

Cultural Determination of Child Abuses in Urban Nigeria: A Sociological Perspective

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ABSTRACT: *Child abuse is a grim global health challenge. Though, most studies on it were conducted in the 'first world', there is growing suggestion that the phenomenon is shared with the rest of the world. This paper is aimed towards examining culture as a determining factor in the discussions of child abuse in Urban Nigeria within an unassuming perspective of sociology. To achieve this, the basic tenets of the Social Bonding Theory were adopted as the theoretical foundations for this paper. Child abuse was observed to appear in several salient forms in Urban Nigeria, and is reverberated by harmful cultural practices and givens. The increase of child abuse in urban Nigeria is attributed to poor social bonding, poverty, and a general breakdown in societal norms. Accordingly, child abuse has deep-rooted deleterious consequences for the child and general societal growth and development, as it results in severe social, psychological, economic, physical, educational and health injuries. The paper recommends, among other things, that the governments in Nigeria (i.e. Federal, State and Local governments) must expedite policies to fight against, poverty and its symptoms such as: ignorance and illiteracy, as this futuristic measure will go a long way in dissuading parents, guardians and care givers from engaging the children under their care in menial jobs, street hawking and farming as a coping mechanism for the family.*

KEYWORDS: *Child Abuse, Sociological Perspective, Cultural Determination, Social Bonding, Urban Nigeria.*

I. INTRODUCTION

Child abuse has become a recurrent topical issue in the social sciences. It continues to draw the attention of governments, academics and the media, in what appears to be on a regular basis. This Child abuse, has for a long time been documented in literature, arts and science in many areas of the world, as reports of infanticide, mutilation, abandonment and other forms of violence against children date back to ancient civilizations [1]. Child abuse is the ill-treatment of children by their parents, siblings, friends, caregivers, and or other minders (such as school teachers, priests etc.) charged with the function of caring for the children [2]. As a matter of utmost pertinence, this scourge of child abuse that continues to affect a lot of children in Nigeria, has become an issue of great sociological importance in need of sociological answers. How can a sociological perspective be reached?. Keeping to a sociological stand point, child abuse can be conceived as a cumulative deposit of actions and inactions in line with the socialisation, care, correction or disciplinary measures, environment, religion, customs, arts and or any other capabilities acquired by members of any given culture, religion and environment which is unfavourable to the social, cognitive, emotional, political, economic, medical, moral, physical and educational development of children in particular and the society in general.

Identifying the cultural determinants of child abuse in Urban Nigeria is hinged on the appreciation of the cultural peculiarities of the society and its mainstream stance on what and what entail child abuse. Thus, it is pertinent to elicit what can be called the African perspective (or the developing world perspective: note-without prejudice to other Non- African Developing Countries), this is because in Africa there exists a shared heritage that seem to suggest that likenesses in culture may show a unity of perceptions toward underlying issues viewed as child abuse and ultimately, resemblances in tactics employed towards addressing these problems [3]. Insinuating from the above viewpoint, child abuse exists in the urban centres of both the developing and developed countries of the world, as such, the difference lies in the approach and perspective. What culminates into child abuse in the latter may not be culturally tenable in the former, especially in the case of Nigeria. Thus, this argument subscribes to the opinion that some behaviours that are considered to be child abuse in the eyes of the Western world may be a way of life (culture) in some African societies like Nigeria—hence cultural relativism [2].

It is a common practice in Nigeria, for low Socio-economic status parents (SES) parents to give out their children to their extended families with often noble aspirations like giving the child a better standard of life and even through the process overturn the family fortune in the nearest future. This led Olateru-Olagbegi and Ikpeme [4] to attest that this is a longstanding form of “internal child trafficking” (as children are given out to either an immediate or distant family member for care) that is often confused with cultural practises of child nurturing within the extended family system. However, it is worthy to note that such children and wards are in some cases not adequately cared for—they are sometimes deliberately or unintentionally abused and even exploited—as they may be subjected to different forms of slave-like labour (including sexual abuse) in exchange for money, care or emotional attention. It is a norm today that Nigerian parents abscond their responsibilities and often push them over to secondary care givers such as schools, nannies, and churches, thus, duplicating the areas that child abuses occur.

The African Charter on the Rights and Welfare of the Child [5], affords that children must be sheltered from all practises of torture, inhumane treatments, neglect, physical, sexual or mental abuses. These include: forced or willing child marriage and betrothal; cultural tattoos, body modifications and tribal marks on the face or any part of the body; neglect and maltreatment; removal of financial support; child labour; and illicit sexual intercourse [6]. Even when these legal provisions that strive to protect children, have been enacted widely both internationally and within Nigeria, it seems that they have become docile in Nigeria. In spite of the fact that child abuse continues to exist in Nigeria, it has not been given the desired attention by the Nigerian government, educators, administrators, social workers, counselling psychologists, sociologists, criminologists and even politicians [7][2].

However, child abuse has begun to gain Some recognition as a social problem in Nigeria, as keen awareness campaigns have been launched at all levels of governance in Nigeria, and by civil liberty groups, human rights activists, religious organizations and scholars of social problem. These stakeholders work towards promulgating laws, interventionist programmes and providing ameliorative measures that would protect children and other vulnerable groups in society [8][2]. This article supports and contributes to the body of existing knowledge on child abuse in Urban Nigeria, by explicitly connecting the core of the observed problems to some cultural givens of the Nigerian society. Since child abuse like culture is a sociological phenomenon relative to time and space, its interpretations therefore depend on the background and experiences of individuals stating the problem. Thus, this concept is uniquely espoused in this article. The following objectives were advanced to give insights into the problems of this article: (I) To identify the impressions of culture on child abuse in Urban Nigeria using the Social Bonding Theory as a framework; (II) To examine the salient forms and manifestations of child abuse in Urban Nigeria; and (III) To determine the harms associated with child abuse in Nigeria.

II. THE IMPRESSIONS OF CULTURE ON CHILD ABUSE IN NIGERIA: A THEORETICAL FOUNDATION

The dominant tenets of the Social Bonding Theory of Travis Hirschi [9] were adopted in this paper to understand the influence of culture on child abuse in Urban Nigeria. The Social Bonding Theory is part of the macro Social Ecology Theory. It accepts that the breakdown in the sense of community has affected the cultural life of the society. Putting it quite casually, culture is the standard way of life in a particular society. It is built into the spirit of the society and manifests fervently in the customs and traditions of the people, including their ethics, hospitality and even in the way they socialize their young. The current Nigerian society is in the throes of 'modernization'; at least in the sense that traditional institutions such as community social welfare and the extended family structures seem to be fading away, and are gradually being replaced by impersonal and particularistic institutions. Nigerian urban neighbourhoods today, seem to be characterised by geographical volatility, residence heterogeneity and a breakdown of community building institutions, as such people have fewer emotional attachments to the community and to one another. When people lose their attachments to one another and to their communities, they also lose the capacity to keep surveillance on, and or sanction the deviant behaviours of others. According to Hirschi [9] people often keep themselves from indulging in deviant acts such as child abuse when the social bonds are strong. Three components of the social bond theory are most relevant to us here in our discussion of child abuse: (I) *Commitment* (the degree of emotional investment people feel towards a child), (II) *Attachments* (bonds we feel towards a loved one and our significant others, and or people we would not want to disappoint), (III) *Beliefs* (the convictions that laws on child abuse are right and justified). In urban Nigeria, there exist variations on what people believe constitute child abuse and even variations on the extent to which one should go, to discipline a child. There are also people who believe that their children are their property and that society has no say as to what they can and cannot do to their children or wards.

Olateru-Olagbegi and Ikpeme [4] pointed out the Rural-Urban "trafficking" of children, where poor parents give out their children as maids and servants to rich urban dwellers, who use these children often in domestic capacities (such as doing house chores and running errands) and sometimes in industrial complexes (such as doing hawking, prostitution, trading etc.). These children are often given out by their parents in the hope that they would be taken care of, and to be educated by their masters. For instance, Onwe [10] comments that in Eastern Nigeria Urban Centres, children attend morning and evening schools and hawk goods in the evening, and some even hawk goods all day and don't go to school. He also, enunciated that children are often made to leave their homes to cities to learn trades for nothing less than five years at the tutorship of their guild masters, and this culture is considered essential to the system as it makes the children contribute to the financial fortunes of the family. Thus, children in Urban Nigeria are quickly caught up in the day-to-day struggle for survival and material gain [11].

Corse, Schmid and Trickett [12] contributed to the Social Bonding Theory with an argument that social support both within and outside the family; which includes: mutual child rearing efforts, social welfare supports, and extended family solidarity helps with child protection from abuses. They found that mothers who reported to have had less family support, and child rearing help from peers, tends to be more abusive to their children. This support system however, is gradually fizzling away in the Nigerian Urban Centres. Cultural practices indeed continue to foster child abuse in Nigeria; either through institutionalized means or through passive acts of indifference. Take the facial mutilation of children (otherwise known as tribal marks), that is hinged on culture and a sense of identity, which the child in almost all cases have no control over, and these children grow up hating their faces and suffer from depression caused by poor self-worth. Olusegun and Idowu [13] reports that, abuses against children is widespread in urban Nigeria, however it is largely under-reported. To them, this under-reporting stems from a seeming cultural validation of certain forms of abuse linked with cultural practices (such as: female genital mutilation, tribal marks, starving children when they misbehave etc.) and the disinclination of children to speak out about previous abusive experiences for fear of their abusers, parents or

the judgement of people. Likewise, some minors may be either too young to understand that they are being abused.

Furthermore, Social Bonding Theory acknowledges a class link to child abuse, although it does not conclude that child abuse is caused by poverty. It assumes that the rates of child abuses are higher in the lower-class neighbourhoods, low-income families and unemployed households [14]. Nigerian Urban centres often appear to be unplanned, and the neighbourhoods often socially disorganized, as such poor households' mushrooms into clusters at the edges of the cities known as squatter settlements, and in the bid to survive they often abuse their children through starvation, lack of medical care, non-enrolment into schools and also through child labour [15]. This stance is substantiated by Robert Merton's Strain Theory which is also one of the Social Ecology Theories. It suggests that societies with a disjunction between a cultural emphasis on material success and the legitimate opportunities for achieving said success often creates a problem for social bonding and contentment [16]. Thus, when there are cultural systems that block financial or material achievement, there will become a strain, which will lead to frustration and deviant behaviours such as child abuse. In light of the given cultural milieu of Nigeria, poverty, social exclusions, poor social bonding, ignorance and illiteracy may incline certain individuals towards to consciously or unconsciously abuse children [2]. Thus, the social bonding theory is important to this paper, as it illuminates into how the bonds and attachments in the society, coupled with the cultural leanings of the society and its values, affect how children are treated and the extents to which the society takes care of her children.

III. SALIENT FORMS AND MANIFESTATIONS OF CHILD ABUSE IN URBAN NIGERIA

There are a multitude of dynamics that come to play in the phenomenon of child abuse in Urban Nigeria. It's forms and unique manifestations are indeed situated whether obvious or disguised, in the daily lives of people in Urban Nigeria. In any given cultural setting social problems such as poverty, social exclusion, ignorance and, or illiteracy may influence certain persons to abuse children, whether it is intentional or unintentional [2]. The cultural disposition of families affects the way they socialize their children, and as such creates a self-styled perspective in the minds of children as to what they would consider normal or deviant. As [2] contends, the nature of socialisation given to children by the adults in their families, and the type of environment in which they are socialised determines if a child will be abused or not, and when such children are purposefully or accidentally exposed to abusive environments, they may grow up to perceive said behaviours as normal and acceptable. Construing from the above point, it can be argued therefore that the salient manifestations of child abuse are often traceable to hostile socio-cultural conditions, unwholesome familial associations, poor social bonding, and materially and communally dislocated environments. Other frequently ignored causes of child abuse can include: poverty, illiteracy, harmful cultural practices, absence of family planning, loss of parents or guardians, and broken homes.

Child abuse in Urban areas in Nigeria, manifests itself in various forms. These include: physical abuse, neglect, emotional abuse, sexual abuse and even starvation. Fascinatingly, defining what amounts to abuse may be difficult since certain practices that are frowned upon by some societies may be considered normal in others. Likewise, instability in families, increase the inclination for child abuse while marital instability, domestic violence, poor parental relationship, quarrels and clashes of interest can lead to reduced responsiveness and less parent-child relationships, thereby depreciating social bonding. This idea is supported by Mba [17] who suggested that alterations in the financial conditions of families, loss of employment, and even an unhealthy workplace may disrupt the stability of the family. Thus, the stress triggered by these changes can lead to child abuse and neglect.

In the urban centres in Northern Nigeria, it is not uncommon to find children street beggars known as 'Alamajiri'. These Alamajiris are often abandoned children who survive on streets begging for alms. They are

very susceptible to harms and corruption, since they don't attend schools, have no stable income, or health care. The depraved conditions within which these children live, often leaves them at the mercies of rich men, who employ them to do nasty businesses such as kidnapping, thuggery, and even assassinations [10]. The practice of using children to beg is not peculiar to the North, as variances of it can be found in the South, where handicapped parents or guardians take their children to the streets to beg for alms, thus, denying them schooling and leisure time that are essential to their emotional, physical and cognitive development [18] [3]. Importantly, cultural practices such as fosterage, and what seems like an acceptable 'trafficking of children' to urban areas, where they work as house helps, sales persons and baby sitters; creates a situation of child protection deficits, and the girl child is particularly vulnerable [10]. In these cities, these children are often subjected to inhumane labours; emotional, physical, and psychological abuse; and even prostitution. When these children are used for work they are severely exploited. This child exploitation was condemned by Newton [19], who commented that these children are used to work with little or no compensation, and even with less consideration for their health and safety.

Child labour in Urban Nigeria is a matter of concern, as the varied and in most cases, tiresome jobs that children execute in often dangerous circumstances is particularly incommensurate. These jobs, typically include: being street hawkers, beggars, car washers and shoe polishers. Ede and Kalu [20], comments that in the Eastern and Western regions of Nigeria, children may be present for morning or afternoon school and hawk goods out of school hours (especially in the evenings and weekends), though there are some children who sell on the streets the entire day. These children's income is appropriated by their guardians or care givers to buy food and pay fees for their own children (i.e. the guardian's children), thereby neglecting the social contract (contract to train and take care of the child) they had with the parents of the child. It is a shame however that these children hawk these goods around police stations, social welfare departments, schools, churches, mosques, and even law courts, and these institutions that are created to protect these children from exploitative labour treats the situation with indifference.

Another way child abuse is manifest in Urban Nigeria is in the issue of abandonment and vagrancy. Often young girls who do not have stable sources of income abandon their children on the streets, refuse dumps, in front of churches etc. In late December 2013, the NTA 9 O'clock news reported of a 23-year-old lady who was arrested by police operatives in Duste, Jigawa State, for allegedly dumping her new born baby in a bush. Likewise, in 2014, a sales girl at Alaba Rago market in Ojo town, Lagos State gave birth in a toilet and then attempted to flush the baby down the drains, the attempt was however unsuccessful as the baby got stuck in the toilet and the child died moments after it was pulled out of the toilet [21]. Also, On the 27th day of January 2015, news made rounds on the online media outlet Naija News, that a baby was discovered by some early morning traders, inside a plastic bag in Abule Egba suburban area of Lagos, this baby's age was approximated to about 3 months old. This issue of abandonment is also complemented by vagrancy. Vagrant children (i.e. children deprived of a stable home) are frequently found in the streets of urban centres in Nigeria. They live or work on the streets without a family to care for and protect them. These children, usually wretched and ragged, are forced to the streets as a result of abuse and exploitation by people responsible for them (Ede and Kalu, 2018). The National Human Rights Commission of Nigeria [22], identified four forms of vagrant children in Nigeria: (I) the *Almajiri*, who are, an outcome of the abuse of the *Tsangaya* system of Islamic education; (II) the child hawkers who are forced to the street by their families, to help in bringing in money to support the family, or as a result of being trafficked and used for child labour; (III) the child beggars, who are out on the streets on their own or who accompany disabled adults; (IV) the 'area boys' seen in Nigeria's largest city (Lagos). They are delinquent youths who roam the streets and markets extorting money from unsuspecting members of the public [20].

In all, the Circumstances that lead to the abuse or ill treatment of children are manifold. Nnam (2015) comments that, some family members demonstrate individual psychopathy in their abusive actions than other family members. As he argues that psychopathy, in its own rights or even when merged with other abnormal personality traits or social eccentricities, may lead to, or increase child abuse (see also Ajala, [23]). Construing

from the arguments of [23] and [2], it can be deduced that parents or guardians who were ill-treated or abandoned as children are more predisposed than other parents to abuse their own children and wards; however, they may rationalise their behaviours by claiming that they were done as a way of disciplining their children. Hence, child abuse can be traced to ill-disposed socio-cultural environments, harmful domestic or filial relationships lacking in social bonding, and physical and social disorganisations in societies. Likewise, the cause of child abuse can be intrinsically linked to breakdown in cultural values and social bonding, resulting from the physical, demographic and cultural changes in Urban Nigeria, which is in the throes of modernization, hybridization and globalisation [7] [4] [24] [2]. Haralambos, Holborn and Heald [25], also affirmed that the development of urban centres has destroyed the traditional sense of community that is associated with rural villages, thus undermining the informal mechanism of social control and welfare. Thus cultural practices (including religion) and the lifestyles associated with urbanization, has precipitated and even encouraged child abuse in Urban Nigeria.

IV. THE IMPLICATIONS OF CHILD ABUSE IN URBAN NIGERIA

Child abuse and neglect has far reaching consequences, not just for the child but the society as well. Terr [26] clarified that child abuse restricts a child's ability to develop meaningfully. An ill-treated child unswervingly demonstrates objectionable and nonconformist social behaviour in the society. The child may exhibit several psychological and behavioural maladjustments, that may retard his or her ability to conform to societal norms, or even develop and maintain healthy relationships. This notion is supported by [2] when he argued that Child maltreatment has both short and long-term damaging implications on the social, psychological, emotional, economic, educational and medical well-being of victims. A multitude of children are abused on a daily basis. A shocking story was revealed on Channels Television on the 16th of August 2019, about a woman who abuses her houseboy, even to the extent of locking him in cages meant for dogs and feeding him with the left over rations of her dogs. Also a 4-year old child in Abakaliki (the Capital of Ebonyi State, Nigeria) was brutally battered on the forehead to the point of hospitalization by his uncle's wife who accused him defecating frequently [27]. Among these also, are numerous cases of beastly abuse on children that are not reported. these abuses often lead to great injury, sensory impairments or even death.

Child labourers suffer the possibility of permanently losing the chances of becoming literate, extreme weather conditions (as they hawk their goods in the sun, in the rain and severe humid conditions), risk of road accidents, sexual abuse, unwanted pregnancies, STDs, and even death [28]. [2] also observed that some teachers indulge their students in hawking and selling goods within and outside school environment. They are given items such as: snacks, groundnuts, candies and church-related items to sell even during lesson periods, and by implication, such students pay slight or no devotion to their academic activities. This could be the reason Heady [29] advanced that children who work as well as go to school may find themselves less able to learn, ensuing from fatigue or inadequate time to complete both school and home homework. [30] [2] observed a cultural practice in rural and sub-urban Nigeria, where students are momentarily withdrawn from school by their parents or guardians during planting and harvesting seasons in order to engage them in the farm. They contended that this practice unfavourably affects the academic outputs of students and retards their growth and development.

The reverberation of child abuse is so overwhelming that it is usually challenging, if not, impossible for an affected child to recover from the shocks and trauma. The normal personality and social identity will be left damaged since he or she would be used to the situation of being, brutalised, injured, condemned, destroyed, branded and stigmatised. Ubom [31] argues that these children, experience a wide range of personality disorder, as some of them grow up with hate and malice for their parents, adults and the society; they may become prostitutes or even overly sexually promiscuous; school dropouts; armed robbers; psychopaths without empathy; drug abusers etc. which may lead to a downward spiral of depression and psychosis. Also, Ocholi [32] stated that sexually abused children suffer from sexual disorder, loneliness, guilt, distrust for others, poor self-esteem

and self-concept deficiency. Furthermore, Evans [33] pointed to the long term implications of child abuse which include fear, anxiety depression, anger, hostility, inappropriate sexual behaviour and poor self-esteem. Child sexual abuse is of paramount concern because children who have been abused experience a long list of symptoms, including fear, Post-traumatic Stress Disorder (PTSD), behavioural problems, sexualised behaviour, among others [34]. Thus, they can develop acquired tastes for psychedelic drugs as a coping mechanism, suffer isolation and detachment from the society and reality, develop suicidal tendencies, refuse discipline, and general behavioural maladjustments.

Child marriage, rape and child prostitution, which are also forms of child abuse in the Urban centres of Nigeria, will often lead to teenage pregnancy. This early pregnancy, exposes these children to risks, such as unsafe or poorly executed abortions, which can lead to permanent injuries or even death. It is also implicated as a principal cause of Vesico-Vaginal fistula (VVF), which is a dangerous condition that happens when there is an abnormal fistulous tract extending between the bladder and vagina, which leads to continuous involuntary discharge of urine into the vaginal vault. Hence, child abuse is that act or refusal to act which encroach upon the incontrovertible rights of children, endangers their odds of developing properly, and as well threatens their survival or life chances. Thus, child abuse is a socio-psychological or psychosocial problem which gives rise to other collective problems—it leads to variations of deviance, delinquency, crime and sin in society [2]. Thus, it endangers not just the children affect but creates other organic and existential problems for the society. In actuality, child abuse creates a range of victims, from the primary victim being the child, to the secondary victim which can include family members and friends, and up to the tertiary victims which is the entire society, with severe consequences for the all the categories therein.

V. CONCLUSION

The paper was poised towards enunciating the issue of child abuse in Nigerian urban centres, with particular reference to effects that loathsome cultural practises in Nigeria play in perpetuating it. As such, child abuse placed in context, is not only a defilement of a child's rights but also a cultural practise which disposes a child to environments that are probable to cause him physical, psychological, health, and social harms. As the urban centres of Nigeria becomes more complex, globalised and heterogeneous, the social bonds on which the pre-industrialized society was formed, becomes weakened and even fade away, thus, removing the social protection on children which the society had, prior to this time. This means that the nature and extent of child abuse has also escalated and is definitively constructed and reconstructed on a daily basis. The fundamental principles of the Social Bonding Theory were used to reinforce and support the arguments of this article. The theory provides a noteworthy insight into the established cultural processes in urban settings in Nigeria that drive lots of Nigerians to, intentionally or unintentionally, abuse their children and wards. In fact, the occurrence of child abuse in Nigeria is a consequence of detrimental cultural practices.

Efforts were made in this article to recognise and bring to the fore some salient factors responsible for child abuse in the country, and also the forms and manifestations of this vice. The major cultural factors that were implicated to cause child abuse are acceptance of the use of physical or corporal punishment, tolerance of child labour as a coping mechanism for poor families, acceptance of child or early marriage as culturally tenable or acceptable especially in the northern region of the country. Other specific factors include: ignorance and illiteracy, poverty, and the breakdown in societal norms and values occasioned by the growing plurality in urban areas. It was discovered that child abuse presents a lot of negative effects on the physical, mental, psychological, educational, financial and social growth and development of affected children, their families and the extended society. The germane ideas of social scholars and policymakers in child development studies reviewed herein, combined with the contributions of the researcher, provides a further impetus for articulating the policy recommendations of this article as it was clearly delineated.

VI. RECOMMENDATIONS

From the foregoing discussions, the researcher was drawn to propose the following recommendations:

- Poverty is a nuisance that must be done away with as a matter of utmost urgency; since it has a parallel influence on children and how they are treated in the society (especially in the demographically heterogeneous urban centres). Thus, governments in Nigeria (i.e. Federal, State and Local governments) must expedite policies to fight against, poverty and its symptoms such as: ignorance and illiteracy. This futuristic measure will go a long way in dissuading parents, guardians and care givers from engaging the children under their care in menial jobs, street hawking and farming as a coping mechanism for the family. It will also address the issue of trafficking children to towns where they work as house maids or prostitutes, as such will increase their chances of getting a good education.
- Public enlightenment programs should be executed regularly in the country especially in the Urban and sub urban areas as a way of correcting the wrong conceptions and misconceptions of child abuse in Nigeria. Accordingly, the Federal Government of Nigeria, with the support of its agencies, civil society groups, faith-based organisations and concerned members of the public, should organise a crusade on deleterious cultural practices that perpetuate the abuse of children, particularly facial mutilations (tribal marks), sexual abuse, child labour and child marriage. This can be achieved through special media programs, dramas, town hall meetings, seminars, workshops, and training programs, so as to recognise, appraise and eradicate cultural practises or givens that encroach upon human rights.
- The government must reinforce the Child Rights Act of 2003, through legislations that will put in place punitive actions to be taken against offenders. Thus, citizens' education is important and the provisions of the child rights act should be taught in schools, hospitals and maternity wards. Consequently, adequate funds should be provided to the responsible authorities, to ensure swift execution of these legislations.
- Provisions should be made by appropriate authorities to treat sex offenders. These sex offenders are usually people psychiatric abnormalities or people who are often mentally ill. So, putting them in prison may not be the final solution, since they will get parole and go back to their vices, thus, treatment facilities and research funds should be provided for the treatment of these offenders, so they can become well-adjusted members of the society again.
- Social welfare packages should be provided by the government in areas of extreme lack, especially in geographically isolated squatter-settlements in urban cities. This will help in providing more people with shelter, food, medicine and utilities and reduce illnesses and infant deaths in these areas. It will also provide people with an appreciated standard of life and reduce the incidence of local gangs and stealing rings which children and teenagers are always victims of. With this campaign in place, children and teenagers will be able to stand on their dignity and thus make them less susceptible and fittingly protected against abuses.

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