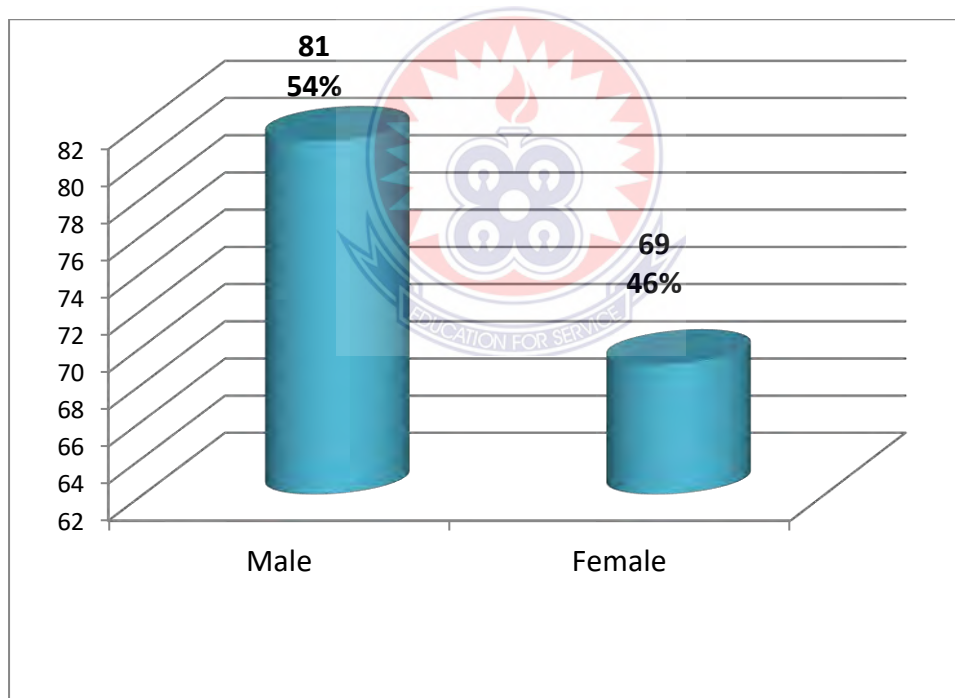


Figure 4.2.1: Gender distribution of respondent

As indicated in Figure 4.1 above the gender, distribution showing the demographic information are shown.

Regarding the gender distribution, it can be read that, 54(%) respondents are male whereas 46(%) are females. Deducing from this, it can be read that the males outnumber the females. This can be interpreted to mean that; the occupation is predominantly male controlled. That is to suggest that, the smock weaving activity has provided occupation for males more than the females.

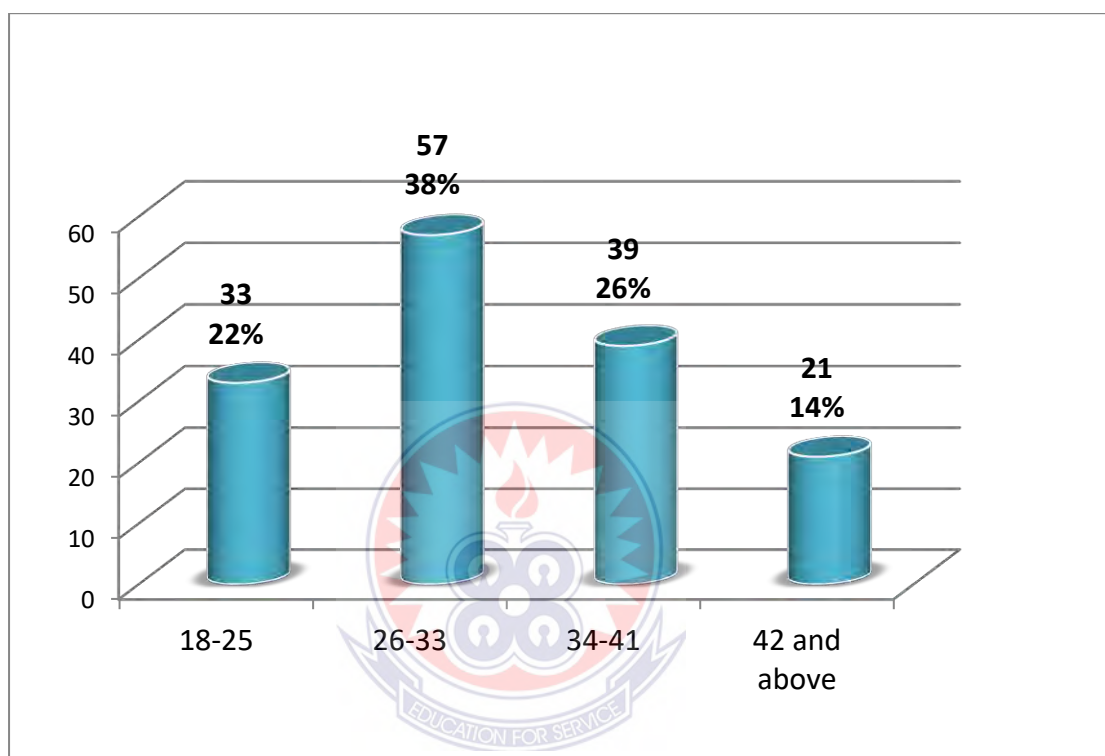


Figure 4.2.2: Age Distribution of Respondents

Concerning age of the respondents, it can be read that, 22(%) are in the 18-25 age bracket, whereas 38(%) are also in the 26-33 age group. Also in the 34-41 age category 26(%) respondents are found while 14(%) are above 42 years. From the analysis, it can be found that, majority of the respondents are found in the 26-33 age groups followed by those in the 34-41 age groups. Respondents in these age groups can be said to be more youthful, hence are energetic to work. This can be inferred to mean that, having such numbers of the youth engaged in this weaving occupation could be a means of reducing unemployment.

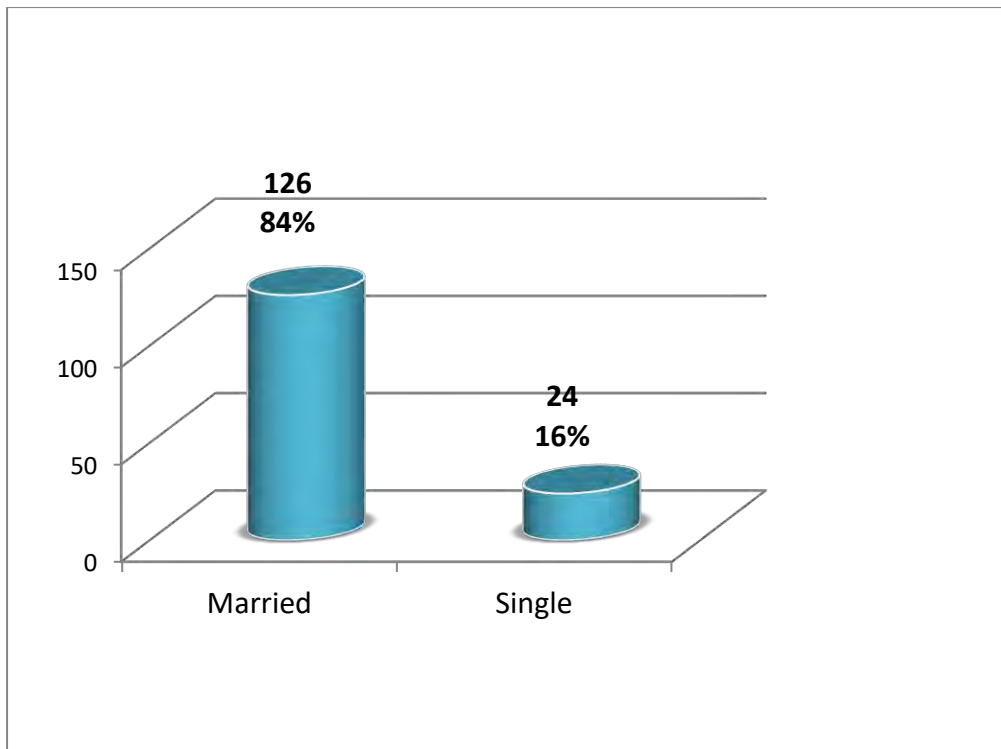


Figure 4.2.3: Distribution Marital status of respondents

From the Table 4.3 is read that, the respondents have different marital status; 24 respondents representing (16%) are single whereas 126 respondents representing (84%) also are married. This implies that, majority of the smock weavers are married

Section 4.3; Smock Weaving as Source of Employment for the Youth

Table 4.3 shows the responses gathered regarding the relevance of smock weaving being a source of employment.

Table 4.3.1 Smock weaving can be a source of employment for the youth

Response	Frequency	Percentage
Yes	46	30.7
No	3	2.0
No idea	101	67.3
Total	150	100.0

This explained that, 46 respondents representing 30.7% stated smock weaving can be a source of employment for the youth. While 101 respondents representing 67.3% says no, this implies that, the respondents did not consider smock weaving as a source of employment for the youth and 3 respondents representing 2.0% are not sure.

Table 4.3.2 Do you engage in any business apart from smock weaving?

Response	Frequency	Percentage
Yes	76	50.7
No	69	46.0
No idea	5	3.3
Total	150	100.0

As indicated in Table 4.2.2 it can be read that, 76 respondents representing 50% have other businesses they do aside smock weaving while 69 respondents representing 46% do not have, thus smock weaving is the sole work they do. And 5 respondents representing 3.3% have no idea. This is to suggest that, majority of the respondents weave smock but do extra work to support the smock business. In this case one can suggest that, the income they obtain from the weaving does not suffice their expenditure hence should their other businesses succeed more than the smock weaving they are likely to stop weaving smock.

Table 4.3.3 Do you consider smock weaving as a major occupation for living?

Response	Frequency	Percentage
Yes	122	81.3
No	22	14.7
No idea	6	4.0
Total	150	100.0

It can be indicated that, 122 respondents representing 81.3% consider smock weaving as a major occupation for living while 22 respondents representing 14.7% did not consider smock weaving as a major occupation for living and 6 respondents representing 4.0% have no idea.

Table 4.3.4 Does your income meet your demands in life?

Response	Frequency	Percentage
Yes	85	56.7
No	59	39.3
No idea	6	4.0
Total	150	100.0

It can also be read that, 85 respondents representing 56.7% declare that their income does meet their life demands compared to 59 respondents representing 39.3% whose income in smock weaving does not meet their expenditure in life. But 6 respondents representing 4.0% are also not sure. It can be deduced that majority of the respondents do not gain adequate income relative to their expenditure. Based on this it will be appropriate to suggest that, it is the reason why majority of the weavers do different businesses apart from weaving smock.

Table 4.3.5 Will you opt for another occupation aside smock weaving?

Response	Frequency	Percentage
Yes	65	43.3
No	78	52.0
No idea	7	4.7
Total	150	100.0

It is read that, 65 respondents representing 43.3% declare to opt for another occupation aside smock weaving while 78 respondents representing 52% consider to maintain smock weaving as their major occupation and 7 respondents representing 4.7% have no idea.

Table 4.3.6 Is there available market for your work?

Response	Frequency	Percentage
Yes	90	60.0
No	52	34.7
No idea	8	5.3
Total	150	100.0

With regards to the market for the products, it can be read that, majority of the respondents denoting 90(60%) have markets for their smock products. This is keenly contested by 52(34.7%) respondents who answered otherwise. It can be explained that, the lack of market can be a discouragement for the weavers and cause a drop in employment because quite a sizeable percentage of the respondents do not get market for their products.

Table 4.3.7 How many years have you been in this occupation

Age	Frequency	Percentage
1-3 years	12	8.0
4-6 years	42	28.0
7-9 years	68	45.3
Above 9 years	25	16.7
Non-respondents	3	2.0
Total	150	100.0

From the study 1-3 year group were 12(8.0%), 4-6 year group were 42(28%), 7-9 year group were 68(45%) while above 9 year group were 25(16.7%) and 3(2.0%) were not sure of their year group.

Table 4.3.8 What has sustained you in this occupation?

Response	Frequency	Percentage
Get good market	78	52.0
Get good income	54	36.0
I have no work to do	14	9.3
Non-respondents	4	2.7
Total	150	100.0

This read that, 78(52%) get good market and that sustained them in to the business. While 54(36%) stated that the get good income and that motivate, them to be in business and 4(2.7%) stated that they have no work to do, and that makes them to be in that business.

Table 4.3.9 Would you recommend smock weaving business to others

Response	Frequency	Percentage
Yes	114	76.0
No	32	21.3
Non-respondents	4	2.7
Total	150	100.0

From the analysis, it is clear that, 78 respondents representing (52%) will recommend weaving as a profession to others whereas 54 respondents representing (36%) said no, thus will not recommend weaving to others but 4 respondents representing (2.7%) respondents are not sure.

Table 4.3.10 Would you recommend smock weaving business to others**(Explain your choice of answer in question 8)**

Response	Frequency	Percentage
Due to insufficient sales	17	11.3
It's a skill when acquired gives self-employment and income	57	38.0
Patronage of smock has increased of late ,thus an increase in income	58	38.7
It takes too long to finish weaving and customers don't pay in cash most times	6	4.0
No; It makes one not go to school	2	1.3
Besides the money, the beauty of my handy work inspires me	5	3.3
Non-respondents	5	3.3
Total	150	100.0

Section 4.4. Maintaining the Interest of the Youth in Smock Weaving**Table 4.4.1 Response of the Respondents**

Response	Mean	Minimum	Maximum
There should be ready market for smock weavers	4.57	1	5
Continuous training should be conducted for smock workers	4.18	1	5
Capital to start business should be given to youth	4.37	1	5
Grounds for exhibition should be available	4.35	2	5
Weaving should not be seen as work for school drop-outs	4.21	1	5
Government should support in providing yarns or threads for smock weavers startup	4.10	1	5

The Kendall's coefficient of concordance was employed to ascertain the extent of agreement amongst the respondents with regards to their ratings of all the items under the maintenance of the interest of the youth in smock weaving putting all together. A Kendall's coefficient of concordance of 0.62 as shown in Table 4.3.2 below indicates a significant level of agreement amongst the respondents, with a p-value of 0.000, <0.05. In other words, there was unanimity amongst respondents in their ratings of all items under maintenance of youths' interest in smock weaving. We therefore can take their responses serious.

Table 4.4.2 Test statistics

N	150
Kendall's W	0.62
Chi-Square	46.384
Df	5
P-value	0.000

a Kendall's Coefficient of Concordance

Table 4.4.3 There should be ready market for smock weavers

Response	Frequency	Percentage
Strongly Disagree	4	2.7
Neutral	9	6.0
Agree	31	20.7
Strongly Agree	106	70.7
Total	150	100.0

On the subject of how to maintain the interest of the youth in smock weaving the study found the following was realised.

It can be read from Table 4.3.3 that, 106 (70.7%) of the respondents strongly agree that there should be ready market for smock weavers, while 31(20.7%) of the respondents also agree to that. It can be deduced that the major worry of the respondents is market to sell their goods because it constitutes the major response. It can be suggested that, the lack of market for products can impede the attraction of the youth into the weaving occupation.

Table 4.4.4 Continuous training should be conducted for smock workers

Response	Frequency	Percentage
Strongly Disagree	3	2.0
Disagree	8	5.3
Neutral	9	6.0
Agree	69	46.0
Strongly Agree	61	40.7
Total	150	100.0

The study also showed that, to be able to maintain the youth in weaving thereby giving them employment is to continuously organise training for them. This is because 69(46%) respondents agree that training will be the way forward to keep the youth employed whereas 61(40.7%) also strongly agreed. With this, one will believe that the youth are sure to stay in the smock weaving industry by which way unemployment will be reduced.

Table 4.4.5 Capital to start business should be given to youth

Response	Frequency	Percentage
Strongly Disagree	3	2.0
Disagree	2	1.3
Neutral	9	6.0
Agree	59	39.3
Strongly Agree	77	51.4
Total	150	100.0

From the study, 77(51.4%) being the majority strongly agree that having adequate capital will help the youth stay in the smock weaving business whereas 59(39.3%) also agree to same. This indicates that, most of the respondents place emphasis on the importance on capital accessibility and it can be seen as an indication of how important capital for business is to the youth especially smock weaving.

Table 4.4.6 Grounds for exhibition should be available

Response	Frequency	Percentage
Disagree	4	2.7
Neutral	9	6.0
Agree	68	45.3
Strongly Agree	69	46.0
Total	150	100.0

The need for exhibition centres or grounds to exhibit the products of smock weavers according to majority of the respondents is in order. This is constituted by 69(46%) who strongly agreed while 68(45.3%) also agreed. This is to suggest that having the products exhibited will expose them for investor to possibly patronize. By this employment creation will be appropriated probably.

Table 4.4.7 Weaving should not be seen as work for school drop-outs

Response	Frequency	Percentage
Strongly Disagree	4	2.7
Disagree	6	4.0
Neutral	9	6.0
Agree	66	44.0
Strongly Agree	65	43.3
Total	150	100.0

From the responses indicated in Table 4.3.7, it can be read that, 66(44%) being the majority strongly agree that smock weaving should not be seen as work for school drop-outs while 65(43.3%) also believe same. On this note Asamoah (2008) underscores the need for Vocational and Technical Training Institutions to be given equal attention to boost the interest of students. He noted that much more emphasis has been placed on University education which seems to project the view that "our

system basically aims at seeing only those who end at the Universities as worthy of being adequately awarded. There is a need therefore for attention to be given to Vocational and Technical Training Institutions and to deal with the notion that smock weaving is for school drop-outs to enable the sector to contribute meaningfully towards national human resource development.

Table 4.4.8 Government should support in providing yarns or threads for smock weavers startup

Response	Frequency	Percentage
Strongly Disagree	2	1.3
Disagree	19	12.7
Neutral	9	6.0
Agree	52	34.7
Strongly Agree	68	45.3
Total	150	100.0

The need for government to invest in weaving is strongly agreed to by 68(45.3%) respondents while 52(34.7%) also agreed. 19(12.7%) respondents disagreed whereas 2(1.3%) strongly disagreed. However, majority of the respondents support the view that the government needs to invest in smock weaving to create more job opportunities. Perhaps, since the government is the largest employer, it can help to employ more individuals if the government invests in smock weaving.

*Section 4.5. The impact of the Smock Weaving Industry in Bolgatanga***Table 4.5.1 Smock weaving promotes tourism in Bolgatanga**

Response	Frequency	Percentage
Disagree	6	4.0
Neutral	11	7.3
Agree	44	29.3
Strongly Agree	89	59.3
Total	150	100.0

In determining the impact of smock weaving on a society like Bolgatanga Municipality, the following are outlined

It can be read that, 89(59.3%) strongly agree that smock weaving has promoted tourism in Bolgatanga Municipality hence more revenue is generated by the Municipality through smock weaving. This idea was also agreed to by 44(29.3%). However, 11(7.3%) were not sure or neutral this, on the other hand 6(4.0%) disagree to the fact that smock weaving has promoted tourism. In all, majority believe that, indeed tourism is promoted in Bolgatanga Municipality due to smock weaving.

Table 4.5.2 Smock weaving can attract more investors

Response	Frequency	Percentage
Strongly Disagree	1	.7
Disagree	8	5.3
Neutral	17	11.3
Agree	57	38.0
Strongly Agree	67	44.7
Total	150	100.0

On the issue of investing in the business, 67(2944.7%) strongly agreed while 57(38%) agreed that investors like the business. However 17(11.3%) are not sure of this but

8(5.3%) also disagreed and 1(.7%) strongly disagreed. This indicates that, with the appropriate input from various stakeholders the business will boom to expand employment opportunities

Table 4.5.3 Smock weaving provide employment for youth in Bolgatanga

Response	Frequency	Percentage
Strongly Disagree	1	.7
Disagree	5	3.3
Neutral	12	8.0
Agree	55	36.7
Strongly Agree	77	51.3
Total	150	100.0

In the Bolgatanga Municipality, the study shows that employment has been created through smock weaving. This is strongly agreed to by 77(51.3%) and 55(36.7%) respondents agreed to that. But 12(8.0%) are uncertain while 5(3.3%) disagreed. The responses clearly indicate that, despite the disagreements and uncertainties expressed by the few respondents, it can be deduced that majority believe that employment has been created. This shows that Bolgatanga Municipality is positively impacted upon by weaving.

Table 4.5.4 Smock cloths made in Bolgatanga are affordable

Response	Frequency	Percentage
Strongly Disagree	6	4.0
Disagree	6	4.0
Neutral	16	10.7
Agree	73	48.7
Strongly Agree	49	32.7
Total	150	100.0

From Table 4.4, it can be read that, 73(48.7%) respondents agreed though while 49(32.7%) strongly agreed. And 16(10.7%) are not sure but 6(4.0%) disagree while 6(4.0%) strongly disagreed. This shows that from the study smock fabrics are not expensive compared to that of kente fabrics in Bolgatanga Municipality.

Table 4.5.5 Smock weaving promotes the culture of Bolgatanga

Response	Frequency	Percentage
Neutral	19	12.7
Agree	48	32.0
Strongly Agree	83	55.3
Total	150	100.0

On the issue of culture promotion, it can be read that 83(55.3%) strongly agreed while 48(32%) also agree to the fact that smock weaving has promoted the culture of Bolgatanga Municipality. This is to suggest that more people have patronized the use of smock cloth products on various occasions.

Table 4.5.6 Descriptive statistics

Response	Mean	Minimum	Maximum
Smock weaving promotes tourism in Bolgatanga	4.44	2	5
Smock weaving can attract more investors	4.21	1	5
Smock weaving provide employment for youth in Bolgatanga	4.35	1	5
Smock cloth made in Bolgatanga are affordable	4.02	1	5
Smock weaving promotes the culture of Bolgatanga	4.43	3	5

Also, with regards to the ratings of the items under the impact of smock weaving industry, putting all together, a Kendall's coefficient of concordance of 0.59 as shown in Table 4.4.6 below indicates a significant level of agreement amongst the respondents, with a p-value of 0.000, <0.05 . Implying the respondents were fairly unanimous in their ratings of the items all put together.

Table 4.5.7 Test statistics

N	150
Kendall's W	0.59
Chi-Square	35.185
Df	4
P-value	0.000

a Kendall's Coefficient of Concordance

4.6. Outcome of Interview with Traders of Smocks

As part of the study the traders were interviewed. This was conducted based on the following structured questions thus;

1. How do you think smock trade can be a source of employment?
2. Why have you been in the smock weaving trade?
3. How has smock promoted the culture of Bolgatanga Municipality?
4. How do you think smock business can be promoted?

When respondents were asked how trading in smock can be a source of employment, they indicated that majority of the traders had been in the business for about a decade. Most of the respondents also made it known they have established their own weaving industry and employing young people to support. According to them their livelihood depends on the smock business. To this end it can be said that smock business goes down with masses. Asked why they were in smock business, the respondents said, most respondents were in the business to make ends meet while others considered the business as a last resort for employment. Also, a section disclosed that they export the smock cloth to their international partners abroad. This according to the interviewees has been their main business by which they earn foreign exchange.

In the case of culture, almost all those interviewed affirmed that, the use of smock cloth has enriched the culture of Bolgatanga Municipality. Reasons given were that, all occasions have been made rich using the smock cloth. The smock cloth is used as a gift to foreigners who do well in the Bolgatanga Municipality according to an interviewee. How smock business can be promoted, majority of the respondents suggested, the weaving of smock cloth should be learned as part of the school curriculum. From the standpoint of the interviewee, learning smock in schools will instill a sense of entrepreneurship in the students who after school can establish themselves without being redundant. Moreover, others also suggested the government

to be the largest purchaser of products for export so as to create employment for the youth. Aside these most people suggested the need for capital facilities to support especially the youth in the smock weaving business.



CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary

The study sought to determine the importance of smock weaving as an avenue for self-employment. The study used mixed method of research design. Thus, both the qualitative and quantitative research methods. Participants for the study covered the smock users, weavers and traders in the municipality with a sample size of 150 smock dealers. Purposeful sampling technique was used in this research so that the researcher could collect specific and relevant data from all the participants. In respect of how smock weaving can become a source of employment for the youth in Bolgatanga Municipality, the following were the finding. It was discovered that the youth does other businesses apart from smock weaving, they have issues with their income, and they need available market.

Concerning how the interest of the youth can be aroused in smock weaving, the study showed that, training should be conducted always, capital should be made accessible, exhibitions centres should be provided, smock weaving should not be seen as work for school drop-outs, government should invest in smock weaving. With respect to the impact of the smock weaving industry in the Bolgatanga Municipality, the study showed that, smock business promoted tourism, more investors have been in the business, employment has been created, smock has become affordable, and promotes culture of Bolgatanga Municipality.

5.2 Conclusions

The study indicates clearly that smock weaving constitutes a source of employment for the youth. Therefore, it can be concluded that, investing in the business will promote employment in the long run. Also more respondents have benefitted from the smock weaving business by dealing in international export trade. Again more people make their livelihood in the smock business. Therefore, it can be concluded that smock weaving provides employment for the people of Bolgatanga Municipal. Furthermore, it was discovered that income obtained from smock weaving alone does not suffice their expenditure hence if weaving is not well maintained the youth can drift to different area of employment which in the long run will not be good for sustainable employment, culture and revenue generation. This is because majority of the respondents thought of weaving smock and do extra work to support themselves.

The study indicates that people perceive smock weaving as the reserve of school drop-outs which should not be the case. Responses clearly indicate that, despite the disagreements and uncertainties expressed by respondents, majority of the youth believe that employment has been created. It is therefore good that Bolgatanga Municipality is positively impacted upon by smock weaving. Good training is necessary to help equip the youth with more skills and attitude. This is attestable because majority of the respondents strongly desired that training will be the way forward to keep the youth employed.

5.3 Recommendations

Based on the findings of the study, the following recommendations are made;

1. There should be ready market for the smock weavers to enable them sell their products. Lack of which can cause unemployment, because quite a sizeable percentage of the respondents do not get market for their products.
2. The youth should be taught not to consider weaving as an occupation for school drop-outs. This will enable people to engage in smock weaving to contribute meaningfully towards their development.
3. Adequate space should be created to permit exhibition by Bolgatanga Municipality. This will enable weavers' exhibit their products for investor to possibly patronize. By this employment creation will be promoted.
4. Capital or credit facilities should be made accessible to help people promote their work and possibly employ others.
5. The government should invest in the occupation and also create the enabling conditions to permit investors to invest. This will promote employment in general.

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APPENDIX

APPENDIX A

UNIVERSITY OF EDUCATION, WINNEBA

QUESTIONNAIRE FOR WEAVERS, TRADERS AND END USERS

Dear Sir/Madam, this study is being undertaken by a student from the University of Education, Winneba Kumasi Campus, on the importance of smock weaving as an avenue for self-employment.

This is intended to know how smock weaving can be a source of employment for the youth, how to maintain the interest of the youth in smock weaving and the impact of the smock weaving industry on the Bolgatanga Municipality.

Your contribution to this study would be necessary to help realize this stated objective. You are, however, assured of the confidentiality of your identity and information.

You are therefore encouraged to provide correct answers to this questionnaires. The information you provided would be treated confidentially.

SECTION I: Respondent's Socio-Demographic characteristics

1. Gender: a. Male () b. Female ()
2. Age: a. less than 18 () b. 18-25 () c. 26-33 () d. 34-41 ()
e. 42 and above ()
3. Marital Status: a. Married () b. Single ()

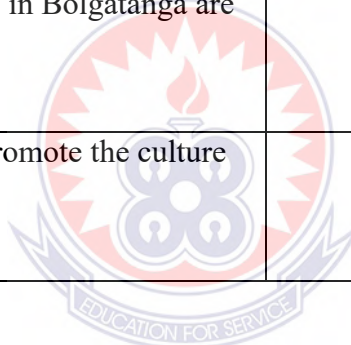
SECTION III: How to maintain the interest of the youth in smock weaving.

To what extent do you agree or disagree to the following statements		Strongly Agree	Agree	Disagree	Strongly Disagree
1.	There should be ready market for smock weavers				
2.	Continuous training should be conducted for smock workers				
3.	Capital to start business should be given to the youth				
4.	Grounds for exhibitions should be available				
5.	Weaving should not be seen as work for school drop-outs				
6.	Government should support in providing yarns or threads for smock weavers start –up.				

SECTION IV: The impact of the smock weaving industry to Bolgatanga

Municipality

To what extent do you agree or disagree to the following statements		Strongly Agree	Agree	Disagree	Strongly Disagree
1.	Smock weaving promotes tourism in Bolgatanga				
2.	Smock weaving can attract more investors				
3.	Smock weaving provide employment for the youth in Bolgatanga				
4.	Smock cloth made in Bolgatanga are affordable				
5.	Smock weaving promote the culture of Bolgatanga				



APPENDIX B

Interview Structure for Traders

The following questions are designed based on the set objectives of the study. They are necessary for the gathering of the relevant data of the study.

1. How do you think smock trade can be a source of employment?
2. Why have you been in smock trade?
3. How has smock promoted the culture of Bolgatanga?
4. How do you think smock business can be promoted?

