

**INFLUENCE OF CULTURAL PRACTICES ON CHILD
ABUSE IN KADUNA STATE**

BY

KWEM, FWAH FLORENCE

JUNE, 2011

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(M.ed/Educ/40503/2004-2005)**

**A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE
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JUNE, 2011

DECLARATION

I hereby declare that the work in this Thesis entitled “Influence of Cultural Practices on Child Abuse in Kaduna State” has been written by me in the Department of Vocational and Technical Education under the supervision of Dr. (Mrs) E.E Adamu and Dr. (Mrs) S.L. Ajayi. The information derived from the Literature have been duly acknowledged in the text and a list of references provided. No part of this Thesis was previously presented for another degree or diploma at any University.

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CERTIFICATION

This Thesis entitled “INFLUENCE OF CULTURAL PRACTICES ON CHILD ABUSE IN KADUNA STATE”, by Kwem, Fwah Florence, meets the regulations governing the award of the degree of Master in Education, Ahmadu Bello University, Zaria, and is approved for its contributions to knowledge and literary presentation.

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ABSTRACT

Child abuse is an infringement on the rights of the child. The frequency of its occurrence has made it not only a national, but a global concern. The main objective of the study was the identification of cultural practices cultural practices that expose the child to various abuses in Kaduna State. The study was a survey. Three research questions and null hypotheses were drawn to guide the study. The target population included pupils and teachers of Local Government Schools in six Local Government Areas of the three Senatorial Districts of Kaduna State. The age range of the respondents was between 11 and 45 years. The Local Government Areas include Sabon-Gari, Zaria, Kaduna South, Chukun, Kauru and Jama'a. A total of 510 teachers and 781 pupils' respondents were drawn from a population of 8,587 and 273,163, respectively. The sample size represented 20% and 1% of the total population of teachers and pupils respectively, in Kaduna State. The Research question provided the platform for information gathering for subsequent analysis. The Null hypotheses were tested using the Pearson Correlation statistics at 0.05 level of significance. The result of the test using the Pearson correlation statistic indicated that there were significant relationship between child abuse and the existing cultural practices. Thus, all the three Null hypotheses were rejected. The study findings indicated that excessive domestic child labour, early girl child marriage, begging by children, hawking, and preference for particular sex of child. The cultural practices in Kaduna State that exposed the child to child abuse included polygamy, early girl marriages, and preference for particular sex of the child. Other causes of child abuse other than cultural practices but aid child abuses were that children voluntarily make themselves available as domestic servants for food, child hawking, high level of illiteracy, ready market for child labour, ignorance of associated dangers of hawking and begging, and the less expensiveness of child labour compared to hired adult labour. Others causes of child abuses included easy tameness of children compared to adult, high level of poverty, selective application of the Child Right Act, fear of victimization, and corruption in prosecuting offender of child abuse by the legal agencies. Drawn from these findings, it was concluded that if the situation is not checked more children will fall victim to child abuse. This will ultimately affect the leadership quality of our tomorrow's society. To forestall this problem, it was recommended that an alternative employment, and free education be provided for these street beggars and hawkers; more awareness on the disadvantages and dangers of early girl child marriage be publicized to discourage people from going into it; and finally, the issue of poverty and illiteracy level should be addressed by the government and society at large to reduce hawking and begging.

ABBREVIATIONS

LGA	Local Government Area
NCANDS	National Child Abuse and Neglect Data Systems
UNICEF	United Nations Children and Education Funds
HOD	Head of Department
CAPTA	Child Abuse and Treatment Act
ISPCAN	International Society for the Prevention of Child Abuse and Neglect
AFROL	African News Agency
STD	Sexually Transmitted Diseases
CRC or CROC	Convention on the Rights of the Child
UNCRC	United Nation Convention on the Rights of the Child
AU	African Union
CEDAW	Convention on the Elimination of all Forms of Discrimination against Women
CRA	Child Right Act
UN	United Nation
OMCT	World Organisation against Torture
NGO	Non Governmental Organisation
FMG	Female Genital Mutilation
ILO	International Labour Organisation
FCT	Federal Capital Territory
OND	Ordinary National Diploma
HND	Higher National Diploma

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The United Kingdom Children and Young Persons Act 2008, Chapter 23 defined children as persons under the age of 18. In line with this, the Child Right's Act 2003, passed into law in the Federal Capital Territory, Abuja, Nigeria, defined a child as a person who has not attained the age of eighteen years. It categorically provided that such a child's best interests shall remain paramount in all considerations. In another perspective, Ohia et. al. (2002) defined a 'child' as a person who has not attained the age of 14 years and 'young person' as one who has attained the age of 14 years but has not attained the age of 17 years. The United Nations Convention on the Rights of the Child (2003) defined a child as any human being under the age of eighteen.

The Convention required that member state act in the best interests of the child. The rights of the child under the convention included the right to education, health care, love and care, adequate food and shelter, the right to live in a clean environment and the right to relaxation and recreation. Though Nigeria, as a member state of the International Community fully endorsed this charter on Child Right by domesticating it in 2003, the rights of the child at the level of implementation, especially at the state level is still an

issue. The non implementation or partial implementation of these Rights has often paved way to what generally constitute child abuse. However, is generally believed in most cultures that the child is still at its learning state and therefore does not have any right. The child is viewed as one without experience and needed to be directed by adults. According to Ingalis (1973), experience is what happened to the child and many patterns of these experiences have simply not occurred frequently enough for them to have become familiar, safe, or generally predictable.

All the rights of the child are thus vested on the parents or guardians. What the child needs, wants, does, goes, see, wear, eats or say must pass through the scrutiny and strict guidance and approval of his parents or guardians. This has led to multiple abuses of the rights of the child from many fronts. Many variation, however exist, as to what constitute child abuse. Mbakogu (2004) opined that child abuse may be difficult to discuss in Nigeria without eliciting the African perspective. This is because first as Africans, there exists a common heritage that seem to signify that similarities in culture or traditions may indicate a commonality of perceptions toward issues regarded as child abuse and eventually, similarities in strategies for addressing the problem.

Nevertheless, Gill (1979) reported that the worth of every child, despite individual differences and uniqueness is to be considered of equal. The child should be entitled to equal social, economic, civil and political rights, so that

he or she may fully realize his or her inherent potential and share equally in life. Therefore, any act of commission or omission by any individuals, institutions or the society as a whole, and any condition which deprives children of equal rights and liberties and interferes with optimal development, constitutes by definition as abuse or neglectful acts or conditions. The African Network of the International Society for the Prevention of Child Abuse and Neglect (ISPCAN, (1986)) gave five presentations of child abuse to include: child labour, street wandering, sexual abuse, child battering and abandonment. In Nigeria, the Federal Legislation provided a foundation for all its states by identifying a minimum set of acts or behaviour that defined child abuse. The Federal Child Abuse and Treatment Act (CAPTA), as amended by the Keeping Children and Family Act of 2003 define child abuse as;

1. Any recent act or failure to act on the part of a parent or caretaker which results in death, serious physical or emotional harm or abuse or exploitation.
2. An act or failure to act which presents an imminent risk of serious harm.

While the controversy in definition of child abuse rages on, the Nigerian child continues to suffer the effects of conflicts, poverty, ignorance, mal-nutrition,

under-nutrition, starvation, diseases, especially, exploitation, oppression and neglect.

Mbakogu (2004) reported that some cultural practices could be responsible for some of these child abuses. With the presence of the different tribes and influx of visitors into Kaduna State, comes the practice of different cultures by its inhabitants. According to Olurode (1989), culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of the society, it is the totality of living. Culture is learned and not genetically transformed. Cultural traits, mode of behaviour are learned through the process of socialization in a society. These cultural traits are usually learned within the family. It has been generally noted that what constitutes the family varies from society to society. The culture of a community influences the behaviour of the people and the pace of its socio-economic development. With changing world society, some of the cultural practices that have negative effects on the society are gradually giving way to new cultures and traditions. This is true in Kaduna State, especially in the area of the rights of the child which is more frequently than, abused.

The Kaduna citizens are said to exist in a wealthy country whose people are generally poor (UNICEF, 1997). This abject poverty has led to various cultures of survival to include such practices as child labour, hawking, begging

(UNICEF, 1997) and children working as house-helpers (Ebigbo, 2003). In some cases children are sent away for adoption to live with and work for 'better-off' relatives or friends, who may give preferential treatment to their own children (Omigbodun and Olatawura, 2008).

Ojanuga (1990) reported that street begging, a form of child abuse, is commonly practiced in Northern Nigeria. His research revealed that parents and Mallams (teachers) were responsible for the practice. The parents of child beggars were most often physically disabled and destitute, while Mallams used the proceeds of beggar children to support their schools. Mbakogu (2004) reported that female genital mutilation is practiced by about 33% of all households across ethnic and religious groups, in all parts of the country but with a prime rate in the Eastern and Southern regions of Nigeria. AFROL Gender Profile-Nigeria (2002) revealed that female children were still given away in marriage before attaining puberty as a means of preventing the licentious act of premarital sex. Early marriages were strategies adopted by poor families to supplement negligible incomes.

In the work of Nuhu and Nuhu (2010) in Ilorin, North Central Nigeria, about 30% of parents send their children to hawk goods. While some parents reported that they needed to do this in their struggle to survive, some parents believed that a child must work before being fed or given basic needs. Their reasons were

to prevent the child from becoming a lazy adult and to teach him how to live an independent life should the parents die. In another development, children from indigent families are handed over by their parents to live with relations that are more affluent. The deal here is that the child is expected to assist in all household activities, while the affluent relative trains the child for a brighter future.

But most often than not, the principles of this trade by barter is not fully executed as most children are quickly turned into beast of burden, unpaid servants or street hawkers. Reports exist of sorrowful stories of road accidents, inhuman treatment such as chopping of hands, starvation, bathing in hot boiling oil or water on these children by their 'Ogas' or 'Madams'. In the light of these threats, the United Nations General Assembly declared the decade 2001-2010 as the International Decade for a Culture of Peace and Non-Violence for the children of the World. This declaration was necessitated by growing concern with the prevalence and persistence of cultural violence in almost all the regions of the world, and the rise in violence at the family level, and violent acts in most countries. It seems that a culture of violence is growing and becoming embedded with consequent human suffering in destruction of life and property, as well as enormous social dislocations.

According to Allport (1979), the social development of a nation or a community must include, among other things, justice, fairness, and equal treatment for its citizenry. In this way the nation will achieve, at least for a long time to come, a desirable "unity in diversity". It is against this background information that this study is conducted to examine the influence of cultural practices on child abuse in Kaduna State.

1.2 Statement of the Problem

Child abuse is indeed a very serious contemporary community problem. It has lot of sentimental attachment, especially when culture and religion are in focus. Every region and ethnic groups of Nigeria appear to be in the cloud of protecting and priding away in their perceived rich and valuable culture and religion which have been fused into one. While the controversy in definition of child abuses rages on, the Nigeria child continues to suffer the effects of conflicts, poverty, ignorance, malnutrition, starvation, diseases, especially, exploitation and neglect.

Adamu (1995) linked the growing problem in the society to increased industrialisation, urbanisation and technological advancement, coupled with economic problems. She observed that the needs of the family have become increasingly complex and more sophisticated to meet the challenging need to raise a decent family. In the bid to do this, roles had to be distributed to all

members of the family, including the children. This action has brought about the introduction of new cultural practices. Cultural practices such as child hawking, child labour and child trafficking, early marriages (for both sex), child begging, child battering are generally practiced with increasing intensities. Reports abound that have seriously indicted some of these cultural practices in favour of child abuse.

The researcher observed for instance, the lack of comprehensive welfare system in general, and more specifically, protective services for minors, has resulted in the neglect of some children who are exploited by poor families for street begging. Others include sexual abuse and domestic drudges among others. Although laws exist to protect minors and children, they are seldom enforced. The problem of this study therefore is whether cultural practices encourage child abuse.

1.3 Objectives of the Study

The main aim of this study was to examine the influence of cultural practices on child abuse in Kaduna State. The specific objectives include, to:

1. identify the cultural practices and various forms of child abuses in Kaduna state;
2. identify the predisposing factors to various forms of child abuses in Kaduna State;

3. determine the influence of these cultural practices on the implementation of the child Right Act in Kaduna state;

1.4 Research Questions

To be able to analyse the situation effectively, research questions were raised and answered:

1. What are the cultural practices and various forms of child abuses existing in Kaduna State?
2. What factors predisposes the child to various forms of child abuses in Kaduna state?
3. What are the influences of cultural practices on the implementation of the Child's Right Act in Kaduna state?

1.5 Hypotheses of the Study

The following hypotheses were raised for the research questions:

1. There is no significant relationship between existing cultural practices and the various forms of child abuses in Kaduna State.
2. There is no significant relationship between cultural practices and the degree of the various forms of child abuses in Kaduna state.
3. There is no significant relationship between child abuse in Kaduna State and influence of cultural practices on the implementation of the Child Right Act in Kaduna State.

1.6 Significance of the Study

The significance of child abuse for sustainable growth and development in Nigeria cannot be overemphasised. To this end this study will provide a unique opportunity to assess the influence of cultural practices on child abuse in Kaduna state. The findings of this study will benefit children, parents, policy makers and the general public.

The findings from this study will provide policy makers with valuable recommendations for addressing the negative Influence and contentions emanating from some cultural practices in Nigeria. Such findings should proffer policy measures and recommendations that would assist in mitigating the problems of child abuse in Nigeria. Information from this work should be able to fill in gaps and provide additional information on cultural practices problems relating to child abuse to scholars for further research. It is hoped that the entire members of society would be so enlighten as to warrant the desired paradigm shift that would provoke and ensure a collective protection and enforcement of the rights of the child.

1.7 Assumptions of the Study

The following assumptions were made in the light of the researcher's perceptions of possible challenges during the study:

1. Due to the fact that Kaduna State is a multi ethnic and religious one the cultural practices of the Kaduna citizens in the different Local Government Areas (LGAs) shall differ from one another.
2. It is assumed that cultural practices of a specific locality would determine what child's rights will be obeyed, and what child's rights will be ignored.
3. The different cultural practices would also elicit different responses in relation to the rights of the child.
4. The different groups of respondents should be able to provide an unbiased and generalised assessment on the influence of cultural practices on child rights in Kaduna State.

1.8 Delimitations of the Study

This study covered influence of cultural practices on child abuse. The sample size was delimited to 510 teacher and 781 pupil respondents in public primary schools in the selected LGAs. These sample size represents 20% and 1% of the total population of 8,587 and 273,163 respectively for the teachers and pupils. The LGAs selected from the North Senatorial District included Sabon-Gari and Zaria. Those from the Central Senatorial District included Kaduna South and Chukun, and those from the South Senatorial District included Kauru and Jama'a. Attention was given to various child abuses that are gender specific (such as girl-child early marriages, rape, genital

mutilation, educational deprivation, and inheritance from a deceased father). Six randomly picked Local Government Areas (LGAs) were used from three Senatorial Districts (North, Central and South) in Kaduna State. These areas are believed to have different cultural practices which may influence the upbringing of children living in the vicinity.

1.9 Definition of terms

1. Under the United Nations Convention, a child is any person(s) under the age of 18.
2. Culture is the way of life of the people.
3. Hawking: going from one place to the other selling and buying things.
4. Early Marriage is the marriage at a tender age between two persons.
5. Sexual Abuse is taking advantage of a child's tender years and innocence in order to subject the child to engage in sexual activities that he/she does not fully understand and to which they cannot give any informed consent.
6. Child Abuse is the physical, sexual or emotional maltreatment of children
7. Polygamy is the custom of being married to more than one person
8. Monogamy is the custom of being married to only one person.
9. Child labour is a situation where children are engaged in working for money.
10. Begging is asking somebody for food, money etc.
11. Physical abuse is the infliction of unfair treatment to a child which results to physical injuries like minor bruises to severe fractures or

death. These unfair or cruel treatments may take the form of punching, beating, kicking, biting, stabbing, burning, hitting (with a hand, stick, strap or other object) or otherwise harming a child).

12. Female Circumcision is the surgical removal of the female genitalia (clitoris).
13. Rape is the forcing of sexual intercourse on an unwilling male or female.

CHAPTER TWO

2.0 REVIEW OF RELATED LITERATURE

This study was aimed at investigating the relationship between the culture of Kaduna people and child abuse. In this chapter the literature was reviewed and discussed under the following sub-headings:

- 2.1 The General Concept of Culture
- 2.2 Cultural Practices in Kaduna State
- 2.3 Concept of the Nigerian child
- 2.4 The Child Right Act
- 2.5 The Nigerian Legal System in relation to the Rights of the Child
- 2.6 Child Abuse
- 2.7 Empirical studies
- 2.8 Summary of reviewed literature

2.1 The General Concept of Culture

Classical conception of culture can be broadly defined as the process of developing and ennobling the human faculties, a process facilitated by the assimilation of works of scholarship and art and linked to the progressive character of the modern era (Said, 1995).

Taylor and Campell (1989) employed the terms 'culture' and 'civilization' interchangeably in his classic definition which contains the key elements of what has been described as the descriptive conception of culture. According

to this conception, culture may be regarded as the interrelated array of beliefs, customs, laws, forms of knowledge and art, etc. which are acquired by individuals as members of a particular society and which can be studied scientifically. According to Olurode (1989) culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of the society, it is the totality of living. Culture is learned and not genetically transformed. Cultural traits, mode of behaviour are learned through the process of socialization in a society. These cultural traits are usually learned within the family. It has been generally noted that what constitutes the family varies from society to society.

Culture, therefore, is an amorphous concept denoting anything that contributes to the unique character of a social group, thereby distinguishing it from other groups. It follows that culture may include artefacts, language, laws, customs and moral codes, in fact, a people's entire intellectual and material heritage. Tradition, which is the process of transmitting knowledge and beliefs to future generations, is part and parcel of culture. Not only is tradition the means for keeping a culture alive, but it is also the means whereby items of culture gain moral authority. As the definitions show, the culture of a community influences the behaviour of the people, and the pace of its socio-economic development. Will (1999), made a strong case about

the importance of culture in an article titled "The Primacy of Culture". He said that the culture of a people (customs, mores, traditions, values, institutionalised ideas) rather than just legal institutions and economic policies, are agents of progress in a society. In his discussion, Will added that the spread of democracy, free markets, technology and information is not enough to rescue many nations "from the consequences of their cultural deficits." Such 'deficits', he added, although not incurable, are intractable".

2.2 Cultural Practices in Kaduna State

The state has a rich cultural heritage in terms of festivals, music, dance, drama, crafts and even administration. It has 32 autonomous traditional institutions in the form of Emirates Councils mostly in the Northern part and Chieftdoms in the southern part. Kaduna State is made up of 23 Local Government Areas all with diverse cultural, traditional & ethnic beliefs and ways of life. Despite the diversity in the ways of life of the people of Kaduna State, the people are known and recognized for their hospitality. This is why Kaduna is described as the melting pot of Nigeria.

Kaduna state has many colourful cultural festivals. The celebrations served originally as traditional religious festivals but now modified to serve as forum to discuss developmental issues affecting the societies. Kaduna state is one of the oldest human settlements in the country. While other areas measure their

history in hundreds of years, the state measures its own history in thousands of years. This is authenticated by the Nok Culture discoveries, especially in Nok as well as the remains in Tsohuwar Turunku. Other early settlements in the state include Kauru, Kajuru, Jema'a Dararo, Garun Kurama, Old Birnin Gwari to mention only a few. Among the festivals, holidays celebrated in the city of Kaduna are Adara Cultural Festival, Afan National Festival, Atyap Cultural Festival, Batadon Cultural Festival, Christmas Celebrations, Durbar, Easter Celebration, Eid El Fitr and Eid-Kabir Celebrations, Gbagyi Cultural Day, Kaduna State Festival of Art and Culture, Kalankuwa Cultural Festivals, Moro'a Cultural Festival, Ninzo Cultural Festival, Nom-Anghan Cultural Festival, Tuk-Ham Festival, Unum-Akulu Cultural Festival and Upenge Cultural Festival. All these cultural festivals give the people of Kaduna a very unique way of life (Kaduna State Ministry of Culture And Tourism, 2009).

Like in most African societies, the family unit is built around that of the extended family system with a mixture of mono- and polygamy. Although there is the practice of the African traditional religion, the two major religions in Kaduna is Christianity and Islam. Like any other state in Nigeria, the Kaduna state and her people exist in a wealthy country whose people are generally poor (UNICEF, 1997). This abject poverty has led to various survival ploys which has led to such practices as child labour, hawking,

begging (UNICEF, 1997), children working as house-helpers (Ebigbo, 2003), and in some cases children are sent away for adoption to live with and work for ‘better-off’ relatives or friends, who may give preferential treatment to their own children (Omigbodun and Olatawura, 2008). There are also cases of sexual abuse of children, which are rarely reported. This is due to the fact that some of the perpetrators are close relatives. Thus, for fear of stigmatisation, this kind of cases is usually hid from the public. Early or child marriages are also widely practiced in this part of the country. The practitioners of this act usually hid under some sort of religious injunctions to satisfy this selfish desire. A 1990 survey in Nigeria showed that 26.7% of women ages 20-24 years were married before the age of 15, and many of these women suffered from illnesses related to early marriage (World Bank, 2000). Another survey carried out in Zaria in 1988 showed that 16% of female patients receiving Sexually Transmitted Diseases (STDs) treatment were children under the age of 5 years and another 6% between the ages 12-16 years. A number of reports on child right abuses existed on the local news media and publications. Parents, guardians, and so called big brothers and sisters were usually implicated in regular battering, and even killing of children.

In another related work, Ebigbo (2005) in a situation analysis on the nature and extent of child abuse and neglect in Nigeria, reported that cultural

practices and traditional attitudes contribute to the problem; institutions tasked with addressing family and child welfare have failed to do so; hawking, begging, and abandonment place these children at risk; and some handicapped children roam the streets without care. Among the three states covered in Ebigbo (2005) study, Kaduna State had the highest incidence of begging by children of 65%, followed by Ibadan respondents (57 percent) then Enugu respondents (38 percent). Though respondents were not ignorant on the risk of child hawking and street begging, 40% saw children as God's gift for helping their parents economically. Ebigbos' report on the School children surveyed revealed that a good percent (52%) of school children typically spent 2-4 hours after school in domestic chores such as sweeping the house, washing dishes, and preparing evening meals; and many were either scolded, beaten, or assigned additional household duties as punishment for behaving contrary to the desires of adults.

Reports also abound on the issue of sexual abuse, especially among girls. Like many other researchers, Ebigbo (2005) indicted the practice of early marriage and the high rate of street trading by children, viewing them as two presenting practices to sexual assaults in Kaduna State. Recently, the television and various news prints in Nigeria carried the news of a former Zamfara State Governor, and serving Nigerian Senator who married a minor of 13 years old. The girl's age was given as 13. When it was expected for all

to stand against such child abuse, a religious body rose up in defence of the action of the Senator. Reasons which are frequently given in support for the practice of early marriage is that believe that it reduces promiscuity among wives and young girls, and because of the importance attached to virginity. Husbands want their wives to be virgins, and for parents, it is a great honour for their daughter to be found to be a virgin by her husband.

Also adding to the problem of the child is the issue of polygamy. Contributing in a resource book by the African Network for the Prevention and Protection against Child Abuse, Kaduna, Mu'azu (1994) viewed that though polygamy is a practice by many Nigerians, regardless of tribal or religious affiliations, it is a cultural practice more prevalent among Muslims in Northern Nigeria where religion permits a man to marry up to four wives. Mu'azu noted that, more frequently than not, the practice comes with great conflicts arising from unwarranted frictions emanating from suspicions and petty jealousy among the wives. Fathers cannot express love openly for fear of being accused of showing preference to one wife's children as against the other. Such children live in a hostile, restricted environment which has an adverse effect on them psychologically, modelling their behaviour after the vices of their environment. Wives who could not cope with the situation often leave leaving their children behind. These children sometimes become domestic drudges, street hawkers, are not fed or looked after properly, and frequently are insulted and beaten by their step-mother and her children.

These battered children often grow up lacking self confidence, feeling inadequate, and with hate in their heart.

2.3 The Child and the Child Right Act

The Webster's dictionary defines a child as a boy or girl at any age between infancy and adolescence or a new born infant. The Black's Law dictionary on the other hand defines a child at common law as a person who has reached the age of 14 years. According to Ohia et al. (2002), various Children and Young persons enactments define 'child' as a person who has not attained the age of 14 years and 'young person' as one who has attained the age of 14 years but has not attained the age of 17 years. The United Kingdom Children and Young Persons Act 2008, Chapter 23 defines children as persons under the age of 18. The Child Right's Act 2003, passed into law in the Federal Capital Territory, Abuja, Nigeria, defines a child as a person who has not attained the age of eighteen years. It categorically provides that such a child's best interests shall remain paramount in all considerations. A child shall be given such protection and care as is necessary for its well being, retaining the right to survival and development and to a name and registration at birth.

In order to help direct our focus in this work, let's now consider the right of the child in the light of the United Nations Convention, the African Charter and Nigerian Act.

2.3.1 The United Nations Conventions on the Rights of the Child (1989)

The United Nations Convention on the Rights of the Child (commonly abbreviated as the CRC, CROC, or UNCRC), is a human rights treaty setting out the civil, political, economic, social, and cultural rights of children. The Convention generally defines a child as any human being under the age of eighteen, unless an earlier age of majority is recognized by a country's law. The Convention deals with the child-specific needs and rights. It requires that states act in the best interests of the child. This approach is different from the common law approach found in many countries that had previously treated children as possessions or chattels, ownership of which was sometimes argued over in family disputes. Nations that ratify this convention are bound to it by international law.

Compliance is monitored by the United Nations Committee on the Rights of the Child which is composed of members from countries around the world. Once a year, the Committee submits a report to the Third Committee of the United Nations General Assembly, which also hears a statement from the CRC Chair, and the Assembly adopts a Resolution on the Rights of the Child Rights Information Network (2008).

Governments of countries that have ratified the Convention are required to report to, and appear before, the United Nations Committee on the Rights of the Child periodically to be examined on their progress with regards to the advancement of the implementation of the Convention and the status of child

rights in their country. Their reports and the committee's written views and concerns are available on the committee's website.

The United Nations General Assembly adopted the Convention and opened it for signature on 20th November 1989 (the 30th anniversary of its Declaration of the Rights of the Child) (United Nations General Assembly *Resolution 25* session 44 Convention on the Rights of the Child on 20th November 1989). It came into force on 2nd September 1990, after it was ratified by the required number of nations. As of November 2009, 194 countries have ratified it (United Nations Treaty Collection, 2009).

According to UNICEF, there are estimated 158 million children aged 5 to 14 in child labours worldwide, excluding child domestic child labour. The United Nations and the International Labour Organization (1999) considered child labour exploitative with the United Nations stipulating, in article 32 of the CRC that states Parties recognize the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development. Globally there is an estimated 250 million children working (CRC, 2006).

The summary of the rights of the child under the Convention is as follows:

- (a) Every child has the right to life and to be allowed to survive and develop.

- (b) Every child is entitled to a name, family and nationality.
- (c) Every child is free to belong to any association or assembly according to the law.
- (d) Every child has the right to express opinions and to freely communicate them on any issues subject to restriction under the law.
- (e) Every child is entitled to protection from any act that interferes with his or her privacy, honour and reputation.
- (f) Every child is entitled to adequate rest and recreation according to his or her age and culture.
- (g) Every child is entitled to receive compulsory basic education and equal opportunity for higher education depending on individual ability.
- (h) Every child is entitled to good health, protection from illness and proper medical attention for survival, personal growth and development.
- (i) Every child must be protected from indecent and inhuman treatment through sexual exploitation drug abuse, child labour, torture, maltreatment and neglect.
- (j) No child should suffer any discrimination irrespective of origin, birth, colour, sex, language, religion, political and social beliefs, status or disability.

In the 1990s every country in the world except for Somalia and the United States became a signatory to the CRC. Somalia eventually signed the convention in 2002; the delay of the signing was believed to be due to Somalia not having a government.

2.3.2 The African Charter on the Right of the Child

The African charter recognises the fact that the rights of most African children are disregarded due to irreconcilable factors that pivot on hunger, exploitation, armed conflicts, natural disasters, their socio-economic, cultural, traditional and developmental conditions. With this, it is crucial to look at those rights in the African Charter.

2.3.2.1 The Socio-economic Rights of the Child

The right to survival (Article 5), the right to education (Article 11), the right to special measures of protection in case of handicap (Article 13), the right to health (Article 14), the right to be protected from all form of economic exploitation (Article 15), and the right to leisure, recreation and cultural activities (Article 17).

2.3.2.2 The Political Rights of the Child

The right to non-discrimination (Article 3), right to freedom of expression (Article 7), the right to freedom of association (Article 8), the right to freedom of thought, conscience, and religion (Article 9), the right of protection of privacy Article 10), the right to be protected against harmful social and cultural practices (Article 12), the right to be protected against torture (Article 16) and the right to be protected in case of armed conflict, tension and strife (Article 22).

2.3.2.3 The Private or Personal Rights of the Child

The right to a name and nationality (Article 6), the right to fair trial and special condition of detention in case of crime (17), the right to a protected and united family (Article 18), the right to procedures protecting the best interests in case of adoption (24), and the right to be protected against sexual exploitation (Article 27), drug abuse (Article 28), and sole trickery and adoption (Article 29).

2.3.3 The Nigerian Child Right Act

Nigeria has signed both International Instruments and ratified them in 1991 and 2000, respectively. Both protocols reflect children as human beings and as subject of their own rights. The Convention on the Rights of the Child (CRC) outlines the human rights to be respected and protected for every child under 18 years and requires that these rights be implemented. Against this background, a draft of the Child Rights Bill aimed at principally enacting into Law in Nigeria the principles enshrined in the Convention on the Rights of the Child and the AU Charter on the Rights and Welfare of the Child was prepared in the early 90's.

According to UNICEF (2007), the International treaties and protocols on women and children ratified by the Government as at December 2001 include:

- ILO Convention 182 on Minimum Age.

- ILO Convention 138 on Elimination of the Worse forms of Child Labour
- Optional Protocol to the Convention on Elimination of all Forms of discrimination against Women.
- Optional Protocol on the involvement of Children in armed Conflicts.
- Optional Protocol on the Sale of Children, Child Prostitution and Child Pornography.
- Convention against Torture and other Cruel, Inhuman and Degrading Treatment or Punishment.
- Convention against Trans-national Organized Crime.
- Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children.

Furthermore, Alemika et. al. (2005) reported that Nigeria ratified the Convention on the Rights of the Child (thereafter the CRC) on April 16th 1991 and has ratified other international instruments that generally affect the rights of the child. These include the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW), the Convention against Torture and Other Cruel Inhuman or Degrading Treatment or Punishment and the Convention on the Elimination of All Forms of Racial Discrimination.

In addition to the above, Alemika reported that Nigeria is also a party to the International Covenant on Civil and Political Rights and to the International

Covenant on Economic, Social and Cultural Rights. Nigeria has also ratified regional instruments such as the African Charter on Human Rights and People's Rights. She has signed, but did not ratify, the Optional Protocol on children in armed conflict and the Optional Protocol on the sale of children, child prostitution and child pornography and the African Charter on the Rights and Welfare of the Child. Nonetheless, Chiniere Amalu reported in the Vanguard News paper of the 29th of June 2010 that it is only after about 10 years, with several Heads of Government and heated debates by the Parliamentarians that the Bill on Child Rights was eventually passed into Law by the National Assembly in July 2003. It was assented to by the then President of the Federal Republic of Nigeria, Chief Olusegun Obasanjo in September 2003, and promulgated as the Child's Rights Act 2003. The Act is a legal document that sets out the rights and responsibilities of a child in Nigeria and provides for a system of child justice administration. However, more than seven years after, only 24 States in the country have passed the Act for onward enforcement. These include; Abia, Akwa Ibom, Anambra, Benue, Cross River, Delta, , Edo, Ekiti, Imo, Jigawa, Kwara, Kogi, Lagos, Nassarawa, Niger, Ogun, Ondo, Osun, Oyo, Plateau, Rivers, and Taraba.

The implication of this passage ordinarily would mean that children are well protected and a breach of such act attracts a punishment to the offenders. But then the question is, even in these states where the bill has been passed, to what extent are the child rights protected and enforced? In Akwa-Ibom,

where the State House of Assembly has passed the Child Right Act (CRA), children are still branded witches and wizards and beaten and starved. In virtually all of these States, is a record of one instance of child abuse or the other. It may be sexually related, children may be denied basic means of livelihood, forced into labour, trafficking, hawking, etc. Chiniere Amalu reported that most States that have assented to the law appear reluctant to enforce it because they believe that it would make children grow wild.

This same misconception probably is at the root of the reluctance to pass the Bill by Adamawa, Bauchi, Borno, Enugu, Gombe, Kaduna, Kano, Katsina, Kebbi, Niger, Sokoto, Yobe and Zamfara States.

The Federal structure in Nigeria, which provides regional (member states) and local authorities with great legislative powers, and the application of different interpretations of the law (Common Law, Shari'ah, Customary Law) makes it indeed very difficult to change the situation and a comprehensive strategy is thus essential. In 1996, the Committee recommended "that the State party, in undertaking a comprehensive review of the national legal framework and its conformity with the principles and provisions of the Convention account, should also take into account the compatibility of the system of customary law and regional and local laws with the articles of the Convention."

Although an important step towards this goal has been reached with the adoption of the Child Rights Act (CRA), it must be underlined that this Act has still not been adopted by almost all the regional (state) authorities, which continue to refuse a comprehensive definition. Scholars are concerned by the great disparities in minimum ages in different situations and different areas, which fluctuates between 7 to 21 years and make child protection a challenge. It is believe that this may bring interpretations in contrast with the best interest of the child and also lead to severe discrimination of certain groups of children. This confusing situation may also lead to arbitrary decisions and impunity for abuses of violations of the rights of the child as enshrined in the CRA.

Article 47 of the 1999 Constitution provided for freedom from discrimination on the grounds of ethnic group, origin, gender, religion, circumstances of birth, disability, or political opinion. However, the practice shows that this legislation is not successfully implemented. This is also recognized in the State Party Report to the Committee on the CRA of 2002, which states that: "Despite the laws, in practice the girl child and in some areas the boy child, children born out of wedlock, disabled children, children out of outcast, children from the minority and children from other states often experience discrimination". Concerning some forms of discrimination suffered by children, the State Report names programmes aiming at combating it, however without providing any detail information on the content or ways of

funding of these programmes. Other forms of discrimination – or problems related to it - are considered by the government as not worthy of its intervention: “Problem of prejudice against children leading to social, ethnic

Although the Constitution provides for gender equality, cases of violations of women's rights and gender discrimination are alarming. Women and girls are subject to violence at domestic and public levels. The situation in 12 Northern States of Nigeria is most worrying since the introduction of the Shari’ah Penal Code in 1999. Proponents do not believe that an appeal to culture or religion should excuse the violation of the fundamental rights of the Nigerian child to basic education, good nutrition, essential health care and all other basic needs, as well as protection against abuses, neglect, exploitation and slavery.

In Nigeria, due to inconsistencies in legislation and the absence of any stipulation of a minimum age for marriage before the adoption of the Child Rights Act 2003, early marriages continue to take place, in many cases as a means to preserve chastity. Section 18 of the Marriage Act allows persons under the age of 21 to get married, provided that parental consent is given. The official report admits that “the age of marriage is a highly controversial issue and varies from place to place. Whereas in the North West and North Central Nigeria, 14 years is the age of marriage, while in the North Central part the age of marriage is between the 2nd and 3rd menstruation, while in the

Southern States it varies from between 16 to 18 years” The federal authorities seek however to make 18 the minimum age of marriage, not only in law, but also in practice.

Nevertheless, the positions on that issue differ, and important parts of the population are still not aware of the negative effects early marriages can have for the girls. In most cases, it limits the opportunities for girls to accede to education, putting them in a disadvantaged position. Indeed, 36 million Nigerian women and girls are not educated. But, even more worrying, early marriage can also be detrimental to girl’s physical, mental and emotional health. Apart from the fact that it deprives girls from their right to have control over their body and reproductive health, it puts them in a position of complete dependency from their husband.

For instance, in Northern Nigeria, where the majority of girls face the prospect of early marriage, “this has resulted over the years in a large number of cases of vesico-virginal fistula, a condition caused by giving birth when the cervix is not well developed.” It “occurs because the pelvic bones have had insufficient time to develop to cope with child-birth. Corrective operations often require the consent of the spouse, and more often than not the sufferers are abandoned or divorced by their husbands and ostracized by their communities.” For many girls, this situation is disastrous because it

leads to severe discrimination within their own community or even family. They are often punished for being pregnant or are excluded from school.

2.3.3.1 Basic Provisions of the 2003 Nigerian Child Right Act

The basic provisions of the CRA of 2003 are as follows:

- Provisions of freedom from discrimination on the grounds of belonging to a particular community or ethnic group, place of origin, sex, religion, the circumstances of birth, disability, deprivation or political opinion; and it is stated categorically that the dignity of the child shall be respected at all times.
- No Nigerian child shall be subjected to physical, mental or emotional injury, abuse or neglect, maltreatment, torture, inhuman or degrading punishment, attacks on his/her honour or reputation.
- Every Nigerian child is entitled to rest, leisure and enjoyment of the best attainable state of physical, mental and spiritual health.
- Every government in Nigeria shall strive to reduce infant mortality rate, provide medical and health care, adequate nutrition and safe drinking water, hygienic and sanitized environments, combat diseases and malnutrition, support and mobilize through local and community resources, the development of primary health care for children.
- Provisions for children in need of special protection measures (mentally, physically challenged, or street children): they are protected in a manner

that would enable them achieve their fullest, possible social integration, and moral development.

- Expectant and nursing mothers shall be catered for, and every parent or guardian having legal custody of a child under the age of two years shall ensure its immunization against diseases, or face judicial penalties.
- Betrothal and marriage of children are prohibited.
- Causing tattoos or marks, and female genital mutilation are made punishable offences under the Act; and so also is the exposure to pornographic materials, trafficking of children, their use of narcotic drugs, or the use of children in any criminal activities, abduction and unlawful removal or transfer from lawful custody, and employment of children as domestic helps outside their own home or family environment.
- Child abduction and forced exploitative labour (which is not of a light nature) or in an industrial undertaking are also stated to be offences. The exceptions to these provisions are where the child is employed by a family member, in work that is of an agricultural or horticultural or domestic in nature, and if such a child is not required to carry or move any thing heavy that is likely to adversely affect its moral, mental, physical spiritual or social development.
- Buying, selling, hiring or otherwise dealing in children for purpose of begging, hawking, prostitution or for unlawful immoral purposes are

made punishable by long terms of imprisonment. Other offences considered grave include sexual abuse, general exploitation which is prejudicial to the welfare of the child, recruitment into the armed forces and the importation/exposure of children to harmful publications. It further preserves the continued application of all criminal law provisions securing the protection of the child whether born or unborn.

2.3.3.2 Children's responsibilities under the Nigerian Child Act

Children under the Act, are also given responsibilities which include working towards the cohesion of their families, respecting their parents and elders, placing their physical and intellectual capabilities at the service of the State, contributing to the moral well being of the society, strengthening social and national solidarity, preserving the independence and integrity of the country, respecting the ideals of freedom, equality, humaneness, and justice for all persons, relating with others in the spirit of tolerance, dialogue and consultation, and contributing to the best of their abilities solidarity with and unity with Africa, and the world at large.

To these end, the Act mandates parents, guardians, institutions and authorities in whose care children are placed, to provide the necessary guidance, education and training to enable the children live up to these responsibilities.

2.3.3.3 Domestication of the Nigerian Child Right Act at State level

The Act provides for the establishment of the Child Rights Implementation Committees at the National, State and Local Government levels. These are to ensure that there is governmental commitment at all levels to fulfilling the implementation of the provisions of the Act, through research, investigation and jurisprudence.

The provisions of the Act supersede all other legislations that have a bearing on the rights of the child. Having been enacted at the National level, the States are expected to formally adopt and adapt the Act for domestication as State laws. This is because issues of child rights protection are on the residual list of the Nigerian Constitution, giving states exclusive responsibility and jurisdiction to make laws relevant to their specific situations. State laws inimical to the rights of the child are also to be amended or annulled as may be required, to conform to the Act and the CRC.

2.4 The Nigerian Legal System in relation to the Rights of the Child

In the report of Alemika et al. (2005), the Nigeria's legal system is characterized by three different traditions of law: the English Common Law, the Islamic Shari'ah Law and the Customary Law. "The 1999 Constitution provides for an independent judiciary in section 6 for the determination of any question as to civil rights and obligations. The Constitution equally

allows for the Customary and the Shari'ah courts to cover various issues and jurisdiction. The Shari'ah courts according to section 277 (1) – (2) of the 1999 Constitution have jurisdiction on civil proceedings involving questions of Islamic personal law, regarding marriage, family relationship or the guardianship of an infant; where all the parties to the proceedings are Muslims, or succession. The Customary courts' on the other hand has the jurisdiction as provided for in section 282 (1) – (2) as may be prescribed by the House of Assembly of the State. The states that introduced Shari'ah took advantage of the clause that states that Shari'ah court of appeal may exercise such other jurisdiction as may be conferred upon it by the law of the State. This interpretation of the law grants them the right to expand the jurisdiction of existing Shari'ah courts to include criminal issues as defined by the penal codes applicable in northern Nigeria.”

The general framework within which human rights are protected in Nigeria are enshrined in the 1999 Constitution of the Federal Republic of Nigeria. Chapter IV contains an elaborated Bill of Rights. The rights guaranteed include the right to life (Art. 33); the right to personal liberty (Art. 35); the right to fair hearing (Art. 36) and the right to freedom of movement (Art. 41). Article 42 prohibits unjustifiable discrimination on basis of "ethnic group, place of origin, sex, religion or political opinion." As for penal infractions, Nigeria has two separate codes, one applying to Southern Nigeria (Criminal

Code) and one applying to Northern Nigeria (Penal Code). These provide for offences against persons, including homicide, assaults and different kinds of sexual and gender-specific violations such as rape.

Alemika (2005) reported that in 1996, Nigeria submitted its first Report on the Implementation of the CRC to the UN Committee on the Rights of the Child (thereafter the Committee). One of the major recommendations made by the Committee was to finally ensure the domestication of the CRC, as 4 Section 277 of the Constitution states: “(1) The Sharia Court of Appeal of the State shall, in addition to such other jurisdiction as may be conferred upon it by the law of the State, exercise such appellate and supervisory jurisdiction in civil proceedings involving questions of Islamic personal Law which the court is competent to decide in accordance with the provisions of subsection (2) of this section. (2) For the purposes of subsection (1) of this section the Sharia Court of Appeal shall be competent to decide a) any question of Islamic personal Law regarding a marriage concluded in accordance with that Law, including a question relating to the validity or dissolution of such a marriage or a question that depends on such a marriage and relating to the family relationship or the guardianship of an infant; b) where all the parties to the proceedings are Muslims, any question of Islamic personal Law regarding a marriage, including the validity or dissolution of that marriage, or regarding family relationship, a founding or the guarding of an infant; c) any question

of Islamic personal Law regarding a wakf, gift, will or succession where the endower, donor, testator or deceased person is a Muslim; d) any question of Islamic personal Law regarding an infant, prodigal or person of unsound mind who is a Muslim or the maintenance or the guardianship of a Muslim who is physically or mentally infirm; or e) where all the parties to the proceedings, being Muslims, have requested the court that hears the case in the first instance to determine that the case in accordance with Islamic personal Law, any other question.”

Section 282 of the Constitution states: “(1) A Customary Court of Appeal of a State shall exercise appellate and supervisory jurisdiction in civil proceedings involving questions of Customary law; (2) For the purpose of this section, a Customary Court of appeal of a State shall exercise such jurisdiction and decide such questions as may be prescribed by the House of Assembly of the State for which it is established. OMCT, *Report on the Human Rights Situation in Nigeria (Human Rights Committee)*, Geneva, October 2002, this is necessary for its full implementation under Nigerian law. A first Bill on Children's rights had already been elaborated in 1993, but could not be passed into law by the military government because of opposition from religious groups and traditionalists.

A special committee was subsequently set up to “harmonize the Children's Bill with Nigerian religious and customary beliefs.”⁸ The Bill, providing for the rights and the responsibilities of children in Nigeria, as well as for a renewed system of juvenile justice administration, was rejected by the Parliament in October 2002 - again on grounds of its contents being contrary to Islamic values, traditions and culture. "The main objection targeted a provision setting 18 years as the minimum age for marriage. This was incompatible with religious and cultural traditions in various parts of the country, where girls are given in marriage at a younger age." Many national and international NGOs, as well as other sectors of the civil society in Nigeria, criticized this decision and forced the legislator to reconsider its decision to oppose to the Child Rights Bill. Finally, it was adopted in September 2003.

2.5 Child abuse

There are numerous definitions of child abuse. According to chinweike (2010), child abuse is any action or inaction towards children that will either cause them pains or harm (directly or indirectly), or deprive them of their rights. Simply put, it is any attempt to violate children’s right. Wikipedia (2010) defines child abuse as the physical, sexual or emotional mistreatment of children. According to the Journal of Child Abuse and Neglect, child abuse is:

“any recent act or failure to act on the part of a parent or caretaker which results in death, serious physical or emotional harm, sexual abuse or exploitation, an act or failure to act which presents an imminent risk of serious harm”.

A report from the United States government reported that in 2003, 36% of victims died as a result of neglect, 28% died from physical abuse and 29% died from a combination of abuse and neglect (NCANDS, 2000).

All parents upset their children sometimes. Saying 'no' and managing difficult behaviour is an essential part of parenting. Tired or stressed parents can lose control and can do or say something they regret, and may even hurt the child. If this happens often enough, it can seriously harm the child. That is why abuse is defined in law. The Children Act 1989 states that abuse should be considered to have happened when someone's actions have caused a child to suffer significant harm to their health or development.

Significant harm means that someone is:

- punishing a child too much
- hitting or shaking a child
- constantly criticising, threatening or rejecting a child
- sexually interfering with or assaulting a child
- not looking after a child - not giving them enough to eat, ignoring them, not playing or talking with them or not making sure that they are safe

Be this as it may, an acceptable definition of child abuse is a difficult one when one considers it in the light of the African perspective. Africa is

endowed with lots of cultures or traditions which governs the life and vision of its people.

Nevertheless, Mbakogu (2004) opined that there exist a common heritage that seem to signify that similarities in culture or traditions may indicate a commonality of perceptions toward issues regarded as child abuse and eventually, similarities in strategies for addressing the problem.

Children in urban areas are quickly caught up in the daily struggle for survival and material gain (Ebigbo, 1989). A situation analysis of child abuse and neglect in Nigeria, undertaken through the medium of Nigerian newspapers, found that child abandonment, sexual abuse, child neglect, vagrancy, kidnapping and hawking were the most reported forms of child abuse and neglect (Ebigbo, 1989). In many instances young girls and boys are sent from rural areas to families in the cities to serve as house-maids and house-boys. A study by Izuora and Ebigbo, (1975) examined house-helpers, in which it was found that they were of lower intelligence than the children they looked after. This was thought to be due to the breakdown of the traditional foster culture, which eroded children's avenues for personal growth. Children who worked as house-helpers may also be required either by their parents or by the families they served to sell items of food, clothing and general merchandise on the streets. Thus they become part-time street traders and subjected to many of the damaging aspects of street life. In the eastern and

western parts of Nigeria, children might have attended morning or afternoon school and hawked goods out of school hours, though there are some children who traded on the streets the whole day. Their income helped their families or house-madams financially or pays for school fees. Although most Nigerian children return home at the end of the day, a growing number, including girls, subsist and exist on the streets (Oloko, 1989; Ebigbo and Izuora, 1985).

2.5.1 Forms of Child Abuse

There are generally four main forms of child abuse. This could be physical abuse (e.g. female genital mutilation, hitting, kicking, beating, shaking and throwing, whether it causes bruises, broken bones or death); sexual abuse (e.g. Early marriages, children being forced or persuaded to perform sexual acts by others, whether that's looking at pornography, being touched sexually or actually having sex); emotional abuse (e.g. when children are deprived of love and acceptance from their parents or guardians. They may be screamed at, blamed for things that aren't their fault and/or told they are worthless by their carers); neglect (e.g. when parents or guardians do not provide the child with the required food, warmth, shelter, care and protection, child labour and child street labour and child beggars).

Let us now discuss in some detail some of the above mentioned forms of child abuses. This will include female genital mutilation, early marriages, sexual abuse, child labour and child street labour, child physical abuse, and child beggars.

2.5.1.1 Female Genital Mutilation (FGM)

In the report of Mbakogu (2004), indigenous practices of female genital mutilation (FGM) come in different forms. He listed the forms to include simple removal of the clitoral hood or labia minora, the incision of the clitoris, and the dangerous act of infibulations. The age at which FGM could be performed varies with the culture of the people. It could be performed from the first week of a female baby's birth to after a woman delivers her first baby. According to Mbakogu (2004), FGM is practiced by 33% of all households across ethnic and religious groups in all parts of Nigeria with a prime rate in the eastern and southern regions. Although there are variations, local experts put the rate of FGM prevalence at about 90%. Nevertheless, with increase in awareness by both indigenous and international organisations, women groups and the press, especially at the community level on the harmful effect of this practice, recent reports indicate a decline in the number females being subjected to this act (AFROL Gender Profile-Nigeria: 2002).

2.5.1.2 Early Marriages

The Moslem religion which prohibits girls from becoming pregnant before marriage encourages early marriage, recommending that a girl should take a husband before her second menstruation. The tradition of early marriage is very difficult to change and has led to abusive practices which are condoned

by parents. Many parents send their children out to the streets to trade in order to make enough money for their mothers to buy household goods for them when they marry. It is recognized that children may thus be exposed to suitors (Oloko, 1989) and "careful" mothers lubricate their daughters' vaginas before sending them onto the streets so as to prevent serious injury if they happen to be sexually assaulted.

2.5.1.3 Sexual Abuse

Many researchers have made attempts in defining what constitute sexual abuse. According to Ohia et. al. (2002) sexual abuse is taking advantage of a child's tender years and innocence in order to subject the child to engage in sexual activities that he/she does not fully understand and to which they cannot give any informed consent. It can take many forms and may differ considerably between cultures. Sexual abuse is not restricted to sexual intercourse and covers a wide range of behaviours. It may be purely verbal rather than physical. Sexual abuse can have long-term consequences. Many abusers have a history of being sexually abused themselves. Some of the more frequently cited kinds of sexual abuse are:

- (a) **Incest:** It is sexual relations, which occur between two people in the same family such as father and daughter or mother and son. However situations, which are almost as disturbing, may involve those who are not blood relations such as stepfather and stepdaughter. Incest may

include sexual activity, which falls short of intercourse. Incest is a particularly difficult subject for the child involved for reasons, which include shame, embarrassment and often a sense of guilt that they have consented or encouraged it.

- (b) **Rape:** It is the forcing of sexual intercourse on an unwilling male or female. Rape is particularly traumatic for a child with no prior experience of intercourse and it may be accompanied by additional physical as well as psychological abuse. Sexual intercourse with a minor however defined ought to be treated as raped even if the child consents since the child is not considered to be mature enough to make an informed judgment.
- (c) **Prostitution:** This is the involvement of children in exchanging sex for money or other favours and is often seen as sexual abuse. Most children were forced into this, some do it out of desperation and others are too young to make a mature voluntary choice.
- (d) **Paedophilia:** This refers to sexual attraction towards the very young. A child may be either obliged or persuaded to have sex with an older person to fulfill the latter's sexual desire and is a form of sexual abuse because of the immaturity of the child.
- (e) **Sexual Harassment:** It may take many forms including repeated teasing or embarrassment often, but not always by boys or men towards girls.

Obiako (1986), in his report defined sexual abuse as the employment, use, persuasion, inducement, enticement, coercion of any child to engage in or assist other person to engage in any sexual explicit conduct or simulation of such conduct for the purpose of producing a visual depiction of such conduct as rape, molestation, prostitution and any other form of child exploitation.

According to Nzewi (1988), a systematic survey of cases of sexual abuse of children in three major towns in Nigeria, indicated that 60% are mainly girls below the age of 12 years. He opined that sexual abuse occurs at three levels: exposure to over genital seduction, exposure to genital stimulation and witnessing adults in the act of sex. In a separate work, Ebigbo and Abaga (1990) reported that men lure young female hawkers by buying all their wares and giving them additional money. Sometimes, the girls are exposed to pornographic pictures and video films, or the sexual organs of their would-be assailant. Since the girls have driven by poverty from their homes, their parents are happy to receive money which are in most cases vital for their survival in the family.

It must be stated here that sexual abuse is not only on the part of the girl child alone. In his work, Kangsangbata (2008) revealed a very strange testimony from one of his respondents; a twelve year old Sami Rubaie lives on the street of Bagdad. He said he ran away from home because he could not stand the

beating he got from his father for not bringing home enough money from begging all day. To support his habits, he recently joined a gang and now men have sex with him in exchange for money. Though emotionally disturbed, he had no option than to continue with this obnoxious habit for fear of being beaten by his father.

2.5.1.4 Child Physical Abuse

Child physical abuses occur in different forms. According to Izuora and Ebigbo (1975), physical abuse of a child include unfair treatment to a child which results to physical injuries like minor bruises to severe fractures or death. These unfair or cruel treatments may take the form of punching, beating, kicking, biting, stabbing, burning, hitting (with a hand, stick, strap or other object) or otherwise harming a child. Such injury is strictly regarded as abuse, irrespective of whether the caretaker intended to hurt the child or not. In their work, Izuora and Ebigbo found that children who work as house helps were the mostly exposed to these form of abuse. They observed that these house helps were below average intelligence and of lower intelligence than the children they look after.

2.5.1.5 Child Labour/child street labour/hawking

A child is anyone, irrespective of gender, under eighteen years of age (ILO, 1999). Child labour is simply the exploitation of innocent children under 18 years to undertake economic activities like mining and farming among others.

It could also be referred to as work that is mentally, physically, socially or morally dangerous and harmful to children and interferes with their schooling by depriving them of opportunity to attend school as well as impede their growth and development. Education helps to develop the child's personality, talent, and mental and physical abilities to the fullest extent, thereby, preparing him/her for an active adult life in the society. According to Blanc (1994), until the child reaches six years, the immediate family members are the main and often the only support system needed to ensure his/her healthy growth and development.

According to UNICEF (2004), about 218 million children were working illegally in the world. This is against the United Nations General Assembly Child Right Act of 1989 Article 32, which asserts that children should not be encouraged in work deemed to be hazardous or interfere with the child's education, or to be harmful to the child's health. The children's Act, 1998 (Act 560), stipulates that child's exploitation is prohibited. Unfortunately, according to Kangsangbata (2008), reported that in view of the current economic situation, prevailing in most developing countries, the plight of children looks grim as they are the most affected by draught, illiteracy, and diseases. Poverty is the greatest single force which creates the conditions for the flow of children in the work place.

According to the ILO (2008), about ten million children under 15 years old in Africa are in formal employment working long hours with poor pay and were exposed to substantial health hazards. Clinical report (Okeahialam, 1984) corroborate the use of African children as agents of cheap labour and highlight the deleterious impact of child labour on the child's physical and emotional wellbeing. Child labour involves lack of freedom of movement, long hours of work, lack of emotional warmth, under payment and the expectation of the child to play adult labour role.

Be it as it may, Kangsangbata (2008) opines that the type of work that enables children to attend school as well as work for short periods a day under supervision of their parents or guidance is not child labour. He, however, advised that this type of work be limited to few hours not to interfere with the child's education, health, safety and moral development.

In the views of Mbakogu (2004), there is an active trade in children both within and outside the country. This he says, totally deviates from the traditional African culture of handing over children from indigent families to live with relations that are more affluent. With the old practice, a silent trade by batter is achieved whereby the child assist in the hold shores, while the affluent relative trains the child for a brighter future. What obtains today is that probably, due to poverty, parents in the rural areas hand over their children to urban dwellers, who must often fail to put them through school,

rather using them as unpaid servants or street hawkers. Reports exist of reeks of gory stories of road accident, inhuman treatment such as chopping of hands, starvation, bathing in oil or hot water on these children by their 'Ogas' or 'Madams'. Hawking by boys and girls is thus widespread and parents clearly recognize that the practice holds dangers for children. According to Nzewi (1988), a systematic survey of cases of sexual abuse of children in three major towns in Nigeria indicated that 60 percent involved girls were below the age of 12 years. Basu and Van (1998) argue that the primary cause of child labour is parental poverty. That being so, they caution against the use of legislative ban against child labour, and argue that should be used only when there is reason to believe that a ban on child labour will cause adult wages to rise and so compensate adequately the households of the poor children.

Abuse occurred on three levels: exposure to overt genital seduction, exposure to genital stimulation, and witnessing adults in the act of sex. Nzewi, (1988) found in her study of 600 street and 600 non-street children in the three towns that street hawking was a major factor in all three levels of abuse. Men may lure young female hawkers by buying up all their wares and giving them money in addition to this or they may pay them to run errands. The girls may be shown pornographic pictures in magazines or pornographic video films or the sexual organs of their would-be assailants (Ebigbo and Abaga, 1990). Since the girls have been driven through poverty in their home, to sell goods

from door to door, their parents "are happy to receive money...which may in certain instances be vital to the family survival" (Ebigbo, 1988). The girls learn to beautify themselves daily to draw interest and begin to look forward to hawking. Parents are unable to intervene since the girls keep their liaisons secret because of societal taboos against sexual behaviours (Obiako, 1986).

2.5.1.6 Child Beggars

The use of children for street begging is a world wide problem and commonly seen in Northern Nigeria. In his researched titled Kaduna beggar children; A study of child abuse and neglect in Northern Nigeria, Ojanuga (1990) sees child beggars as victims of child neglect. He reported that in northern Nigeria where the Moslem religion is predominantly practiced and begging is allowed, young boys and girls lead handicapped adults about on the streets to beg. They receive a pittance for their services. Apart from this, because many parents believe that good parenting means that children should be brought up strictly and with religious training they send mostly male, but also some female children, to the Koranic Mallams who are versed in teaching the Koran. Many of the Mallams are not educated in the western sense. Some parents, having entrusted their children to these religious teachers, never visit them or inquire about them subsequently. The Mallams consequently live off the children, sending them onto the streets to beg and to forage for food on refuse dumps. According to Ojanuga (1990), parents and Mallams (Islamic

teachers) were found to be both responsible for the practice. The parents of child beggars were most often physically disabled and destitute, while the Mallams use the proceeds of beggar children to support their schools. The Mallams often move from city to city and when they die, or if the beggars whom the children help, die, the children reportedly become delinquent street dwellers if male, and prostitutes if female. The children are thus, exposed to health hazards and are ill-cared for, and are destitute.

2.5.2 Influence of Child Abuse

Children with a history of neglect or physical abuse are at risk of developing psychiatric problems, or a disorganised attachment style. Disorganised attachment is associated with a number of developmental problems, including dissociative symptoms, as well as anxiety, depressive, and acting out symptoms. These children, when they become parents, may have difficulties in bring up their own children. Victims of child abuse have been reported to suffer from some type of chronic head, abdominal, pelvic, or muscular pain with no identifiable reason.

In the views of Basil (2007), child abuse has both short and long term effects. On the short term, child abuse is associated with child anxiety, agitation, and guilt feelings. Long term effect can lead to neurotic disorders, adverse effect on school work. Children suffering abuse develop a range of maladaptive

antisocial and self destructive behaviours and thoughts by trying to cope with their abuse and by trying to understand the situation and why the abuse is happening. Long term effects also include depression, self descriptive behaviour, feeling of isolation, stigma and poor white (Morgan and Zedner, 1992). Another disturbing form of the abuse is the experiential restraint it puts on children. If there child fears doing anything new because of the chance that it could lead to a violent attack or because an abusive parent keeps extremely tight control over them, the child may lose his/her sense of curiosity and wonder at the world and would stop trying new things and exercising his/her mind.

As the child is abused, nation building is equally affected. The Nigerian children are the future leaders of tomorrow's Nigeria. The quality of Nigerian tomorrow's leaders is dependent on the quality of education and social support given to them today. In the views of Basil (2007), if steps are not taken to seriously review the commitment level to Nigeria youth, the repressions can be quite precarious on both social and economic status of the country in the next decade. Nigeria's problem on child abuse is within its leadership. It is often said that, while leaders are born, some are groomed or made, or how can a child with low esteem or a child that lacks self confidence and quality education lead a country? Most children are denied education, basic standard of living and fundamental human rights, dignity and

freedom in negation of the Nigerian constitutions and international instrument for the protection of the rights of the child. Again, the most destructive element of nation building is child abuse because it destroys the root of the child's existence and future. Thus, if these children are deprived of their rights, hopes of education, stable emotional and mental alertness, Nigeria's hope for greatness among nations could be highly jeopardised.

2.6 Empirical studies

Lots of related works exist on child abuse. This sub-topic attempts to discuss the empirical studies of this work in the light of the work of Kangsangbata (2008), Ebigbo and Abaga (1990), and Ebigbo (2003).

Kangsangbata (2008) worked on "Streetism and Child Labour in the Wa Municipality of Ghana; a gender analysis of Driver". The study was conducted to unearth the gender dimension of drivers of child labour. It specifically looked at the gender background of children engaged in street labour in relation to those who drive children to the street using the case of the Wa Municipality of the Upper West Region of Ghana. Participants were those guardians and street children who were available and willing to participate in the study. The actual selection of respondents was done through the accidental sampling procedure. Some sampled street children's guidance were contacted and grouped according to sex for focus group discussions. To ensure that school going children engage in street child labour were not left

out, the weekends were chosen for this exercise. A total of 100 respondents were selected for the work.

Kangsbata (2008) reported that 75% and 25% of the children who engage in street labour in the Wa Municipality were females and males, respectively. Out of those found to drive children to the street of Wa, 75% were females and 5% were males. 20% of children went there on their own. The researcher opined that these percentages of children on the street would grow without employable skills and would be condemned to perpetual poverty. The domination of girl children in street labour was attributed to perceptions such as extension of domestic roles and likely performance and/or teenager pregnancy. Also revealed is that street child labour has tremendous effect on the child's education as many children are deprived basic education and skills.

Despite the obvious truth that most of the street children are very vulnerable to accident, Kangsbata (2008) viewed that some drivers of child street labour sees it as a necessary evil, and that no amount of free education would make drivers of child street labour stop sending children to the street since it would mean cutting the source of daily food supplies. The researcher opined that poverty was the root cause of child street labour in the Wa Municipality. Nonetheless, the researcher insisted that certain socio-cultural practices and beliefs worked against the girl child and until some of these practices were

unearthed and dealt with, no amount of poverty eradication educational campaigns would set the victims free.

In comparison, Thus, Kangsangbata (2008) concentrated her work in the Wa Municipality of Ghana using a total of 100 respondents. This number which included both guardians and street children did not meet up with the recommendation of Krejcie and Morgan (1970) of three hundred and fifty (350) respondents for a large sample size, and a five percent (5%) of a selected population.

Another observation was the voluntary surrender of 25% of the children respondents to street labour. This, in the researchers' opinion, was not in conformity with the culture of the African people. Amongst Africans, Children are groomed right from childhood to be well positioned and prepared for their adult life. Since the African society, especially at the village level, sees the child as the mirror of every individual family, everyone in the family put in their best in their bit to project their family as a strong and virile entity. The effort here is to ensure that all hands are on deck to bring out families from poverty to prosperity. This trend, in the researchers' opinion, will continue until poverty is eradicated and the current level of ignorance reduced.

Another related study is that of Ebigbo and Abaga (1990). They both worked extensively on sexual abuse among female hawkers and non-hawkers in Kaduna State. 100 female hawkers and 100 female non-hawkers aged

between 8 and 15 years were interviewed. The average age of the girls was 12 years with a standard deviation of 3.4 for hawkers and of 4 for non-hawkers. Of the hawkers, 50 percent had had sexual intercourse during hawking, while 9 percent of the non-hawkers had been forced into sexual intercourse while out on errands or walking to or from school. This difference was significant. Of the 67 girls who were sexually abused, only seven reported the event to a parent or guardian and only one case was reported to the police but did not lead to arrest since the assailant escaped before the police arrived. Some of the reasons given by the girls for not reporting sexual abuse were: firstly, fear of stigma and ridicule, and a fear of reducing their chances of getting married if the abuse was made public. Secondly, abusers were sometimes relatives and family friends or familiar people and may be powerful people with widespread connections: 80 percent of the girls had seen the assailant before the day of abuse. Thirdly, rejecting enticements and inaccurate reporting of enticement could be termed disobedience and disrespect. Half of the sexually abused girls were involved in ongoing sexual relationships with their abusers; 7 percent had been exposed only to minor molestations such as body touching. The small number of girls (3.5 percent) who had resisted sexual abuse gave the following reasons for doing so: firstly, they feared pregnancy and STD (sexually transmitted diseases). Secondly, they heeded their parent's warnings and were afraid that if they succumbed to enticements to sexual intercourse this would be discovered by

people familiar to them. Thirdly, some had strong religious convictions. Lastly, they did not like the assailants. In summary, it is clear that exposing young girls to hawking in Nigerian cities means that over half of them will either be raped or enticed into sexually compromising situations and virtually all of them will be sexually molested through touching and/or visual and verbal enticements to sex.

The implications of these findings were in two fold. First, these viewpoints may be a reflection of cultural traditions that problems should be settled within the family unit so as to protect the family against public shame and humiliation. Secondly, the findings reflected the ineffectiveness of institutional responses to a growing social problem. The welfare agencies have not been able to assert themselves effectively as extension of the family problem solving process, hence the reluctance of the public to turn to them for assistance.

In the year 2003, Ebigbo, again conducted another study to investigate the nature and extent of child abuse and neglect in Nigeria. The study covered 3 facets; a street child density assessment, a survey of adult attitude towards child abuse and neglect, and a child attitude study (undertaken in junior secondary school).

For the street child density study, field workers were posted to the busy streets of Kaduna (in the North), Ibadan (in the West) and Enugu (in the South). An actual count of children below the age of 16 found working on

the street was made. Those who were merely passing by, or who were accompanied by adults were not included. Counting was done from Monday to Friday for one hour each morning and one hour each evening. Over a one-week period, 414 children per street were counted in Enugu, 1959 per street in Kaduna, and 1931 per street in Ibadan. There was a 1:1 male/female ratio in Enugu; there were 20 percent more girls than boys in Kaduna and there was a 1:2 male/female ratio in Ibadan. In Enugu more children were observed on the streets in the evening, indicating that more children attended school in the morning and traded in the evening to supplement family income. In Kaduna and Ibadan there was no marked contrast in the number of children working in the mornings and evenings. This seems to indicate that a large number of children do not go to school at all but are engaged all day in active trading.

For the survey of adult attitude towards child abuse and neglect, 200 questionnaires were each distributed to Nigerian adults in Enugu, Kaduna and Ibadan. Of each of the 200 questionnaires, 50 were circulated to civil servants, 50 to professionals (doctors, lawyers, teachers, accountants etc.), 50 to teachers (in primary and secondary schools), and 50 to traders (market men and women). Traders were interviewed and the questionnaire were completed on the spot, while others had to fill in and returned later. The questionnaire was designed to probe attitudes, perceptions and behaviour with regard to: general beliefs, physical punishment, hawking, early marriage,

sexual abuse, handicapped children, house-helpers/child minders, child abandonment and child begging. In the study, 80% of the respondents were reported as being aware of child abuse and neglect. 76% cited specific instances of child abuse and neglect known to them. Despite this high level of awareness, there were still traces of apathy and ignorance. For example, 11 percent of the respondents said that they would ignore the sight of a child being abused or suffering neglect, while 69 percent said that they would choose to discuss the problem with the parents or close relatives rather than to report it to the authorities meant to handle such cases, and 40 percent said that children are sent by God to help their parents economically.

The perception on child discipline showed that 26% of respondents believe physical punishment was the best way to handle children who misbehave. Eighty five percent admitted to beating their children in such instances. On the other hand, beating and excessive physical punishment are cited first, fourth and sixth in the three study zones as cases of abuse. While the renowned discipline of the African child might be a valuable attribute in this age of unbridled liberalism, these child-rearing practices should probably be re-examined in the light of the brutality and injuries inflicted on young children in the name of discipline. It should also be remembered that excessive or unwarranted "discipline" can drive a child from home to live on the streets if there is no recourse available.

In the area of sexual abuse, twice as many respondents in Ibadan and Kaduna as those in Enugu felt that sexual abuse is a frequent occurrence. This could be attributed to the practice of early marriage in the north and the high rate of street trading by children in Ibadan.

Handicapped children were believed to be particularly neglected (Ebigbo and Ebigbo 1986; Okeahialam 1975). While 90 percent of respondents felt that they should be given special attention, 61 percent attributed perceived neglect to the burdens a handicapped child placed on the family, financially and in terms of time, and 18 percent of respondents (28.5 percent in Ibadan, 17 percent in Kaduna and 19 percent in Enugu) felt that handicapped children constitute a shame to the family. While 52 percent found mental retardation difficult to manage, 12 percent found the same for blindness and 10 percent for epilepsy. No Enugu or Kaduna respondents reported feeling it was right to abandon a child if it was born handicapped but 3 percent of Ibadan respondents did. Seventeen percent of respondents from Kaduna, 12 percent from Enugu and 9 percent from Ibadan responded that these handicap children beg on their own on the streets to survive. Ebigbo (2005) reported that Kaduna had the highest incidence of begging by children of 65%, followed by Ibadan respondents (57 percent) then Enugu respondents (38 percent).

2.6.1 Similarities and Dissimilarities between present study and the research studies cited in 2.7

All the studies cited in 2.7, are closely related with this present studies. Like the present studies, they are all research studies, using questionnaire to elicit responses from target population. In comparison to this present research study, Kangsangbata did not directly seek to investigate the relationship between cultural practices and Streetism and Child Labour as the present study intends to investigate. Kangsangbata seem to concentrate on the ills of Streetism and Child Labour. The researcher however, observed some socio-cultural practices which were not in favour of the girl child in Wa municipality of Ghana. A practice, where 75% of the street children are females calls for concern, especially in our present world. This indeed is child abuse and a gross infringement on the rights of the girl child and abuse of womanhood. The present study intends to investigate this practices with greater intensity with the aim of determine their role in child abuse.

Based on the work of Ebigbo and Abaga (1990), it could be drawn that good home upbringing and spiritual discipline seem to have a great deal of influence over the behaviour of the children who are unavoidably on the street. This finding is indeed very useful to this present study. It shows the potential effects of the practice of some cultural traditions on the behaviour of the child. Unlike the present study, the sample size, used by Ebigbo and Abaga (1990), like those of Kangsagbata (2008), is not a reflection of the

total population of the respondents. In this study, based on the population of the target population, the sample size was based on 1% and 20% of the pupils and teacher respondents. As a result of this, the total sample size of this present work stood 1,291 as against 100 of both Kangsagbata (2008) and Ebigbo and Abaga (1990), and 600 of Ebigbo (2005). It is the hope of the researcher that the present study will be able to deepen the understanding of readers on the effects of cultural practices on the child.

2.7 Summary of Reviewed Literature

Kaduna state is indeed a blessed state with people from all parts of Nigeria. With the influx of people, came the practice of various beliefs and cultures. While some of those cultural practices and beliefs were progressive, some were retrogressive, especially when the rights of the child were the focus of attention. Many researchers have specifically indicted not only poverty, but also some cultural practices and beliefs as being responsible for child abuse. Some of these cultural practices included child street labour, child beggars, discipline that often led to physical and emotional abuse and some other form of abuses like sexual abuse and child abandonment that are associated with some of the fore mentioned abuses. Some researchers were of the view that the reduction in child abuse should start with a paradigm shift in attitude. An urgent realisation that children are the future leaders of our tomorrow forms the bedrock on how they will be treated today.

Nevertheless, there appear to be Acts that have been passed to help protect the rights of these children. Unfortunately, like in the views of many researchers, the protection of the rights of the child was only visible in books and not in actions. It is therefore very expedient that all effort and thrust be concentrated towards ensuring that the rights of the child is not only seen to be written, but equally seen to be fully implemented without any form of prejudice and bias towards gender or class differential. This requires a total paradigm shift in the way people see things. The children of today must be seen and treated as the precious leaders of tomorrow.

The findings of this study will provide a unique opportunity to assess the influence of cultural practices on child abuse in Kaduna state. It will benefit children, parents, policy makers and the general public. Findings would proffer policy measures and recommendations that would assist in mitigating the problems of child abuse in Nigeria. It is hoped that the entire members of society would be so enlighten as to warrant the desired paradigm shift that would provoke and ensure a collective protection and enforcement of the rights of the child.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

This chapter dealt with the research design and methodology that was used for the study. This chapter is discussed under the following sub-headings:

- 3.1 Research design
- 3.2 Population for the study
- 3.3 Sample Size and sampling procedure
- 3.4 Instrument for data collection
 - 3.4.1 Validity of Instruments
 - 3.4.2 Pilot study
 - 3.4.3 Reliability of Instrument
- 3.5 Procedure for data collection
- 3.6 Procedure for data analysis

3.1 Research Design

The study involved the use of descriptive survey research design. A survey research, according to Ary (2002) is a research design used to obtain information concerning the current position of phenomena. The information thus gathered from the survey, results into analysed findings and interpretations. This design was so chosen because it is very friendly and easy to administer. The use of lots of questionnaire and trained research

assistance provide the researcher with a huge data for analysis that will help to reduce the level of error.

3.2 Population for the Study

In order to have a comprehensive view of the area of research, the target population included children and teachers randomly selected from local Government primary schools located in three selected Local Government Areas from the three senatorial districts in Kaduna State. According to the 2010 population census estimate the Kaduna State Ministry of Education, Kaduna State has a total of 1604 primary schools under the Kaduna State Universal Basic Education Programme (Table 3.1). The schools were located in the 23 Local Government Areas in the State. There were a total number of 8,587 teachers, and 273,163 pupils. (See Appendix 3.1 for the population distribution of teachers and pupils according to Local Government Areas).

Table 3.1 Population for the study

Senatorial Districts	No. of Schools	Population of Teachers	Population of Pupils	Total population
North	501	2831	86356	89187
Central	422	2014	66802	68816
South	681	3742	120005	123747
Total	1,604	8,587	273,163	281,750

Source: Kaduna State Universal Basic Education, Ministry of Education, Kaduna State (2010).

3.3 Sample Size and Sampling Procedure

There are twenty-three Local Government Areas (LGAs) in Kaduna State. These LGAs are constitutionally divided into three senatorial districts; the north, south and central districts. For this study, two LGAs were randomly selected from each of the three senatorial districts. In order to randomly select the LGAs, names of all LGAs in each of the districts were in turn written on a piece of paper, folded and put into a bag. The bag was then shaken and a folded paper blindly picked, and its content recorded. Only two LGA, were picked from each district. Thus, six LGAs were randomly selected from this exercise. This sampling technique was used to ensure a good coverage of the State. This same technique was also repeated in the selection of the schools where the pupils and teachers residing in each of these selected LGAs were randomly picked, and the questionnaire administered. The age of the children did not exceed 20 years of age. The LGAs drawn from the North Senatorial District included Sabon-Gari and Zaria. Those from the Central Senatorial District included Kaduna South and Chukun, and those from the South Senatorial District included Kauru and Jama'a.

It would have been cumbersome to work with a very large population as indicated in Table 3.2, Krejcie and Morgan (1970) recommended that three hundred and fifty (350) respondents are acceptable as sample size, and a five percent (5%) of the selected population is enough. Due to the great

disparities in the population figures of the teachers and pupils of the LGAs, as indicated in Table 3.1, the researcher used a sample size of 20% and 1% of the population of teachers and pupils, respectively for this research work. Table 3.3 provides a summary of the sample size according to these proportionate values (details on the population of the study is as provided in Appendix 3.1.)

Table 3.2: Sample size for the study

S/N	Senatorial District	Number of Schools	Number of Teachers	Sample Size for Pupils
1	North Senatorial District	167	154	280
2	Central Senatorial District	160	172	257
3	South Senatorial District	130	184	244
Total		457	510	781

*The sample size was based on 20% population of teachers and 1% population of pupils of the selected Senatorial District.

As indicated in Table 3.2, the 20% sample size of the teachers, taken from its total population of 8,587, was 510, while those of the pupils, taken from a total population of 273,163 was 781. Thus, 1,291 respondents were used as sample for the study.

3.4 Instrument for Data Collection

The instrument for data collection was questionnaire, designed by the researcher. The same type of questionnaire was administered to both the pupils and their teachers. The questionnaire was divided into two sections. Section (A) for personal data on gender, age, marital status and educational

qualification. Section (B) focussed on questions based on the three research questions for the study derived as items 1 to 10 for research question 1, items 10 to 18 for research question 2, items 19 to 24 for research question 3. A 4 point scale was used weighted 4, 3, 2 and 1 respectively with the categories.

- Strongly Agree (SA)
- Agree (A)
- Disagree (D)
- Strongly Disagree (SD)

According to Ekeh (2003), a mathematically determined mean value of 3.0 is used as a criterion to judge the means of the items in these sections of the questionnaire. Any item with a mean equal to or higher than 2.5 indicated that it is “agreed” or acceptable, while item with a mean less than 2.5 is regarded as “disagree” or unacceptable. Ekeh gave the formula for this calculation as $(1+2+3+4)/4 = 2.5$

3.4.1 The Validity of Instrument

The 60 drafted items on the questionnaire for this study were given to 3 experts in the field of Home Economics, the two supervisors, and one from Psychology Education Department in Ahmadu Bello University, Zaria, to vet. The corrected questionnaire was thus, used for pilot study to ascertain the reliability of the instrument for the study.

3.4.2 Pilot Study

The pilot study was conducted using the split half method among pupils and teachers in Abuja Federal Capital Territory. Abuja was chosen because of the similarities and proximity of the FCT to Kaduna State. The aim of the pilot study was to determine the adequacy and effectiveness of the instrument in measuring what it was supposed to measure, and to ascertain any difficulty that the respondents may experience when answering the questions. Sixty (60) questionnaires were administered in 3 different randomly chosen locations in the FCT; 4 respondents were selected in each of the locations. The three selected areas where questionnaire was administered included Abuja Municipal Area Council, Kuje Area Council, Bwari Area. The number of items covered was thirty-eight (38). With the supervision by the researcher on trained research assistants, the questionnaire were correctly filled and retrieved.

Some errors were observed. Such errors were corrected for final data collection. These identified errors were effected in the final copy of the questionnaire as the questions were reduced to 24. The responses were divided into two odd and even, for analysis.

3.4.3 Reliability of Instrument

The data collected from the pilot study were statistically analysed for reliability co-efficient using the Guttman split-half and reliability coefficient.

Reliability co-efficient of alpha-level of 0.789 and standard alpha level of 0.718 were found. These reliability co-efficient were considered adequate for the internal consistencies of the instrument. This was a confirmation of tests of reliability which according to Spiegel and Stevens (1999) which affirms that an instrument is reliable if its reliability co-efficient lie between 0 and 1. This therefore confirmed that the instrument used in the collection of data for the pilot study was reliable, and fit for the main work.

3.5 Procedures for Data Collection

The researcher personally administered the questionnaire with the help of eight trained research assistants in the six LGA in the 3 senatorial districts of Kaduna State. The teachers and pupils were given a period of two days to complete the questionnaire, after which the researcher and trained research assistants went round to retrieve them.

3.6 Procedure for Data Analysis

The data collected for this study were analysed using various statistical methods. The Likert scale was used for data analysis as indicated in 3.4. The section on personal data was tabulated in form of frequencies and percentages. Due to parametric nature of the data, descriptive statistics such as percentage, the Research Null hypotheses were tested using the inferential Pearson Correlation statistics, at 0.05 level of significance. Decisions were therefore based on this (0.05) probability level of significance. The weighted

mean was used to answer the research questions and to accept or reject the stated null hypothesis. To avoid statistical complications during the analysis, all the 'strongly agree' and 'Agree' were converted to as 'Agree', while the 'Disagree' and 'Strongly Disagree' were regarded as 'Disagree'.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

This chapter presents and discussed the results of the data analysis of this work. This chapter used descriptive analysis using frequency and percentages for the bio data, answer the research questions and test the research hypotheses.

4.1. Descriptive Analysis of the Bio-data

The section presents the data interpretation of the bio-data variables of both teachers and pupils' respondents such as their distribution according to gender, age categories, marital status and their educational qualification.

Table 4.1.1: Gender of Teacher

Gender	Frequency	Percentage
Male	226	44.3
Female	284	55.7
Total	510	100

Out of a total of 510 sampled teachers 226 of them representing 44.3% were males, while the rest 284 representing 55.7% are females.

Table 4.1.2: Age of the Respondents

Age (in years)	Frequency	Percentage (%)
16 – 20	11	2.2
21 – 25	47	9.2
26 – 30	190	37.3
31 – 35	184	36.1
36 – 40	64	12.5
41 and above	14	2.7
Total	510	100

Table 4.1.2 revealed that age distribution of the respondents. The teachers numbering 190 (37.3%) and 184 (36.1%) were either 26 – 30 or 31 – 35 years respectively; while 64 others representing 12.5% were between 36 – 40 years; while 47 of them (9.2%) were between 21 – 25 years; 14 respondents representing 2.7% were 41 years and above. The rest 11 of them representing 2.2% were fresh young females of less than 21 years.

Table 4.1.3: Marital Status of Teachers

Marital status	Frequency	Percentage
Single	75	14.7
Married	368	72.2
Divorced	30	5.9
Separated	18	3.5
Single parent	19	3.7
Total	510	100

Married teachers had the highest marital representation of 368 that is 72.2%; while 75 that is 14.7% were single. Divorced teachers were 30 representing

509% of the total sample teachers, while 18 of them that is 3.5% were separated and the rest 19 of the teachers representing 3.7% were single parent.

Table 4.1.4: Educational Evaluation of Teachers

Education Qualification	Frequency	Percentage
NCE	255	50.0
OND	188	36.9
HND	37	7.3
University Degree	30	5.9
Total	510	100

Table 4.1.4 above revealed that half (50%) of the sampled teachers accounting for 255 (50.%) were NCE certificate holders; while 188 of them that is 36.9% had the OND certificate, while 37 of the respondent 7.3% were HND holders. The remaining 30 teachers that is 5.9% had university degree.

Table 4.1.5: Gender of Pupil

Gender	Frequency	Percentage
Male	288	36.9
Female	493	63.1
Total	781	100

Out of a total of 781 primary school pupils 493 of them that is 63.1% were females while 288 of them (36.9%) were males.

Table 4.1.6: Distribution of Pupil Respondents by Age

Age	Frequency	Percentage
11 – 15	410	52.5
16 – 20	371	47.5
Total	781	100

Table 4.1.6 showed that 410 of the sampled primary school pupils were between 11 – 15 years that is 52.2% of the entire pupils, while the rest 371 of them (47.5%) were between 16 – 20 years.

Table 4.1.7: Marital Status of Pupils

Marital status	Frequency	Percentage
Single	516	66.1
Married	175	22.4
Divorced	48	6.1
Separated	35	4.5
Single parent	7	0.9
Total	781	100

Details of the marital status of pupils presented in table 4.1.7 revealed that majority of the primary school pupils sampled were single as 516 (66.1%) of them declared, while 175 of the pupils representing (22.4%) were married; 48 of them representing (6.1%) were divorced as against 35 of them representing (4.5%) that were separated. Only 7 pupils, representing 0.9% of the respondents are single parents.

4.2 Answering of Research Questions

4.2.1 Research Question 1: What are the cultural practices and various forms of child abuses existing in Kaduna State?

Table 4.2.1: Opinion of respondents on the level of cultural practices and various forms of child abuses existing in Kaduna State

S/No	Items	Category of respondents	Category of response				Mean
			Agree		Disagree		
			F	%	F	%	
1	Circumcision exists in Kaduna.	Teachers	136	26.7	374	73.3	2.1176
		Pupils	205	26.2	576	73.8	2.1067
2	Begging by children in Kaduna State is a form of child abuse.	Teachers	279	54.7	321	45.3	2.5070
		Pupils	423	54.2	358	45.8	2.4827
3	Hawking by children is a form of child abuse.	Teachers	277	54.3	233	45.7	2.4882
		Pupils	413	52.9	368	47.1	2.4545
4	Early girl child marriage is a form of child abuse.	Teachers	285	55.9	225	44.1	2.5000
		Pupils	423	54.2	358	45.8	2.5531
5	Preference for particular sex of child is a form of child abuse.	Teachers	265	52.0	245	48.0	2.7296
		Pupils	399	51.1	382	49.9	2.7042
6	Excessive domestic child labour is a form of child abuse.	Teachers	299	58.6	211	41.4	2.8451
		Pupils	478	61.2	303	38.8	2.9001
7	Other forms of child labour include working in farms, cutting grasses etc.	Teachers	239	46.9	271	53.1	2.7059
		Pupils	373	47.8	408	52.2	2.7247
8	Polygamy in Kaduna State exposes the child to some forms of child abuse.	Teachers	293	57.5	217	42.5	2.8294
		Pupils	469	60.1	312	39.9	2.4001
9	Monogamy in Kaduna State exposes the child to some child to some forms of abuse.	Teachers	237	46.5	273	53.5	2.7020
		Pupils	341	43.7	442	56.3	2.6428
10	Circumcision of children (male and female) exists in Kaduna State.	Teachers	217	42.5	293	57.5	2.6055
		Pupils	325	41.6	456	58.4	2.5830

Data in Table 42.11 showed some cultural practices and forms of child abuses existing in Kaduna State based on the opinions of teachers and pupil respondents. The pupils, with the highest mean response of 2.9001 indicated that excessive domestic child labour and polygamy in Kaduna State is the highest cultural practices existing in Kaduna State. Details of response showed that 478 of the pupils (61.2%) and 303 (38.8%), respectively agreed and disagreed that excessive domestic child labour in Kaduna State exist and is a form of child abuse. 469 of the pupils (60.1%) agreed that polygamy was the second highest most existing cultural practices in Kaduna State associated with child abuse. 73.3% and 73.8% of the teacher and pupil respondents, respectively pinioned that circumcision does not exist in Kaduna State.

When the views of the teachers and pupils were put together in a descending order of agreed rating, the findings indicated as follows (see Table A in Appendix iv for details):

- Excessive domestic child labour was a form of child abuse (59.9%).
- Polygamy in Kaduna State exposed the child to some forms of child abuse (58.8%).
- Early girl child marriage was a form of child abuse (55.05%).
- Begging by children in Kaduna State was a form of child abuse (54.45%).
- Hawking by children was a form of child abuse (53.6%).
- Preference for particular sex of child was a form of child abuse (51.55%).
- Other forms of child labour included working in farms, cutting grasses (47.35%).
- Monogamy in Kaduna State exposed the child to some child to some forms of abuse (45.1%).

- Circumcision of children (male and female) existed in Kaduna State (42.05%)
- Circumcision existed in Kaduna (26.45%).

4.2.2 Research Question 2:

What factors predisposes the child to various forms of child abuses in Kaduna state?

Table 4.2.2: Opinions of Teacher and pupils respondents on why hawking and begging persist in Kaduna State.

S/No	Items	Category of respondents	Category of response				Mean
			Agree		Disagree		
			F	%	F	%	
1	Child labour is less expensive compared to hired adult labour	Teacher	281	55.1	229	44.9	2.7980
		Pupils	315	40.3	366	59.7	
2	Child hawking after school is a good source of additional income.	Teacher	299	58.6	211	41.4	2.8451
		Pupils	478	61.2	303	38.8	
3	Ignorance of associated dangers of hawking and begging.	Teacher	253	49.6	257	50.4	2.7725
		Pupils	387	50.0	394	50.0	
4	High level of illiteracy	Teacher	291	57.1	219	42.9	2.8255
		Pupils	467	59.8	314	40.2	
5	High level of poverty is a cause of child abuse.	Teacher	187	36.7	323	63.3	2.3235
		Pupils	287	36.7	494	63.3	
6	Children are easily tamed compared to adult.	Teacher	203	39.8	307	60.2	2.5667
		Pupils	311	39.8	470	60.2	
7	There is ready market for child labour (like hawking).	Teacher	273	53.5	237	46.5	2.7353
		Pupils	407	52.1	374	47.9	
8	Children voluntarily make themselves available as domestic servants for food, etc.	Teacher	316	62.0	194	38.0	2.8685
		Pupils	496	63.5	285	36.5	

The data in Table 4.2.2 showed why child labour, hawking and begging persist in Kaduna State. Majority of the pupils respondents with the mean response of 2.9001 believed that child hawking after school hours was a good

source of additional income and financial support to the family. Details showed that 478 of the pupils (61.2%) agreed on this, while only 38.5% disagreed. About 496 pupils, representing 63.5%, also believe that children voluntarily make themselves available as domestic servants in exchange for food, cloth, shelter etc. The teacher respondents (62%), while indicating that hawking and begging and child labour persist in Kaduna State, agreed with the opinion of the children, that children voluntarily made themselves available as domestic servants in exchange for food cloth, shelter etc. The teachers (62%) also supported the views of the pupils that child labour was another source of additional income and financial support to the family.

When the views of the teachers and pupils were put together in a descending order of agreed rating, the findings was as shown as follows (see Table B in Appendix iv for details):

- Children voluntarily made themselves available as domestic servants for food. (62.75%).
- Child hawking after school was a good source of additional income (59.9%).
- High level of illiteracy was a cause of child abuse (58.45%).
- There was ready market for child labour (like hawking) (52.8%)
- Ignorance of associated dangers of hawking and begging (49.8%)
- Child labour was less expensive compared to hired adult labour (47.7%).
- Children were easily tamed compared to adult (39.8%).
- High level of poverty was a cause of child abuse (36.7%)

4.2.3 Research Question 3:

What are the influences of cultural practices on the implementation of the child's right in Kaduna State?

Table 4.2.3: Opinion of Teacher and Pupils on Influence of cultural practices on implementation of child right Act in Kaduna State

S/No	Items	Category of respondents	Category of response				Mean
			Agree		Disagree		
			F	%	F	%	
1	There is corruption in prosecuting offender of child abuse by the legal agencies.	Teacher	239	46.9	271	53.1	2.7059
		Pupils	373	47.8	408	52.2	
2	There is selective application of the Child Right Act.	Teacher	293	57.5	217	42.5	2.8294
		Pupils	469	60.1	312	39.9	
3	There is unwillingness in the enforcement of Child Right Act.	Teacher	237	46.5	273	43.5	2.7020
		Pupils	341	43.7	440	56.3	
4	More victim fall victim of child abuse	Teacher	217	57.5	293	42.5	2.8059
		Pupils	320	59.0	456	41.0	
5	Enlightenment in the loopholes of the Child Right Act lead to more crime.	Teacher	323	63.3	187	36.7	2.9680
		Pupils	505	64.7	275	35.3	
6	Fear of victimization hinders proper application of the Child Right Act.	Teacher	214	58.0	296	42.0	2.5882
		Pupils	307	60.7	474	39.3	
7	Cultural beliefs prevent strict adherence to the Child Right Act.	Teacher	214	42.0	296	58.0	2.5882
		Pupils	307	39.3	474	60.7	

Table 4.2.3 indicated the opinion of Teacher and Pupils on Influence of cultural practices on implementation of child right Act in Kaduna State The majority of the pupils (505) representing 64.8% of the sample size said enlightenment on loopholes in the enforcement of the act lead to more crime being committed while 275 other pupils (35.2%) disagreed on this opinion

with the highest mean response of 3.0038. 60.70% and 58.0% of the pupils and teacher respondents respectively viewed that the fear of victimization hinders proper application of the Child Right Act. This fear they both agree will encourage the selective application of the child's right act, thus encouraging the abuse of more children.

The teacher respondents' opinion on this question showed that their highest mean of 2.9688 was that enlightenment on loopholes in the enforcement of the act led to more crime committed, this was according to 323 of the teachers (63.8%) agreed, while the rest 187 (36.7%) disagreed on this. The teacher respondent's second highest mean opinion of 2.7057 was that there was gross competition in prosecuting offenders of child abuse as details of the teacher respondents showed that.

When the views of the teachers and pupils were put together in a descending order of agreed rating, the findings was as shown as follows (see Table C in Appendix iv for details):

- Enlightenment in the loopholes of the Child Right Act led to more crime (64%).
- More victims fell victim of child labour (59.35%)
- There was selective application of the Child Right Act (58.8%).
- Fear of victimization hindered proper application of the Child Right Act (58.25%).
- There was corruption in prosecuting offender of child abuse by the legal agencies.
- There was unwillingness in the enforcement of the Child Right Act (45.1%).
- Cultural beliefs prevented strict adherence to the Child Right Act (40.65%).

4.3 Testing of Research Null Hypotheses

The null hypothesis stated in chapter one was tested here to establish the relationship between the various variables (the independent and dependent variables). Due to parametric nature of the data, descriptive statistics such as percentage, the Research Null hypotheses were tested using the inferential Pearson Correlation statistics, at 0.05 level of significance. Decisions were therefore based on this (0.05) probability level of significance. The weighted mean of the Likert scale was used to accept or reject the stated null hypotheses.

4.3.1 Null Hypotheses One

This null hypothesis stated that there is no significant relationship between existing cultural practices and the various forms of child abuses in Kaduna State.

**Table 4.3.1:
Pearson Product Moment Correlation (PPMC) Statistics on the relationship between Child Abuse in Kaduna State and the existing cultural practices**

Variables	N	Mean	S.D	Corr. Index r	Critical r	df	Sig 2-tailed
Child Abuse in Kaduna State	1291	60.8373	8.9143	.885 **	.195	1289	.000
Existing cultural practices	1291	26.0782	3.4860				

** Correlation is significant at the 0.01 level (2-tailed)

The outcome of the Pearson Product Moment Correlation (PPMC) Statistics revealed significant relationship between Child Abuse in Kaduna State and the existing cultural practices; this was because the calculated alpha Sig. (2-

tailed) value of 0.000 was less than the 0.01 level of tolerance. Moreover, the calculated correlation index r value of 0.885 was greater than the 0.195 critical r value.

Hence, the null hypothesis which states that there is no significant relationship between child labour in Kaduna State and the existing cultural practices was hereby rejected.

4.3.1 Null Hypotheses two:

This null hypothesis stated that there is no significant relationship between cultural practices and the degree of the various forms of child abuses in Kaduna state.

**Table 4.3.2:
Pearson Product Moment Correlation (PPMC) Statistics on the relationship between Child Abuse in Kaduna State and why hawking and begging persist in Kaduna State**

Variables	N	Mean	S.D	Corr. Index r	Critical r	Df	Sig 2-tailed
Child Abuse in Kaduna State	1291	66.8373	8.9143	.885 **	.195	1289	.000
Why hawking and begging persist in Kaduna State	1291	21.8125	3.6640				

** Correlation is significant at the 0.01 level (2-tailed)

Results of the Pearson Product Moment Correlation (PPMC) Statistics revealed the existing of significant relationship between Child Abuse in Kaduna State and why hawking and begging persists in Kaduna State. Reason for this outcome was that the calculated alpha Sig. (2-tailed) value of 0.000 was less than the 0.01 level of tolerance, while the value for the correlation index r value of 0.883 was greater than the critical r value of 0.195.

Consequently, the null hypothesis, too which stated that there was no significant relationship between child labours in Kaduna State and why hawking and begging persist in Kaduna State was hereby rejected.

4.3.1 Null Hypotheses three:

This null hypothesis stated that there is no significant relationship between child abuse in Kaduna State and Influence of cultural practices on the implementation of child right Act.

**Table 4.3.3:
Pearson Product Moment Correlation (PPMC) Statistics to test relationship between Child Abuse and Influence of Cultural Practices on the Implementation of Child Right Act in Kaduna State**

Variables	N	Mean	S.D	Corr. Index r	Critical r	Df	Sig 2-tailed
Child Abuse in Kaduna State	1291	66.8373	8.91431	.742 **	.195	1289	.000
Influence of cultural practices on implementation of the Child Right Act in Kaduna State	1291	43.9566	3.29594				

** Correlation is significant at the 0.01 level (2-tailed)

Data in Table 4.3.3 showed the existence of significant relationship between child labour in Kaduna State and the Influence of cultural practices on implementation of the Child Right Act. This was because the calculated alpha Sig. (2-tailed) and the calculated correlation index r value of 0.742 was greater than the r critical value of 0.195. Consequently, the null hypothesis, from which state that there was no significant relationship between child labour and

the Influence of cultural practices on the implementation of the child right in Kaduna State was hereby rejected.

4.4 DISCUSSIONS ON FINDINGS

Several variables of bio-data of the teachers and pupils respondents were considered. The teacher distribution by sex showed that the percentage of male to female was 44% to 55 percent. This representation is fair considering the fact that both sexes were suitable represented in this study. The teachers' ages ranges mostly between 26-35 years than this group had about 73% of the total sample teachers. Other teachers fell within 36 years and above. Young teachers between 18 – 25 years were also represented by accounting for 12% of the teachers' sample. All marital groups of the teachers were also represented with married ones having the highest percentage of 72%. Single, divorced, separated, and single parent teachers were also considered. This was to make sure that responses on the sensitive issue of cultural practices which transience every strata of the environment, be it schools, homes, on the streets, communities, offices etc, was given fair consideration. On the teachers educational qualification half of the teacher respondents (50%) had the NCE certificates, while 37% of them had OND. There were few others with university and HND certificates.

The descriptive analysis of the 781 pupils respondents used in this work was done separately for clarity. The percentage of male pupils to female pupils in

this study was found to be 36% to 63%. This gave a fair judgment to the fact that female pupils were more in our primary schools than males. The age distribution of the pupils showed that 52% were between 11-15, years while the rest are between 16-20 years. These were the years when children were still in primary schools. Some of those found between 16-20 years were in higher classes, while some others did not start school on time or have to repeat classes due to one reason or the other. On the marital status of the pupil's respondents it was found out that over 66% of them were expectedly single, while 22% were married, while 6.1% were divorced. Few others were single parents or separated from their spouses. Majority of them were singles because they were still very young. The pupils that were married were predominantly found within the ages of 16-20 years. All of them irrespective of their marital status were classified as pupils in this study.

Having discussed the outcome of the separate analysis of the teacher and the pupil respondents, our next discussions in this section was based on the three research questions, and three Null hypotheses.

**4.4.1 Research Question 1:
What are the cultural practices and various forms of child abuses existing in Kaduna State?**

In order of rating, the respondents agreed that the cultural practices that exposed the child to various abuses in Kaduna State included excessive domestic child labour, polygamy, early girl child marriage, begging by children, hawking by children, and preference for particular sex of child.

Sixty one percent of the pupils and 58.8% of the teachers respondents believed that excessive domestic child labour to include such work as having to work, cook, and baby sit. The act of begging and hawking were so prevalent that they were noticeable in every corner, parks, hostels and market places across the state. Early girl child marriage was also very noticeable in Kaduna State sometimes either for religious reasons or financial reasons. Preference for particular sex of a child was also predominant prevailing child labour which according to 51.9% of teachers and 51.1% of the pupils also infringed on the child's right. In most cases the female children were exposed to various child abuse cultural practices in preference to their male counterparts in a family.

Though monogamy and male and girl child circumcision exist as cultural practices, respondents do not consider them as predisposing practices to child abuse. The respondents (47.35%) did not also consider working in farms and cutting grasses as child abuse. This view seems to agree with the findings of Ebigbo (2005) where respondents saw children as God's gift for helping their parents economically and domestically.

4.4.2 Research Question 2:

What factors predisposes the child to various forms of child abuses in Kaduna state?

According to the 61.2% of the pupils respondents the highest reason why hawking and begging persisted in Kaduna State was that child labour (begging and hawking) and hawking after school was a source of additional

income and financial support for the family while the teacher respondents highest mean response to this question according to 62% of them was that children voluntarily made themselves available as domestic servants in exchange of food, clothing, shelter etc. Even 63.5% of the pupils also had the same opinion with the teachers in their responses on why hawking and begging persist in Kaduna State. Based on the teacher and pupils responses in this regard, it was obvious that high level of poverty, illiteracy and ready market for child labour were other reasons why begging and hawking by the child persisted in Kaduna State. The teachers and pupils responses on this question were not surprising, neither was they misleading. Child labour was relatively very cheap when compared to other older groups and moreover these children were ignorant of the associated dangers to hawking and begging. Some of these associated dangers included kidnapping, rape and child trafficking, among others. Nzewi (1988), in a systematic survey of cases of sexual abuse of children in three major towns in Nigeria, indicated that 60% were mainly girls below the age of 12 years. Nevertheless, parents of some of these children were poor and had no form of education to secure them white collar jobs. Hence, their children engaged in hawking and begging as means of survival and not child abuse. Kangsanbata (2008) opines that the type of work that enabled children to attend school as well as work for short periods a day under supervision of their parents or guidance is not child labour.

Due to this poor and illiterate background with a perceived easily tamed character, the children were seen as readily available market as domestic servants in exchange for food, cloth, shelter and other basic necessities of life. Kangsangbata (2008) reported that in view of the current economic situation, prevailing in most developing countries, the plight of children looked grim as they were the most affected by draught, illiteracy, and diseases.

4.4.3 Research Question 3: What are the influences of cultural practices on the implementation of the child's right act in Kaduna State?

Majority of both categories of respondents (64.8% and 63.3% of pupils and teachers respondents, respectively) agreed that the enlightenment in the loopholes of the act often lead to more crime being committed. Secondly, there was the issue of selective application of the child right act and the unwillingness in the enforcement of the child right act. According to them the fear of victimization was a hindrance to proper application of child Right Act. Cultural beliefs also prevented strict adherence to the child right act. All these response level pointed to the fact that there were problems associated with the implementation of the child's Right law on the effect of or cases of these cultural practices that exposed the child to child abuse.

For instance, corruption was rampant in prosecuting offenders of child abuse through selective application of the child right, willingness by the relevant agency to enforce the child right act and fear of victimization all these hinder proper application of the child right. In the views of Ebigbo and

Abaga (1990), crimes like rape or incest were not made public, a reflection of cultural traditions that problems should be settled within the family unit so as to protect the family against public shame and humiliation. The issue of gross corruption in prosecuting offenders of child abuse tend to increase the cases of more child abuses being committed non-chillingly.

4.4.4 Null Hypothesis 1:

There is no significant relationship between existing cultural practices and the various forms of child abuses in Kaduna State

Significant relationship was found to exist between child abuse and existing cultural practices in Kaduna state. Of course the existence of these cultural practices exposed the child to various forms of abuse. Consequently the level of existence of these cultural practices also increased the level of cases of child abuse. In other words cultural practices led to child abuse or expose the child to abuse. For instance, cultural practices such as early girl child marriage can lead to sicknesses and early sexual exposure, while cultural practices such as hawking and begging can lead to abuses such as rape, kidnapping and trafficking therefore cultural practices was significantly related to child labour in all ramification, hence the respondents views that there was significant relationship between cultural practices existing and child abuse. In order to buttress the existence of this significant relationship between the two variables is the rate of the prevalence of early marriage, polygamy, preference for particular sex and the increasing rise in such child

abuse practices as hawking, sexual abuses etc. reported wide in both print and electronic media.

4.4.5 Null Hypothesis 2:

There is no significant relationship between cultural practices and the degree of the various forms of child abuses in Kaduna state.

Outcome of the testing of this null hypothesis however established the existence of significant relationship between child abuse and why hawking and begging persisted in Kaduna State. Of course hawking and begging were component parts of cultural practice that exposed the child to some various forms of child labour. Therefore the increase in the other was definitely increase the other one and vice versa, hence the result of significant relationship between child abuse and why hawking and begging persisted in Kaduna State. If hawking/begging cases increased then level of child abuse will also increase, and if there was reduction or non existence of cases of hawking and begging so the level of child labour will reduce relatively.

Reasons why begging and hawking persist in Kaduna State included ignorance of associated dangers, high illiteracy, high rate of poverty, ready market among others. The availability of these reasons increased or sustained the rate of begging and hawking so if their reasons were addressed, then child abuse case will drastically reduce. Several reasons were provided by why hawking and begging persist in the state; the main reason according to the respondents was that the financial strength of the parents were low, due to

either being illiterate, low occupational cadre etc and so these children had to work elsewhere to supplement their parents financial income, leading to more instances of child abuse.

4.4.6 Null Hypothesis 3:

There is no significant relationship between child abuse in Kaduna State and the influence of cultural practices on the implementation of Child Right Act

The analysis of this last null hypothesis also reported the existence of significant relationship between child abuse and the level of influence of cultural practices on the implementation of the child right act. This means that these cultural practices can be increased or reduced depending on the level of the implementation of the Child's Right Act. To support this notion gross corruption, selective application, unwillingness in the enforcement of the child right act exists within related law enforcement agencies. This was very common, especially when the case involves an influential personality in the society.

Recently, the television and various news prints in Nigeria carried the news of a former Zamfara State Governor, and serving Nigerian Senator who married a minor. The girl's age was given as 13. When it was expected for all to stand against such child abuse, a religious body rose up in defence of the action. According to them, a 13 year old was matured enough to be married and such act was not regarded as child abuse. In the views of Mbakogu (2004), there exist a common heritage that seem to signify that similarities in

culture or traditions may indicate a commonality of perceptions toward issues regarded as child abuse and eventually, similarities in strategies for addressing the problem. No wonder majority of the pupils and teacher respondents in this study were of the opinion that there was selective application of the Child's Right Act. Coupled with this opinion was the fear of victimization by some NGO's for proper application and defence of the victimised child.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

This study was based on examining the effects of cultural practices on child abuse in Kaduna State with the following three specific objectives:

1. identify the cultural practices and various forms of child abuses in Kaduna state;
2. identify the predisposing factors to various forms of child abuses in Kaduna State;
3. determine the influence of these cultural practices on the implementation of the child Right Act in Kaduna state;;

The study involved the use of descriptive survey research design using questionnaire to generate data. The target population included children (pupils) and teachers of Local Government Primary Schools, residing in three Local Government Areas (LGAs), located in the three Senatorial Districts of Kaduna State. The LGAs included Kaduna South, Kauru, and Zaria. In order to randomly select the LGAs, names of all LGAs in each of the districts were in turn written on a piece of paper, folded and put into a bag. The bag was then shaken and a folded paper blindly picked, and its content recorded.

The age range of the pupil's respondents for the study was from 11 to 20 years, while that of teachers was from 18 years, and above. The personal data of the respondents included their educational background, gender, and marital status. A total of 1291 respondents comprising of 510 teachers and 781 pupils were used as the sample sizes for the study.

The three postulated Research Null hypotheses of this work were tested using the Pearson Product Moment Correlation statistics at 0.05 level of significance. The test relationships were between child abuse in Kaduna State and the existing cultural practices, child abuse and why hawking/begging persist in Kaduna State, and Influence of cultural practices on the implementation of child right Act. The null hypotheses were accepted or rejected based on the confirmation of a significant relationship within the limit of 0.05.

Using the Pearson Product Moment correlation statistic, the test results on the three null hypotheses indicated that there was significant relationship between child abuses and the existing cultural practices, child Abuse and reasons why hawking and begging persist in Kaduna State and Influence of cultural practices on the implementation of child right act. Thus, all the three Null hypotheses were rejected.

The summary of the result is as follows:

- Excessive domestic child labour is a form of child abuse (59.9%).

- Polygamy in Kaduna State exposes the child to some forms of child abuse (58.8%).
- Early girl child marriage is a form of child abuse (55.05%).
- Begging by children in Kaduna State is a form of child abuse (54.45%).
- Hawking by children is a form of child abuse (53.6%).
- Preference for particular sex of child is a form of child abuse (51.55%).
- Other forms of child labour include working in farms, cutting grasses etc. (47.35%).
- Monogamy in Kaduna State exposes the child to some child to some forms of abuse (45.1%).
- Circumcision of children (male and female) exists in Kaduna State (42.05%)
- Circumcision exists in Kaduna (26.45%).
- Children voluntarily make themselves available as domestic servants for food, etc. (62.75%).
- Child hawking after school is a good source of additional income (59.9%).
- High level of illiteracy is a cause of child abuse (58.45%).
- There is ready market for child labour (like hawking) (52.8%)
- Ignorance of associated dangers of hawking and begging (49.8%)
- Child labour is less expensive compared to hired adult labour (47.7%).
- Children are easily tamed compared to adult (39.8%).
- High level of poverty is a cause of child abuse (36.7%)
- Enlightenment in the loopholes of the Child Right Act lead to more crime (64%).
- More victim fall victim of child labour (59.35%)
- There is selective application of the Child Right Act (58.8%).

- Fear of victimization hinders proper application of the Child Right Act (58.25%).
- There is corruption in prosecuting offender of child abuse by the legal agencies (47.35%).
- There is unwillingness in the enforcement of the Child Right Act (45.1%).
- Cultural beliefs prevent strict adherence to the Child Right Act (40.65%).

The result of the test hypothesis revealed that:

1. Cultural practices such as hawking/begging, early girl child marriage still predominantly existed in Kaduna State and significant relationship was established between child abuse and the existing cultural practices in Kaduna state.
2. Ignorance about the dangers, high level of illiteracy and poverty were the reasons why hawking and begging persisted in Kaduna State and significant relationship was established between child abuse and why hawking and begging persist in Kaduna state.
3. Corruption, selective application and unwillingness in the enforcement of the child right act were factors that hinder the implementation of child Right abuse. Significant relationship was established between child abuse and the influence of cultural practices on the implementation of child right act Kaduna state.

5.2 Conclusion

Based on the findings of the study, it was concluded that excessive domestic child labour, child begging and hawking are the main child abuses in Kaduna State. The cultural practices that exposed children to these forms of abuses included polygamy, early girl child marriage, and preference for particular sex of child. Other factors which are not cultural practices but aided child abuses included high level of illiteracy and poverty, corruption in the legal agencies and institutions, ready market for child labour, fear of victimization hinders proper application and the selective application of the Child Right. This factor has to do with the attitude of the people.

Based on these predisposing factors to child abuse, coupled with the failures of the legal agencies and child care institutions, more children will fall daily as victims of one form of child abuses or the other. This will ultimately affect the leadership quality of our tomorrow's society if not checked. Thus, if children are regarded as the leaders of our tomorrow, all hands must therefore be on deck to protecting them.

5.3 Recommendations

A society with no children is a society with no tomorrow. Children are the leaders of tomorrow. Solutions to child abuse in relation to cultural practices therefore, require a total attitudinal shift using great deal of enlightenment

champagnes and persuasions. In order to reduce or eradicate child abuse, the following recommendations are hereby put forward.

1. There should be public awareness in religious, community homes and by all media on the effect of Cultural practices such as hawking/begging girl circumcision and early girl child marriage in Kaduna state. Faith based organisations should also join the civil society groups in creating the awareness on child abuse as some of the abuses have religious undertone. Religion is a powerful tool that is capable to transform and renew the mind set of a person or people.
2. Government should encourage for education, especially at the primary and secondary level for all our children, and employment for the youth. High level of illiteracy and poverty were one of the reasons given as to why hawking and begging persist in Kaduna. Education is cable of giving the children who voluntarily surrender themselves to the labour market self confidence, a sense of direction and hope.
3. Policies and programmes of the Kaduna State government should be largely geared towards societal expectations of children to the aspirations and expectations of the children themselves.
4. Government should enforce the child implementation Right act to punish offenders of child abuse in Kaduna state.
5. The attention of the Economic and Financial Crime Commission of Nigeria (EFCC) should be drawn to investigate the issues of corruption

labelled against officials connected with the protection of the Rights and welfare of the Nigerian child.

6. The activities of all legal and child related protection agencies should be up and running in the implementation of well articulated and focused legal framework fashioned to curb the menace of child abuse.
7. Kaduna state child parliament should be formed, as a government creation, to encourage children-government interaction. This will create a forum where the voice of children could be heard and their demands thoroughly looked into.

5.4 Suggestions for Further Studies

This study only looked at the effects of cultural practices on child abuse. It would be very interesting to consider the effects of these abuses on the behaviour of the victims in their various stages of adult life. Such stages would include the adolescent stage, the spinster and bachelor stage, the married stage and old age.

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APPENDIX I

Department of vocational and
Technical Education,
Faculty of Education,
Ahmadu Bello University, Zaria.
Date

Dear Sir / Madam,

Questionnaire for Post graduate Research work

My name is Florence Kwem, a Post graduate student of the Ahmadu Bello University, Zaria, undertaking a research study on the “Impact of cultural practices on the child in Kaduna state”. The study is in partial fulfilment of the requirement for the award of Master degree in Home Economics (Family and Child Care) in Ahmadu Bello University, Zaria.

In completing the questionnaire, please answer all questions adequately and clearly as you can, based on your opinion and experience. Your answer would be treated confidentially.

Thank you for your contribution.

Yours sincerely,

APPENDIX II

QUESTIONNAIRE FOR -----

SECTION A

PERSONAL DATA

Please tick as appropriate the box provided

1. **Gender**
 - a. Male []
 - b. Female []
2. **Age of respondent**
 - a. 11 – 20 years []
 - b. 21 – 25 years []
 - c. 26 – 30 years []
 - d. 31 – 35 years []
 - e. 36 – 40 years []
 - f. 41 and above []
3. **Category**
 - a. Child (pupil) []
 - b. Teacher []
4. **Marital status**
 - a. Married []
 - b. Not married []
 - c. Divorced []
 - d. Separated []
 - e. Single parent []
5. **Highest Level of Education**
 - a. Primary []
 - b. Secondary []
 - c. Ordinary National Diploma []
 - d. Higher National Diploma []
 - e. University []
 - f. No formal education []

SECTION B

Please note the following words and their abbreviations. The abbreviations are used in the tables below. Tick the column of the abbreviated word that best indicate your opinion. Thanks.

Strongly agreed	-	SA
Agreed	-	A
Disagree	-	D
Strongly Disagree	-	SD

PLEASE NOTE:
A child is anyone who is below the age of 18.

Research Question 1:

What are the cultural practices and various forms of child abuses existing in Kaduna State?

S/No	Items	SA	A	D	SD
1	Circumcision exists in Kaduna.				
2	Begging by children in Kaduna State is a form of child abuse.				
3	Hawking by children is a form of child abuse.				
4	Early girl child marriage is a form of child abuse.				
5	Preference for particular sex of child is a form of child abuse.				
6	Excessive domestic child labour is a form of child abuse.				
7	Other forms of child labour like working in farms, cutting grasses etc is a form of child abuse.				
8	Polygamy in Kaduna State exposes child to some child abuse forms.				
9	Monogamy in Kaduna exposes child to some child to some forms of abuse.				
10	Circumcision of children (male and female) exists in Kaduna State.				

Research Question 2:

What factors predisposes the child to various forms of child abuses in Kaduna state?

S/No	Items	SA	A	D	SD
1	Child labour, hawking, etc is less expensive.				
2	Child hawking after school is source of additional income.				
3	Ignorance of associated dangers of hawking and begging.				
4	High level of illiteracy				
5	High level of poverty.				
6	Children area easily tamed compared to adult.				
7	There is ready market for child labour (like hawking).				
8	Children voluntarily make teachers available as domestic servants for food, etc.				

Research Question 3:

What are the Influences of cultural practices on the implementation of the child's right in Kaduna State?

S/No	Items	SA	A	D	SD
1	There is gross competition in prosecuting offender of child abuse.				
2	There is selective application of child right act.				
3	There is unwillingness in the enforcement of Child right Act.				
4	More victim fall victim of child labour				
5	Enlightenment in loopholes of the act lead to more crime.				
6	Fear of victimization hinders proper application of Child Right Act.				
7	Cultural beliefs prevent strict adherence to Child Right Act.				

APPENDIX III

Population for the Study

S/N	LGA	NUMBER OF SCHOOLS	POPULATION OF		TOTAL POPULATION
			TEACHERS	PUPILS	
Northern Senatorial District					
1.	SABON GARI	107	523	16,342	16,865
2.	ZARIA	110	609	17,901	18,510
3.	GIWA	56	302	9,361	9,663
4.	KUBAU	54	308	9,316	9,624
5.	KUDAN	36	260	6,039	6,299
6.	SOBA	39	212	7,250	7,462
7.	IKARA	42	308	10,089	10,397
8.	MAKARFI	57	309	10,058	10,367
Central Senatorial District					
9.	KADUNA SOUTH	89	401	14,673	15,074
10.	KADUNA NORTH	87	338	11,106	11,444
11.	BIRNIN GWARI	51	304	10,072	10,376
12.	IGABI	62	298	9,812	10,110
13.	CHUKUN	71	370	11,056	11,426
14.	KAGARKO	62	303	10,083	10,386
Southern Senatorial District					
15.	KAJURU	52	431	14,079	14,510
16.	KACHIA	88	362	15,439	15,801
17.	KAURA	79	463	13,118	13,581
18.	KAURU	49	366	12,109	12,475
19.	LERE	86	396	11,213	11,609
20.	JABA	82	431	14,079	14,510
21.	JEMA'A	81	492	12,329	12,821
22.	SANGA	58	312	11,107	11,419
23.	ZANGON-KATAF	106	489	16,532	17,021
	TOTAL	1,604	8,587	273,163	281,750

Source: Kaduna State Universal Basic Education, Ministry of Education, Kaduna State; 2010

APPENDIX IV

Table A

S/No	Items	AF	A%	DF	D%	MEAN
1.	Excessive domestic child labour is a form of child abuse.	777	59.9	514	40.1	2.8726
2.	Polygamy in Kaduna State exposes child to some child abuse forms.	762	58.8	529	41.2	2.61475
3.	Early girl child marriage is a form of child abuse.	708	55.05	583	44.95	2.52655
4.	Begging by children in Kaduna State is a form of child abuse.	702	54.45	679	45.55	2.49485
5.	Hawking by children is a form of child abuse.	690	53.6	601	46.4	2.47135
6.	Preference for particular sex of child is a form of child abuse.	664	51.55	627	48.95	2.7169
7.	Other forms of child labour like working in farms, cutting grasses etc is a form of child abuse.	612	47.35	679	52.65	2.7153
8.	Monogamy in Kaduna exposes child to some child to some forms of abuse.	578	45.1	715	54.9	2.6724
9.	Circumcision of children (male and female) exists in Kaduna State.	542	42.05	749	57.95	2.59425
10.	Circumcision exists in Kaduna.	341	26.45	950	73.55	2.11215

Table B

S/No	Items	AF	A%	DF	D%	MEAN
1.	Children voluntarily make themselves available as domestic servants for food, etc.	812	62.75	479	37.25	2.89025
2.	Child hawking after school is source of additional income.	777	59.9	514	40.1	2.8726
3.	High level of illiteracy	758	58.45	533	41.55	2.86155
4.	There is ready market for child labour (like hawking).	680	52.8	611	47.2	2.7249
5.	Ignorance of associated dangers of hawking and begging.	640	49.8	651	50.2	2.77035
6.	Child labour, hawking, etc is less expensive.	596	47.7	595	52.3	2.7767
7.	Children area easily tamed compared to adult.	514	39.8	777	60.2	2.5625
8.	High level of poverty.	474	36.7	817	63.3	2.34035

Table C

S/No	Items	AF	A%	DF	D%	MEAN
1.	Enlightenment in loopholes of the Child Right Act lead to more crime.	828	64	462	36	2.4859
2.	More victim fall victim of child labour	537	58.25	749	41.75	2.6949
3.	Fear of victimization hinders proper application of Child Right Act.	521	59.35	770	40.65	2.56045
4.	There is selective application of child right act.	762	58.8	529	41.2	2.86475
5.	There is corruption in prosecuting offender of child abuse by the legal agencies.	612	47.35	679	52.65	2.7153
6.	There is unwillingness in the enforcement of Child right Act.	578	45.1	713	49.9	2.6724
7.	Cultural beliefs prevent strict adherence to Child Right Act.	521	40.65	770	59.35	2.56045