SOCIO-CULTURAL BASES OF CHILD ABUSE IN KATSINA STATE, 2009-2014

BY

SANI LITI
M.Sc./Soc-Sci/10924/2008-2009

A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA IN PARTIAL FULFILMENT OF THE REQUIREMENTS TO THE AWARD OF A MASTERS DEGREE IN SOCIOLOGY

DEPARTMENT OF SOCIOLOGY

FACULTY OF SOCIAL SCIENCES

AHMADU BELLO UNIVERSITY, ZARIA

NIGERIA

SEPTEMBER 2015

DECLARATION

I declare that this thesis entitled "Socio-cultural Basis of Child Abuse in Katsina State, 2009-2014", is my personal effort and carried out in the Department of Sociology, under the supervision of Dr. J.E. Gyong and Dr. B.F. Okeshola. It is not a reproduction of anybody's work and therefore, it is in its original form and has not been published anywhere. All sources used are duly acknowledged by means of references.

_____ _____

SANI LITI Date
MSC/SOC-SCI/10924/2008-2009

CERTIFICATION

This thesis titled, "Socio-cultural Basis of Child Abuse in Katsina State, 2009-2014" meets the regulation governing the award of the degree of Masters of Science in Sociology of the Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

_____ _____

Dr. J.E. Gyong Date
Supervisor

_____ _____

Dr. B.F. Okeshola Date
Supervisor

_____ _____

Dr. K. Gandu Date
Head of Department

_____ _____

Prof. Hassan Adamu Zoaka Date
Dean, School of Postgraduate Studies

DEDICATION

This thesis is dedicated to Almighty Allah for His mercy. I also dedicated this work to my mother, Hajiya A'isha for her moral support throughout the duration of this programme. May Allah grant you Good health and long life. Ameen.

ACKNOWLEDGEMENT

Thanks be to Almighty Allah for providing me with spiritual guidance and strength to overcome pressures in the course of this programme.

My first acknowledgement goes to Dr. J.E. Gyong whose moral and academic support is too numerous to be mentioned. I must also acknowledge the unforgettable efforts made by Dr. B.F. Okeshola and her dedicated colleagues in seeing me through the successful completion of this thesis.

Finally, I must show my appreciation to His Excellency, Dr. Ibrahim Shehu Shema and Hon. Musa Adamu Funtua for their moral and material support throughout the length of this programme.

TABLE OF CONTENTS

Title page - - - - - - - - - - i

Declaration - - - - - - - - - - ii

Certification - - - - - - - - - - iii

Dedication - - - - - - - - - - iv

Acknowledgement - - - - - - - - - v

Table of Contents - - - - - - - - - vi

List of tables - - - - - - - - - - viii

Abstract - - - - - - - - - - ix

CHAPTER ONE: INTRODUCTION

1.1 Background to the Study - - - - - - - - 1

1.2 Statement of the Research Problem - - - - - - 4

1.3 Research Questions - - - - - - - - 7

1.4 Objectives of the Study - - - - - - - - 8

1.5 Significance of the Study - - - - - - - - 8

1.6 Scope of the Study - - - - - - - - - 8

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction - - - - - - - - - 10

2.2 Concept and Types of Child Abuse - - - - - - 10

2.3 Socio-Cultural Practices and Child Abuse - - - - - 13

2.4 Implications of Child Abuse - - - - - - - 16

2.5 Measures at Reducing Child Abuse in Katsina State - - - - 18

2.6 THEORETICAL FRAMEWORK: Functionalist Perspective - - - 20

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Location of the Study - - - - - - - - 23

3.2 Types and Sources of Data - - - - - - - 25

3.3 Population and Sampling Techniques - - - - - - 25

3.4 Methods of Data Collection - - - - - - 26

3.4.1 Survey - - - - - - - - - - 26

3.4.2 In-Depth Interview (IDI) - - - - - - - 26

3.5 Methods of Data Analysis - - - - - - - 26

3.6 Methodological Challenges - - - - - - - 27

CHAPTER FOUR: ANALYSIS AND INTERPRETATION OF DATA

4.1 Socio-Demographic Characteristics of the Respondents - - - - 28

4.2 Types and Perpetrators of Child Abuse - - - - - - 30

4.3 Socio-Cultural Practices that Encourage Child Abuse - - - - 33

4.4 Socio-Cultural Practices and Child Abuse - - - - - 34

4.5 Implications of Child Abuse - - - - - - - 40

4.6 Measures to Reduce the Menace of Child Abuse - - - - 43

CHAPTER FIVE: SUMMARY, DISCUSSION, CONCLUSION & RECOMMENDATIONS

5.1 Summary of Major Findings - - - - - - - 46

5.2 Discussion of Key Findings - - - - - - - 47

5.4 Conclusion - - - - - - - - - 49

5.5 Recommendations - - - - - - - - - 50

REFERENCES - - - - - - - - - 52

APPENDIX 1: QUESTIONNAIRE - - - - - - 55

APPENDIX II: IN-DEPTH INTERVIEW GUIDE - - - - 62

ABSTRACT

This research work has conducted to find out the socio cultural practices of people in Katsina State that encourage child abuse. The study focused on the type of child abuse, perpetrators, and implications of child abuse to the society, victims and the families. The study adopted structural functionalist Theory. This approach sees society as a complex system whose distinct parts work together to produce stability, harmony and solidarity. The study was conducted in three senatorial districts of Katsina state namely: Funtua, Katsina and Daura senatorial Districts. Data was obtained through quantitative method and qualitative method (in-depth interview). The research adopted simple random sampling method in selection of respondents. One hundred and fifty questionnaires were administered in the selected areas of three senatorial zones while nine key informants were selected for in-depth interview: three for each senatorial zones while nine key informants were selected for in-depth interview: three for each senatorial district. The key informants used for the study were Malams, Social workers, and Hospital Staff. The data collected through questionnaire were subjected to statistical package for social science SPSS for analysis while data collected through the In-depth interview were transcribed. The study revealed that beating, sparking, denial of food and sexual abuses are the most common types of child abuse in Katsina state. While street hawking, early child marriage, physical training, tribal marks and circumcision are some of the socio cultural practices that encourage child abuse in Katsina State and mostly perpetrated by parents and care givers which resulted in serious health related problems and crimes. The study suggested measures like public enlightenment, job creation and legislation to control the menace of child abuse in Katsina State.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

One of the most celebrated things in the world of mankind is marriage which has as one of its functions, reproduction. It is the wish and prayers of each and every spouse, their family and well-wishers to have the priceless gift of God to human kind, children. Having children is a thing of joy especially in African (Daily Trust, 2009). But despite the much celebration and thanksgiving for giving birth to a child, the children are abused in such a manner that one wonders if the abusers do not know the value of chidren. To this end, Gil (2006) defines child abuse as "the intentional, non-accidental act of omission on the part of parents or other caretakers, aimed at hurting, injuring or destroying that child".

The greatest dream of almost every society in the contemporary world is to equip children for a healthy future so that they can be useful members of the society. This explains the reason why the international community is so much concerned about the issue of protecting children's rights (Onipe, 2004). An aspect of violence against human kind that has attracted a great deal of attention in recent years is the issue of child abuse. This practice does not only refer to the sparking and other physical punishments typically meted out to children by their parents. It means much more serious acts, such as subjecting children to vicious beating sometimes severe enough to break their bones, tying them up or locking them for hours or burning them with cigarettes or forcing them to put their hands on a hot stove, cutting their bodies with blade, using pepper on their sexual organs and even in extreme cases, killing them (Dietrich, 1983).

Child abuse is in many ways a more difficult problem than wife or husband abuse, since the child is in a very weak power position or 1 an infant and therefore may not be able to

communicate without the help of adults. For instance, there are cases where a malnourished child was kept locked in a room and systematically abused physically. There are other cases where children suffer injuries not easily detected or where it is not readily proven. In such cases, those who might have authority to act may refuse to and so the child remains the perpetual victim (Zenden, 1990).

The estimated number of abused children remains unknow (Zenden,1990). This is because of non-availability of data and that outsiders are often unwilling to intervene. The barrier preventing aid for abused children ranges from real concern for personal safety, fear of law suits, personal indecision of what is and what is not abuse, and general unwillingness to become involved. Nigeria which has long supported parents' rights to physically discipline their children, with "spare the rod, spoil the child" being a well-entrenched maxim. The legal system of Nigeria has also supported the right of teachers to physically discipline students giving further legal and moral sanction to physical punishment (Zenden, 1990).

The problem with many child abuse cases is that they are not clear cut. Distinguishing between true abuse and behaviour that is severe but perhaps not abuses is often difficult and it varies from one society to another. There is the tendency in many societies to allow each family run its affairs and to disparage 'meddling' outsiders. However, child abuse has attracted the attention of governments, human rights organizations, scholars and social researchers and made them to rise and protect the rights of their children through public enlightenments against child abuse and legislation, which criminalizes any act considered child abuse (Dietrich, 1983).

Another problem particularly with abuse of infants and young children is that the mother is often the abuser, deliberately, scalding a child with hot water violates the society's image of natural "mothering instinct "if at all possible, we prefer not to control the reality of deliberate

child battering by parents, (Horton and Hunt 1979). Even more difficult to deal with are situations in which a child is being abused not through physical battering but through verbal and emotional abuses.

Child abusers do not fit into easy stereotypes. As a group they have difficulty handling stress, they are often in poor marital situations, and most significantly, they come from families where abuse was present. "Parents anonymous" has been relating successful in improving self-esteem, understanding, and behaviour of abusing parents. But the organization receives only limited referrals from doctors, hospitals, and community agencies. As awareness concerning of child abuse increases and it becomes apparent that families that look after the child usually can be helped, therefore this decreases the dimension in child abuse (Robertson, 1977).

Child abuse is physical, sexual, psychological or emotional maltreatment of children by parents, guardians or others responsible for a child's welfare. Physical abuse is characterized by physical injury, usually inflicted as a result of beating or inappropriately harsh discipline. Sexual abuse includes molestation, incest rape, prostitution or use of a child for pornographic purposes. Abuse can be psychological in nature (abandonment, failure to seek needed health care), educational (failure to see that a child is attending school) or emotional (abuse of a spouse or another child in the child's presence, allowing a child to witness adult substance abuse). Inappropriate punishment, verbal abuse and scapegoat are also forms of emotional or psychological child abuse. Some authorities consider parental actions abusive if they have negative future consequences e.g. exposing a child to violence or harmful substances, extending in the view of being passive inhalers of cigarette smoke (Robertson, 1977).

Child abuse is also seen as the physical, psychological or sexual abuse or neglect of children. While most child abuse happens in the child's home, large numbers of cases of child

abuse have been identified within some organizations, such as churches, schools, child care centres and residential schools. It can also occur almost anywhere (e.g. kidnappings, random murders, etc). The cultural belief of most people of Northern Nigeria make them to feel that there is nothing wrong in the physical abuse of their children most especially where it involves discipline of a child. They consider beating of their children as A means of correcting abnormal behaviours, in order to make children conform to the accepted norms of the community; while street hawking is seen as a means of supporting the family by the less privileged children. The Almajiris system of learning which also exposes children to danger is religiously manipulated. That is why the menace of child abuse, for instance, is a problem that cuts across all human societies irrespective of its region, race and levels of development. However, the type and extent of child abuse vary from one society to another. Child abuse is a problem that is of great concern to human beings as its implications have multiplier effects on people directly or indirectly. This is why this study is designed to find out the manifestation of this phenomenom and its effect with a view to finding a lasting solution to curb the problem.

1.2 Statement of the Research Problem

Although child abuse occurs in Nigeria, it has not received the appropriate attention due to emphasis placed on the more prevalent childhood problems of malnutrition and infection (Robertson,1977). The general assumption is that in every African society, the family system provides love, care and protection to the child. However, from time immemorial, there has been problem of traditional child abuse such as purposeful neglect especially such practice as derogatory as the killing of twins or triplets. But in recent times coupled with the socio-economic hardship, child abuse seems to be on a large scale where mothers will give birth and abandoned the children, engage them in hard labour, and/or sexually abuse them (www.google.com).

In Nigeria, children are said to be subjected to all forms of abuses in a manner that is capable of jeopardizing the continued existence of a civil society. The continuous treatment of children in harsh ways is perhaps as old as history itself. The past two decades have registered remarkable upsurge in the number of children being abused. United Nations (UN) Regulation 32 of 1994 forbids among others, the abuse and employment of children in street trading and yet the menace has in the past twelve (12) years become a full blown industry. Although this problem is not peculiar to a particular society, it is more or less a culture in Katsina State. Many children below the age of maturity are being abused in different manners ranging from corporal punishment which could be detrimental to their development and health, child labour to sexual abuse which is mostly suffered by the female gender (Onipe, 2004).

The cultural diversity that constitute child abuse in Nigeria and the lack of seriousness on the part of various governments, State and Federal to take drastic measures in tracking the menace of the child abuse in Nigeria is not unconnected with the cultural, religious and ethnic diversity of the people which makes it very difficult to enact and enforce any legislation that prohibits the abuse of children. What is considered child abuse in one community may not be so in another (Jaja, 1994).

In Katsina State, what has been considered as child abuse may not be seen as such. For instance, the culture of the people may not see the sending of children for an errand as abuse. Infact, some of the practices may be considered as training for the children. The farmers may want their children to start learning how to farm at an early age, the barbers, the blacksmiths, etc, may all want the same for their children. The Alimajiri system of education whereby under aged children are sent to different villages and towns constitutes a very serious child abuse as conceived by the west, but quite a number of people in Katsina may not believe that to be so.

Certain socio-cultural practices may be said to be responsible for the perpetual existence of child abuse. Mu'azu (1996) pointed out that, child abuse, especially in Hausa/Fulani societies, has a lot to do with the practice of "Kulle". This is a practice where women are not allowed outside the home, not to even talk of taking a job outside the home. This forces them to send their children outside on errand and hawk all manner of items for their economic survival. Similarly, Ajimiyi (2010) expressed that, child abuse is mostly as a result of abject poverty that is bombarding Nigeria.

Part of the socio-cultural roots of child abuse is the fact, that most cultures in Nigeria are silent or even approved of it. For instance, many societies particularly in Northern Nigeria believe that for children to learn the Holy Qur'an, they should be sent at an early age to faraway almajiri schools, with Maiduguri the preferred destination in the olden days. This predisposes children to various forms of abuses ranging from begging, street hawking, molestation etc. Moreso, there is no legislation punishing those who abuse children in any form (ANPPCAN, 1994). There are a lot of cases of sexually abused children, where the victims and parents are unable to report for fear of stigmatization, which makes it difficult for the victim to live freely in the community.

In addition, most researches conducted on child abuse do not seem to have captured the complex nature of this menace in Katsina State. This is generally due to the cultural and religious belief of the people which has direct bearing with children's socialization in the society. Culturally, the people of the State believe that their children are their properties or gifts from Allah (God) and have absolute control over them, and can do whatever they feel like. For example, a farmer would want to start going to his/her farm with his children, so also carpenters

and blacksmith, who culturally train their children to take over from them when they are old. In these process, some parents may abuse their children.

The people of Katsina State who are mostly Muslims usually tend to manipulate the religion into believing that their children are their sole property and whatever they decide to do with them must not be questioned by any authority. In fact, within Islamic religion there are different sects, some believe in the right of children to get formal education while others are skeptical about it. For instance, the 'Darika' sects encourage the Almajiri system of learning while the Izala sects also believe in more formal Qur'anic teaching rather than engaging the children in street begging in the name of learning which seriously put the children in danger [abuse] (Jaya, 1994). However, the Islamic religion prohibits the abuse of children but some of the practioners give self-centered interpretation to abuse the rights of these children (Jaja, 1994). Most people of Katsina State may not understand or know the existance of child right acts which guarantee their rights to education, health, security, shelter, freedom of association, etc, and the punishment against violation of such right.

It is against this background that this study examines the socio-cultural basis of child abuse in Katsina State. In other words, it examines whether the way and manner children are abused in Katsina State has any socio-cultural consideration.

1.3 Research Questions

1. What are the types of child abuse in Katsina State?
2. Who are the perpetrators of child abuse in Katsina State?
3. What are the socio-cultural factors that encourage child abuse in Katsina State?
4. What are the implications of child abuse?
5. What measures can be taken to remedy the situation?

1.4 Aim and Objectives of the Study

The aim of the study is to find out the socio-cultural bases of child abuse in Katsina state. The specific objectives are:

1. To examine the types and extent of child abuse in Katsina State.

2. To identify the perpetrators of child abuse in Katsina State.

2. To examine the socio-cultural practices that encourage child abuse in the area.

3. To hightlight the implications of child abuse in Katsina State.

5. To suggest measures that can remedy the situation of child abuse in Katsina State.

1.5 Significance of the Study

The significance of this study could be summarized as follows:

The study examines the types and perpetrators of child abuse in Katsina State, socio-cultural practices that encourage child abuse and the implications of these practices, as well as measures that can remedy the problem. The study will be useful in enlightening the public especially the indigenes of Katsina State on the consequences of child abuse. The study will also provide measures through which the menace of child abuse in Katsina State in particular and Nigeria at large can be eradicated. The study intends to contribute to knowledge and also serve as a relevant reference material for further researches on child abuse in the Nigerian society.

1.6 Scope of the Study

The problem of child abuse is a global phenomenon which cuts across all known human societies irrespective of its geography or region. However, due to time and financial constraints, this study will be limited to Katsina State alone. The choice of Katsina is informed by the researcher's familiarity and proximity of the area. Another important factor is the fact that Katsina is one of the States in Nigeria where child abuse appears to be on the increase. Similarly,

the study is limited to only the socio-cultural practices that predispose the child to abuse in Katsina State.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter focuses on review of the literature related to the objectives of the study. The literatures were sourced from journals, books, periodicals as well as other relevant published and unpublished materials. The chapter is divided into thematic sections such as types of child abuse, the perpetrators of child abuse, socio-cultural practices that encourage child abuse, the implication of child abuse to the socity, as well as measures that can be taken to remedy the situation. A theoretical framework that adequately explains the phenomenon under study is also reviewed.

2.2 Concept and Types of Child Abuse

As it is common with many social problems, the phenomenon of child abuse has different definitions according to different scholars. Different jurisdictions have developed their own definitions of what constitutes child abuse. For instance, child abuse is any 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 (Family Research Laboratory, 2007). Child abuse is the physical, sexual, emotional mistreatment of children. The United State Centre for Disease Control and Prevention defines child maltreatment as any act or series of acts commission or omission by a parent or other care-giver that result in harm, potential for harm, or threat of harm to a child.

According to Sule (1996:58) "Child abuse is any kind of inhuman act that jeopardises the physical, psychological and the futurity of the child either intentionally or unintentionally". In a related development, child abuse is characterised by severe sexual abuse, such as rape or by

seductioin. Also, child labour, child stealing and child slavery are parts of child abuse (Sule, 1996). In this regard, Ale (In Sule, 1996: 58) sees child abuse in terms of;

> child labour, economic exploitation and child slavery, child marriage, sexual abuse, child battering (Physical and emotional), child abandonment, child neglect and deprivation. Infanticide and child killing, illegal fostering, child stealing, child imprisonment, exposure to abusive communication via the mass media.

This in essence makes it possible to categorized child abuse into four major categories: physical abuse, psychological/emotional abuse, child labour and child sexual abuse. However, earliest definition of child abuse focused on the physical injuries, (Kempe, 1961, Gus 1979 and Gelles, 1980). Since then it has expanded to include all forms of hurt-physical and emotional; what Fontana and Beharo (1977) refer to as the "Maltreatment Syndrome". However, because of the multiple nature of this phenomenon, some people have looked at child abuse as a continuum of events. For example, Dietrich, Starr and Weisfeld (1983) used the continuum model in a gradient of severity, from the infant with neither growth failure nor accidental trauma, to the neglected, battered, the battered anaemic to the battered failure to thrive infant.

According to Gelles (1980), in his study of violence, observed that child abuse is "an act carried out with the intention or perceived intention of physically hurting another. The physical hurt may range from a slap to murder, while motivation may range from concern for the child's safety to an intense desire for his death". Gus (1979) defines abusive and neglectful acts as "any acts of commission (abuse) or omission (neglect) amid any condition resulting from such acts or inaction (consequences or effects) which deprive children of equal rights and liberties and/or interfere with their optima development".

Sexual abuse is particularly deleterious in its intra-familial form than symptoms of depression, anxiety, dissociation and with limbic irritability (Crosson, 2008). Childhood verbal abuse has a strong association with anger-hostility than any other type of abuse

studied, and it is only second to emotional abuse in its relationship with dissociation symptoms. Children with the history of neglect or physical abuse are at risk of developing psychiatric problems or a disguised attachment styles. Disorganized attachment is associated with a number of development problems including dissociation symptoms as well as anxiety, depressive and acting out symptoms (Haralambos, 1980).

Shima and Dauda (1981) argued that, parents who should be more concerned about their children's welfare, would entrust their children (some as young as 5 years) to outsiders without so much as even a visit during the period of their training. In a 1974 head count of beggars, Mensah (1977) indicated that out of a total of 4591 beggars, children, 3072 (66.9%), who constituted the majority (59.5%) were Koranic male pupils. According to Mensah (1984), the Koranic school by its very nature and its flexible informal work schedules is not averse to street begging and by conferring a special holy status to the pupils, it even promotes begging. These children like other unsupervised children who roam the streets or hawk wares are exposed to health hazards, accidents and even sexual abuses and so forth.

In Nigeria, although child abuse is known and agreed to be very rampant because of cultural norms and taboos, not much in-depth research has been done on it. Therefore, national statistics on the issues are still not really available. However, from what is been reported on daily basis, in our dailies throughout the federation, the phenomenon of child abuse is becoming a serious national problem. It is induced by socio-cultural bases in the society. The problem of child abuse and neglect is not limited to the home environment but also extended to schools, places of worship and the streets (Jaja, 1994).

According to Decourcy and Decourcy (1973), the forces that propel parents to torture or abuse their children are exceedingly complex. These include psychological stress, long

established patterns of maladaptive behaviour and social pressures that are often intolerable. Martins (1976) argued that frustration due to poverty is responsible. If Martins (1976) is correct, given the effects of the structural adjustment programme in Nigeria at that time, one may expect to find a very high rate of child abuse in the society.

2.3 Socio-Cultural Practices and Child Abuse

As a matter of fact, social phenomena are not just happening on their own by nature, rather certain practices are responsible for their coming into being. The phenomenon of child abuse is not an exception. For instance many practices were advanced as to the cause of child abuse in different societies. According to Robertson (1973), many of the families involved in child abuse have females as the head of the households while many others contained an adult male who is not the child's biological father and most of them have fairly large numbers of children.

According to Jaja (1994), physical abuse usually results from assault of a child by an adult and can lead to bruises, fractures and burns. Physical abuse has been the most common form of child abuse due to some people's cultural practice and it is found in most societies especially the developing countries like Nigeria, Togo, Ghana, Senegal, Liberia, Mali, Niger, Chad, Benin republic, and so forth. This is because most parents or guidance do not consider some of the acts as physical abuse. As much as it is accepted that people should punish children as a correctional measure while punishment inflicts serious injury and could no longer be considered "safe".

Child abuse is a complex phenomenon with multiple causes. Thus, understanding the causes of abuse is crucial in addressing the problem itself. Men who physically abuse their wives are more likely than others who could as well abuse their children. However, it is

impossible to know whether or not marital strife is a cause of child abuse, if both the marital strife and the abuse are caused by tendencies in the abuser (www.thesite.org). According to Zenden (1990), in many cases of abuses and neglect, parents who live in poverty cannot carry out their parental duties without abusing their children. Among other causes of child abuse are social stress, loss of a job or divorce. Families that are socially isolated and outside neighbourhood support networks are more at risk of child abuse than are families with rich ties. Additionally, abusive parents are themselves likely to have been abused when they were children.

Adeniyi (2010) posited that, poverty is one of the major causes of child abuse especially in a developing country like Nigeria. If as a parent, one cannot cater for his/her children by providing them with clothes, food and good accommodation as an alternatives than to look elsewhere which make the children get into criminal activities like stealing, cheating and so forth. A child that is not well clothed will go about in rags. This is why some children tend to get money for feeding and clothing from other sources.

Another predispposing factor is overpopulation in major cities. For instance, in Ibadan there are places where some families of five or six sleep in a single room. Substance abuse can be a major factor to child abuse (Adeniyi, 2010). A United States of America study found that parents with documented substance abuse, most commonly alcohol, cocaine and heroin were much more likely to maltreat their children. The study specifically formed relationship between alcohol and physical abuse. Unemployment and financial difficulties are associated with increased rates of child abuse (Zenden, 1990). Illiteracy of parents is another cause of child abuse; thus, Ebigbo (2003) posited in many instances young boys and girls are sent from rural areas to families in the cities on account of illiteracy of their parents.

Owing to the diversity in the way some people raise their children, there is the danger of judging others from one's own cultural stand point or beliefs. For example, scarification in some parts of Nigeria and the Vietnamese method of curing fever by means of rubbing hot coins on the body (cao-gio), may both be viewed as abusive by other groups/cultures. Hence, these differences and the dangers of misinterpretation, Korbin (1986) suggested that child abuse be studied from three angles namely; the emic point of view: that is what is obtained in a particular culture, the etic point of view: which is what validly child abuse and the contributions of social practices like unemployment, discrimination, blocked opportunities, etc. These social practices according to Korbin (1986) have the greatest impacts.

Gus (1979) supports the view that more abuse occurs at the societal level than at individual or institutional levels because of differential access to opportunities and services. In some cases, due to sexist attitudes, girls are either denied education or have their schooling interrupted to get married, while other children are either withdrawn from school to help in the family responsibilities or else are made to hawk wares before going to school. Such interferences have been found to manifest in poor performance, truancy, delinquency and drop out especially for those children who returned to school after a long interruption (Ogwuike, 1986 and Vinola and Fubara, 1986).

In Hausa communities, the pathetic case of the "Almajiri" literally meaning "immigrants in the path of Allah" has been lucidly highlighted by Doi (1981), and Shima and Dauda (1981). These are children who are sent to Islamic teachers in distant towns to further their Koranic education. They in turn are left to fend for themselves and in addition bring some of their proceeds from either odd jobs or alms to the teacher (mallam).

Despite the effort of the above authors in explaining the causes of child abuse in different societies of the world, this study view the socio-cultural bases of the phenomenon such as the almajiri and child labour practice in predominantly Hausa communities in northern Nigeria. Many children are abused on the bases of religion like the Darika sect who believe that children participating in begging are of paramount importance for the acquisition of Islamic knowledge. Perhaps, this is what made a significant proportion of parents in Katsina State to engage their children in street begging.

2.4 Implications of Child Abuse

The implications of child abuse vary according to the type of abuse identified as the following: physical, social, and psychological and developmental problem in children which have been abused by their care-givers. According to the International Labour Organization (ILO, 2006), abuse can negatively affect a child's academic performances. However, children that are placed in out-of-home care have below average levels of cognitive capacity, language development and academic achievement. Abused children have demonstrated a notable decline in academic performance upon entering school (ILO, 2006).

The social and economic costs of child abuse are difficult to calculate. Cook (2003) noted that some costs are straightforward and directly related to maltreatment, such as hospital cost of medical treatment of injuries sustained as a result of physical abuse and foster care cost resulting from the removal of children when they cannot remain safe with their families. Other costs such as lower academic achievement, adult criminality and lifelong mental problems; all these impact on the society.

Neglect of a child is not limited to physical abuse; it encompasses physical, emotional, sexual abuse. The effects of these types of abuse are not limited to the number of years the

child suffers; unfortunately, the effects of child abuse last a lifetime. It is proven that the negative effects are more than skin deep and can have permanent physical, intellectual and psychological consequences throughout adolescent and adulthood. When children experience child abuse during early childhood, the abuse compromises the physical and psychological development of the child. When a child experiences a multitude of negative experiences during development, the child may develop emotional, behavioural and learning problems that persist through out their lifetime. (ILO, 2006)

Children who suffer sexual abuse are faced with the problems of fear/anxiety, depression, anger, hostility, inappropriate sexual behavior, poor self-esteem, substance abuse and difficulty with close relationships. Children who have faced physical abuse suffer the immediate effects of bruises, burns, lacerations and broken bones. In the long run, these children can suffer such injuries as brain damage, hemorrhages and permanent disabilities. Suffering from physical trauma can also negatively affect children's physical, social, emotional and cognitive development (Children and Women's Right in Nigeria, 2001).

While many people down play the significance of emotional abuse, but it can cause some of the most significant long term psychological damages on the victims. People who suffer emotional abuse, also known as psychological maltreatment are forever altered in their ability to create stable emotional, psychological and or social development. The effects of emotional abuse may include insecurity, poor self-esteem, destructive behavior, withdrawal, poor development of basic skills, alcohol or drug abuse, suicide, difficulty forming relationships and instability in holding job. On the other hand, the negative impacts of neglect are often associated with the various outcomes children experience in the child welfare system. For example, some of the developmental and child health care problems link

to neglect are related to higher rates of placement in out-of-home care and, a decrease likelihood of children residing with their parents.

According to Nseabasi and Oluwabamide (2008), society pays for many of the consequences of child abuses. There are large monetary costs for maintaining child welfare systems, law enforcement, special education programmes and physical and mental health systems that are needed to respond to and to treat victims of child abuse and their families. Many indirect societal consequences also exist such as; increase juvenile delinquency, adult criminal activities, mental illness, substance abuse and domestic violence. There may be a loss of productivity due to unemployment and underemployment associated with child abuse.

2.5 Measures at Reducing Child Abuse

Preventing child abuse requires a multisectoral approach. Effective programmes are those that support parents and teach positive parenting skills. Parent education, usually delivered in groups to improve child rearing skills, increasing knowledge of child development and encouraging positive and child management strategies.

Nigerians should be sensitized about having a positive attitude towards fostering or adoption of some of these children (especially abandoned and street children) because motherless babies' homes are not the best places for these children. Some couples expend a lot of money in search of a child while some others would do anything to prevent a child from being born and if eventually born, they may abandon the baby. This sensitization medium can help reduce the negative attitudes of the people towards fostering and adoption and can go a long way to help couples without children to fulfill their dreams of becoming parents on one hand and provide homes for abandoned and abuse children on the other (Nseabasi and Oluwabamide, 2008).

Providing families with children at risk of abuse or neglect with a range of preventive services including accurate risk assessment, multi-level, community wide parenting education (media, individual and group support, etc) and home visiting that is integrated into other prevention strategies.

Implementing, expanding and funding different responses in which child protective agencies have at different levels of responses to child abuse/neglect reports, depend on the severity of the allegations and the families particular needs; this approach recognizes the variation in the nature of reports and the value of tailoring services to meet different needs. Providing an assessable system of mental health care to reach children and create incentives for early assessment and referral for mental health issues in young children in the child welfare system.

Ensuring that there is proper implementation of existing laws that authorize additional support to transitional aged youths who need fostering, mental health services, housing, meaningful education and work opportunities upon emancipation.

UNICEF (2007) suggests that enlightenment campaigns must be intensified. Serious efforts should be made through seminars, workshops, conferences and other public talks to enlighten the parents on the dangers of exposing their children to abuse as well as neglect. Children should be incorporated as beneficiaries of such programmes as they are the direct victims of the dangers inherent in the violence.

Children and Women's Rights in Nigeria (2001) maintain that there should be legislative actions taken against those who abuse children both physically and sexually, those who marry girls at young age and other child abuse practices. Law enforcement agents need to be enlightened and re-orientated with the view to making them abide by the laws, especially as

it affects children, and to put in place proper mechanisms to punish the erring parents, and through which the children can seek redress whenever the need arises.

Furthermore, the United Nations Organization, African Union, International Monetary Fund, Human rights NGOs, International Women and Children Institutions, Parliament, Media and other institutions which have interest in human rights should help in the fight against child abuse (International Labour Organization, 2006). Umar (2003) keenly asserted that State Governments are required to domesticate and implement provisions of the Child Rights Act.

2.6 THEORETICAL FRAMEWORK

Structural - functionalism was the dominant theoretical perspective in sociology in the 1940s and 1950s. This reputation declined during the mid-1960s onward as a result of the emergence of other theories which sprang up to criticize functionalism as well as providing superior explanations to variety of social phenomena. This theory has been attributed to the works of Comte, Durkheim, Spencer, Merton and Parsons, who were credited with redefining functionalist theory (Haralambos, 1980). This approach sees society as a complex system whose distinct parts work together to produce stability, harmony and solidarity in order to maintain social order. According to the functionalists, there is no single phenomenon that can be analyzed in isolation, but by sharing the relationship of other phenomena. For instance, we can analyze the religious beliefs and customs of a society in relation to other institutions within it. To study the function of a social and cultural practice or an institution in the society is to analyze the contributions which that practice or institution makes to the maintenance of society (Giddens, 2006).

As earlier mentioned, until the 1960s, functionalist thought was probably the dominant theoretical perspective in sociology, particularly in the United State of America. Parsons (1902-1979) and Merton (1910-2003) have drawn extensively from Durkheim's postulation as one of the prominent adherents of this model (Giddens, 2006). For instance, in one of the most influential works, Merton distinguished between manifest and latent functions. According to him, the manifest functions are known to man, and intended by the participants in a specific type of social activity while the latent functions are consequences of that activity of which participants are unaware. Merton goes further to distinguished between functions and dysfunctions. According to him, when people look for the dysfunctional aspect of social behavior, it means they should focus on the futures of social life that challenge the existing order of things. This also suggests that, certain aspects or practices are functional in one aspect as well as dysfunctional in the other (Shaefer, 2000).

Looking at the issue of child abuse from the functionalist perspective, especially with regard to the works of Merton, one will clearly understand that children are being abused as a bi-product of certain actions. For instance, the issue of Almajiri system whereby many children are being sent away from home to study the Qur'anic education, which is functional but the dysfunctional aspect of it, is the fact that Almajiri system predisposes them to certain forms of child abuse such as begging, street hawking, etc. In addition, the effects of child abuse can also make these children vulnerable to some contagious diseases, malnutrition, destitute, squalor and also accident might occur in the process. On the other hand, the children are supposed to be integral part of the family, which is the crucial institution of the social system that contributes its quota for its survival to a large extent. Essentially, the children are sent out for labour/street hawking in order to support the family, but in the

course of carrying out this responsibility, these children become predisposed to certain dangers which are considered abusive in nature.

Drawing from the functionalist perspective on the cultural bases of child abuse, since the issue of interdependence and interconnectedness of different parts are interwoven but at time faulty in another part will automatically lead to problem(s) in the others. One can deduce that the economic downsizing in the economic institution brings about alteration in the family institution with the children at the receiving end and take solace in hawking to boost the family income. With the level of poverty on the increase day-by-day in the society, children become important means/tools of earning livelihood by engaging in various means such as begging, hawking, etc.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter examines detailed explanation and reasons for the nature of methodology employed in this research. The chapter consists of the following sub-sections, namely; the location of the study, types and sources of data, population and sampling techniques, methods of data collection, methods of data analysis and problems encountered in the field.

3.1 Location of the Study

Katsina State is one of the States created by the military administration of General Ibrahim Badamasi Babangida in 1987. The State is bordered by Kano State to the northeast, Kaduna State to the south, Zamfara State to the west and Niger republic to the east. Katsina State is not like other states in the zone because it is an agricultural state rich in the production of groundnuts, cotton, hides, millet and guinea-corn. It is also blessed with large population of Fulani/Nomads and majority of the indigenes are Hausa/Fulani Muslims. In the state capital and other local government areas of the State, other ethnic groups from neighboring States and far beyond like Yorubas, Igbos, Nupes, Igalas, Ebiras and other ethnic groups are predominantly domicile (Shaefer, 2000).

The capital 'Katsina' is an ancient city with vast history. In the pre-Islamic times, Katsina's semi-divine ruler was known as the *Sarki*, who faced a summary death-sentence if found to be ruling incompetently. From the 17^{th} to 18^{th} century, the state was the commercial heart of Hausaland and became the largest of the seven Hausa city-states, (which is not unconnected with the legend that have it that Daura in Kastina is the origin of Hausa State). Kastina State comprises of 34 LGAs: Bakori, Batagarawa, Batsari, Baure, Bindawa, Charanci, Dandume, Danja, Dan Musa, Daura, Dutsi, Dutsemma, Funtua, Ingawa, Jibia,

Kafur, Kaita, Kankara, Kankia, Katsina, Kusada, Mai'adua, Malunfashi, Mani, Mashi, Matazu, Musawa, Rimi, Sabuwa, Safana, Sandamu and Zango. The history of western education dates back to early 1930s when the first middle school in the whole of northern Nigeria was established. There are several higher institutions of learning like the Umaru Musa Yar'adua University, Islamic University and the new approved Federal University Dutsemma.

The State has a total area of 23,938 square kilometres with 34 local government areas i.e. about 2.7 percent of the landmass of Nigeria. Katsina State is geographically located between latitude $11^0$30' and $13^0$15'N and longitude 007^0E and 009^0E. It has a projected population of 5.8 million people as per the 2006 population census figures (FRN Official Gazette, 2007; NPC, 2006).The administrative set up in the State includes Katsina town as the state capital with two Emirates of Katsina and Daura. Katsina Emirate has 44 districts while Daura has 10. There are 34 Local Government Areas in the State. The State is a mono-ethnic and mono-lingual and the people are generally Hausa/Fulani with English as the official language. Islam is the religion being practiced by most of the people in the State. About 95 per cent of the State's populations are engaged in sustainable agriculture namely farming and animal rearing. Both food and cash crops are produced in the State. For instance, during the dry season, people engage in irrigation farming in fadama areas and along river basins. Crops produced include millet, sorghum, rice, beans, wheat, groundnut, maize, cotton, sesame, and soybeans, etc. The people also rear animals like cattle, sheep and goats (The Third National Fadama Development Project, 2012).

3.2 Types and Sources of Data

Both primary and secondary data were used in this study. The primary data were generated directly by the researcher from the respondents through the use of questionnaires while the in-depth interview was carried out with some key informants in the study area. The secondary data were collected from the social welfare office in hospitals in the three (3) areas of study on reported cases of child abuse as well as the Ministry of Women Affairs in the State.

3.3 Population and Sampling Techniques

The population of this study comprised of adults of both sexes who are aged between 18years and above and are indigenes of Katsina State. This is because adults are more likely to differentiate what is and what is not regarded as a child abuse. Due to the large size of the study area, the study divided the State into the three Senatorial Zones. In each of the zones, one Local Government Ares was selected using the simple random sampling method. In each of the selected L.G.As, three wards were selected using the simple random sampling method. This is because of the fairly homogeneous nature of the wards in terms of their socio-economic and cultural characteristics. In each of the selected wards, a total of thirty five households were selected using the convenient sampling method because of the disorganized nature of the houses. In each of the selected household, the household head who is usually a male was selected for interview. However, in some instances, the females were selected. On the whole, 25 respondents were selected in each of the six wards selected, giving a total 150 respondents.

3.4 Methods of Data Collection

Two techniques of data collection were adopted in this study: survey and In-depth Interview (IDI).

3..4.1 Survey

Survey is a quantitative technique of data collection which involves the selection of a large body of individuals who are usually administered questionnaires. In this study, questionnaires were administered to all the selected 150 respondents for this study. For respondents that are literate, the self –administered method of administering questionnaires was used whereby, they were allowed to filled in their responses. But for those that are not literate in the the western sense, the questionnaires were administered to them directly by the researcher. The questionnaire itself was divided into sactions, with section one covering the socio – demographic characteristics of the respondents, while the rest covered the objectives of the study.

3.4.2 In-depth Interview (IDI)

Interview is a qualitative research technique. It is usually conducted on carefully selected individuals called they informants. In this particular study, key Informants were carefully selected to include community leaders, religious leaders, women leaders, and youths leaders. In each of the three wards selected, three key informants were interviewed. On the whole, 9 key informants were selected for the study.

3.5 Methods of Data Analysis

The data elicited in the course of the study were analyzed qualitatively and quantitatively. The data collected via the questionnaire were edited and coded into a code book and after the coding it was then transferred into a code sheet. However, it was fed into a computer and

analyzed using Statistical Package for Social Sciences (SPSS) Version 12. The data generated was analyzed using frequencies and percentages for easy understanding. Some variables were also cross-tabulated in order to know its influence/effects on the issue of child abuse in Katsina State. For qualitative data, responses elicited were transcribed and then re-written in a prose format taken into cognizance silent non-verbal responses given by the participants in addition to those verbally given.

3.7 Methodological Challenges

However, like any research in social sciences, the researcher encountered some challenges in the area of data collection. Katsina State is predominantly populated by Haus/Fulani and Muslims, therefore, some targeted respondents especially women were, at times, sekeptical to respond to the questions raised to them. This is due to the fact that the culture of the people does not allow intermingling with women without permission from their husbands and therefore refused to agree to be interviewed in the absence of their husbands. Also, among the male respondents, some of them saw the researcher as an agent of imperialism that encourages population control. Nevertheless, the aforementioned challenges were overcomed through persuation and clear explaination by the researcher being an indigene of the state.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF DATA

The content of this chapter is the analysis and interpretation of the quantitative and qualitative data collected from the field. This was done thematically considering the objectives in order to present the data adequately. This chapter covers the socio-demographic characteristics of the respondents, types and perpetrators of child abuse, socio-cultural practices that encourage child abuse, the implication of child abuse and measures to reduce the menace, in the study area. One hundred and fifty (150) questionnaires were administered and retrieved from the respondents while nine (9) in-depth interviews were also conducted with informants.

4.1 Socio-Demographic Characteristics of the Respondents

This section presents the socio-demographic characteristics of the respondents using two different Tables. The first Table focuses on the age, sex and occupation of the respondents and the second is on marital status and highest education attainment of the respondents.

Table 4.1.1: Age, Sex and Occupation of Respondents

Age	**Frequency**	**Percentage**
18-25 years	30	20.0
26-35 years	39	26.0
36-45 years	36	24.0
46-55 years	21	14.0
56 years and above	24	16.0
Total	**150**	**100.0**
Sex		
Male	94	62.7
Female	56	37.3
Total	**150**	**100.0**
Main Occupation		
Civil servant	36	24.07
Farming	22	14.7
Business	23	15.3
Housewife	38	25.3
Students	20	13.0
Others	11	7.0
Total	**150**	**100.0**

On age distribution, most of the respondents, 50% are within the ages of 26 – 45years. On sex, over 60% of the respondents are male, while quite a sizeable 25% are housewives and 24%, Civil Servants. About 30% are either doing business or engage in farming.

Table 4.1.2: Marital Status and Highest Educational Attainment of Respondents

Marital Status	**Frequency**	**Percentage**
Single	34	22.7
Married	102	68.0
Separated	5	3.3
Divorced	2	1.3
Widowed	7	4.7
Total	**150**	**100.0**
Highest Educational Attainment		
Qur'anic education	29	19.3
Primary	8	5.3
Secondary	30	20.0
Tertiary	78	52
Others	4	2.7
No response	1	0.7
Total	**150**	**100.0**

On table 4.1.2, most of the respondents (68%) are married. 52% of them have attained tertiary education as their highest educational level and another 19.3% with Quaranic education.

4.2 Types and Perpetrators of Child Abuse

This section examines the types of child abuse and the perpetrators of such act in Katsina State. Table 4.3.1 and figure 1 present the views of respondents on types and perpertrators of child abuse in the study area.

Table 4.2.1: Common Types of Child Abuse

Types	Agreed	Neutral	Disagreed	Total
Beating	78.6	8.7	12.7	150(100%)
Spanking	72.0	12.0	16.0	150(100%)
Shocking	76.0	10.7	10.7	150(100%)
Denial of food	82.7	5.3	12.0	150(100%)
Sexual abuse	77.3	17.3	5.4	150(100%)

Table 4.2.1 shows the common types of child abuse in the study area. From the data gathered, denial of food, beating and sexual abuse are the most common ones while the least common types of child abuse are shocking and sparking. This means that an overwhelming majority of the respondents attested that denial of food, beating and sexual abuse are the most common types of child abuse that exist in the study area. One of the informers in the IDI state thus:

> "Honestly speaking, there exist the problems of lack of proper care in relation to feeding the children in the society as a cause of child abuse. Another informant opined that the issue of sex abuse is very rampant in the community with several cases of rape which involved very small underage girls". Another informant had this to say, "poverty is to blame for this very serious crime and the illiteracy of the parents or community as a whole. The most rampant cases of child abuse in our community is excessive beating of children as well as sexual harassment".

Table 4.2.2 below shows views of respondents on the perpetrators of child abuse in Katsina State.

Table 4.2.2: Perpetrators of Child Abuse

Perpetrators	Agreed	Neutral	Disagreed	Total
Father	75.3	10.0	14.7	150(100%)
Mother	72.6	8.8	18.6	150(100%)
Islamic teacher	48.0	24.0	28.0	150(100%)
Relatives	38.0	24.0	38.0	150(100%)
Siblings	59.0	18.0	23.0	150(100%)
Teachers	66.0	16.0	18.0	150(100%)

The table shows the perpetrators of child abuse. The findings reveal that the highest abusers are fathers (75%), mothers (73%) while the relatives of these children are the lowest. This finding agrees with Gege (2006) who said that some parents see their children as instruments/sources of income generation in society.

During an in-depth interview, an informant revealed that:

> Sincerely speaking, I will hold the heads of the family responsible for child abuse in this area. My reason is that you see most of these men don't cater for the upkeep of their family members. Some of them will send their children to hawk while others deprived their children to go to school but rather carry them along to farm, places of business and some other activities that also deprived a child the opportunity to engage in meaningful programmes that will help him/her in the near future in the society.

Interestingly, another informant expressed his experience on the perpetrators of child abuse in the study area. According to him:

> Members of the family and Islamic teachers are the perpetrators of child abuse in this area. Some people in our Hausa communities do not know the value of children; hence they usually expose them to all kinds of dangers or hard labour without pity. For instance, one wonders if you see the ways and manner some parents abuse their biological children. Let me tell you, even if you are fostering a child, that child automatically becomes your own. You treat him/her without partiality but the contrary exists here.

While the views of other informants that were interviewed agree to the previous informant experience that

> Some Islamic teachers are the perpetrators of child abuse in Katsina State and its environs. These teachers take the advantage of these children by claiming that they are training them under their supervision by teaching them the Holy Quar'an doctrines whereas they deviate by exposing them to abuses either to go and beg for alms or do some hard labour.

4.3 Socio-Cultural Practices that Encourage Child Abuse

This section examines the socio-cultural practices that encourage child abuse. Table 4.4.1 presents the views of respondents below:

Table 4.3.1: Cultural Practices that Encourage Child Abuse

Cultural Practices	Agree	Neutral	Disagree	Total
Almajiri system	64.0	15.4	20.6	150(100%)
Physical discipline	72.7	10.0	17.3	150(100%)
Unequal treatment	86.3	8.7	5.3	150(100%)
Early marriage	64.6	8.0	27.4	150(100%)
Street hawking	82.6	10.0	7.4	150(100%)
Domestic chores	64.0	14.0	22.0	150(100%)
Circumcision	39.3	10.7	50.0	150(100%)
Tribal mark	22.7	10.0	67.3	150(100%)

Table 4.3.1 shows the distributions of the views of respondents on the cultural practises that encourage child abuse in the study area. Data collected reveal that unequal treatment (86%), street hawking (83%) and physical training (73%) are the most impactful cultural practices that encourage child abuse, while Almajiri system and tribal marks (22%) are the least. During an in-depth interview, one of the informants had this to say:

> It is true that sometimes the way children are being treated is bad in this community. Many at times you see parents showing favouritism to their children in terms of foods, clothing and other necessities of life. In fact, because of the way poverty is afffecting our society, many children are sent by some parents to hawk goods in all the angles of the town. On the street for instance, you see them selling different kinds of items while some of them toil on the farms working for other people and these children are supposed to be in school.

Similarly, another informant expressed his views, thus:

> This act (child abuse) really brought a lot of problems to both the parents and their children and by extension, it has become a threat particularly to our children in this community.The children suffer untold hardship from other members of the society. These girls who participate in hawking are being harassed by men. Some people, not taking into consideration the age of these girls will go as far as to buy all the wares from the girl hawkers if they agree to sleep with them. It is embarrassing to us the parents of these children, [SIC].

4.4 Socio-cultural Practices and Child Abuse

This section examines the ways and manner socio –cultrual factors like early child marriage, almajiri system, circumcision of children, tribal marks, physical discipline, unequal treatment, domestic chores and hawking encourage child abuse.

Table 4.4.1: Early Child Marriage

Views	Agreed	Neutral	Disagreed	Total
Endangering the life of the child	65.3	6.7	28.0	150(100%)
Maternal and child death	64.7	6.0	29.3	150(100%)
Exposure to poverty and hunger	32.7	13.3	54.0	150(100%)
Broken homes	38.0	11.3	50.7	150(100%)
Inability to acquire Western education	65.3	10.7	24.0	150(100%)

Table 4.4.1 shows the views of respondents on how child marriage encourage child abuse. The table indicates that most respondents agreed that early marriage endamgers the life of the child. 65% of the respondents agreed that early marriage endangered the life of the mother, it hinders mothers to attain western education, 64% believed early marriage could lead to maternal and child

death. While exposure to poverty, hunger, broken homes are the least. This means that majority of the children who are abused at early age are at greater risk to marry quick in the study area.

During the interview conducted, an informant lamented that:

> Early marriage affects the mother in many dimensions, ranging from complication during child birth which can lead to death of the mother or child. Some of these girls may not have the requisite skills to maintain their homes as such may break up as it is something that happens everyday which I witness. So I think early marriage has a lot of problems associated with it in this area.

While a contrary view was expressed by an informant on the issue under discussion that:

> Our religion and socio-cultural practice encourage early child marriage. Exposure to poverty, hunger and broken homes depend on the agreement before the marriage is consummated. If there is understanding between the spouse, they cannot break-up no matter the condition they find themselves. Another thing is that allowing our children to grow without parental control is very dangerous. A female child can easily involve in sexual behaviour if she grows up. So I cannot agree with that. It is better for her to get marry.

Table 4.4.2: Circumcision of Children

Views	Agreed	Neutral	Disagreed	Total
Inflicting pain	72.7	17.3	14.0	150(100%)
Creates fear of infection	76.0	12.0	12.0	150(100%)
Use of untreated sharp object	69.3	16.7	14.0	150(100%)

Table 4.4.2 shows the views of respondents on circumcision of children as a cultural practice. Data collected indicated that 76% of the respondents agreed that circumcision creates fear of infection and 72% believed it could inflict pain and injures on children while 69% respondents said that untreated sharp objects are used for circumcision. This implies that there is fear of infection resulting from the circumcision performed on children.

An informant during the in-depth interview stressed that;

> Circumcision causes a lot of problems especially during the time. Children are tied up before they are being circumcised and it is painful. The materials they use are traditional which can add problem to the existing one. During the in-depth interview, an informant expressed a contrary view that; the materials for circumcision are sterilized before they are used.

On the contrary, another informant said that:

> Our culture does not consider circumcision as a form of child abuse because it is necessary for us to circumcise our children. It is Islamic to do so and we usually do it during childhood to cushion the pain for our children. Although, some people prefer to circumcise their children when they reach the age of ten or above, I think that should not be considered as child abuse in this area.

Table 4.4.3: Tribal Marks

Views	Agreed	Neutral	Disagreed	Total
Use of untreated objects	60.0	20.0	20.0	150(100%)
Possibility of getting infection	60.0	18.0	22.0	150(100%)
No proper medication	60.6	22.7	16.7	150(100%)

Table 4.4.3 shows the views of respondents on tribal marks as cultural practice. 60% of the respondents agreed that untreated objects are used, another 60% also believed there is possibility of getting infection through tribal marks. This result indicated that a significant proportion of the respondents are fond of engaging themselves in this cultural practice of tribal marks in the study area.

An informant during the in-depth interview observed that:

> There is the possibility of been [SIC] contacted with some diseases when the tools use for the tribal marks are not sterilized.

Another informant said that:

> Although our culture permits us to give children tribal marks but nowadays our religious belief has condemned it; therefore we no longer do it in this our community again.

Table 4.4.4: Physical Discipline

Views	Agreed	Neutral	Disagreed	Total
Expose to hard labour	77.3	11.3	11.4	150(100%)
Expose child to danger	74.0	12.0	14.0	150(100%)
Expose child to hunger	68.9	16.0	15.1	150(100%)
Denial of Western education	74.6	12.0	13.4	150(100%)
Association of child is curtailed	70.0	13.3	16.7	150(100%)

Table 4.4.4 shows the implications of physical training on the children. 77% of the respondents agreed that physical training exposes children to hard labour, 75% of them agreed that physical training denied the children to western education and 74% of the respondents agreed that physical training exposes children to danger. This reveals that a significant majority of the respondents stressed that physical training exposes children to hard labour.

An informant in the in-depth interview observed that:

> There is need for children to learn how to do certain work but it is important to allow our children to go to school.

Table 4.4.5: Domestic Chores

Views	Agreed	Neutral	Disagreed	Total
Stop child from going to school	78.0	14.0	8.0	150(100%)
Affect child mental soundness	68.0	18.7	13.3	150(100%)
Restrict the freedom of child	67.0	14.7	18.3	150(100%)
Lack of proper care	58.0	16.0	26.0	150(100%)
Improper treatment in case of infection	54.0	13.0	33.0	150(100%)
Expose children to hard labour	84.6	7.3	8.1	150(100%)

Table 4.4.5 shows the views of respondents on domestic chores. A reasonable proportion 84% of the respondents agreed that domestic chores expose children to hard labour with 78% believed it stops them from going to school while negligible proportion of the respondents disagree. This reveals that majority of respondents agreed that domestic chores expose the children to hard labour and prevent them from going to school.

An informant during an interview section said that:

"there is the need to teach your children certain work in the house but it must be to his/her ability".

Another informant declared that:

> Of course domestic chores can abuse child because of some hard works that are involved. But it is our tradition to teach the children how to do certain work at home. It serves as the process of socializing them.

Table 4.4.6: Hawking

Views	Agreed	Neutral	Disagreed	Total
Exposure to danger	86.7	7.3	6.0	150(100%)
Inability to go to school	84.0	9.0	7.0	150(100%)
Tendency of becoming criminal	59.4	13.3	27.3	150(100%)
Expose children to accidents	82.0	11.3	6.7	150(100%)

Table 4.4.6 shows the views of respondents on hawking and child abuse. An overwhelming 86% of the respondents agreed that hawking exposes children to danger and 84% agreed hawking hinders some of them from going to schools while few of the respondents reported the contrary. This indicates that majority of the respondents agreed that hawking exposes children to danger and hinders some of them from attending schools.

During the in-depth interview, an informant maintained that:

> In fact, hawking, which some parents considers it as a cultural factor that prevents some children from going to school and it can also expose them to so many dangers or inducing them to other criminal activities like accidents. Let make this point clear to you sir, what baffles me most is that some parents do not take proper care of their children. They always allow them to fend for themselves through hawking which stop them from attending schools and even some training programmes like trading, tailoring, soap making, weaving, pottery making, tie and dye, mechanical work, mat making, volcaning, etc.

Table 4.4.7: Almajiri System

Views	Agreed	Neutral	Disagreed	Total
Inability to go to school	84.0	9.0	7.0	150(100%)
Exposure to danger	86.7	7.3	6.0	150(100%)
Tendency of becoming criminal	59.4	13.3	27.3	150(100%)
Expose children to poverty	82.0	11.3	6.7	150(100%)

Table 4.4.7 shows the views of respondents on almajiri and child abuse. An overwhelming 86% of the respondents agreed that 'almajirci' exposes children to danger and 84% agreed almajiri hinders some of them from going to schools while few of the respondents reported the contrary. This indicates that majority of the respondents agreed that almajiri exposes children to danger and hinders some of them from attending schools.

An Informant said;

"Almajiri system exposes our children to all kinds of danger, like disease, accidents, and even falling in the hands of criminals"

While another one says;

Almajiri system left children without proper care, no care –giver, just roaming the streets.

Table 4.4.8: Unequal Treatment

Views	Agreed	Neutral	Disagreed	Total
Pychological problems	77.3	11.3	11.4	150(100%)
Poor academic performance	74.0	10.7	15.3	150(100%)
Leads to Internal Crisis	68.9	15.0	15.1	150(100%)
Home abandonment	74.6	12.0	13.4	150(100%)
Tendency of becoming a criminal	70.0	13.3	16.7	150(100%)

Table 4.4.8 shows the implications of unequal treatment on the children. 77% of the respondents agreed that a child may suffer from psychological problems, 75% of them agreed that unequal treatment can lead to poor academic performance and 74% of the respondents agreed that unequal treatment exposes children to danger. This reveals that a significant majority of the respondents stressed that unequal treatment exposes children to psychological problems.

An Informant has this to say;

"It is a very bad habit to differential between children because its leads to so many things, like internal crisis in the house, poor performance of the affected child, can even lead to the child leaving the house to unknown destination".

4.5 Implications of Child Abuse

This section examines the views of respondents on the implications of child abuse on the society, individual and family as well as the most affected by the phenomenon in the area of study.

Table 4.5.1: Implications of Child Abuse on the Society

Implications	Yes	No	Total

Future leaders might be ruined	86.7%	13.3%	150(100%)
Lack of child development	87.3%	12.7%	150(100%)
Breeding ground for juvenile delinquency	78.7%	21.3%	150(100%)
Youth unemployment	90.0%	10.0%	150(100%)
Illiteracy (high level)	90.0%	10.0%	150(100%)
Insecurity	88.0%	12.0%	150(100%)
Underdevelopment	82.0%	18.2%	150(100%)

Table 4.5.1 examines the implications of child abuse on the society. The findings show that a significant majority 90% of respondents agreed that it leads to youth unemployment and high level of illiteracy, 88% of them agreed that there is insecurity as a result of child abuse and 87% of the respondents agreed that child abuse can ruin the future leaders and their development. This reveals that there existed youth unemployment, illiteracy, insecurity and underdevelopment as a result of child abuse.

From the view in Table 4.5.1, one of the informants observed that;

> The main problem is illiteracy followed by high rate of unemployment among our youths. But poverty and parental care also encourage child abuse in this area.

Another informant had this to said;

> The problem with abused children is that they will grow up in the community and become a serious problem to that community.

While another informant said;

> Whatever we do to our children will reflect on the community for they remained our future leaders.

Table 4.5.2: Implications of Child Abuse on the Individual Child

Characteristics	Yes	No	Total
Withdrawal/lack of association	91.3%	8.7%	150(100%)
Psychological/emotional Instability	83.3%	16.7%	150(100%)
Depression	81.3%	18.7%	150(100%)
Criminality	73.3%	26.7%	150(100%)
Poor health	86.0%	14.0%	150(100%)

Table 4.5.2 presents the effects of child abuse on the individuals. 91% of the respondents said that child abuse hinders one from having adequate parental care, 86% of them agreed that there

is poor health and 83% of the respondents said that most children that are abuse are inadequately fed. Inadequate housing (73%), inadequate clothing (81%). This reveals that majority of the respondents agreed that inadequate parental care is the most pronounce effect of child abuse on the individual.

One of the Informant have this to say;

> Most of the abused children suffer from almost every childhood enjoyment and care.

Table 4.5.3: Implications of Child Abuse on the Family

Implications	Yes	No	Total
Financial cost	80.0%	20.0%	150(100%)
Emotional problem	82.7%	17.3%	150(100%)
All of the above	78.0%	22.0%	150(100%)

Table 4.5.3 shows the effects of child abuse on the family. 80% of respondents agreed that child abuse lead to financial cost to the family. Due to the fact that the health maintenance of the abused child is costly which the parents suffer. 83% of them further agreed that there is emotional problem in the family. This reveals that majority of respondents are of the view that families suffer the financial cost.

An Informant supported this view by;

> The family must suffer from the actions of the abused child most especially when he grows old and unemployed or drug addicted and criminal, there is a tendency for him to create havock in the family.

Table 4.5.4: The most Affected by the Phenomenon of Child Abuse

Most Affected	Yes	No	Total
Children involved	56.7%	43.3%	150(100%)
Parents and relatives	84.0%	16.0%	150(100%)

The society	76.7%	23.3%	150(100%)

Table 4.5.4 shows the views of respondents on the most affected by phenomenon of child abuse. Eighty-four per cent of the respondents said that parents and relatives bear the burden of child abuse, 76% of them said the society suffers the problem induce by child abuse and 57% of the respondents agreed that children that are involved in child abuse are the most affected. It can be deduced that parents and relatives are mostly affected by the phenomenon of child abuse.

The IDI confirmed this as one of the informants observed that:

> Indeed, the children and parents suffer from the burden of child abuse but the society suffers the most because the children can easily do something that could affect other individuals in particular and the society as a whole. Children who are being abused are vulnerable to become full time criminals indulging in vices like stealing, prostitution, drug abuse, smoking among others.

This view agrees with another informant who narrated that

> In my opinion, both the children larger society are affected by the phenomenon of child abuse. Let me tell you something, you cannot see any child who is exposed to abuse telling you the truth and such a child always associated himself/herself with bad company.

4.6 Measures to Reduce the Menace of Child Abuse

This section focuses on the measures respondents thought are most appropriate in reducing the menace of child abuse in the study area.

Table 4.6.1: Measures to Reduce the Menace of Child Abuse

Measures	Yes	No	Total
Public enlightenment	78.3%	20.7%	150(100%)
Legislation against child abuse	88.0%	12.0%	150(100%)
Improving the economy of the state	91.3%	8.7%	150(100%)
Creating jobs opportunities	84.7%	15.3%	150(100%)
Using religions institutions	86.0%	14.0%	150(100%)
Punishing the abusers	74.7%	25.3%	150(100%)
Formalizing the Almajiri system of learning	66.7%	33.3%	150(100%)
Restrict the Almajiri from living their community	80.7%	19.3%	150(100%)
Discouraging early marriage	71.3%	28.7%)	150(100%)
Empowering the house wives to discourage sending the children from street hawking	73.3%	26.7%	150(100%)

Table 4.6.1 shows views of respondents on suggested measures at addressing the menace of child abuse. Findings from the research show that an overwhelming majority 91% of the respondents agreed that improving the economy of the state can reduce the menace of child abuse, 88% of them said that laws against child abuse should be enacted, 86% of the respondents said religious institutions should preach against the negligent attitudes of parents and relative toward children and 84% of them said the government should create job opportunities to help minimize the rate at which people suffer hereby affecting children. Others suggested that there should be public enlightenment on the ills of child abuse, women should be empowered to help them cater for the needs of their children, and that there should be penalties on those that abuse children and early marriage should also be discouraged.

The in-depth interview conducted gathered that majority of the informants believe that all of the practices mentioned above can be used to tackle the menace of child abuse in the community. For instance, one of the Almajiri school teachers observed that:

> The government should intervene with its resources to improve the economy like giving loan to house-wives and provision of employment.

Another informant during the in-depth interview said that:

> Yes, punishing the abusers can help but most importantly is the government, general public and traditional rulers should come together in addressing the phenomenon of child abuse in this community by encouraging the less through skill acquisition programmes, trade, education that can help develop the child mentally, psychologically and socially and for the well being, growth and development of the community and country at alarge.

Also another Informant said that;

> It will be very difficult for the government to enact any legistration against early marriage because of its socio – cultural implications in Katsina State.

.

CHAPTER FIVE

SUMMARY, DISCUSSION, CONCLUSION AND RECOMMENDATIONS

This chapter presents the summary, discussion, conclusion and recommendations based on the findings of the study. The chapter went further to suggest appropriate measures in tackling the phenomenon of child abuse in Katsina State.

5.1 Summary of Major Findings

This study is titled the socio-cultural bases of child abuse in Katsina State. The research was set out to achieve the following objectives; One, the types of child abuse; two, the Perpetrators of child abus; three, the socio-cultural practices that encourage child abuse; four, the implications of child abuse; and five, the Possible measures that could be used to reduce the menace of cgild abuse.

The findings from the study show that significant numbers of the participants are males, mostly youth who are aged between 26 and 35years. The majority of the respondents are married, civil servants who had tertiary education as their highest level of education. The study also reveals that beating, sparking, shocking, denial of food and sexual abuse are the most common types of child abuse in the study area. Furthermore, the study also discovered that parents, relatives, Islamic teachers, siblings and Western education teachers are the major perpetrators of child abuse in the study area.

The study further confirmed that unequal treatment, street hawking and physical training given to children are the most impactful cultural practices that encourage child abuse while other practices like Almajiri system and tribal marks are the least contributing practices as investigated by the researcher.

The outcomes of the study revealt that the effects of child abuse are worrisome due to its adverse effects on the individual, family and society. Also, significant proportions of the respondents are of the view that children who are abused by their parents, relatives and the society are negatively affected by child abuse.

On the measures that can be taken to reduce the menace of child abuse, the findings from the study show that there is need to improve the economy of Katsina State, while the religious institutions should be encouraged to preach against child abuse to members of the community. The members of the public should also be encouraged to reduce rate of early marraige among children.

5.3 Discussion of Key Findings

This section discusses the key findings from the specific objectives of the study in relations to other scholarly researches. Findings from the study shows that the common types of child abuse perpetrated in Katsina State are denial of food, beating and sexual abuse. This study agrees with Mu'azu (1996) who succinctly posited that the traditional surgical operation that is performed on the new born babies by traditional birth attendants or local barbers is also abusive and infringe on the right of children in the study area. Cultural practice of the people of Katsina State makes them to circumcise their children by cutting the neo-natal cord and remove the ular which could result to haemorrhage as well as infection like neo-natal tetanus and other long-term medical complications transmitted through unsterilized knives and razor blades. This is also supported by Adebajo (1992) who observed that one of the negative cultural practices which children face most especially the female children is circumcision.

As to the perpetrators of these socio-cultural practices of child abuse, the study reveals that parents are the major perpetrators of child abuse in the study area. Others include the Islamic teachers, relatives, siblings as well as teachers perpetrates child abuse to a lesser extent. This

finding buttresses Adeniyi (2010) study which revealed that poverty makes some parents who cannot cater for their children's welfare to abuse them in the society.

As regards to the socio-cultural bases of child abuse in Katsina State, the study found that the cultural practices that encourage child abuse are Almajiri system of learning, excessessive physical training of children in areas of farming, black smithing, unequal treatment, early marriage and street hawking. Other practices discovered that encourage child abuse include domestic chores which includes excessessive labour at home, and circumcision. This was re-enforced by Jaja (1994) that the phenomenon of child abuse is a serious national problem that are induced by socio-cultural bases in the society. The problem of child abuse is not limited to the home environment but also extended to schools, places of worship and the streets.

Findings from the study further investigated the implications of child abuse in Katsina State. The study further indicates that child abuse could lead to youth unemployment and high level of illiteracy. While insecurity, underdevelopment, illiteracyand improper parental care of children are some of the effects of child abuse identified by both the respondents and informants during the survey. These findings agree with Adeniyi (2010) who observed that the problem of child sexual abuse in contemporary Nigerian society is that most at times the incidence is hardly reported to the appropriate authorities by the victims or their parents for fear of stigmatization/stereotyping. This is as a result of being threatened by those that abused them. For example, Yola (2010) indicated that a person was said to have had carnal knowledge with two of his house girls in quick succession, while on some occasions, children could recount their teachers, bosses or guardians would threatened to beat them to death if they told their parents or any other person.

From the views of respondents on the possible measures that can remedy the situation of child abuse in Katsina State, the study reveals that public enlightenment and law against child abuse

can reduce the menace of child abuse, while the respondents agreed that there should be improvement in the economy of the State, create job opportunities, involve the religious institutions in this fight and the law on child abuse should be meted on offenders without fear or favour. Others suggested that the Almajiri system of learning should be formalized to serve as measure to reduce the problem of child abuse as well as restricting the Almajiri children from leaving their host communities to elsewhere. Early child marriage should be discouraged and that housewives should also be empowered to discourage sending their children/wards to hawk in streets, which would expose them to dangers.

5.4 Conclusion

Socio-cultural bases of child abuse are significantly enormous in Katsina State and perpetrated by parents, relatives and the society. Their attitudes on the phenomenon of child abuse have effects on the socio-economic development of the entire community. From the findings of the study, it can be inferred that the Almajiri system encourages child abuse and that it could also lead to begging of food, clothes and exposes many children to dangers such as accident, beating, death, etc. Although, several efforts were made by the government and non-governmental organizations to provide solutions to child abuse but there is need for members of the public to join hands with other developmental agencies/partners to curb the menace of child abuse in the study area. That is why the government, general public, religious leaders and other institutions are challenged by the findings of this research to come together to reduce the menace of the phenomenon of child abuse by carrying out enlightenment campaigns that would improve and protect the whole system from collapsing as a result of this menace.

5.5 Recommendations

The recommendations from this study are proffered based on the major findings on the socio-cultural bases of child abuse. The recommendations are as follows:

(1) Findings from the research show that denial of education, beating, sparking, shocking sexual abuse are the common types of child abuse found in the study area. Therefore, parents should take good care of their children and encourage them to go to school. Also, laws should be formulated to punish the abusers.

(2) The findings from the study show that most socio-cultural practices are caused by unequal treatment of children, street hawking and physical training. The study therefore recommends that the Katsina State government should be more strict in formalizing and controlling of child abuse. That is, stringent laws on the menace should be enacted and enforced accordingly.

(3) The data generated for this research indicate that early child marriage, circumcision, tribal marks, physical training and hawking are some of the cultural practices that expose chidren to abuse. Therefore, the study recommends that all these cultural practices should be discouraged by parents and other stakeholders in the study area.

(4) The research reveals that domestic chores also encourage child abuse. To this end, the study recommends that there is need for public enlightenment and the family institution is urged to assist in the fight against the menace of child abuse in Katsina State and its environs.

(5) Findings from the study show that high level of illiteracy, financial cost and generally poverty encourage child abuse. It is recommended that economy of the state should be improved to provide employment opportunities and empower both housewives and youths to be self-reliance.

(6) The study further found that reasonable proportion of the respondents reveal that although circumcision inflicts pain on children but it is a necessary practice to the people in Katsina State. To this end, the study recommends that sterilized equipment should be used and proper medical attention should also be given to children.

REFERENCES

Afemefuna, G. G. (1986). Modification of the concept of child abuse and neglect: a cross-cultural perspective". A paper presented at the First Bi-Annual National Conference of American Network for the Production and Prevention of Child Abuse and Neglect in Nigeria (ANPPCAN), Enugu, Nigeria.

Anderson, C. M. and Teicher, M. H. (2002). Potential role of the vermis in stress enhanced risk for drug abuse. *Psychoneuroendocrinology*.

Children and Women's Rights in Nigeria (2001). *A wake up call*: *situation analysis.* Anthony Hides (Ed.). UNICEF Nigeria: National Planning Commission.

Cook, A. (2003). Complex trauma in children and adolescence. Los Angeles, CA: National Child Traumatic Stress Network.

Dietrich, K. N. and Weistfield, G. E. (1983). Infant maltreatment: caretaker-infant interction and development consequences at different levels of parental failure"Pediatrics. 72(4):532-540.

Doi, A.R. (1981). Quranic education: problems and prospects, pp.9-20. In: Kisekka, M.N. (Ed.) op. cit.

Fontana, V. J. and Besharov, D. J. (1977). The maltreated child: the maltreated syndrome in children-a medical, legal and social guide. USA: Spring Field, Illinois.

Gelles, R. (1980). A profile of violence towards children in the United States of America, pp. 82-104. In: Gerbner, G. *et al*. (Eds.) op. cit.
hawkers. Enugu, Nigeria.

Holbrook, T. L. *et al*. (2005). Long time trauma after major trauma in adolescents: new data on risk practices and functional outcome. *Medical Web of Science.*

International Labour Organization (2006). The hidden shame of child labour: violence against children at work. *World of Work,* No.58:32.

Janice, L. C. *et al*. (2010). Addressing the mental health needs of young children in the child welfare system: what every policy maker should know. *Center for Children in Poverty.*

Kalayi, G. D. (1989). Burn injuries in Zaria. M.B.B.S. Thesis. Ahmadu Bello University Teaching Hospital, Zaria. Medical Library.

Kempe, C. H. (1961). Incest and other forms of sexul abuse, pp. 198-214. In: Kempe, C.H. and Halfer, R. (Eds.) op. cit.

Korbin, J. E. (1986). The cross-cultural context of child abuse and neglect, pp. 31-35. In: Helfer, R. and Kempe, C. H. (Eds.) op. cit.

Lansford, J. E., Dodge, K. A. and Petti, G. S. (2002). Year protective study of the long-term effects of early child physical maltreatment on psychological, behavioural and academic problems in adolescence. *Arch Pediatric Adolescene Medical*.

Mensah, E. (1977). A note on the distribution of beggars in Zaria. *Savana* Vol. 6, No. 1 June: 73-76.

Mudiare, P. (1996). "Socio-Cultural Context of Child Abuse and Neglect in Nigeria" in *Child Abuse and Neglect in Nigeria. Proceedings of the 6th Bienning National Conference and 10th Year Anniversary Celebration of ANPPCAN Nigeria Chapter. Kaduna.*

Nseabasi, A. and Oluwabamide, A. J. (2008). *The menace of child abuse in Nigeri.* A Paper Publication of Journals of Social Sciences.

Obiako, M. S. (1986). Eardrum perforation as evidence of child abuse. *African Network for the Protection and Prevention of Child Abuse and Neglect in Nigeria (ANPPCAN)*. Enugu, Nigeria, pp. 252-254.

Oguwuike, E. A. (1986). *Health hazard of child labour. A case study of juvenile*

Schmitt, B. D. (1980). The child with non-accidental trauma, pp. 128-146. In: Kempe and Helfer (Eds.) op. cit.

Shima, A. B. and Dauda, P. C. (1981). Attitudes habits and the opportunity of the child: in search of the administrative measures, pp. 186-191. In: Kisekka, M. N. (Eds.) op. cit.

Sowemimo, G. O. A. (1983). Burns in Lagos. Vol. 9, March: 280-283.

Sule, I.D. (1996). "Child Abuse and Neglect: The Nigerian Reality" in *Child Abuse and Neglect in Nigeria. Proceedings of the 6th Bienning National Conference and 10th Year Anniversary Celebration of ANPPCAN Nigeria Chapter. Kaduna.*

Tarullo, A. R., and Gunnar, M. R. (2006). Child maltreatment and the developing HPA axis. Horn Behavaviour.

Umar, F. M. (2003). Street hawking: oppressing the girl-child for family economic sSupplement. *Journal of Instructional Psychology*, Vol. 36.

UNICEF Nigeria/2007/Nesbitt:www.unicef.org/soiveg.report. Retrieved: May 30, 2013.

Verma, O. P. (1981). The state of health of children in areas of Malumfashi District, pp. 144-157. In: Kisekka, M.N. (Eds.) op. cit.

Weston, J. T. (1980). The pathology of child abuse and neglect, pp. 241-272. In: Kempe and Helfer (Eds.) op. cit.

APPENDIX 1

QUESTIONNAIRE

Dear Respondent,

I am a postgraduate student in the Department of Sociology, "Faculty of Social Sciences, Ahmadu Bello University, Zaria conducting a research on the topic: **Socio-Cultural Bases of Child Abuse in Katsina State.** This research is in partial fulfillment of the requirements for the award of Master degree in Sociology (M.Sc). Your corporation is highly needed and any information given will b treated with utmost confidentiality and your anonymity is guaranteed.

Yours sincerely,

Sani Liti

Introduction: Please tick ( ) in the appropriate options provided and fill in the blank spaces where necessary.

Section A: Socio-Demographic Profiles of Respondents

1. Age: a. 18-25years ( ) b. 26 – 35years ( ) c. 36 – 45years ( )

   d. 46 – 55years ( ) e. 56years and above ( )

2. Sex: a. Male ( ) b. Female ( )

3. Occupation: a. Civil Servant ( ) b. Business ( ) c. Farming ( ) d. House wife ( )

4. Marital Status: a. Single ( ) b. Married ( ) c. Separated ( ) d. Divorce ( )

   e. Widowed ( ) f. Others (specify)……..

5. Higest educational attainment: a.Quranic education ( ) b. Primary ( )

   c. Secondary ( ) d. NCE/OND ( ) e.HND ( ) f. University ( )

   e. Others (specify)……

Section B: Socio-Cultural Factors that encourage Child Abuse

6	What are the socio-cultural practice(s) that encourage child abuse?	Agree	Strongly Agree	Neutral	Disagree	Strongly Disagree
1.	Almijiri system of learning					
2.	Physical training					
3.	Unequal treatment given to children					
4.	Early marriage					
5.	Street Hawking					
6.	Domestic chores					
7.	Circumcision					
8.	Tribal marks					

7	What are the most common type of child abuse in this community?	Agree	Strongly Agree	Neutral	Disagree	Strongly Disagree
1.	Beating					
2.	Spanking					
3.	Shocking					
4.	Denial of food					
5.	Denial of education					
6.	Sexual abuse					

8	Who do you think are the major perpetrators of child abuse?	Agree	Strongly Agree	Neutral	Disagree	Strongly Disagree
1.	Fathers					
2.	Mothers					
3.	Islamiya teachers					
4.	Relatives					
5.	Siblings					
6.	Western Education teachers					

Section C: How Socio-Cultural Practices encourage child abuse

9	Almajiri System of Education	Agree	Strongly Agree	Neutral	Disagree	Strongly Disagree
1.	Making them to beg for food					
2.	Making them to beg for clothing					
3.	Exposing them to danger					
4.	Forcing them to do farm work					
5.	Forcing them to carry out domestic work for money and other essentials.					

10	Early Child Marriage	Agree	Strongly Agree	Neutral	Disagree	Strongly Disagree
1.	Endangering the life of mother					
2.	Leads to material and child death					
3.	Exposure to poverty and hunger					
4.	Leads to broken homes					
5.	Inability to acquire Western Education					

11	Hawking	Agree	Strongly Agree	Neutral	Disagree	Strongly Disagree
1.	Exposing children to danger					
2.	Inability to go to school					
3.	Tendency of becoming a criminal					
4.	Expose children to accidents					

12	Circumcision	Agree	Strongly Agree	Neutral	Disagree	Strongly Disagree
1.	Inflicting pain and injuries on the children					
2.	Fear of infection					
3.	Using untreated sharp object					
4.	No proper medication					

13	Tribal Marks	Agree	Strongly Agree	Neutral	Disagree	Strongly Disagree
1.	Using untreated sharp object on the child					
2.	Possibility of getting infections					
3.	No proper medication					

14	Unequal Treatment of Children	Agree	Strongly Agree	Neutral	Disagree	Strongly Disagree
1.	Can result to emotional problems.					
2.	Create disunity among the children.					
3.	Can lead to physical fighting among the children.					
4.	Can lead to poor performance in the school.					
5.	Can lead to the child leaving the house to an unknown destination without caretaker.					

15	Physical Training	Agree	Strongly Agree	Neutral	Disagree	Strongly Disagree
1.	Exposes child to hard labour					
2.	Exposes child to danger					
3.	Exposes child to hunger					
4.	Denial of children the right to Western education.					
5.	The right to free movement and association of a child is being curtailed.					

16	Domestic Chores	Agree	Strongly Agree	Neutral	Disagree	Strongly Disagree
1.	Can stop the child from going to school					
2.	Can affect child's mental sundness					
3.	The freedom of the child to associate with others is curtailed					
4.	Lack of proper care.					
5.	Lack of proper treatment in case of any infection.					
6.	Can also expose children to hard labour					

Section D: Implication of Child Abuse

17. what are the adverse effects of child abuse on the society?

(Tick as many as apply)

i. Future leaders might be ruined ( )

ii. Lack of child development ( )

iii. Breeding ground for juvenile delinquents ( )

iv. Youth unemployment ( )

v. Illiteracy (high level) ( )

vi. Insecurity ( )

vii. Underdevelopment ( )

Others (specify)_____

18. what are the adverse effects of child abuse on the individual?

(Tick as many as apply)

i. Inadequate parental care ( )

ii. Inadequate feeding ( )

iii. Inadequate clothing ( )

iv. Indequate housing ( )

v. Poor health ( )

vi. Others (specify)_____

19. What are the adverse effects of child abuse on the family? (Tick as many as apply)

i. Financial cost ( )

ii. Emotional problem ( )

iii. Psychological problem ( )

iv. All of the above ( )

20. Who are the most affecterd by the phenomenon of Child abuse?

i. Children involved ( )

ii. Parents and relatives ( )

iii. The society ( )

SECTION E: Measures that can be taken to reduce the menace of child abuse in Katsina State

21. what measures can be taken to reduce the menace of child abuse in your community?

(Tick as many as apply)

i. Public enlightenment ( )

ii. Legislation against child abuse ( )

iii. improving the economy of the state ( )

iv. Creating job opportunities ( )

v. Using religious insntituition ( )

vi. Punishing the abusers ( )

vii. Formalizing the Almajiri sytem of learning ( )

viii. Restricting the Almajiri from leaving their community ( )

ix. Discouraging early marriage ( )

x. Empowering the house wives to discourage sending their children for street hawking ( )

xi. Others (specify)_____

APPENDIX II

IN-DEPTH INTERVIEW GUIDE

Dear Informant,

I am a postgraduate student in the Department of Sociology, Faculty of Social Sciences, Ahmadu Bello University, Zaria conducting a research on the topic: **Socio-Cultural Bases of Child Abuse in Katsina State.** This research is in partial fulfillment of the requirements for the award of Master degree in Sociology (M.Sc.). Your corporation is highly needed and any information given will be treated with utmost confidential and your anonymity is guaranteed.

Yours sincerely,

Sani Liti

Section A: Socio-Demographic Characteristics of Informants

1. Age_____
2. Sex_____
3. Education_____
4. Marital Status_____
5. Ethnic Group_____
6. Occupation_____
7. Are you aware of the prevalence of child abuse practices in this community?
8. What is the most common form of child abuse found in Katsina State?

SECTION B

What are the socio- cultural practices that encourage child abuse?

Probe for

1. Almajiri system of learning
2. Physical training
3. Unequal treatment given to children
4. Early marriage
5. Street Hawking
6. Domestic chores
7. Circumcision
8. Tribal marks

SECTION C

How do socio-cultural practices encourage child abuse?

1. Almajiri System of Education

Probe for:

i. Making them to beg for food

ii. Making them to beg for clothing

iii. Exposing them to danger

iv. Forcing them to do farm work

v. Forcing them to carry out domestic work for money

2. Early Child Marriage

Probe for:

i. Endangering the life of the mother

ii. Leads to maternal and child death

iii. Exposure to poverty and hunger

iv. Leads to broken homes

v. Inability to acquire western education.

3. Hawking

Probe for:

i. Exposing children to danger

ii. Inability to go to school

iii. Possibility of becoming a criminal

iv. Expose children to accidents

4. Circumcism

Probe for:

i. Inflicting pain and injuries on the children

ii. Fear of infection

iii. Using untreated sharp object

iv. No proper medication

5. Tribal Marks

Probe for:

i. Using untreated sharp object on the child

ii. Possibility of getting infections

iii. No proper medication

6. Unequal treatment of children

Probe for:

i. Can result to emotional problems

ii. Create disunity among the children

iii. Can lead to physical fighting among the children

iv. Can lead to poor performance in the school

v. Can lead to the child leaving the house to an unknown destination without caretaker.

7. Physical training

Probe for:

i. Exposes child to hard labour

ii. Exposes child to danger

iii. Exposes child to hunger

iv. Denial of children the right to Western education

v. The right to free movement and association of a child is being curtailed.

8. Domestic chores

Probe for:

i. Can stop the child from going to school

ii. Can affect child's mental soundness

iii. The freedom of the child to associate with others is curtailed

iv. Lack of proper care

v. Lack of proper treatment in case of any infection

vi. Can also expose children to hard labour.

SECTION D

What are those things that encourage child abuse?

Probe for:

a. Poverty

b. Religious belief

c. Parents ignorance

d. Illiteracy

e. Peers

f. Others

SECTION E

Who are the worst affected by the phenomenon of child abuse?

Probe for:

a. Children

b. Parents and relatives

c. The society

d. Others

SECTION F

What are the measures that can be taken to reduce the menace of child abuse in Katsina State?

Probe for:

i. Public enlightenment

ii. Legislation against child abuse

iii. Improving the economy of the state

iv. Creating job opportunities

v. Using religious institutions

vi. Punishing the abusers

vii. Formalizing the Almajiri system of learning

viii. Restricting the Almajiri from leaving their community

ix. Discouraging the house wives to discourage them from sending their children for street hawking

x. Others