

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Childhood is often influenced by prevailing culture, social and economic characteristics of the society. It is the most critical period in the life of a person as any error in development and upbringing at that stage may prove very difficult, if not impossible to correct later in life (Nwanne, 2011). But over the years, children have been overlooked and marginalized, when it comes to making some major decisions in respect to their future, especially in Africa, Njoku and Oladiji (2009) cited in Okoye (2011). These attitudes have led to maltreatment and gross infringement on the fundamental human rights of children. Children under such situations often suffer a lot of developmental handicaps including, but not limited to, illnesses, and social and intellectual maladjustments. But when children are well nourished, cared for and provided with a safe and stimulating environment according to UNICEF (2008), they are more likely to survive, to have less diseases, and to fully develop desirable social and intellectual skills including thoughts, language and emotions. They are then more likely to perform well and excel in their school work. And later in life, they have a greater chance of becoming creative, peaceful, responsible, respectful and productive members of the society. The United Nation Convention on the Rights of the Child (CRC) and Child's Rights Act (CRA) stated that for the full and harmonious development of his personality, a child should grow up in a family environment, in an atmosphere of happiness love and understanding (CRC, 1989, CRA, 2003).

Nwanne (2011) further submitted that Nigerian children can go anywhere and compete comfortably with others, if they are brought up well-rounded academically, personally, mentally, socially and culturally. Nwanne's assertion corroborates the developmental theory of Erikson (1959), cited in Sokol (2009) who averred that the adequacy of a child's development depends also on social and cultural support given to the child as it develops. Therefore, if parents do not give the children the kind of attention they need for proper development, the

children, as future parents will suffer commensurate deficiency and the Nigerian society will be the worse for it when such children assume leadership responsibilities in future.

A major phenomenon that has negatively affected the progress of humankind is the issue of exploitation and abuse of children's rights (Anderson, 2001). These children's rights as elaborated by Gasiokwu (2003) are the basic human rights for children. Violation of these rights is essentially denying them the very essence of their being. This violation may take the form of child neglect, child abuse, child labour, child trafficking, baby harvesting, sexual abuse, child marriage, hawking, begging, illegal adoption (Cutting, 1999, CRA, 2003). Violation could also take the form of child malnutrition, in fact Obinna and Aladetan (2015) reported that over one million Nigerian children under five die annually from malnutrition and vaccine preventable diseases. Parents affect the lives of children in a unique way, because parents are the ones who have the most formative influence in a child's life and as such their role in children's right acceptance and compliance has to be distinguished in a particular way.

In nature and nurture, the unique relationship between parents and their children can be found in no other form of relationship known to man. In fact, in traditional African communities, according to Onyemachi, (2010) this relationship is warm, exciting, positive and full of great expectation for the future of the child. In recognition of this peculiar bond between parents and children, the United Nations Convention on the Rights of a Child, CRC (1989), stipulates that a child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and as far as possible, the right to know and be cared for by his or her parents.

It also enjoins States that are signatories to it to ensure that a child shall not be separated from his or her parents against his/her will. In other words, parties to the Convention should appreciate and honour the obligations of parents to bring up their children. As a further support to the above assertion, Roberts (2011) in her write up – Juvenile Delinquency Causes and Effects – affirmed that families are important to consider when explaining juvenile delinquency. She suggested that the family unit was crucial to a child's development and healthy upbringing, concluding that much of what a child learns was through their parents or guardians.

Every child has a potential and personality to be developed and a need to be met. The necessity to develop the potentials, personalities and meet the needs of the children led to the formation of the United Nations Convention on the Rights of the Child (UNCRC) in 1989. The convention was composed of professionals from different works of life. They include human rights advocates, educations, lawyers, social workers, child development experts and religious leaders from all over the world.

According to Belsey, (1997) the Convention on the Rights of the Child (CRC) is the international human right treaty with which the human rights of the children and the standards to which all governments must aspire were elucidated. The 1989 Convention on the Rights of the Child is the first legally binding international instrument to incorporate the full range of human rights – civil, cultural, economic, political and social rights for children. Its implementation is monitored by the committee on the rights of the child. National governments that ratify it commit themselves to protecting and ensuring children’s rights and agree to hold themselves accountable. The convention is the most universally accepted human rights instrument in history, not less than a total of 192 countries have ratified it (UNICEF, 2005).

The CRC embodies the essential developmental needs of children as expressed in the constitution of the World Health Organization (Belsey, 1997). This potentially is among the most widely applicable and effective tools for the realization of the goals of the International Summit for children and the policies and programme objectives relevant to children and adolescents within the agencies and organizations of the United Nation system. Thus, CRC is uniquely positioned among the international human rights instruments to be implemented and to effect progress in child and adolescent development in countries. Belsey stated that CRC has achieved this potential through its scope and explicitness, by the manner in which the committee has interpreted the application of its article and as a result of its collaboration with the agencies and organizations of the United Nations system and the non-governmental organizations.

The assessment places a major emphasis on the four main principles of the convention namely:

- The best interest of the child shall be of primary or paramount consideration in all actions to

be undertaking on behalf of the child (CRC, Article 3).

- The CRC provides that no child shall be discriminated against no matter what (Article 2).
- The CRC provides that every child has inherent right to life, to survive and develop (Article 6)
- The CRC provides that every child has a right to express his /her views freely in all matters affecting the child in accordance to the age and maturity (Article 12), Belsey (1997), CRC (1989).

Thus the CRC adopted provides an internationally agreed framework of minimum standards for the wellbeing of the child and to which every child is entitled. The adoption established for the first time that all children from birth to age of about 18 have specific rights. Almost all countries have ratified it, making it the most widely ratified human rights treaty in history (Falase, 2004).

Globally, ratification of the CRC is a key step forward and has been a real opportunity for public scrutiny of government performance and for a deliberate effort to work towards the fulfilment of children's rights. The fulfilment of children's rights passes from being an act of charity, an option or a favour which becomes a responsibility of the government. According to a number of reports (UNICEF, 2002), CRC has been a major catalyst to development of children's rights movement across the world. This has provided a shared vision of the fulfilment of children's rights and has found acceptance in both the developed and developing worlds, also in regions with difficult historical and cultural beliefs.

For instance, lessons from the unfolding events from the Middle East, where extreme religious and cultural strictures weigh heavily against children's rights and development, show that they might be a glimmer of hope for the relaxation of such strictures. An example is the case of the 17 year old Afghanistan girl, Malala, who was shot by the Taliban, a strict religious group, for espousing the right of the child, especially the girl child, to education. Hitherto, such an advocacy was an anathema to the cultural milieu in which she was being brought up. This incident drew the attention of the world to the bad actions of such extremist anti-child rights

group and the Taliban. Malala survived the gun shot injury to her head and became the joint – winner of the 2014 Nobel Peace Prize.

These rights are qualified by a basic principle that states in all actions concerning children, whether undertaken by public or private social welfare institutions or courts of law; the best interest of the child has primary considerations (CRC, Article 3, 1989).

The CRC reinforces fundamental human dignity, highlights and defends the family's role in children's lives; seek respect for children, as well as establishing clear obligations for the state to assist and facilitate parents to exercise their responsibility for the child's upbringing. The convention expressly recognizes that parents have the most important role in the upbringing of their children. The text encourages parents to deal with right issues with their children in a manner consistent with the evolving capacities of the child (Article 5).

The society for Children and Youth of British Columbia (BC,2011) stated that knowledge of the UN Conventions on the Rights of the child and children's right generally is lacking at all levels in most society. They believed that there is need for public awareness campaign to increase knowledge and awareness of the child's rights. This is because greater public knowledge and awareness can lead to increased political will, implementation and monitoring, increased advocacy, positive proactive response to advocacy by adult members of the society, realization of children's rights and improved wellbeing (Society for Children and Youth of British Columbia (BC) 2011).

The Nigerian Constitution under chapters two and four on Fundamental Human rights and on fundamental objectives and Directive Principle of State Policy respectively, is not child's rights specific, and also, various State Children and Young Persons Laws are largely Juvenile Justice Administration biased and not necessarily child's rights and responsibilities specific, as well as not being CRC/OAU Charter friendly in terms of modern principles of Juvenile Justice Administration. Hence the rationale for the promulgation of the child's Rights Act, 2003. Moreover, Onyemachi (2010) found out that only a few of the many human rights documents available contain materials that are relevant to children as they fail to address the peculiar needs of children. It was to fill this lacuna in human rights dispensation that the United

Nations General Assembly on 20th November 1989 adopted the Convention on the Rights of the Child (CRC). In a similar vein, in July 1990, the Organization of African Unity (OAU) now African Union (AU) Assembly of Heads of States and Governments adopted the African Union Charter on the Rights and Welfare of the Child (AUCRCW). CRA became a law in Nigeria in the year 2003.

The Child's Rights Act structure has been informed by the mandate draft which incorporates all the rights and responsibilities of children, and which consolidate all laws relating to children into one single piece of legislation, as well as specify the duties and obligation of government, parents and other authorities, organization and bodies in relation thereto. The Nigerian Child's Rights Act is divided into 24 parts, 11 schedules and 272 Sections (Child's Right Law Oyo State, 2006).

Both the Child's Rights Convention and the African Union Charter on the Rights and Welfare of the Child were signed by Nigeria and ratified in 1991 and 2000, respectively (Falase, 2004). In September, 2003, the Nigerian National Assembly passed into law the Child's Rights Act. In Nigeria also there are other legislations geared towards the protection and welfare of the child. Some of these are:-

- I. Children and Young Persons' law – 1990
- II. The Constitution of the Federal Republic of Nigeria, 1999(As amended).
- III. The Matrimonial Causes Acts, Laws of the Federation of Nigeria (cap 220) - 1990.
- IV. The Criminal Code Act, laws of Federation of Nigeria cap 638(LFN), 2004.
- V. The Labour Act, Laws of the Federation of Nigeria (cap 198), 1990.
- VI. All Charter on Right and Welfare of the African Child (1990).
- VII. The African Charter on Human and Peoples' Right (1990). (Ratification and Enforcement) Act Cap. Laws of the Federation, 2004.

The fifty-four articles of the CRC make broad provision for the wellbeing of children irrespective of their colour, creed, estate or the political persuasion of their parents expect every member state of the United Nations to be a signatory to the CRC. The member states, after

ratification of the CRC provisions, make local laws or legislations that will domesticate these provisions in accordance with peculiar circumstances.

Nigeria ratified the UN Protocol to prevent, suppress and punish trafficking in persons, especially women and children. Nigeria also passed a national law against trafficking entitled “Trafficking in persons (prohibition) Law Enforcement and Administration Act 2003”. Oyo State, by enacting the Oyo State Child’s Rights Law (2006), is one of the 24 states that have domesticated the UNCRC. But compliance of the provision is still far from desirable as we still see many children in situations that contravene the law. Children still hawk wares along the street, are out of school, get ill-treated, are not well cared for and in general suffer severe deprivation (UNICEF, 2004).

On August 8, 2000, the Nigerian Government signed a memorandum of understanding with the International Labour Organization (ILO) to become a member of ILO’s international programme on the Elimination of Child Labour as a part of efforts to address child labour in the country (ILO 2002). Also Part 3 Section 31 of the Child’s Rights Act (CRA) on child labour which Nigeria ratified said that every child shall be protected from all forms of economic exploitation.

The Child’s Rights Act 2003, passed into law in the Federal Capital Territory (Abuja) defines a child as a person who has not attained the age of eighteen years, while a right can be defined as a natural due, a moral claim or a legal entitlement (Falase, 2004).

The United Nations Convention of the Right of the Child CRC (1989) summarized the basic rights of a child as the following;

- Life – to be allowed to survive and develop.
- A name, family and nationality and to belong to any association or assembly according to the law.
- Express opinions and to freely communicate them on any issues subject to restriction under the law.
- Protection from any act that interferes with his or her privacy, honour and reputation.
- Adequate rest and recreation according to his or her age or culture.

- Receive free qualitative and compulsory basic education and equal opportunity for higher education depending on individual ability, good health, protection from illness and proper medical attention for survival, personal growth and development, parental care rights.
- Protection from discrimination irrespective of origin, birth, colour, sex, language, religion, political and social beliefs, status or disability and place.
- Protection from indecent and inhumane treatment through sexual exploitation, drug abuse, child labour, torture, maltreatment and neglect.

In spite of these provisions for families and children in the various instruments, there is still a great measure of resistance and hostility within some communities to the United Nations Convention on the rights of the Child, Smith (2000). The United Nations Children Education Fund (UNICEF, 2004) noted that one out of six children globally was severely hungry, one in seven had no health care at all, one in five had no safe water and one in three had no toilet or sanitation facilities at home. That majority of the over 120 million children shut out of primary schools were girls. Yusuf (2016) reported in vanguard that 952,029 school age children are out of school following Boko Haram attack in the Northern part of Nigeria. Another Report stated that 180 million children worked in the worst forms of child labour while 1.2 million children were trafficked each year. Two million children, mostly girls, are exploited in the sex industry. Of the 1.5 million children orphaned by AIDS, 80 %were Africans. (UNICEF, 2004). Similarly Olatunji (2015) reported in vanguard how a court ordered a 63-year-old man to be remanded in prison for allegedly infecting his 13-year-old step-daughter with Human Immuno deficiency Virus (HIV). Anon. (2017) reported that a 46-year-old teacher has been arrested by the police for allegedly raping a 2-year-old girl under the disguise of teaching her. Anon. (2017) also reported how a magistrate court remanded at prison a man who confessed to sexually abuse his 2-year-old daughter after he pleaded guilty.

Offor (2010) reported how kidnappers hijacked a school bus carrying 15 pupils to their school and took them to an unknown destination in one of the states in Nigeria. Investigation revealed that most of the kidnapped children were nursery and primary school Pupils. The kidnappers were said to have demanded a ransom of 20 million naira for the release of the kids.

Olatunji (2014), reported in the vanguard, how a middle aged woman escaped death by the whiskers after she was caught with a baby she allegedly stole. Also, seven persons were brought before a high court in Lagos for allegedly kidnapping one person and receiving 5million as ransom. Besides, the story of the abducted 214 Chibok school girls in 2014 are still fresh in our memories.

While we agree that children should be disciplined and corrected when they err so as to mold their characters, parents are advised to avoid excessive punishment and brutal use of the cane to batter children. For example Aruya (2016) reported in Guardian how a father with the connivance of his wife allegedly chained his 9-year-old son in a room for more than a month, for allegedly stealing meat from the family's pot of soup. The boy was left without food or water; by the time he was discovered by government official he had become extremely weak. Similarly another father allegedly beat his 13-year-old son and in the process ruptured his intestine. The medical report showed that the boy suffered generalized body pains with abdominal swelling and hyperemia following the beating. Abdominal ultra Sound scan revealed free peritoneal fluid and punctured viscus. These are injuries medically proven to be life threatening. In the same vein the private part of an 11-year-old girl was burnt with hot pressing iron by her mother for coming home late from school in Ikorodu area of Lagos

The United Nations Population Fund (UNFPA, 2005), reported that Nigeria had one of the world's worst rates of maternal and infant mortality, with grave implications on the rights of the Nigerian Child to life. The report went further to assert that 72 children out of every 1000 live births died before their first birthday in Nigeria. However, the United Nations Development Programme (UNDP, 2009) placed the infant mortality rate in Nigeria at a more dismal 110 per 1000 live births. All these result from inadequate attention from relevant authorities to the medical and health needs of a child. This constitutes a major violation of the child basic rights to life and healthy development.

In some families, some parents are hostile, indifferent and rarely show affection to their children. They shout, command, nag, beat severely and make damaging remarks when their children do not comply, or make mistakes. Some parents condemn, threaten and even taunt their

children verbally. This can cause deep emotional harm to such children. In some homes, children are not allowed to express their feelings. Moreover, in some homes, parents compare their children among themselves and show favouritism. This kind of attitude breeds rivalries, jealousies and envy. In some homes, fathers corrupt their children; some defile their daughters and other girls. In some homes, children are not given responsibilities; they are spoilt, overindulged, overprotected and pampered. This attitude will not make children confident, self-assured and resilient. In some homes, boys are preferred to girls and the girls are forced into early marriage for economic reasons. Such girls are very likely to have problems during pregnancy because of immaturity (Anon, 2013)

Several factors could determine Child's Rights Act acceptance and compliance however, it is very critical to investigate parental factors since parents are the gateways to children's socialization. This study therefore, examines parental age, marital status, parental culture, parental knowledge of the Act, socioeconomic factors, authoritative, authoritarian and permissive parenting styles, as predictors of Child's Right Act acceptance and compliance in Ibadan.

The parental age at birth of the child is an important factor in the overall determination of compliance of child's rights to life. It has been found that adolescent mothers are inadequately equipped to take care of their children owing to, amongst other things, psychosocial immaturity (Shane, 1997). This eventually leads to such mothers falling prey to unscrupulous individuals/organizations or abandoning their babies. In (2006) the United Nations Educational Scientific and Cultural Organization (UNESCO) reported a phenomenon which it defined as "child harvesting" in some states in Nigeria. This is the practice by which some individuals and organizations take care of teenagers with unwanted pregnancies up to and including the delivery of the child. They prey on the psychological immaturity of the mothers. These teen mothers are encouraged with some cash inducement to part with their babies by signing documents repudiating their claim to the children. Such babies are later sold to needy couples at exorbitant prices. The evil in this practice is that often no official records of this

transaction are kept and what later becomes of these children is not known. It is reported that this practice is rampant in some major cities in Nigeria.

Una (2016), reported in vanguard on how a lady and her breeder siblings were allegedly selling their babies to yet-to-be identified persons. The lady was arrested for allegedly selling two children belonging to her two sisters. It was gathered that the lady harboured her siblings in her apartment while they were pregnant and sold their babies at birth. A man was also arrested for allegedly kidnapping a two-year-old boy and selling him for #450,000 while the boy was playing outside.

Pregnancy complications such as vesicovaginal fistula and severe anaemia are very common among adolescent mothers (Stamatakos 2014). Females aged 10 -14 years are five times more likely to die during pregnancy and childbirth than females aged 20 -24. Onyiego (1996).The severity of these conditions may lead to prolonged hospital stays, extended time away from the offspring and subsequently, child neglect. According to Shane (1997) children born to adolescent mothers face higher risk of illness and death than those born to mothers aged 20 -25years. Conversely, women over 35 years of age are at greater risk of giving birth to children with handicap such as Down's syndrome. In September 2011, the Canadian Institute of Health Information published the results of a 3-year study (2006 to 2009) which determined that advanced maternal age was associated with an increased risk of pregnancy complications and other adverse outcomes such as low birth weight babies and disorders such as Down's syndrome. The age of the father as well is equally significant. According to King, Fountain, Dakhalallah and Bearman (2009) paternal age over 40 years was consistently found to be associated with an increased risk of autism. Such children are more susceptible to violations of child's right.

Oyedeji (1985) in a study in Ilesa documented the influence of socio-economic (low income) factors in childhood morbidity and mortality. Oyedeji (1985) found out that women in higher social class are less likely to suffer prenatal morbidities like malaria, anaemia and pre-eclampsia (hypertension in pregnancy), which may predispose to death of the baby during pregnancy or soon after birth as well as the death of the mother.

Poverty as one of the socioeconomic factors has been widely recognized as contributing immensely to the violation of child's rights. It forces children into child labour and causes families to engage in selling their children and other illegalities to make ends meet. For example Chiedozie (2017) in Punch Newspaper reported how two young ladies were remanded in prison for attempting to sell their babies in a baby factory because of poverty. Idio (2016) reported in vanguard how a 35-year-old father of two children was caught stealing a pot of soup, wraps of fufu and garri from a local food seller. When the man was questioned he confessed and complained that it was the economic hardship that led him to the act. Sedlack, Mettenbury, Basena, Petta, Mcpherson, Greene and Li (2010), stated that children in low socioeconomic status were three times as likely to be identified as victims of child abuse. In contrast, Ezewu(1990) said that on the average, children from high socio economic status homes are more likely to achieve better outcomes at schools and in life generally.

Marital status (single parenting), according to Sedlak, Mettenburg, Basena, Petta, McPherson, Greene, and Li (2010), is one of the most significant risk factors in the sexual abuse of children. While the biological children in a two parent family run the lowest risk of child abuse, non-biological children in a two parent family may be exposed to high risk of sexual abuse. As all forms of sexual abuse are incompatible with human dignity they violate the fundamental human rights of the children, regardless of age, gender ethnicity or class of victim. Also in a one-parent home, the possibility of total and profitable supervision of the children is not and cannot be assured. It would not be surprising therefore if any delinquency is associated with such home as a consequence of such neglect or gap.

Profiles of trafficked persons interviewed revealed that most of the trafficked children were products of broken homes or single parent and/or orphaned children. In 2003, there were 700,000 orphans in Nigeria, which represent 10% of all children between 0 and 17 years old and 26% of all orphans were orphaned due to AIDS UNESCO (2009). Consequently, HIV/AIDS prevalence increases the number of persons trafficked as illustrated in the case of the AIDS orphans and simultaneously trafficking increases the number of those infected with HIV. UNAIDS, UNICEF, USAID. (2004).

The preference for male child is practiced in Nigeria, this cultural practice adversely affects the girl child through inequitable allocation for food, health care and economic opportunities, a disparity frequently reinforced throughout life. For instance, in Nigeria, parents hold the key to children's enrolment in school, Situation Assessment and Analysis (SAA 2001). Nigerian parents give priority to the schooling of boys, rather than girls, especially in large families where funds are insufficient to enroll all children. SAA (2001) continued that in providing materials, or in extrinsic motivation, boys also tend to be favoured. Gender roles in homes and society at large are stereotyped, with the girls made to do the greater proportions of the house chores. Likewise, girls are much likely than boys to be sent out to other homes as house-helpers, although boys are also engaged in other forms of income generating labour.

In other parts of the world, the craving for male children has encouraged female infanticide (Anon, 2009). Anon (an activist) continued that in Nigeria, while there are no reports of female infanticide, a father of predominantly girl-children is often regarded as a weakling or an unfortunate man. Post-natal blues caused by the depression of mothers who have added yet another girl to the family are still common occurrences (Anon, 2009.). While the determination to please the husband and his family by giving them a son often times endangers the reproductive rights of women resulting in premature death or avoidable permanent health damage due to multi-parous births or the production of more children than the family income can support. Large numbers of children undoubtedly hinder the ability of the family to provide the fulfilling upbringing (health, education and welfare) necessary for a bright future. Moreover, extra-marital relations are even more likely to be endorsed in homes where there is no male child or where there is barrenness. The society does not sanctioned male promiscuity, resulting in multiplicity of sexual partners, aids the spread of HIV/Aids and other STDs (Odebiyi, 1993).

In Nigeria, participatory rights are about the least understood of the various types of CRC rights (Marshall, 1982). The famous adage that a child should be seen and not heard, sums up how many Nigerians regard children's participation. Article 12 of the CRC provides that parties shall assure to the child who is capable of forming his or her own views, the right to express those views freely in all matters affecting them. Unfortunately, for the vast majority of

children especially girls, opportunities for genuine participation are limited both by the authorization cultures and by the impact of poverty (SAA 2001). In Part 2 Section 17 of Oyo State Child's Rights Act (2006), State parties recognize the right of the child to education and with a view to achieving this right make primary education compulsory and available, free to all and make higher education accessible. In spite of this right, illiteracy rate is still very high in the country (Emejulu, 2006). This may be as a result of lack of awareness and knowledge of Child's Rights Act.

Studies have shown that parents who have attained any level of education are unlikely to violate the child's right to education by refusing to send them to school (Coleman & Churchill, 1997). However lack of fund and unemployment may hinder a parent from sending children to school no matter how desirable. Weber (1983) also supports this view and proposes that children of high income parents receive better life chances than those of low income parents. As the impact of violation of child right affects the child, it also affects nation building. Nigerian children are the future leaders of tomorrow and the quality of tomorrow's leaders is dependent on the quality of education, socialization and support given to them today. If steps are not taken seriously to review the commitment level to Nigerian children by parents and others, the repercussions can be very devastating mortgaging both the social and economic status of the country in the next decade. This is where the Child's Rights Act 2003 comes in. If it is accepted and complied by parents; would definitely cater for the children's needs. Once this is done Nigerian children are bound to develop into confident, peaceful and well-adjusted and disciplined adults.

It would however appear that many parents still harbour a lot of reservations and misconceptions about the rights of a child. As a result complying the Child's Right Act has not been easy. Reading, Bissell, Goldhagen, Harwin, Masson, Moynihan (2009) stated that each country and region has tensions between children's rights and other competing values which have implications for the wellbeing of children.

Olumodeji (2008) was of the view that child welfare matters should be issues of urgent concern in any society. This according to him is the total import of the needs of the child

predicated on a holistic treatment modality that will affect education, nutrition, housing, health, and the general wellbeing of the society. In meeting these basic needs, societies have often tended to regard those of the child as merely secondary. Akwara, Soyibo and Agba (2010) believed that the rights of the child are being taken for granted in Nigeria. They examined the dangers posed by taking the rights of children for granted and efforts being made in Nigeria to protect the child for the overall and sustainable development of the society. They concluded that not much is being done even though children are the future of any nation. According to Njoku and Oladiji (2009), in Okoye (2011) the challenges facing children in the 21st Century are immense and will need to be faced to achieve the goal of the Child's Rights Act.

Authoritative parents are high in responsiveness and demandingness and exhibit more supportive than harsh behaviours. Authoritative parents encourage verbal give and take, convey the reasoning behind rules and use reason, power and shaping to reinforce objectives. This parenting style is most often associated with positive adolescent outcomes and has been found to be the most effective and beneficial style of parenting among most families. It is well established that authoritative parenting fosters adolescents' positive well-being (Gonzales, Holbein and Quilter 2002).

Authoritarian parents are low in responsiveness yet highly demanding. The authoritarian parenting style is associated with parents who emphasize obedience and conformity and expect that rules be obeyed without explanation in a less warm environment (Baumrind, Larzelere and Owens 2010). Additionally, authoritarian parents exhibit low levels of trust and engagement toward their child, discourage open communication and engage in strict control (Maccoby and Martin 1983). However, the effects of this parenting style vary based on the communities in which the adolescent lives.

Permissive parenting style is characterized by high levels of responsiveness and low levels of demandingness (Baumrind, Larzelere and Owens 2010). Permissive parents do not set rules, avoid engaging in behavioural control and set few behavioural expectations for adolescents (Baumrind, Larzelere and Owens 2010). Permissive parenting is also associated with low self-esteem and extrinsic motivational orientation among adolescents (Ginsburg and

Bronstein, 1993). On the contrary, Gwem (2014) quipped that certain kinds of permissiveness encourage a child to be innovative, creative and a critical thinker. This occurs when parents allow a child to experiment and tinker.

However, in reprinting and publicizing the Convention and its provisions to its parishioners and the general public the Human Rights Committee (HRC) of the Justice, Development and Peace Commission (JDPC) of the Catholic Diocese, Ijebu Ode, Nigeria adumbrated some of these misconceptions in the hope that parents would apprehend and comply with the Convention and in so doing “help to break the unjust fetters tied around the necks of millions of children around the world” (Ngoyi 1999).

Some of the identified misconceptions include, but are not limited to, concerns covered by such questions as “why give children rights and privileges when they are supposed to be under their parents who dish out the right discipline to them”, “What about us?”, “Don’t we have any rights as parents” or “ is it that we cannot have control over our children because they say children have the human right to do what they want to do?” and “ what about if we cannot pay for such things as education and healthcare, would we be held responsible for violating their rights?”

After all, the CRC recognizes the role of parents and guardians in the provision of “the best interests” of the child. What considerations or factors (Predictors) could promote parental acceptance and compliance of the CRC? These are questions that this study seeks to provide answers to, since parents being major stakeholders in the family/child/society flux, are reliable predictors of the state of any society/ state and can induce intervention in their particular socio-cultural milieu.

1.2 Statement of the Problem

The abuse of children is a major form of violation of their rights. It affects them adversely in many ways including low self-esteem, fear, guilt, mental disability, anxiety, lack of motivation, depression and poor performance at school. The CRC has made provisions for the welfare of children including access to quality education, healthcare, adequate nutrition, legal

protection, parental care, protection against all forms of exploitation and abuse. The Federal Government of Nigeria and some state governments in the country have enacted legislations to support Child's Rights. Oyo State is one of the 26 states that have adopted the CRC in 2006. Despite this, children still hawk wares along the streets, are out of school, get ill-treated, are not well cared for and, in general, suffer severe deprivation.

Previous studies have focused more on the general acceptability of the Act with little emphasis on the factor predicting its acceptance and compliance. This study, therefore, investigates the extent to which parental factors such as parental culture, parental age, socioeconomic factors, marital status, parental knowledge, authoritative, authoritarian and permissive parenting styles predict acceptance and compliance of the Child's Rights Act among parents in Ibadan.

1.3 Objectives of the study

The general objective of the study is to examine the parental factors as predictors of child rights acceptance and compliance.

The specific objectives are to:

1. determine the knowledge of parents on the Child's Rights Act;
2. ascertain the influence of parental cultural background on the acceptance and compliance of Child's Rights Act;
3. examine the effects of marital status on acceptance and compliance of Child's Rights Act;
4. examine the socio-economic factors (educational level, profession, residence and parents' property) on the acceptance and compliance of Child's Rights Act by parents;
5. determine the role of parental age on the acceptance and compliance of Child's Rights Act by parents;
6. ascertain the influence of parenting styles on the acceptance and compliance of Child's Rights Act and
7. investigate the children's perspectives on the extent to which their parents comply with CRA.

1.4 Research Question

The following research question was answered:

What are children's perspectives on the extent to which their parents comply with CRA?

1.5 Research Hypotheses

The following Null hypotheses were tested:

- Ho1: There is no significant relationship between authoritative parenting style and acceptance/compliance with Child's Rights Act.
- Ho2: There is no significant relationship between authoritarian parenting style and acceptance/compliance with Child's Rights Act.
- Ho3: There is no significant relationship between permissive parenting style and acceptance/compliance with Child's Rights Act.
- Ho4: There is no significant relationship between marital status and acceptance/compliance with Child's Rights Act.
- Ho5: There is no significant relationship between Child's rights acts knowledge and acceptance/compliance with Child's Rights Act.
- Ho6: There is no significant relationship between parental socio-economic factors and acceptance/compliance with Child's Rights Act.
- Ho7: There is no significant relationship between parental cultural background and acceptance/compliance with Child's Rights Act.
- Ho8: There is no significant relationship between parental age and acceptance/compliance with Child's Rights Act.
- Ho9: There is no significant joint relationship between effect of Parental styles (Authoritative, Authoritarian and Permissive parenting styles), Child's Rights knowledge, Parental social economic status, Culture, Parental age and marital status with Child's Rights Act acceptance/compliance.

1.6 Significance of the Study

The findings of this study will immediately place on the front burner of national discourse the plight of the scores of millions of Nigerian children whose rights are daily being violated with impunity by those who should be protecting them. By elucidating the primordial attitudes and concerns of rural Nigerian parents to child's rights issues, the study would throw up a variety of issues based on research evidence for national debate, encouraging people to discuss these issues more reasonably and dispassionately than hitherto.

Findings from this study would assist professionals and scholars from social work and counseling to streamline interventions and preventive strategies against violation of the rights of children. Also the study will highlight diverse programmes which adult educators, social workers and non-government agencies could adopt to combat the maltreatment of children.

Furthermore, the study will, in all probability, identify and draw to the attention of parents, social welfare officers, child's rights activists, advocacy groups and genre, the diverse ways that programmes could be developed for the promotion of the progress of children right and welfare. In addition, the study will through its conceptual framework identify and bring to the attention of parents, social welfare officers, advocacy groups and others, the diverse ways that programmes could be developed to promote the observance of the Child Rights Act, improving thereby the well-being of children in Oyo state.

It will bring to the parents' knowledge, the existence of the Child Rights Act and the consequences of violating any of its provisions. The parents/guardian being thus aware will then begin to treat their children/wards with utmost care so as not to attract to themselves the prescribed penalties for breaching the provisions of the Acts.

Parents and guardians will additionally be aware of the obligation of the government under the Act to provide free, qualitative and compulsory basic education to the children. Moreover, this study will allay the fears of those who consider any attempt at giving children rights (especially participation rights) a threat to parental control. The Act imposes on the parents the duty of providing guidance, discipline, education, socialization and training. The Act

likewise makes a child duty bound to be respectful and obedient to his parents, superiors and elders.

In most cases, government proposes projects and enacts laws or legislations to please certain interests while having no intention of executing such projects or implementing such laws. By placing the issue of Child's Right Act on the front border of public debate or discourse, the government will be forced to take action on it and not live it to political expediency. Government at all levels, prodded on all sides by advocacy groups, will strictly monitor the implementation of the act. Perhaps the government can even generate revenue by prosecuting defaulters.

The children will be the most beneficiaries of this study. Their status and welfare will be enhanced and improved upon. They will not only benefit from the privileges assured by the rights canvased but also benefit from the responsibilities which will fall upon them and which hopefully will make them better members of society, contributing their quota to family and societal progress. The prevalence of incidences of waywardness, school drop-outs and juvenile delinquencies will as a result be severely minimized as with other ills associated with Child's Rights Act violations.

Finally, this study will impact and advance scholarship in several ways but particularly in the advancement of knowledge, impact on policy formulation and implementation, proffering solutions for the orderly conduct of society predicated upon a better and appropriate appreciation and treatment of children and, of course, it will be an invaluable reference resource for researchers.

1.7 Scope of the Study

This study investigated parental factors as predictors of Child's Rights Act acceptance and compliance in six local government areas of Ibadan in Oyo State, Nigeria.

The factors are parental culture, marital status, socio-economic status, parental age, parenting styles and parental knowledge of Child's Rights Act.

The rights that were investigated include:

- The Right to life
- The Right to education
- The Right to communication
- The Right to protection against abuses and exploitation

The four rights from the Act were chosen because they essentially summarize the requirement of the whole Act. Also CRC reaffirms that all rights are important and essential for the full development of the child.

The choice of Oyo State for this study was, among others, informed by the following reasons:

- I. In keeping with its motto/slogan of “The Pace Setter”, Oyo State is one of the few states of the country that has not only domesticated the United Nations Convention on the Rights of the Child (UNCRC) by enacting the requisite legislation but also actually promotes child welfare programmes in many areas.

In framing the document titled “Oyo State Child’s Rights Law 2006”, the state government stated inter-alia: “It is hoped that with the enactment of the Child’s Rights Law, there will be a more effective and wider protection of the rights of children throughout the length and breadth of Oyo State.”

- II. Pursuant to its desire to give primacy to the Welfare of the Child, the Oyo State government through its Directorate for Child Welfare in the Ministry of Women’s Affairs, Community Development and Social Welfare collaborates with UNICEF and a host of Non-Governmental Organizations (NGOs) to develop and execute many child friendly programmes and projects, operate homes and institutions for orphans, street children, traffic children and Aids infected and affected children.
- III. Similarly, many tribal nationalities make their homes in Oyo State. Therefore, carrying out this study here in Oyo State will represent a lot of other tribes in Nigeria
- IV. Most importantly, there is dearth of information in the literature on any previous work done in this field of study in Oyo State.

1.8 Operational Definition of Terms

In order to avoid ambiguities and misinterpretation, the terms used in this study are hereby contextually defined.

Child: A child will be defined as anyone under the age of eighteen and is still economically dependent on the parents.

Child's rights: It is defined here as a natural, moral and legal claims which every child should enjoy irrespective of his colour, race, religion, sex, language, status in life in order to become a responsible and peace loving person. Child's rights include right to life, right to education, right to communication and right to protection against abuses and exploitation.

Parent: In this study, a parent would mean either a biological father or mother of a child or a guardian. It means someone who has the responsibility to inculcate values and raise morally upright individuals capable of independent thought.

Socio-economic factors: These refer to the educational level, profession, residence and parents' property.

Convention on Rights of the Child (CRC): An official and International legal document that contains the rights and duties of children and an agreement on how to regard and treat children. CRC can also be called UNCRC.

Child's Rights Act: It is a Nigerian's local official and a legal document that contains the rights and duties of children and an agreement on how to regard and treat children. It is derived from CRC. It is a domesticated version of CRC.

Parental age: Usually, couples give birth to their children within certain age range in the lives of their marriage. Parental age in this study refers to that age range in which a couple has all their children. In this study:

- a) young parents: are parents that gave birth to children at young ages of less than or equal to 19 years and
- b) Elderly parents: are parents that gave birth to children at an advanced age of more than or equal to 35 years

Parental Cultural Background: refers to the total inherent and ingrained belief system of parents that influence their behaviour.

Parenting Styles: These are the different ways parents train their children to comply with and internalize instructions, training, discipline and tolerance. There are three patterns of parenting styles, these includes Authoritative, Authoritarian and Permissive parenting styles.

Child maltreatment, Child abuse and violation of the rights of a child: Refer to any non-accidental **behaviour** by parents that is outside the norms and conduct and entails a substantial risk causing physical or emotional harm to a child. With respect to the Child's Rights Act, such behaviour may be intentional or unintentional. In this paper the terms child abuse, child maltreatment, violation of the rights of the child are used interchangeably.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

The following sub-headings were discussed in this chapter:

- 2.1.0 General Background of Child's Rights
- 2.1.1 The United Nations Convention on the Rights of the Child
- 2.1.2 Child's Rights Act in Nigeria
- 2.1.3 Parents Responsibilities under the Act
- 2.1.4 Child's Responsibilities under the Act
- 2.1.5 The roles of the Government and Parents in Adoption and Implementation of Child's Rights Act in Nigeria
- 2.1.6 Child's Right in Nigeria: Problem and Panacea
- 2.1.7 Parental Cultural Background and Child's Rights Act
- 2.1.8 Socioeconomic Status of parents and Child's Rights Act
- 2.1.9 Marital Status of parents and Child's Rights Act
- 2.1.10 Parental Age and Child's Rights Act
- 2.1.11 Parenting Styles and Child's Rights Act
- 2.1.12 Parental Knowledge and Child's Rights Act
- 2.2.0 Theoretical Framework of the study
- 2.2.1 Ecological Systems Theory
- 2.2.2 Child's Rights Theories
- 2.3 Appraisal of Empirical Studies

2.1.0 General Background of Child's Rights

There is no questioning the fact that children constitute the most vulnerable and powerless members of the society. This is because of their tender age, immaturity and legal incapacity. However, the concept that children have specific rights deserving of enforcement and protection is a comparatively modern development. The popular assumption in times past

was that most adults and parents in particular, had the best interests of the child at heart. There was thus no necessity to think in terms of children's rights Freeman (1992) cited in Ajomo (1996).

This idealized perception of adult-child relation ignored the grim realities on ground. But subsequent to the various reform movements of the 19th century, concern for the protection of the dignity, equality and basic human rights of children came to the forefront of public consciousness. Children have since become a constituency in their own right on whose behalf laws have been enacted providing for protection against the abuse of children and protecting them from economic exploitation and social neglect. Today, children's rights advocacy has moved beyond the simple question of protection to embrace an element of "self-determination" on the part of the child to the extent that children are granted a degree of autonomy in the enjoyment of their rights.

Historically, Freeman (1992) in Ajomo (1996) notes that an article entitled "The Rights of the Children" appeared as far back as 1825. But it is Eglantyne Jebb (1876-1928), the founder of the Save the Children Fund, who is considered one of the founding pioneers of the movement for children's rights. Freeman (1992) in Ajomo (1996). Galvanized by the plight of the millions of children who died both during and in the aftermath of the First World War, Ms Jebb was instrumental to the drafting of the Declaration of Geneva on the rights of the child which was formally adopted by the League of Nations in 1924. The document stated in the preamble that "mankind owes to the child the best that it has to give" and went on to define the duties of adults towards children. The Geneva Declaration in effect marked the beginning of serious attention to the rights of the child.

As early as 1946, lobbying efforts in respect of children were directed at the United Nations which had come into being the previous year. The first major step taken on behalf of children by this body was the creation of UNICEF in 1946 which had as its initial mandate the provision of relief assistance to children affected by the Second World War. In 1959, the General Assembly of the United Nations, utilizing the framework of the Geneva Declaration on the Rights of the child, adopted the UN Declaration on the Rights of the child. This document

proceeds from the premise that by reason of their physical and mental immaturity, children need special safeguards and care including appropriate legal protection before as well as after birth. Since its adoption the UN Declaration on the Rights of the child has served as a platform for public and private initiative all over the world in the interest of children.

2.1.1 The United Nations Convention on the Rights of the Child

Although these Declarations affirmed a strong desire on the part of the International community to bring an end to the suffering of children, they were only statements of principle and not binding documents. In 1978, during the preparation for the International Year of the Child, which was planned to coincide with the twentieth anniversary of the UN Declaration on the Rights of the child, Poland proposed that the event should be marked by a treaty giving the force of law to children's rights. Subsequently, the General Assembly of the UN commission on Human Rights set up a working group to draft a convention. The efforts of the working group culminated, ten years later, in the adoption, by the United Nations General Assembly, of the Convention on the Rights of the child on November 20, 1989.

An unprecedented total of 61 countries signed the convention on January 26, 1990, the first day it was opened for signature. By September of that year, the convention had obtained the 20 ratifications required into force by Article 49. The convention by this means secured not only the fastest ratification of any human rights instrument in the history of the United Nations but has since become the most widely ratified convention in history. (UN Human Rights fact sheet series No. 10, The Rights of the Child, GE. 90-17337 – September 1990-10,875).

The convention codifies into one single binding instrument all those human rights standards which had previously been identified as having specific application to children. But whereas the UN Declaration on the Rights of the child has concentrated exclusively on these specific Rights, the convention goes further to encompass the whole range of human rights – civil, political, economic, social and cultural – which apply to all persons including children. This convention recognizes the indivisibility of these different types of rights and seeks to ensure the full development of the child's physical and mental capacities by establishing, among

other things, the child's right to a healthy and safe environment, access to medical care and minimum standards of food, clothing and shelter, rights to life and education, etc. As such, issues that had formerly been addressed as "needs", the fulfillment of which were dependent on government largesse, have now been framed in terms of "right" which governments are under an obligation to provide.

Although "rights" perspective is serving as a powerful antidote to needs in many areas of policy – making. Children's rights break through the web of paternalist, protectionist constructions that emphasize children as powerless, dependents, separated – off from adult society and effectively excluded from participation in shaping their own destiny. This is especially true in respects of rights that empower children to participate in the process of defining their "needs", treatment and destiny, (Woodhead, 2014). Rights, unlike needs, are acknowledged as cultural constructions about the entitlements to children. There were ten years of international negotiation involved in achieving a consensus which received unanimous endorsement from the United Nations. If, instead on focusing on children's needs, we focus on children's rights, there is a very important change in emphasis from fixing children to fit a normative mould, and viewing them as vulnerable or passive towards children's agency, respecting children's personhood, supporting their participation and resilience to cope with problems, and ensuring that society provides entitlements for them.

The Convention also breaks new ground by going beyond spelling out the duties of protection that adults owe to the children, and for the first time establishing the right of children to participate in the processes which affect their lives. This is achieved through granting to children the right to express an opinion on matters affecting the right to freedom of expression and the right to freedom of thought, conscience and religion to mention but a few. Other innovations in the convention include it provisions on the right to an identity and nationality, the right to survival and development, the right to foster care and adoption, the prohibition of harmful traditional practices, the prohibition of sexual exploitation and provisions for the treatment of juvenile offenders as well as on the rights of disabled and refugee children.

Non-discrimination is an important element of the convention. State parties are required to ensure that each child within their jurisdiction enjoys all the rights set out in the convention without discrimination of any kind irrespective of the child's (or the child's parent's/guardian's) race, colour, sex, language, religion, political or opinion, national, ethnic or social origin, property, disability, birth or other status.

The standards in the Convention on the Rights of the Child were negotiated by governments, non-governmental organizations, human rights advocates, lawyers, health specialists, social workers, educators, child development experts and religious leaders from all over the world, over a 10-year period. The result is a consensus document that takes into account the importance of tradition and cultural values for the protection and harmonious development of the child. It reflects the principal legal systems of the world and acknowledges the specific needs of developing countries.

The Convention is special due to the following reasons:

The Convention:

- Is in force in virtually the entire community of nations, thus providing a common ethical and legal framework to develop an agenda for children. At the same time, it constitutes a common reference against which progress may be assessed.
- Was the first time a formal commitment was made to ensure the realization of human rights and monitor progress on the situation of children.
- Indicates that children's rights are human rights. Children's rights are not special rights, but rather the fundamental rights inherent to the human dignity of all people, including children. Children's rights can no longer be perceived as an option, as a question of favour or kindness to children or as an expression of charity. They generate obligations and responsibilities that we all must honour and respect.
- Is a reference for many organizations working with and for children—including NGOs and organizations within the UN system.
- Reaffirms that all rights are important and essential for the full development of the child and that addressing each and every child is important.

- Reaffirms the notion of State accountability for the realization of human rights and the values of transparency and public scrutiny that are associated with it.
- Promotes an international system of solidarity designed to achieve the realization of children's rights. Using the Convention's reporting process as a reference, donor countries are required to provide assistance in areas where particular needs have been identified; recipient countries are required to direct overseas development assistance (ODA) to that end too.
- Highlights and defends the family's role in children's lives.

2.1.2 Child's Rights Act in Nigeria

The Convention on the Rights of the Child enjoins that:

“Member States shall undertake to disseminate the Convention principles and take all appropriate legislative, administrative, and other measures for the implementation of the Rights recognized in the present Convention.”

Against this background, a draft Child's Right Bills aimed at principally enacting into Law in Nigeria the principles enshrined in the Convention on the Rights of the Child and the AU Charter on the Rights and Welfare of the Child was prepared in the early 90's. But it is only after about ten years with several Heads of Government and heated debates by the Parliamentarians that the Bill was eventually passed into Law by the National assembly in July 2003. It was assented to by the President of the Federal Republic of Nigeria, Chief Olusegun Obasanjo in September 2000 and promulgated as the Child's Right Act 2003.

The structure of the Child's Rights Act 2003 (CRA) has been informed by the mandate to provide a legislation which incorporates all the rights and responsibilities of children, and which consolidates all laws relating to children into one single legislation, as well as specifying the duties and obligations of government, parents and other authorities, organizations and bodies.

The Act defines a child as one who is below the age of eighteen years. It categorically provides that such a child's best interest shall remain paramount in all considerations. A child

shall be given such protection and care as is necessary for the wellbeing, retaining the right to survival and development and to a name and registration at birth. The basic provision of CRC in Nigeria includes the following:

- Provision of freedom from discrimination on the ground of belonging to a particular community or ethnic group. Place of origin, sex, religion, the circumstances of birth, disability, deprivation or political opinion; and it is stated categorically that the dignity of the child shall be respected at all times.
 - No Nigerian child shall be subjected to physical, mental or emotional injury, abuse or neglect, punishment, attacks on his/her honour or reputation.
 - Every Nigerian child is entitled to rest, leisure and enjoyment of the best attainable state of physical, mental and spiritual health.
 - Every government in Nigeria shall strive to reduce infant mortality rate, provide medical and health care, adequate nutrition and safe drinking water, hygienic and sanitized environments, combat diseases and malnutrition, support and mobilize through local and community resources, the development of primary health care for children.
 - Provisions for children in need of special protection measures (mentally, physically challenged, or street children): they are protected in a manner that would enable them achieve their fullest, possible social integration, and moral development.
 - Expectant and nursing mothers shall be catered for, and every parent or guardian having legal custody of a child under the age of two years shall ensure immunization against diseases, or face judicial penalties.
 - Betrothal and marriage of children are prohibited.
 - Causing tattoos or marks, and female genital mutilation are made punishable offences under the Act and so also is the exposure to pornographic materials, trafficking of children, their use in narcotic drugs, or the use of children in any criminal activities, abduction and unlawful removal or transfer from lawful custody, and employment of children as domestic helps outside their own home or family environment.

- Child abduction and forced exploitative labour (which is not of a light nature) or in an industrial undertaking are also stated to be offences. The exception to this provisions are where the child is employed by a family member, in work that is of an agricultural or horticultural or domestic in nature, and if such a child is not required to carry or move anything heavy that is likely to adversely affect its moral, mental, physical, spiritual or social development.
- Buying, selling, hiring or otherwise dealing in children for purpose of begging, hawking, prostitution or for unlawful immoral purposes are made punishable by long terms of imprisonment. Other offences considered grave include sexual abuse, general exploitation which is prejudicial to the welfare of the child, recruitment into the armed forces and the importation/exposure of children to harmful publications. It further preserves the continued application of all criminal law provisions securing the prediction of the child whether born or unborn.

2.1.3 Parents Responsibilities under the Act

Parents or other persons responsible for the child shall have the primary responsibility for the upbringing and development of the child and shall have the duty:

- (a) To ensure that the best interest of the child are their basic concern at all times;
- (b) To secure, within their abilities and financial capacities, conditions of living necessary to the child's development;
- (c) To ensure that domestic disciplines is administered with humanity and in a manner consistent with the inherent dignity of the child.

2.1.4 Child's Responsibilities under the Act

Children under the Act, are also given responsibilities which include working towards the cohesion of their families, respecting their parents and elders, placing their physical and intellectual capabilities at the service of the State, contributing to the moral wellbeing of the society, strengthening social and national solidarity, preserving the independence and integrity

of the country respecting the ideals of freedom, equality, humanness, and justice for all persons, relating with others in the spirit of tolerance, dialogue and consultation, and contributing to the best of their abilities solidarity with and unity with Africa, and the world at large.

Child Justice

The Act makes provision for the establishment of “Family Courts”. The courts which will operate at the High Court and the Magistrate Court levels have been vested with the jurisdiction to hear all cases in which the existence of a legal right, power, duty, liability, privilege, interest, obligation or claim in respect of a child is in issue, and any criminal proceeding, relating thereto.

The Act has provided for Child Justice Administration, to replace the Juvenile Justice Administration which has been in existence for several decades in Nigeria. The provisions prohibit the subjection of any child to the child justice system at all stages of investigation, adjudication and disposition of any case against such a child. It has prohibited the use of Capital Punishment, use of imprisonment and use of corporal punishment for children less than eighteen years of age, and further provides for the use of scientific tests in deciding paternity cases. These are all novel provisions as no such prohibition existed under the previous legislations guiding children matters (Children and Young Persons Act – CYPA). The Act frowns at institutionalization for pregnant children/teenagers and expectant mothers. But where institutionalization is desirable or unavoidable, it mandates the establishment of Special Mother Centres for pregnant mothers/teenagers, while Children residential centres and children correctional centres are to be established to replace the present approved schools created under the CYPA. Where the court decides against institutionalization, it should utilize such disposition measures as dismissing the charge, placing the child under care, guidance and supervision, which is now a replacement for probation and probation officers.

Children Living Under Difficult Circumstances

Much along the principle of creation of institutions for servicing needs and welfare of children living under difficult circumstances like orphans, street children and those physically challenged, are provisions for the establishment, registration, regulation and monitoring of community/children's homes. It provided for the supervisory functions and responsibilities of the minister having responsibility for children in relation to the various children's homes, which includes monitoring, provision of financial support, research and returns of information on activities of these homes.

Child Rights Implementation Committees

The Act provides for the establishment of the child rights implementation committees at the national, state and local government levels.

These are to ensure that there is governmental commitment at all levels to fulfilling the implementation of the provision of the Act, through research, investigation and jurisprudence.

Domestication at State Level

The provisions of the Act supersede all other legislations that have a bearing on the rights of the child. Presently, having been enacted at the National level, the States are expected to formally adopt and adapt the Act for domestication as State Laws. This is because issues of child rights protection are on the residual list of the Nigerian Constitution, giving states exclusive responsibility and jurisdiction to make laws relevant to their specific situations. State laws inimical to the rights of the child are also to be amended or annulled as may be required, to conform to the Act and the CRC. Presently the CRA has been promulgated into Law into 24 states: Abia, Akwa-Ibom, Anambra, Bayelsa, Cross River, Delta, Ebonyi, Edo, Ekiti, Imo, Jigawa, Kogi, Kwara, Lagos, Nassarawa, Niger, Ogun, Ondo, Osun, Oyo, Plateau, Rivers, Taraba and Federal Capital Territories. (FCT), (Amalu, 2010 and Olujimi, 2017). The CRA in its rights-responsibilities approach, is culturally sensitive, compatible, relevant and above all in the best interest of the Nigerian child. It is hoped that the stakeholders that have been

instrumental to seeing that the Act was passed at the national level will act collectively to see that the Act is eventually promulgated into law in all the States of the Federation.

International treaties and protocols on women and children ratified by the government as at December 2001 include:

- ILO convention 182 on minimum age
- ILO convention 138 on elimination of the worst form of child labour
- Optional protocol to the convention on elimination of all forms of discrimination against women.
- Optional protocol on the involvement of children in armed conflicts
- Optional protocol on sales of children, child prostitution and child pornography
- Convention against torture and other cruel, inhuman and degrading treatment or punishment
- Convention against trans-national organized crime
- Protocol to prevent, suppress and punish trafficking in persons, especially women and children.

2.1.5 The roles of the Government and Parents in Adoption and Implementation of Child Rights Acts in Nigeria

i. The Right to Life

The convention on the rights of the child (CRC) says that a child has the right to life. He must be allowed to survive and develop. The role of government in ensuring this right is to recognize the child's right to life and to develop policies and programmes for the child's survival, protection, and development through legislation. Governments should make laws that protect children from harmful traditional, social and religious practices that affect their life and growth. The Nigerian government needs to focus its attention on some traditional, social and religious practices that affect the lives of children. As part of efforts by government to ensure that babies are well taken care of including motherless babies, plan are in the offing by some state government to accept children from parents who are incapable of catering to the needs of

their children, however, for a convincing reason. Also, a State Governor recently signed a bill into a law which allow for the prosecution and jailing any man who impregnated and deserts any woman reported by Akoni (2011) in Vanguard Newspaper. All these are efforts government is making to make such children enjoy their right to life.

Parental role demands that the child should be brought up in an atmosphere of love and affection. They are expected to provide medical attention and security from exploitation. Parents are also expected to provide an enabling environment for proper moral growth. The role of parents cannot be underestimated because the family is the first socializing agency that the child comes in contact with and children learn by imitation. They could absorb good or bad character from parents through imitation. Parent should be able to provide for the children adequate food and shelter. Where this is not forthcoming there is a problem.

Education of parents has an impact on children's survival both as a direct determinant of behaviour and indirectly as it affects cultural attitudes and gender relations. The higher a woman's level of education the more likely it is that she will marry later, play a greater role in decision making and exercise her reproductive rights. Her children are also more likely to enjoy better health and to be well nourished. Women's education has been found to be a key factor in reducing infant child mortality. (Blumberg, 1998)

According to data from 1999 Nigeria Demographic and Health Survey (NOHS), the proportion of care-takers using oral rehydration sachet (ORS) or recommended home solutions (RHS) to treat diarrhoea in children rises progressively with levels of education. While ORS or RHS are used by only 37 percent of care-takers with no education, the proportion rises to 82 percent in the case of those with higher education. Also survey on immunization data shows a strong positive correlation between mother's education and immunization coverage. The Nigerian Demographic and Health Survey (NDHS) found that the percentage of children without any immunization varied from 60 percent among children born to mothers with no education to 24 percent for those whose mothers had primary education. The percentage dropped to 10 percent where mothers had secondary education.

The home environment is another factor in the realization of the rights of the child. It is obvious that it is in the home environment that the child spends most of its early years of life. The family the child is born into thus becomes the most important unit or factor in the child's life, and all activities in or around the family/home will affect the life of the child. It will not be in dispute, therefore, that most of the cases of child abuse or neglect, occur within the home or are caused by factors arising from the home environment. It then follows that such abuses or neglect would be greatly reduced or even disappear if the child is properly brought up in a conducive home with affection, if parents can afford all the essentials of life, if the parents can spare time to be with the children and supervise their activities, if the parents can maintain the proper balance between discipline and battering, if parents are mature, enlightened and educated, emotionally and mentally balanced, if the parents do not have unreasonable and unduly high expectations from the child, if the family is indeed a family and not just in name etc.

A child brought up in a broken home is more likely to be abused or neglected (The Christian Institute, 2011). Such a child may also grow up to become an abusive parent. The importance of the home/family environment cannot be over-emphasized, the better the home, the better it is for the child. The more mutually satisfying the relationship between husband and wife, between parents and the child the less likely are the chances of the child being abused or neglected and of course this means moving in the right direction towards the realization of the rights of the child. Also, the size of the family may contribute as an impediment to the realization of the rights of the child. It is observed that child abuse/neglect occur more frequently in a crowded home with a large family especially, where such a family is poor (Claudia and Robert 2011).

In African tradition, it is normal to procreate without planning or limits. The larger the size of the family the better it is. However, the changing economic climates have now made the need for the control of the size of the family through family planning a must. But ours is still a traditional society where people especially in the rural areas and in the low income group urban

slum dwellers who still produce more children than their resources, and so cannot adequately maintain these children leading to child abuse and neglect.

Our society believes in the need to discipline and correct the child. A popular saying goes “spare the rod and spoil the child”, it is believed that a lot of delinquency will be curbed timely if children are properly disciplined as they grow and are found wanting in their behaviour. Some children on the other hand are naturally mischievous and naughty engaging in pranks. Therefore, where you have a child who misbehaves and the parents need to maintain discipline such behaviour may compel the parent to use the cane. If not carefully used, the cane is a potential weapon for battering. This may manifest in serious injuries e.g. lacerations, bone fractures etc. While we agree that children should be disciplined and corrected when they err so as to mould their character, parents are advised to avoid excessive and brutal use of the cane to batter children, as battering contributes as an impediment to the realization of the child’s right. Ojesina (2000) pointed out that governments, realizing the important role of the family institute, put in place various family welfare services designed to sustain the stability of family life and protect its offspring. Such services include: marriage and guidance and counselling services of social welfare department.

Another socializing agency is the school, where children learn by imitating their teachers. In a study conducted by Falase (1998) adolescents indicated that teachers were among people through whom they first came in contact with psychotropic substances. The school setting should, like the home provide an atmosphere of love and affection which are essential ingredients in the upbringing of children. However, many children get so scared of school because of their teachers who frequently abuse them by flogging and denying love and affection from them. As a result, the children develop hatred for their teachers and this in turn transferred to learning situation. Invariably the children hate the subjects and consequently fail such teachers’ subjects. There have been instances when children have died as a result of the beating they took from their teachers. This is denial of right to life, and must be corrected by legislative and government policies and regulations on the protection of the rights of the children matters.

ii. The Right to Education;

By the United Nation Convention on the rights of the child and Child's Rights Act every child, (male/female) is entitled to receive free and compulsory basic education and equal opportunity for higher education based on his or her individual ability. In examining the role of government in the right of the child to education, we must commend the present administration for putting in place the Universal Basic Education (UBE). This implies that, for several years, education has not been universal neither has it been compulsory. Discrimination against the girl child in educational pursuits should be seriously looked into; and legislated against. Rural families sometimes prevent girls from going to school. They thus become ready hands for farm work and other menial jobs. When the compulsory and free universal education takes off properly, it will offer partial solution to the "almajiri" problem and the wastages of human talents. The government's role should include the provision of educational opportunities in technical, vocational and other academic pursuits. It is the duty of government to provide educational opportunities for handicapped children. At the moment, disabled children are disadvantaged when they are compared with their counterparts in advanced countries.

Parental role in the right of the child to education should include complementing school education with proper upbringing, moral training and impartation of positive traditional values and culture. Nigerians are unfortunately throwing away the good aspects of the tradition and culture. A case in point is the unacceptable idea that native languages should no longer be spoken by children. In an article by Abati in *The Guardian* of January 24, 2003, under the title "Our Expatriate Children" he drew the attention of Nigerians to the role of upper and middle class Nigerian parents in the creation of "our expatriate children". These children according to Abati are exiles from their motherland and are colonial subjects even though they might have been born in Nigeria. Abati regards them as products and subjects of a form of neo-colonialism that is brutal in its after effects. They suffer from identity crisis. They may be living in Nigeria but their attitudes are entirely foreign. Abati continued "they are untouched by our cultural geography".

There are many homes in this country today where children are not allowed to learn the mother tongue. The parents want their children to speak English as first language, and they go to all lengths to ensure this. They go to exclusive schools where they mix with their kind. They can't even pronounce their names correctly. There are parents who take pride in saying that their children cannot speak their mother tongue. The children are never allowed to go to the village to have a feel of the Nigerian life during their holidays. Instead they are sent to France, England, Canada or America. Nigerian parents need to evaluate this kind of education being given to the children; parents should give equal opportunities to both male and female children. In many families boys are given preference over girls in the belief that girls end up in other people's homes.

Social workers need to encourage parents whose girls become pregnant before completing their education to ensure that such girls have another opportunity to continue their education after the birth of their babies. School principals need re-orientation as far as this issue is concerned so that the girls may not necessarily return to their old schools, but should be allowed to change schools if need be. When children drop out of schools, parents should encourage them to acquire technical or vocational skills. This is particular true of girls who have dropped out of school because of an unwanted pregnancy. The teachers' role in right to education of children also commands our attention. Male teachers should respect children's rights by not abusing them sexually. Many girls are harassed and threatened by their teachers for sexual favours, and sometimes put them in the family way. It is a violation of children's right when teachers neglect the teaching of their lessons. Inadvertently, they send wrong signals of laziness, and ineffectiveness to the children which they (children) model or learn from by imitation.

iii. The Right of the Child to Communicate

This right of the child implies that he has right to express freely his idea, opinions and thought on any issue concerning his or her interest, subject to restrictions under the law. The child has the right to seek, receive, and impact information. Governmental role in this should be

directed at passing laws that will protect the child from exposure to information that will damage him. It is time for government to legislate against pornographic materials. An important aspect of government role is to find ways of co-operating with other governments of the world to find solutions to abuse of internet services. Many cyber-cafes now offer night browsing services and more often than not children use such facilities for watching blue films and other sexual perversions that do not reflect the Nigerian culture. Again girls are at the receiving end of such learned sexual habits. Girls are likely to become victims of rape as a result of boys wanting to practice what has been watched on the internet. The former first lady of Lagos state, Senator Oluremi Tinubu was the first initiator of Children's Parliament an avenue where children express themselves nationally.

Parental role in protection of children's right to communicate involve obtaining information relevant to their mental development and growth. Parents have the duty of protecting children from being exposed to indecent films, songs and books. Parents' duties also involve constant communication with children in every aspect of life. There is no doubt that today's very busy parents have little or no time for their children. Most parents do not spend quality time with their children and the children turn to others like their peers for information. Peer given information may mislead children into acts that they may later regret. Parental attitude that "children are to be seen and not heard" needs re-orientation. Parents should encourage meaningful discussions with children. Children should have a "say" concerning their future endeavours. They should be able to suggest things like the disciplines and professions they will like to go into in future.

Teacher's role in the right to communicate involves allowing children to have a say in what goes on in schools. The idea of having a students' Representative Council whereby students are elected into committee that liaises between school authorities and students' bodies is recommended. The prefects' council in secondary schools and students' union in tertiary institutions serve the same purpose. When adequately and wisely used, these school organs can be used to douse the fires of students' unrest and curb violation of the rights of children.

iv. Protection against Exploitation and Inhuman Treatment

No discourse on the protection of the rights of children can be complete without addressing the protection against exploitation and inhuman treatment. This is because of all the rights of children, the effect of non-protection of these right stares social workers in the face every day. Non-protection of the right cuts across all strata of the society – from the poor to the rich, educated or not. The right implies that every child must be protected against all form of exploitation, indecent or degrading treatment including child labour, abuse, torture, sexual exploitation, sale, child abduction and drug abuse.

Government role in the protection of this right involves enforcing legislative and administrative measures regulating terms and conditions for admission into labour market. More importantly governments should mobilize public opinion against economic exploitation and child labour, which interferes with the child's physical, mental, spiritual, moral and social development. This can be done through radio, magazine, newspaper, television and radio jingles, discussions, lectures or phone in programmes and television dramas. Titi Abubakar, wife of former vice president, for a long time sponsored trafficking and organized a drama programme against child labour and child trafficking. Child labour is a phenomenon seen in both rural and urban centres of Nigeria. In the rural areas, children are prevented from going to school so as to work on farms and hawk wares. Also in the cities there are also rampant children hawking wares from street to street and in the market areas. The children may not be going to school at all or at best are given inadequate education. Since their attention is divided between school and economic activities, they soon drop out of school and may gradually gravitate into crime. The girls are particularly vulnerable to sexual exploitation when they are forced to hawk. Young and sometimes, old men rape them and they may nurse the psychological scars forever.

2.1.6: Child Right in Nigeria: Problem and Panacea

Nigeria is a signatory to the Convention on the Rights of the Child (CRC) since 1991, and the African charter on the rights and welfare of the child since 2001, but the rights of the child in Nigeria are far from being respected. The expectation of this is both simple and

complex. The Child's Rights Act (CRA) was passed into law in 2003 and adopted by 26 states including the Federal Capital Territory (Guardian, June 09, 2009). This explains the wild gap between the promises of the Act, and the actual practice. Nigeria operates a Federal system of government, in which each of the 36 states of the federation is autonomous and equal to the others. Each state has its legislative system and as stated by the constitution, until the CRA is enacted into law in each of these legislative systems, it is not binding on the states. Hence, no court can prosecute violators of the CRA in states that have not enacted it.

There had been write-ups and various debates on the issue to no avail. Sometimes ago, the Minister of Women's Affairs, Haija Inna Ciroma went on a tour of the northern states, trying to educate leaders on the importance of the CRC (Okumephuna, 2005). The former president of the federation, President Olusegun Obasanjo as of May 27, 2006, Children's Day, was still appealing to the states to ratify the CRA. The rights of the Nigeria child are still at the mercy of legislators. Several arguments have been employed by the states that have refused to sign the CRA, and all seem to allude to the diversity of cultures and of religion.

Experience has shown however, that the practice of giving out children in Marriage at very early stage of their lives without formal education or a trade is predominantly among the grassroots people, and may be less prevalent amongst the rich and powerful lawmakers. Additionally, there have been various debates on whether the Islamic religion is against 18 years as the marriage age or not. Both the arguments for and against have been justified with different interpretation of the Koran (Anaba, 2003). This is only a typical example but it reflects the fact that there is always a difference between when the problem is really due to cultural relativity or political manipulations. Even when we may have reasons to think that these cultural and religious beliefs are rooted in the history of the people we cannot neglect the fact that culture and religion, as well as history, are dynamic and change with evolving phenomena.

Sometime ago, it was believed to be cultural in the western part of Nigeria that a child be given tribal marks, in order to be able to identify with a particular clan or settlement. With the development of birth registration however, such cultural beliefs deserves to be given a rethink. Increasingly, some practices such as Female Genital Mutilation (FGM) that used to be

culturally justified are giving way in light of scientific knowledge that expose the high risks involved (Anaba, 2003).

As a matter of fact, it is impossible to have rights protected without a special force, which can justify the claims to such rights as Donnelly identified (Donnelly, 1989). The legislative problems with the CRA in Nigeria simply signify that the rights of the child cannot be claimed in the states that have not incorporated such acts. However, Nigeria cannot be exempted from her legal obligation to protect child rights, having signed and ratified the CRC. Some of the states in Nigeria have not only failed to domesticate the CRC, but has also failed in giving any seriousness to her commitments to the spirit and letter of the convention. The failure of some of the states to legislate the CRA effectively and curb the violation of child rights can be traced to a failure to educate her citizens on human rights generally and child rights specifically. Nigeria's signature of the United Nation declaration of human rights puts an obligation on her to disseminate, display and incorporate human rights institutions of learning (Symonides 1998), yet this has not been accomplished. Nigeria's obligation to educate children on human rights as expressed in the article 4, 7, 19 and 29 has also been shunned with impunity.

The right of the child can no longer be negotiated in the name of culture or political interest if the condition of the Nigerian child is to change. The protection and promotion of the rights of the child secures a future for such a child as well as the nation at large, and the way the right of a child is handled in a country shows what the future holds for such a child and the nation. The increase in the number of poor beggar children in Nigerian cities, the number of children without basic education, and the number of children in one form of servitude or the other indicates a nation's level of development.

The best solution is human rights education. The children need to know their rights so they can become human right conscious. Parents need to know the right of the child in order to respect them. Law enforcement officers need to know about child rights in order to stop confusing violation with domestic affairs. Government agencies need to know these rights to enable them to differentiate child right from child privileges and charity. Legislators too need to know these rights in order to have a reorientation on the rights of the child. Generally, human

rights education will enable us to build a culture of universality of human rights, and it will also provide the legal atmosphere that Nigeria needs to promote, protect and enforce children rights. It is most obvious that we can no longer wait for only the government to create awareness and knowledge on the rights of the child in Nigeria. This burden of creating awareness and knowledge now lies on human rights conscious individuals in various capacities be it academic, press, or organizations such as NGOs as well as the UN agencies.

The idea of children's rights has been a subject of continuing debate over the ages. The mere concept, as Rogers (2004) has observed, touches "raw nerves", particularly where adults are called to account for their decisions and actions. But one agrees with the assertion that Rights are entitlements, valuable commodities which we 'do not have to grovel or beg to get', Freeman (1996). Children's rights do not receive wide-spread public or political support in New Zealand, and perhaps even less so in Australia. Children's rights have often been perceived as 'a political hot potato', which rather than advance children's interests, jeopardize them (Melton, 2005). Smith (2002) opined that was a disturbing state of affairs, one which he would like academics and professionals working on children's issues to fight.

There is a responsibility for education about children's rights to be implemented in countries which have ratified the United Nations Convention on the Rights of the Child. Article 42 obliges the state 'to make the principles and provisions of the convention widely known, to parents and children alike'. It is particularly important, therefore, for early childhood teacher education and professional development programs to ensure that the principle of the convention are understood and implemented in early childhood services (Smith 2002). Moreover those, who wary about children's rights, tend to focus on the issue of civil and political rights (participation rights). The idea of children having rights tends to be interpreted as being permissive and giving them too much power and control, while at the same time taking power and control away from parents or teachers. This 'ideological blindness to the facts at hand and the interests at stake' (Melton, 2005) is not productive.

Professionals should be educating parents, governments and local agencies about the convention and using it to provide a common basis for understanding, and a framework to plan

and operate services for children. Child advocacy is not about undermining the role of parents, families or teachers, nor it is about denying children their childhood (Smith 2000). Under the cloak “child rights” could the world’s children soon have international legal claims to privacy, freedom of association and freedom to information and counselling without parental knowledge? Pro-family advocates think so, pointing out that a growing movement to make children autonomous posits these “right” in direct opposition to parental right and responsibilities (Anderson 2001).

As earlier on said, a Child’s Rights Act was proclaimed into law in 2003. But according to Obiagwu, (2009) who is the National coordinator of Legal Defense and Assistance Project (LEDAP) a child advocacy group this Act, so far adopted by 24 states including the Federal Capital Territory (FCT), is yet to create the impact for which it was intended. He further posited that child trafficking was still going on unabated with its attendant negative influence on children – child abuse and child labour, street-begging, early marriage of the girl-child are widespread despite the Act. “Why” he asked rhetorically, had some states refused to adopt the Act and why was it that in some states where the Act had been adopted was the implementation of its provisions so haphazard and shoddy? There is no institutional arrangement to ensure effective enforceability and compliance. Institutions are not built to consolidate the enforceability to the law. Corroborating the above assertion Mrs. Manda Eze-Echesi, a family right activist, singled out child trafficking as a major ill plaguing the Nigerian society and which deserved more legal attention than any other violation of child’s right .

In some parts of Nigeria, young boys and girls lead handicapped parents about on the street to beg. When the handicapped adult dies, the children reportedly become delinquent street dwellers, if male, and prostitutes if female. (Kisekka, 1981) The tradition of early marriage is very difficult to change and has led to abusive practices which are condoned by parents. Many parents send their children out to the streets to trade in order to make enough money for their mothers to buy household goods for them when they marry. It is recognized that children may thus be exposed to suitors and “careful” mothers lubricate their daughters’ vagina before

sending them out to the streets so as to prevent serious injury if they happen to be sexually assaulted (Oloko, 1989).

2.1.7 Parental cultural background and Child's Rights Act

In Africa, the subjection of children to harmful socio-cultural practices in the way of bringing them up is widespread (WHO, 2000). These inhuman, discriminatory and sometimes dangerous practices reflect values and beliefs held by members of a community for generations. These practices often affect the child adversely in so many ways and also infringe on his or her human rights. Many cultures promote social cohesion and unity. For example, the healthy post-partum practices based on spiritual framework, including rest, cleanliness, love, good nutrition, long periods of breast feeding, practiced in many parts of Africa, Asia are beneficial.

Also in Nigeria, there is unalloyed respect and unfailing courtesy to the elderly among the Yorubas in the south-west part of Nigeria and values of mutual solidarity associate with the extended family system which provide mechanisms to assist needy family members are few examples of positive practices that uphold moral values and inculcate in people the expected societal norms and values. There are however harmful socio-cultural practices inflicted on children ignorantly during their upbringing. Such practices include, Female Genital Cutting (FGC), child labour and girl child discrimination. Whereas Article XXI of the African Union Charter on the Rights and Welfare of the Child (1979) stated emphatically that every child should be protected against harmful social and cultural practices. Millions of Nigerian children are being discriminated against; they are disadvantaged, abused, exploited, and sometimes placed in appalling circumstances by way of socializing them. These problems not only compound the risks of survival and create formidable obstacles for the wellbeing and development of children, but are major challenges in their own right, requiring special protection measured if they are to be addressed effectively (Lauren 1998 and Hodges , 2001).

Female Genital Mutilation:

Also among several other harmful traditional practices in Nigeria is female circumcision which is also now referred to as Female Genital Mutilation (FGM). It is one of the most serious forms of violence against the girl child. It has been defined by the World Health Organization (WHO 1994), as “all procedures which involve partial or total removal of the external female genital organs, whether for cultural or any other non-therapeutic reasons”. In other words, FGM involves the removal of a part or whole of the female genitalia through surgery that either is performed by untrained or formally trained practitioners especially in Nigeria. In the vast majority of cases, it is carried out at a very young age, when there is no possibility of the individual’s consent. In this sense, it is a fundamental violation of human rights. It is estimated that 85 to 114 million girls and women have undergone genital cutting around the world and at least 2 million girls are at risk of FGM each year UNICEF (2000).

According to Rural Health Office (RHO) Archives (2005) Female Genital Mutilation is practiced in 27 of the 46 African countries. It is also estimated that about 60% of Nigerian women and girls are genitally mutilated in one form or the other (Hosken 1994). Female circumcision, as it is erroneously referred to in Nigeria, has also been condemned in recent times as the most barbaric and un-progressive cultural practices of our time, yet the practice continues to thrive, Ladipo and Akinso (2002). Female genital cutting or mutilation crosses the lines of various religious groups and social statuses. The reasons for practising FGM vary ranging from being a culture to improving marriage prospects and avoiding potential health risks to themselves and their children especially during child birth, Ladipo and Akinso (2002). For instance, one traditional belief is that if a male child’s head touches the clitoris during childbirth, the child will die (United States Department of States 2001). In addition it is believed that FGM is a means of curbing promiscuity and promoting virginity and so preventing disgrace to the girl’s family. It is also perceived as being notably for beneficial reproductive, health, especially for its supposed prevention of complication in delivery and for its contribution to cleanliness in the genital area and avoidance of diseases.

The consequences of FGM include excessive bleeding, destruction of blood vessels in the female genital area, the risk of urinary tract infections, diseases of the kidney, infertility and the spread of HIV virus and Aids (Lauren 1998, WHO 1996 and Okeke, 2012). Psychological consequences include frigidity, lack of orgasm, anxiety, frustration and depression leading to neurosis, Kaplan (2011). It deprives the victim of an essential part of her body and control of her sexuality. It subjects the girls or woman to personal humiliation, embarrassment resulting from physical deformity of genitalia, Okonofua (1999). It could cause divorce because of frigidity and could encourage male promiscuity in order to find sexual satisfaction outside the marriage, Ityavyar, Ebigbo and Esan.(2001).

Child labour is another cultural practice that leads to bad upbringing of children. There is a difference between child labour and child work. Child work involves training, learning and socialization of a child. Anthony (2001) asserted that the schedule of child work is flexible, tends to be responsible to the developing capacity of the child and encourages his or her participation in appropriate aspects of the decision making process. In other words child work is very healthy and makes a child responsible. Conversely child labour according to UNICEF (2007) is any form of work which by its nature or employment condition is detrimental to a child's physical, mental, moral or emotional development. More recently, child labour has been recognized as a violation of the right of the child. Thus Article 32 of the United Nations Convention on the Rights of the Child (CRC) urges state parties to take appropriate measures, legal, administrative and otherwise to recognize the rights of the child to be protected from economic exploitation, and from performing any work that is likely to be hazardous to the child's health. The United Nations Children's Education Fund (UNICEF) has provided some indices that can be used to define child labour. They include:

1. Starting full time work at too early an age.
2. Too many hours spent on work within or outside the family leading to excessive fatigue.
3. Depriving children of their right to education where schools are available or interfering with their education.
4. Working and living on streets etc.

At any point in time whereby child work begins to be abused and exploited, it seized to be a healthy culture and become a harmful one. Over 246 million girls and boys around the world are working instead of attending school and enjoying their childhood. An estimated 8 million Nigerian children are engaged in child labour, Oloko (1999). Apart from Child's Rights Act that sees child labour as a means of exploiting the children, Section 59 of the Labour Act of 1974 prohibits a child under the age of 12 from all work, except where he is employed by the family in light work of an agricultural, domestic or horticultural character.

The Labour Act Article (1990) continued that the act allows apprenticeships from age of 12 upwards with the consent of the child's parents, but forbids any child under the age of 15 from working in any industrial undertaking. The agricultural and informal sectors of the economy are the most employers of child labour, Anthony (2001), ILO-IPEC (2002), Ajuwon (2002). This usually is made up of small businesses that lack government knowledge registration or support. Persons working under Nigerian informal economy do not enjoy work incentives, are usually paid low wages without employment security or minimum wage, Ajuwon (2002). Child labour in the agricultural sector is mainly within household economy and involves working with the family in farming, fishing and herding. In addition, Nigerian children are engaged in commercial plantations in other neighbouring countries of the world, ILO (2016).

Child labour has a demoralizing effect on the working children both physically, psychologically and socially. Such effects among other things include falls, injuries, assaults from adults, road traffic accidents, emotional deprivation, poor health, disability, chronic illnesses, sexual harassments, substance abuse, denial of educational opportunity and poor academic performances, Anthony (2001), Oloko (1999). On the whole very often, children are forced to work in repetitive, un-stimulating jobs and sometimes for a long stretch of hours. They are unable to interact with their peers and without much leisure time, such children stand the risk of suffering and frustrating lifestyle and role conflict. They often times have low occupational and educational aspiration. The future implications of the exploitation of children through labour will not only damage the children concerned but also inhibit the emergence of a

skilled workforce, but will force Nigeria into a cycle of impoverishment. It will lead to a high child mortality rate as a result of working too many hours and hazardous conditions.

While children around the world continue to face various forms of adversity in the 21st century, girl children in particular are subjected to multiple forms of oppression, exploitation and discrimination as a result of culture. United Nations statistics, national reports and studies initiated by non-governmental organizations repeatedly show that girls, as a group, have lower literacy rates, receive less health care, and are more often impoverished than boys. Forms of discrimination against girl children are numerous and vary depending on the traditions, history and culture of a particular society. Section 42 of the Constitution of the Federal Republic of Nigeria, 1999, provides for freedom from discrimination on the grounds of ethnic group, origin, religion, circumstances of birth, disability, or political opinion. Female children in Nigeria are subjected to all forms of discrimination such as son preference, female infanticide and sex-selective abortion, early marriages and other forms of discrimination.

Studies have shown that in most societies, Nigeria not excluded, that there are many rights and privileges given to a boy child, that are not given to a girl. This kind of attitude does not conform to the Child's Right Act which states that "A child shall not be subjected to any form of discrimination merely by the reason of his belonging to a particular community or ethnic group or by reason of his place of origin, sex, religion or political opinion [CRA Section 10 Part 11]. But as a result of culture and religious beliefs in the country, female children are often deprived of their fundamental rights to basic education, good nutrition, essential healthcare and all other basic needs, as well as protection against abuses, neglect, exploitation and slavery.

Traditional practices such as early marriages are responsible for the discrimination against female children in Nigeria. These traditional practices have negative impact on the reproductive and health rights of the female children in Nigeria. Most of these practices have their roots in long-standing customs of particular communities in the country and they are often formulated ostensibly to achieve particular goals. While some of these practices may have noble goals and may be premised on sound moral principles, they nevertheless have adverse effects

not only on the health of female children but their overall status in society (Batta,2006).

Female infanticide is the murder of a young girl child, often occurring as a deliberate murder of a girl infant or young girl child or as a result of neglect. Selective abortion also called gender-selective abortion, sex selective abortion, or female feticide – is the abortion of a foetus because it is female. Medical technology has made it possible for parents to discover the sex of a foetus at earlier and earlier stages of pregnancy, so many women from communities with a preference for boys practice selective abortion.

Female infanticide and feticide are predominantly practiced in Nigeria. One reason boys are more valued than girls is preserving lineage, as family lineage and family name are carried only by males in most societies. Also, children are expected to care for parents in their old age, so raising a son becomes a better investment because once a girl marries, she becomes the property of her husband and of virtually no value to her parents.

Economically, girls often have a lower earning potential than boys, as boys are more likely to find work and receive higher pay. This is significant in Nigeria where each family member is expected to add to the household income. A girl can no longer contribute to her family's income after marriage when she must turn all of her wages over to her husband. Sex-selective abortion and female infanticide have had consequences beyond the loss of many females' lives. They have contributed to the dramatic change in the ratio of men to women. As fewer men can't find women to marry where these practices are widespread, the trafficking of women from foreign countries to sell as wives has become a profitable business. Some adoption agencies take advantage of the devaluation of girls and solicit impoverished families to sell their daughters so they may be adopted overseas.

One of the traditional practices common in many parts of Nigeria is early or child marriage. It is common in Nigeria to find girls under the age of 12 years been betrothed to adult males. Many pre-pubescent and adolescent girls are given away in marriage without their consent. Although it is a practice in vogue in several parts of the country, it is more prevalent among the Moslems of Northern Nigeria. While the problems associated with child marriage are enormous, the existing legal rules have not provided any reasonable assistance in the matter.

This is because there is no definite age specified in the relevant enactments as the marriageable age for girls in Nigeria.

The age of marriage is a highly controversial issue and varies from place to place. For instance, in the North West and North Central parts of Nigeria, 14 years is the age of marriage. While in the Northern and Central parts of Nigeria, the age of marriage is between the 2nd and 3rd menstruation, whereas in the Southern part of the country, the marriage age varies from between 16 to 18 years. Section 18 of the Marriage Act allows persons under the age of 21 years to get married, provided that parental consent is given. The Matrimonial Causes Act¹⁰ provides that one of the grounds upon which a marriage shall be void is when “either of the partners is not of marriageable age” it does not go further to define the marriageable age.

However, the Child’s Rights Act¹² stated that “no person under the age of 18 is capable of contracting a valid marriage, and accordingly, a marriage so contracted is null and void of no effect whatsoever” [CRA 2003 Section 21, Part 11]. The inconsistencies in the marriage age in Nigeria have negatively affected the rights of the female children. It limits the opportunities for them to accede to education, putting them in a disadvantaged position. 36 million Nigerian female children are not educated. Early marriage can be detrimental to physical, mental and emotional health. Apart from the fact that it deprives the female children from their rights to have control over their body and reproduction health, it puts them in position of complete dependency from their husband.

In the Northern part of Nigeria, where the majority of female children face the prospect of early marriage, there are reported cases of vesico-vaginal fistula, a condition caused by giving birth when the cervix is not well developed, because the pelvic bones have had insufficient time to develop to cope with child-birth, UNICEF (2002). Corrective operations often require the consent of the spouse, and more often than not the female children are abandoned or divorced by their husbands and ostracized by their communities. Twenty two per cent of the teenage female children in Nigeria had at least one unwanted pregnancy. This situation is disastrous to the female children because it leads to severe discrimination within

their own community or family. They are often punished for being pregnant or are excluded from school.

Sociologically, early marriage creates enormous problems for the society. This is because upon the attainments of majority, such girl-wives may realize that they never really married their husbands on the basis of love and this could lead to breakdown of the marriage with the attendant social problems. Psychologically they may be immature to cope with the nitty-gritty of marital life. There is clear disparity in the severity of sanctions for children abuse, depending on both the age and the sex of the children victim.

In the Northern part of Nigeria for instance Section 216 of the Criminal Code Act States that: *any person who unlawfully and in decency deals with a boy under the age of fourteen years is guilty of a felony, and is liable to imprisonment for seven years.*

While Section 222 of the Criminal Code Act reads:

“Any person who unlawfully and indecently deals with a girl under the age of sixteen years is guilty of misdemeanour and is liable to imprisonment for two years, with or without caning. If the girl is under the age of thirteen years, he is guilty of a felony and is liable to imprisonment for three years, with or without caning”.

Sections 216 and 222 of the Criminal Code Act are discriminatory against female children in Nigeria. The provisions insufficiently define acts of abuse against which female children should be protected. The percentage of female children attending school in Nigeria compared with male children is very low. This is particularly the situation in the Northern part of Nigeria, where the highest rate of illiteracy (70%) was registered, and while female children attending schools are very few. This is as a result of early child marriage. The differences between male and female are not signs of defect, damage or disease. Women are just separate sex and do not imply subordination to the male sex. Boys are more valued when born and this can be observed by the richness of the ceremonies organized when *they* are born.

Sometimes when the woman gives birth to female they are not cared for or provided with shelter and the same hatred or treatment is extended to the child if it is a female. The inequality and discrimination between male and female child is further enhanced by the attitude

of women which indicates ignorance of their positions and rights. Sometimes female child feels reluctant or even rejects opportunities when given in the family setting or in the society. Many girls even refuse offer to be given sound education by their parents instead many of them prefer to go and learn trade, many resort into early or pre-mature marriages. The girls are denied of their fathers properties even when they helped to acquire them for their fathers. Women are not allowed to say or decide on where to bury their fathers, for instance in Igbo land. In Igbo land as well, male children are preferred to female ones. This is seen in the way the male ones are welcomed through feasting and jubilation shouts. The males receive four jubilation shouts, while the female ones receive two or three shouts and some release of gunshots, for males etc.

Sometimes, the smallest male child of deceased men are allowed to say where their father is to be buried or any of the male relations of the man without taking into account what the wife or the grown-up daughter has said. The late man's house, barn and other properties are not shared unless a son or any of the male relation is there as well. Each society is believed to spell out roles to be played by male and female within the context of the culture of the society in question. In fact, there is hardly any society where men and women occupy equal social status even in the most liberal societies like the United States.

This is because each individual has specific roles to perform and there are varying ways of awarding merit to these roles (Oyekanmi, 2005). Over time, the tendency has been to assume that the males are superior and that the females are inferior, subordinate and weak. In some societies, this discrimination against the female is exhibited even before the child is born through sex preference for the male child, which may be shown in the deliberate termination of female foetus by the expectant mothers. Sometimes, female babies are deliberately starved in order to provide adequate nourishment for baby boys in case of food scarcity. Discrimination against the females in access to education and labour force participation has also been documented in many societies (Oyekanmi, 2005). A cursory look at culture in the Nigerian society has revealed some level of discriminations against females. Such discrimination usually starts from birth where baby girls are subjected to certain behavioural and food taboos in the family.

Girls in some traditional Nigerian societies are denied the simple right of existence in the minds of their fathers who are the family heads (Annan-Yao, 1998). This is a clear indication of son preference, detrimental to girls in the family. The discrimination is not limited to the family setting alone; it pervades all aspects including labour market, politics, health and educational sector. Inequality of a girl child permeates all aspects of Nigerian life. They manifest in the family institution, educational sector, labour market, politics and social service institutions.

A close examination of girl's and women's situation in the family reveals a lot of discrimination. In some Nigerian communities, particularly in the closed, patrilineal communities, girls are considered to be transitory members of their families because the ultimate aim of the parents is to marry them-out obligatorily into other families sooner or later. Male family members therefore try to take advantage of the transient nature of girls in their birth homes to buttress the idea that they do not benefit their families and are therefore of no value to their birth families. In the educational sector, inequality between boy and girl is obvious. Discrimination against girls in education is a common practice in many parts of Nigeria, particularly in the northern parts. Many of those who attempt to go to school are usually given out for marriage sometimes before the end of their primary education, while their male counterparts may continue to attain higher levels of education. This attitude towards women education is most inimical to the development of the families and the basic social structure in the society.

The result of this lop-sidedness in education between men and women is that few women become empowered and participate in the labour force, especially in teaching. In 1990, a simple head count showed that there were about 27 female professors in the country compared to 1,500 male professors representing only 1.8 percent of professors in Nigeria (Akande, 1996). The main reason adduced to this is that the number of women who benefited from higher education is generally less than those of men. The trend has continued in the same direction in the 21st century. Some Nigerian communities tend to differentiate between girls and boys in health matters because of socio-cultural beliefs.

This generally happens in communities where son preference is prevalent and where girls are not considered as members of their birth-family because they are usually married off and have to leave home (Annan-Yao, 1998). In some parts of Nigeria, girls tend to be more under-nourished than boys of the same age and are taken for medical treatment and vaccinations less frequently-especially if there is a fee for the services (Economic Centre for Africa [ECA], 2006).

The situation is worse in most rural societies where girls are generally faced with the obligation to help their mothers in the household chores of fetching wood and water, cooking, cleaning-up, attending to family members etc. This implies heavy and long working hours for the girls. Hard-work and inappropriate diet tell on girls' health and place them at disadvantage compared to boys. Unfortunately, when girls become teenagers, they are exposed to reproductive health problems like early pregnancy due to early marriages and premature sex, unwanted pregnancy, abortion, sexual exploitation and commercial sex and consequences of STD and HIV/AIDS. This explains why pregnancy, childbirth and abortion related mortality and morbidity are high in Nigeria and adolescent girls form a great part of these figures. For instance, of the over 500 000 women known to die from complications associated with pregnancy and child birth worldwide annually, over 55,000 deaths occur in Nigeria. Of the two million women affected by fistulas in the developing countries more than 40% are Nigerians (Okonofua, 2007).

2.1.8 Socio-economic Status of parents and Child's Rights Act

Socioeconomic status, often defined in terms of occupation, parental education and family income, is also known to bring about consequences for child wellbeing. An -overwhelming number of research studies from the United States, the United Kingdom and Australia have demonstrated a correlation of striking magnitude between child poverty and various measures of child achievement, health and behaviour (Duncan and Brooks-Gunn 1998; Hobcraft 1998). Both the duration and depth of poverty intensify these effects (McLeod and Shannahan 1996, Smith, Brooks-Gunn and Klebanor 1997). There is mounting evidence that the

negative impact of economic disadvantage on children and adolescents significantly derived from effects on the emotions and behaviours of parents or other caregivers. More specifically, socioeconomic status has been related to parental involvement and particularly parents' ability to provide warmth, structure and control (Conger, Reuter and Conger 2000; McLoyd 1998; Hoff-Ginsberg and Tardiff 2005). Stressors associated with poverty may also have psychological consequences for parents, including low self-esteem, low aspirations and expectations and social isolations, as well as anger and hostility (Pierre and Layzer 1998).

In a recent comprehensive review of socioeconomic status and child development, Bradley and Corwyn (2002) identified several mediating factors that researchers have specified to explain the processes through which socioeconomic status operates to influence child development. Among these are parent resources and constraints, such as poor nutrition, inability to secure appropriate healthcare, dilapidated, crowded housing, lack of access to cognitively stimulating materials and experiences, teacher attitudes and expectations and physiologic responses to stress (Oliver and Shapiro 1995).

Poverty and lower income are also associated with higher levels of marital stress, dissatisfaction and dissolution (Voydanoff 1990; White and Rogers 2000). Largely as the result of the aforementioned stresses and economic strains, lower socioeconomic status is associated with higher levels of domestic violence (Gelles, 1997). Family functioning is also found to vary as a function of socioeconomic status (Bradley and Corwyn 2002). Children also suffer from living under economic stress because they often live in undesirable or dangerous neighbourhoods with poorly financed and or inadequate educational programs and services for children. The quality and quantity of education a child receives is strongly influenced by the level of parental income, which then affects that child's ability to compete effectively in the labour market (Duncan, Brooks-Gunn and Smith 1998). The quality of school that a child attends may also determine the likelihood of them associating with poorly behaving peers. Parents' occupational status has also been positively related to development status in infancy, intelligence, school achievement and social maturity.

Socio-economic factor can cause maternal mental health. Financial hardship can also function as an exacerbating factor, contributing to high levels of stress which independently impacts negatively on mental health. And maternal mental health often lead to depression, a consequent drain on the emotional resources require to parent adequately and lower levels of tolerance for “problem” behaviour in children. The above view point corroborates what Smith (2002) who found out that poverty and the resultant stress not only affects mental and physical health but can be both a consequence and a cause of family breakdown. Rodgers and Pryor (1998) also are of the opinion that among parents from lower socio-economic backgrounds, the divorce rate is higher.

Although poverty may directly contribute to negative child outcomes following parental separation, it is more likely to be the stress resulting from poverty that disrupts the quality of parenting and parent-child relationships and which in turn impacts negatively on child outcomes. Studies of two parent families in America who suffered a severe drop on income showed that the economic pressure led to increased depression in both mothers and fathers and increased marital conflict, which resulted in increased hostility to children, more coercive parenting and disrupted family relationships, negatively affecting children’s wellbeing and behaviour (Conger, Lorenz, Elder, Melby Simons and Conger 1992). Hill, Castelino, Lansford, Nowlin, Bates and Pettit (2004) had also argued that socio-economic status of parents do not only affect the academic performance but also make it impossible for children from low background compete well with their counterparts from high socio-economic background, under the same academic environment.

Moreover Smith, Fagan and Ulvund (2002) had asserted that significant predictor of intellectual performance at age of 8 years included parental socio economic status. In the same vein, other researches had positioned that parental SES could affect school children as to bring about flexibility to adjustment to the different school schedules (Guerin, Reinberg, Testu, Boulenguiez, Mechkouri and Touitou. 2001). In a previous local finding in Nigeria, Oni (2007) and Omoegun (2007) has averred that there is significant difference between the rates of deviant behaviour among students from high and low socio-economic statuses.

The health status of the children which could also be traceable to parental socio-economic background can be another factor that can affect the academic performance of the students. Adewale (2002) had reported that in a rural community where nutritional status is relatively low and health problems are prevalent, children's academic performance is greatly hindered. This assertion is again hinged on nature of parental socio-economic background. Moreover Eze, (1996) had opined that when a child gets proper nutrition, health care, stimulation during pre-school years, the ability to interact with, take optimal advantage of the full complement of resources offered by any formal learning environment is enhanced.

The above assertion is also supported by Lindner, Hagan & Brown(1992). who agreed that when a woman's nutritional status improves, so too does the nutrition of her young children. Poverty also is an underlying cause of many neonatal deaths through increase in the prevalence of risk factors such as maternal infection, malnutrition or through reduced access to effective care. It is estimated that about 1.2 billion people survive on less than one dollar a day in developing countries while 50% of population in sub-Sahara Africa live in poverty. Over 60% of Nigerians are below the poverty line. (UN, 2005). Oyedeji (1985) in a study in Ilesa documented the influence of socio-economic and cultural factors on childhood morbidity and mortality.

The influence of socio-economic status on the utilization of maternity and neonatal services has also been documented, families in the higher social rung are more likely to appreciate the value of and adequately utilize such services, (Okogbo and Familusi 1997). Women in higher social class are also less likely to suffer prenatal morbidities like malaria, and anaemia, which may predispose to foetal and neonatal loses. On the other hand, people in the lower social classes have been reported to be socially disadvantage, (Kavoo-Linge, RogoKo, 1992). They are unable to recognize illnesses and take prompt and appropriate cost-effective health decisions, hence do not adequately utilize available health care facilities. Even when they do, may not be able to afford user fees. (Peterson, Nsungwa-Sabiti and Were 2004).

In a study in Uganda, it was found that almost 80% of the care givers of severely ill young infants did not comply with recommended referral to a health facility. The reason given

in 90% of the cases was lack of money. Inability to benefit from basic education can also be a result of socio-economic constraints. Due to the family background of the child, he might be forced either by the parents/guardians to be engaged in income-generating activities. Absence from school during farming sessions help parents on the farm or absence from school during market days. In Lagos, Oyo and Ogun states, children of primary school age are engaged as bus conductors on part-time or full-time basis, (Ogbuabor and Nwosu 2014).

Poverty, is also submitted to be a major factor in child abandonment, child prostitution and sexual and infanticide. It cannot be denied that some children that are engaged in hawking are sexually abused. It is evident that malnutrition from lack of balanced diet results also in diminished physical and mental growth or even death. Okoro and Kigho (2013) conducted a study on the effect of poverty and they found out that poverty causes malnutrition, physical health problems and crimes. Poverty is the most visible cause of the vulnerability of women and children to trafficking in Nigeria. There are also some families that – out of sheer laziness and carefree attitude – do not provide essential material things for their families. From the above, we can see that poverty of parents is hydra-headed and that it has far-reaching implication in the realization of the right of the child in Nigeria by parents.

The place of literacy as a tool for development of an individual, group and society at large cannot be overemphasized. Literacy education for the purpose of this study refers to all kinds of learning that takes place, whether formal or non – formal or informal as well as whatever level or contact whereby certain values, beliefs and behavioural changes are obtained by the individual through the process of teaching and learning (Bown and Okedara 1981).

As child rearers, women need adequate literacy education that will make them to be conscious of the need for family planning through child spacing and giving birth to a minimum number of children which will not lead to ill- health and within the limit they can cater for. Oyedeji (1985) also confirmed that lack of literacy education among women has been found to contribute to poor adoption of family planning practice in Nigeria. According to him women with seven or more years of education desire few number of children and are interested in family planning practice compared to with women with no or little education that desire many

children and are not ready to adopt the practice. Literacy would make women to appreciate the importance of anti-natal and post natal practices, when women are periodically sensitized on the importance of family planning practice and child caring.

Planned Parenthood Federation of Nigeria (PPFN 1999) recent researches show that less than 20% of non – literate women usually register for anti – natal treatment and less than 10% of them usually attend post natal clinics. Thus, levels of awareness of most non – literate women about new phenomenon like family planning including child right are lower than the literate ones.

Again researchers have equally shown that women who are literate desire fewer children than women with no education (WHO, 1996). In a research study by anonymous among women of the three geo – political zones in Nigeria, it was discovered that women with literacy education especially in major cities desire four children or less whereas, four were seen as too few to women with no literacy education in rural areas. This study was re – validated by Oni (1995) and he discovered that the support for small family of four children or less is prevalent among the younger educated breed, and non – educated ones desire seven children or more. It was even discovered that economic constraints on family size has less impact on the non – literate women.

Parental educational level is also known as a factor positively related to children's academic achievements (Grissmer, Kirby, Berends and Williamson, 1994). Sarigiani, (1990) also agreed that the educational level of parent is a powerful factor influencing children's academic success. Educated parents would have increased emphasis on educational excellence, for instance educated parents are equipped by virtue of their education to take cognizance of the fact that parent – student – community relationship is important in order to promote educational attainment and academic achievement of their children and so they make the partnership a priority (Okantey, 2008). Douglass (1964) concluded in his research that the attitudes of children given encouragement via their parents, particularly the educated ones are better.

Similarly, it was also established that parent who visit the school often and wish their children to enjoy diversity and protected education in general give an enhancement to their

children's educational programme and it is particularly the educated parents who could confidently visit their children's school without feeling intimidated or timid. Parent who has high level of education tends to have higher aspiration and higher educational plans for their children than lower or non – educated parents (Sarigiani, 1990). Anon also echoed that the children of the educated groups are liable than the children of the lower or non – educated groups to live higher aspirations and higher educated plans.

However, educated parents may demand high educational achievement from their children so as to increase the child's chances of being admitted into the university. Unintentionally, this might cause the parents to become pushy, impulsive and punitive. Conduct disorders are often reported in association with academic failure and reading disabilities Saif (1999). Parent accounted that their obligation to educational value is having a direct impact on their children's educational aspirations (Okantey, 2008). There is an indication that children of parents with high level of education are likely to follow the modern ideas while the children from parents with low level of education are likely to follow old tradition that is, not to appreciate the value of education (Brown, 1989).

The study of Ezewu (1983) showed that more pupils from high socio - economic status group which usually fall into the well-educated groups aspire for highly rated professions such as medical profession, etc. in Nigeria more than the lower socio economic status groups which mostly fall into the low or non-educated groups. Children are on the other way round at a disadvantage when their parents have a lower education as well as this could possibly form a cycle of uneducated family members making every generation of the family not to go much higher than the previous parent owing to the aspirations shown to them by their parents. Children from highly educated families are more ambitious and attain higher levels of education.

The educational levels as well as income of parents are interconnected; this is because educated parents by virtue of their educational background possess the potential for increased income. Thus educated parents have the capacity to build bridges out of poverty and benefit from better quality of life (Okantey, 2008). Parental education which leads to good income

empowers parents to give their children a solid foundation for school and life success and enabled them to build up strong partnerships between parents and schools in order to sustain achievement standards. It also heightens parents' feelings of competence and confidence in guiding their children's education (Okantey, 2008).

Wilson, Smeeding and Haveman (2007) said that parental education and occupation class are more strongly associated with student's educational attachment. It has been put forward that parent of high Social – Economic status have more positive attitudes towards their children's schooling and have high expectations for the children since they have the advantages that money can buy. Money may encourage or discouraged going to school. The children from comfortable homes eat balanced diet and thus have a good health. Again, the values he or she is exposed to at home are similar to the ones he finds in school and therefore he is able to adjust easily to school life. A feeling of belonging to a comfortable social school environment further helps him or her to show his best.

Payne, (2008) believes that students from poverty lack cognitive strategies needed to be successful in the educational system. Conger and Elder (1994) asserts that families at a variety of income levels who suffer economic stress of any kind are more likely than families that are not economically stressed to experience depression, marital crises and to be harsh with their children which point to the fact that, poverty and economic stress are associated with parent – child conflict which leads to poorer grades and weakens emotional and social growth. The disparity in home learning environment of higher and lower income children is a reason for nearly half of the effect income on the achievement scores of preschool children (Baudura, 1997 and Nyamwange, 2012).

Ezewu (1983) found that educated parents who most often fall into high or middle – socio – Economic class families tends to show more concern over their children's poor performance in school either by teaching them in those subjects in which they performed poorly or they appoint lesson teachers to further coach them. Even if non educated parents who most likely fall into the low – socio – Economic status families were worried over their children poor performance at school, they are not always to coach their children since they themselves had

little or no education and they may not have the financial capacity to hire lesson teachers for their children.

Ezewu (1990) said that on the average, children from high socioeconomic status homes which most likely are the homes of educated parents are more likely to achieve better outcomes at schools. Children from high socio – economic status families are likely to improve on their academic achievement even if they have been performing poorly before because they can be provided with the incentive to do better. We can deduce from the foregoing that parental social economic status (SES) is a very important factor in determining the extent to which parents can go in complying with the provision of child right act, particularly in relation to good health, education and nutrition.

2.1.9 Marital Status and Child's Rights Act

A single parent family is conceptualized as a household in which only one parent lives with a child or children (Ekpo, Uwe, 2008). Single parenthood is the state of taking responsibility of the child by only the father or the mother. This pool is a composite of unmarried mothers, including young adolescents, divorcees and families separated by death and employment demands as well as civil disturbances. Many researchers have reported the adverse effects of single parenthood (whatever the origin) on children especially those in the teenaged group, who were found to have suicidal and homicidal tendencies. For instance, studying 146 adolescent friends of adolescent suicide victims, Greene (2005), concluded that teens living in single parent families are not only more likely to commit suicide, but also more likely to suffer from psychological disorders, when compared to teens living in intact families.

Moreover among the several causes of single parenthood including (death of parent, divorce, unmarried mothers etc), divorce was found to correlate most to the tendency of children or adolescent to commit suicide. Although the nature of the single parenthood, that is whether headed by male or female, is also a significant contributing factor. It would appear that in single parenthood headed by females, the children are more likely to be suicidal or homicidal. For instance a 1993 survey by the National Centre for Health Statistics of the U.S Department

of Health and Human Services, found that fatherless children are at dramatically greater risk of suicide.

Similarly, McCall & Land (1994) postulated that a family structure index – a composite index based on the annual rate of children involved in divorce and the percentage of families with children present that are female-headed – was a strong predictor of suicide among young adults and adolescent white males. In cases of single or lone parenthood occasioned by divorce but in which the relationship between husband and wife remains relatively conflict free, Maclean (2002), have noted that contact with the non-resident parent tends to decline overtime. However there are some debates concerning the impact on child well-being of “absent” fathers.

One can deduce from the above that single parenting predisposes the child especially an adolescent child to a lot of psychological trauma which in most cases would include suicidal tendencies. This is especially so with regards to boys who, according to Amato (1999), usually suffer the deprivation of a male role model in female headed single parenthood. In addition to increased suicidal tendencies, single parenthood occasioned particularly by divorce, also exposes a child to a variety of developmental difficulties including but not limited to educational achievement, behaviour, psychological adjustments self-concept, social competence and long-term health. Past research has confirmed that divorce can affect a child's academic progress and test results (Kunz, 1992). A 60 year literature review of 347 experimental studies confirmed that many studies have concluded that divorce has negative consequences for children's academic achievement, past research has confirmed that divorce can affect a child's academic progress and test results (Kunz, 1992).

Research suggests that the odds of a divorce occurring in a household before the children become grown rest at about 50% (Ahlburg and DeVita, 1992), with divorce rates beginning to soar in 1963 (Jeynes, 1999). A 60 year literature review of 347 experimental studies confirmed that many studies have concluded that divorce has negative consequences for children's academic achievement (Kunz, 1992). It was interesting to see if students whose families were intact had significantly different test scores and grades from those students whose

parents had been separated or divorced. Such factors as emotional distraction and confusion were thought to be strong indicators of a difference in these two populations of students.

Thus, the hypothesis would be that the students who had to deal with another factor in life, such as the divorce or separation of their parents, would achieve lower test scores and grades than those who did not have to deal with such distractions. As American sophomore students in high school were observed, it was found that children from both single parent and stepfamilies were behind in academics when compared to those from intact families. Zimiles and Lee (1982) looked at the impact of family structure on standardized achievement test performance, grades in high school, and the probability of dropping out between sophomore and senior year. Differences in both test scores and GPA during sophomore and senior year were shown during the test. Mean achievement test scores for intact families exceeded those for either step or single parent families by a small margin. However, the tests were statistically significant. As far as grade-point averages, females outscored males in all three family groups while intact families obtained the highest score overall regardless of gender.

It was also found that students from step-families and single-parent families are almost three times as likely to drop out of school as their counterparts from intact families, compared at 21% to 7% (Zimiles and Lee, 1982). Zimiles and Lee (1982) found that after two years when the students became seniors in high school, the results maintained the same. Even though this addressed the hypothesis, it still did not produce specific reasons as to why the scores were so different.

Even though most of the research done on divorce and its effect on academic achievement were done on American Children, in Australia it was said that the impact of divorce and remarriage on children's progress in school has become a major policy issue (Evans, Kelley and Wanner, 2001). Only four percent of children in Australia had to cope with divorce in the early 20th century compared to nine percent in 1970 after the divorce reform was put into place, allowing those who wanted to divorce to do so. This reform gave freedom to individuals in their personal lives, but could have also hindered the children of the families who choose to divorce as they went on with their lives. What was supposed to be a reform might

have actually backfired and provided more harm to more children than liberty of action to their parents.

Children, whose parents divorced, it was shown, received about seven-tenths of a year less education than children from intact families, a significant statistical difference. These results came from children whose parents had the same education, whose fathers had the same occupation, who came from the same size families, and who grew up in the same historical period. The results were similar to those of previous US Data. This proved that fathers in families were much more than just a "wallet" but rather a psychological asset to the child, thus when the father was absent from the picture, the child began having problems and did not attend school as often. In addition, Evans, Kelly, and Wanner (2001) cited that remarriage does not compensate for the cost of divorce, rather reducing the children's educational attainment by about a quarter of a year.

Research concluded that parental divorce reduces a child's chance of completing secondary school more than it reduces the chance of completing a college education (Evans, Kelley & Wanner 2001). They also reported that single parents report more difficulty controlling their adolescents than do intact couples, and their children are worse, accounting for worse school marks of the children of divorce. All of this can disrupt children's educational careers, even in the absence of psychological damage to the child.

In conclusion, something has to be done to compensate for the absence of one parent, even though future studies proved that adding another parent into the scheme did not help the situation.

Consequently, it may be thought that the Western World and Australia are still drastically different in their culture and ideas than those in such countries as Africa. Therefore, research was done to make sure that the decrease in the scores of students of divorced or separated parents was not unique to only certain parts of the world. Thus Studies were done in Africa in order to find out if students raised in a completely different lifestyle and culture had the same results as those raised in other cultures. There were many factors to be considered such as a different educational system, different values set forth by society, and different rules and

laws of culture itself. The effects of these differences might have played a major difference in the academic progress of the children of divorced parents in Africa compared to other parts of the world. It was found that the academic achievement of students whose parents were divorced was far lower in comparison to intact families, even in this part of the world.

South Africa was picked as the sample region, choosing 242 students at random from divorced families and 713 students from intact families aged 13 to 17. It was shown that the anxieties and quarrels of family members are likely to upset the balance of the child's self-control and such pupils attend school worn out, unsettled, or even demoralized (Cherian, 1989). Earlier there were reports that found emotional stress, insecurity, and anxiety to be factors which adversely affect children's school progress (Fraser, 1959). Cherian showed that the children of parents who were neither divorced nor separated significantly outperformed the children of divorced or separated parents. Once Cherian (1989) controlled the socioeconomic background of the children, it was shown that regardless of low income or high income, the academic achievement was still lower for children of divorced families than those of intact families.

It was concluded that through the absence of either parent, the child could be deprived of parental help, encouragement, and guidance conducive to schoolwork. The effects of divorce were not constrained to younger children, but extended to young adults. Apparently, divorce had a negative effect on college aged students as well. It is not fully evident; however this realization gives probably determination that age is not a factor of how children react to their parents' divorce and the affects that follow.

Consequently, college aged students could have the same drop in grades and test scores as younger children had. From two different universities, one in the mountain west and one in the southwest, college students were asked to report their Grade Point Averages and their parent's marital status (Kunz and Kunz, 1995). Analysis showed that adults from intact homes had significantly higher grade point averages than those from divorced families. The mean grade point average for the intact families was 3.01, whereas the GPA was 2.56 in young adults

from divorced families. This shows that those coming from divorced families had a significantly lower grade point average.

Furthermore a meta-analysis of 65 studies comparing the academic achievement of individuals from divorced and intact households indicated that college students from divorced homes do have significantly lower GPA's than college students from intact households (Kunz and Kunz 1995). Additionally, after divorce has already taken place, it is found that remarriage may have ill effects to further the harm done by the divorce itself. Many children may struggle with challenges in terms of accepting a new parental figure, rivalries with step-siblings, and jealous feelings toward their stepparent (Jeynes, 1999). The addition of a new parental figure may add more trauma and turmoil than the divorce itself, presenting a new figure into the scenario, giving the child more psychological discontent and uneasiness. Jeynes examined American students who participated in the National Education Longitudinal Survey for the years 1988, 1990, and 1992. In 1988, using a two-stage probability design, a national sample of schools and eighth graders were selected comprised of 24,599 students from 1052 schools (Jeynes, 1999).

The questionnaire method was used along with achievement tests. As the results came in for all the standardized tests, the mean score for children from divorced reconstituted families was less than for both children of divorce from single-parent families and children from intact families. It was also found that of the 4 standardized tests examined, living in a divorced reconstituted home affects Math test scores the most and Reading test scores the least. This is a very interesting finding since falling behind in math class might be a pretext to falling behind in other subjects as well, accounting for the low test scores achieved by the children of remarried families (Jeynes, 1999).

Even though the effects of divorce might not be the same for every child, there is statistically significant evidence to show that divorce which results in a single family home does negatively affect a significant number of children in their academic success. The studies go further to report that remarriage may even more negatively impact the children than even divorce does. Thus, it is clear that the children from intact families are statistically better in

academic achievement. Even though, divorce is still prevalent in our society, and until these findings gain more publicity and notoriety, parents will not give into consideration their children's academic success when deciding on separation or divorce from their partners.

It can be concluded therefore from evidence above that divorce or single family affects negatively the realization of the objectives of CRC in that it usually renders parents unable to fulfil their obligations under the convention. For instance a divorce or single family cannot effectively fulfil the requirement of article xx of the CRC which enjoins parents to not only ensure the overall healthy development of the child but also provide conducive domestic environment for proper discipline.

2.1.10 Parental Age and Child's Rights Act

Teenage parents:

Adolescent or teenaged pregnancy is regarded as “high risk” because of the many complications that can be associated with it during the pregnancy, parturition/birth and after birth. Durrell (2004), listed some of these complications to include those related to the health of the young mothers and their children, their economic and social well-being and the general disposition of the society at large. The health related complication of teenage or adolescent pregnancy have been identified to include but not limited to abortion, miscarriage, pregnancy induced hypertension, anaemia, malaria, HIV/Aids, preterm labour/delivery, low birth weight, obstructed labour, obstetric fistulae, higher maternal mortality, peri-natal morbidity and mortality, Baret (2004). It is common knowledge that in most cases adolescent or teenaged pregnancies are unplanned unwanted and the pregnant teenagers may indulge in practices that may affect the baby's or their own health. Such practices may include the attempt to abort which may later lead to death of the baby and or the mother.

Baret (2004) had noted that because of the unplanned nature of most teenage pregnancies, the pregnant teenagers do not seek care during pregnancy, a poor attitude that may lead to high blood pressure and convulsion (eclampsia). He further stated that eclampsia was the

commonest cause of maternal mortality in Northern Nigeria and second commonest in the south of the country.

Another health related complication of teenage pregnancy is Anaemia. Many hospital based studies in Nigeria have shown that anaemia is associated more with teenaged pregnancy than others. (Masukume, 2015). This risk is greater because the young mother's body has to compete for nourishment with the foetus, thus causing rapid depletion of the nutrient reserves. In addition, most pregnant adolescents may not have the resources to diets that would boost their blood levels and enhance their health status. Moreover Ojengbede (1999) highlighted some traditional or cultural practices such as discouraging pregnant women from eating rich diets, as practices that could precipitate the anaemia. Severe anaemia in pregnancy may lead to foetal death and or abortion, low birth weight (Morgan, Olatubosun, Aniekan, Emem, Roberts and Godwin 2014, Kasumba 2009).

Malaria is an endemic disease in tropical Africa, including Nigeria. It has been shown to have devastating effect on pregnant women generally, but especially more so in teenaged pregnancy. It causes anaemia, intra-uterine growth retardation, low birth weight and sometimes death of the foetus inside the uterus (Okonufua 1999; Mbonye, 2007).

Although preterm (premature) birth and low birth weight are major causes of peri-natal and neonatal morbidity and mortality anywhere irrespective of the available health care. They are much more so implicated in teenage pregnancies (Fraser and Roth 1998). Moreover many other studies have associated the incidence of pre-term birth in teenage or adolescent pregnancies with such predisposing factors as ethnicity, socio-economic deprivation, lack of formal education and, location (Bennette, 1999).

Another health related risk factor in adolescent pregnancy is the occurrence of injuries to the mother and or child during birth because of the inability of the pelvic bones and birth canal to expand and enlarge appropriately during birth. This has been shown to result from a disproportionate cephalopelvic relationship in labour which results in mechanical obstruction of the birth canal due to their immature pelvic bone. Many adolescent pregnancies experience this problem (Harrison 1978 and Cron 2003). Furthermore such obstructions of the birth canal very

often also lead to medical condition described as Obstetric Fistula. This is particularly so in pre menarche mothers, many of such cases being recorded in Nigeria (Hilson 2003).

Moreover studies have shown that teenaged mothers have a much higher death rate than older mothers. As a matter of fact, Ujah, Aisen, Mutahir, Vanderagt, Glew and Uguru (2005), Chaudhary (2017), concluded that the risk of dying from pregnancy related causes is twice as high for women 15 to 19 than for women in their early twenties and worst still, the risk increases to five times amongst those aged 10 and 14 years (UNFPA 1997). The link identified to this risk includes lower Socio-Economic Status and educational level of adolescents (Chowdhury 2007).

Even when a safe delivery is achieved by the adolescent or teenaged mothers, they are faced with challenges of responsibilities of mothering. In many situations, they are not emotionally and psychologically prepared to fulfil these assignments Ruff (1990). Breastfeeding is regarded as the optimal nutrition of the new-born but, many a time new born babies suffer severe malnutrition due to lack of developed breasts or milk production by these adolescent mothers. One obvious fact is that there is lack of research that is specifically examined adolescent mothers' attitudes towards breastfeeding their child and association health implications. Other responsibility of ensuring childhood immunizations is deficient among these young mothers thus predisposing them to lots of vaccine preventable diseases.

Apart from challenges of mothering, adolescent fathers are faced with coping with the new and ill-prepared role to their immediate families (Florsheini and Burrow 2003). There are reports that teenaged fathers are psychologically unstable and stigmatized in the society (Clinton 1993). On many occasions, young fathers are more likely to have economic and employment hardship, reduced educational attainment, anti-social behaviours and possibility of living in neighbourhoods characterized by poverty (Richman, 1995 and Lerman 2000). In addition, many studies have demonstrated a correlation between teenage fatherhood and childhood delinquency (Moore 2001). All these constitute an enormous burden for adolescents to assume the much expected and desired parental role. Therefore adolescent parents encumbered with and unable to successfully grapple with such psychological, economic,

cultural and ignorance as adumbrated above may be unable to observe the fine details or nuances of the rights of the child to life and survival as expected by the Child Right Act which says a child should be given such protection and care as is necessary for the well-being of the child taken into account the rights and duties of his parents (Section 2 CRA, 2003).

Pregnancy in the elderly parents

At the other end of the continuum from the adolescent pregnancy is the pregnancy among the elderly folks (senile pregnancy/parenting). Although there is no consensus apparently on the upper limit for mothering, there is an abundant evidence of increasing risk in pregnancy as the woman becomes older. For instance Maheshwari, Porter, Shetty and Bhattacharya (2008), analysed information from a large pool of data on maternal age and foetal loss confirmed what was then a suspicion in literature that is, with increasing age of the mother, pregnancy ran the risk at least three untoward outcomes. These outcomes were stillbirth, miscarriage and ectopic pregnancy. Even in cases of successful pregnancy, there may be evidence of the occurrence of one form of abnormality or another in the offspring.

For instance, over the past 50 years or so, there have been advances in effort geared toward influencing and or controlling pregnancy outcomes in older women. These include the various forms of contraception, fertility treatments and in-vitro fertilization and advances in obstetrics procedures in the elderly. Older women especially benefit from all of these for each has increased the age at which women can bear children. However pregnancy under these circumstances usually results in multiple births especially among the elderly folks. Moreover, pregnancies in older women are fraught with birth defects especially down's syndrome, although modern screening techniques, are reducing the incidence of these occurrences. It is also noteworthy that fathering children in old age predisposes the offspring to some genetically linked diseases which may only become evident later in life. Such syndrome may include achondroplasia and schizophrenia (Zack 1986; Morgan 1979; Malaspina and Harlap 2000).

Moreover some degree of retardation has been associated with offspring fathered by elderly parents, for instance in 1998, reported a U shaped relationship in the intelligence

quotients of children fathered by increasingly older people. Infact there is a significant relationship between paternal age and human intelligence. (Malaspina 2005; Saha 2009). Many other health problems and diseases have been associated at various times in many studies with the age of the father when the child was born. Such disorders include Alzheimer's disease, multiple sclerosis Autism and even cancer. (Xue and Michels 2007, Reichenberg, Gross, Weiser, Bresnahan, Silverman, Harlap, Rabinowitz, Shulman, Malaspina, Lubin, Knobler, Davidson and Susser. 2006; Betram, Busch, Spiegel, Lautenschlager, Muller and Kurz 1998).

In conclusion, since increasing chronological age of both mothers and fathers naturally attracts increasing morbidity and diminishing returns in the physical ability to discharge responsibility, it would not be overemphasizing the point to state that elderly parents, in addition to producing problem prone offspring, lack or may lack the necessary ability to provide for the children in line with the provisions of Child Right's Acts. Such children especially when their problems or handicaps manifest early in life become liabilities to themselves, family and society, and are among those whose rights are abused the most. That is to say that handicapped children are the most abused children in society. This is of course one of the many ways in which parents inadvertently, violate the rights of the children to life and development.

2.1.11 Parenting Style and Child's Rights Act

Scholars have established that child rearing or parenting styles are essential in the formation of the child's personality and family relationship. (Baumrind, 1971, 1980). According to her, there are three patterns of child rearing practices. But Maccoby and Martin expanded the styles to four – authoritative, authoritarianism, indulgent and neglectful (Maccoby and Martin, 1983, Chan and Koo, 2010).

Authoritative Parenting

Authoritative parenting is characterised by high levels of both acceptance and control. Authoritative parents can understand how their children are feeling and teach them how to regulate feelings. They often help their children to find appropriate outlets to solve problems.

Authoritative parents encourage children to be independent but still place controls and limits on their activities (Maccoby and Martin, 1983) extensive verbal give and take is not refused, and parents try to be warm and nurturing toward the child (Santrock,2007). Authoritative parents usually allow the child to explore more freely, thus having them make their own decision based on their own reasoning. Often authoritative parents produce children who are more independent and self-reliant. In the United States, authoritative parenting has been linked to children's wellbeing in areas of social competence, behavioural and academic performance across different ethnic groups (Steinberg, Mounts, Lamborn and Pornbusch 1991).

Authoritative parents will set clear standards for their children, monitor the limits that they set, and also allow children to develop autonomy. They also expect mature, independent and age appropriate behaviour of children. Punishments for misbehaviour are measured and consistent, not arbitrary or violent Santrock (2007). Authoritative parents set limits and demand maturity, but when punishing the child, the parent will explain his or her motive for the punishment.

However, this parenting style is much more democratic. They are attentive to their children's needs and concerns and will typically forgive and teach instead of punishing if a child falls short. This is supposed to result in the children having a higher self-esteem and independence because of the give and take nature of the authoritative parenting style. Authoritative parenting on the part of the custodial parents or step parents has also been found to be associated with better child outcomes in single parent and step parent household (Anderson, Lidner and Bennion 1992; Lindner, Hagan and Brown, 1992). Authoritative parenting is the most recommended style of parenting by child-rearing experts. This type of parenting gives the best expression to parental adoption and implementation of child right acts, as the parents here want to go for the best interest of the child.

Authoritarian Parenting

Authoritarian parenting is called strict parenting is characterised by high expectations of conformity and compliance to parental rules and directions while allowing little open dialogue between parent and child. Authoritarian parenting is a restrictive, punitive parenting style in which the parents make their children to follow their directions and to respect their work and efforts (Santrock, 2007). Authoritarian parents expect much of their child but generally do not explain the reasoning for the rules or boundaries.

Authoritarian parents are less responsive to their children's needs and are more likely to ground their child rather than discuss their problem. Authoritarian parenting deal with low parental responsiveness and high parental demand, the parents tend to demand obedience without explanation and focus on status. Children resulting from this type of parenting may have less social competence because the parent generally tells the child what to do instead of allowing the child to choose by his or herself. (Eric. 2007). Nonetheless, researchers have found that in some cultures and ethnic groups, aspects of authoritarian style may be associated with more positive child outcomes than Baumrind expects. But if the demands are pushed too forcefully upon the child, the child may break down, rebel or run away. It is obvious that authoritarian in parenting could produce psychologically mal-adjusted children who may be unable to cope with the demand of life later. Such parenting obviously tramples upon some provision of the convention of the right of the child. For instance the right to participation and expression article 12 of CRC.

Indulgent Parenting

Indulgent parenting also known as permissive, non-directive or lenient is characterised as having few behavioural expectations for the child. Indulgent parenting is a style of parenting in which parents are very involved with their children but place few demands or controls on them (Santrock, 2007). Parents are nurturing and accepting and are very responsive to the child's needs and wishes. Indulgent parents do not require children to regulate themselves or behave appropriately. This may result in creating spoilt brats depending on the behaviour of the children. Children of permissive parents may tend to be more impulsive and as adolescents may

engage more in misconducts and in drug use. “Children never learn to control their own behaviour and always expect to get their way” Santrock 2007) they grow up often to become immature impetuous individuals finding it difficult to control their impulses. Indulgent parenting is at variance with the stated objectives of the UNPRC which demands that children be brought up to become useful properly adjusted human beings in later life (Article 29 of CRC).

Neglectful Parenting

Neglectful parenting is also called uninvolved detached dismissive or hands off. The parents are low in warmth and control are generally not involved in their child’s life , are disengaged , undemanding, low in responsiveness and do not set limits. Neglectful parenting can also mean dismissing the children’s emotions and opinions. Parents are emotionally unsupportive of their children but will still provide their basic needs, food, housing, toiletries or money. Neglectful parenting can stem from a variety of reasons; this includes the parents prioritizing themselves, lack of encouragement on the part of the parents, financial stresses, lack of support and addiction to harmful substances. Children whose parents are neglectful develop the sense that other aspects of the parents’ lives are more important than they are. Many children of this parenting style often attempt to provide for themselves or halt depending on the parent to get a feeling of being independent and mature beyond their years Santrock (2007). Santrock continued that those parents and thus their children often display contradictory behaviour. Children become emotionally withdrawn from social situation. This disturbed attachment also impacts relationship later on in life. Santrock reiterated that in adolescence, they may show patterns of truancy and delinquency.

A study alone by Maccoby and Martin (1983), analysed adolescents aged 14-18 in four areas: psychosocial development, school achievement, internalized distress and problem behaviour. The study found that those with neglectful parents scored the lowest on these tests while those with authoritative parents scored the highest (Steinberg, Mounts, Lambourn and Dornbusch 1991).

Scholars and researchers have through research submissions established that parenting styles creates the family environment the child grows up in which essentially influence the socialization and personality development of the child. Neglectful parenting will not produce respectful and responsible children. This conflicts with the objectives of the CRA.

Parenting styles could create the following family environment or atmosphere.

- a. Hostile –friendly environment: personalities of children of hostile family setting could be selfish while those from friendly family environment grow up to understand other children’s position while interacting.
- b. Resistive/cooperative: the children from restive family setting could be impetuous or impulsive while those from a cooperative family setting could develop a personality that can be trusted.
- c. Domineering /tractable: in the domineering setting the child manipulates other to enhance their own position. Tractable or malleable settings will be timid with other children
- d. Dominant/submissive: settings where parents make the child dominant such children then become peer leaders. On the other hand children from submissive setting develop personality that suggest intimidation or suggestible personality.
- e. Purposive/aimless : children from family settings that are purposive in their child rearing style could become confident, while those from aimless child rearing settings become purposeless in their approach to life or may become mere spectators.
- f. Achievement oriented/non achievement oriented: achievement oriented family settings raise children who are confident to make the best of work and play. Children from non-achievement oriented settings do not persevere more when encountering frustration.
- g. Independent/suggestive:Children from independent family environment develop individualistic personality while those from suggestive settings become stereotyped in their thinking style (Baumrind, 1981).

Parenting: Peace, Unity or Conflict in the Home

The effects of parenting style adopted at home could bring peace, progress and unity or bring conflict in the family. As parents we should adopt parenting style that would create a healthy atmosphere at home. Laurence Stemberg made the following comments on parenting. Perfect parents just don't exist but good parenting is parenting styles and skills that foster psychological adjustment inculcating in children elements like honesty, empathy, self-reliance, kindness, cooperation, self-control and cheerfulness.

Good parenting promotes intellectual capabilities such as curiosity motivation to learn and achievement motivation. It deters children from delinquency, alcohol, drugs and other antisocial behaviours. Psychologically, good parenting protects children against the development of anxiety, depression and other forms of psychological distress. The type of emotional and personality development we see in our children is largely linked to psycho-social milieu created by us as parents in the home.

2.1.12 Parental knowledge and child rights Acts

Parents are the ones who lay foundation of their children's upbringing. For this foundation to be strong and steady, so that the society can build on it, parents need to effectively nurture and develop every aspect of their children's lives. These include their physical, mental, emotional, social, spiritual and cultural lives. For the parents to be able to fulfil these obligations concerning their children, they must be conversant with the provisions of the United National Convention on the Rights of the Child, (UNCRC). This is an international legal document that made provisions for the wellbeing of every child in forms of rights and responsibilities. According to Belsey (1997), the CRC embodies the essential developmental needs of a child in form of rights. To further buttress the importance and usefulness of the CRC, Dworkin (1973) opined that "Rights" act as trumps and should be preferred over other claims within the political and legal systems. Some of these rights are The Right to life, survival, good health and proper medical attention. The Right to free qualitative, compulsory and universal basic education. The Right to communication and participation. The Right to protection against

abuses. The UNCRC further obligates the states party that have adopted the Act to make the principles and provisions of the Convention widely known to parents and children alike CRC Article (42).

The Federal Government of Nigeria (FGN) has domesticated the CRC through the enactment of the child's Right Act 2003. The government also took the further step of widely publicising the provisions of this Act in line with the advice of the Bureau of International Labour Affairs who had earlier suggested such a course of action with respect to child labour and especially its most pernicious forms Bureau of International Labour Affairs (BILA, 2013). About 24 states in the country have domesticated the CRA Okoye (2011). Oyo state titled its own legislation Oyo state child rights law 2006. In order to effect wide dissemination of information and the provisions of the UNCRC among parents and children alike as obligated, some States government have resorted to printing and publicizing their various versions of the Act into booklets and pamphlets. For instance Oyo state has translated its own version, the Oyo state child rights law 2006, into very simple and understandable language and made available the booklets and pamphlets forms to the various local government and civil centres in the state. Everybody including parents, guidance children and wards can have access to it.

Lagos state has employed even a more innovative method, the immediate pass government initiated a novel idea tagged "Lagos state yellow cards for child abuse. These cards were printed in English, Yoruba and Egun language. They were specifically printed and distributed to enhance the awareness and compliance of child's right Act in Lagos state (Lagos state Millennium Development Goals 2013).

However, in spite of all these efforts by Government and other agencies to publicize the Act, investigations reveal that appreciation and comprehension of the Act and its contents by the populace is abysmally low. For instance a study by Okoye (2011) in the Nsukka area design to investigate the awareness of the residents, of the child's rights Act reveal that out of 294 respondents about 32% were aware of the existence of child's right Act, while only 19% have knowledge of the contents of the Act. He then concluded by recommending a wider and more intense publicity of the Acts and its contents. Moreover, other studies both locally and abroad

have shown the pervasive nature of the low awareness of child's rights Act generally among people globally. For example while Sathiyaraj and Jayaraman (2013) found very low levels of awareness of child's rights Act even among teachers in India, Onwe (2014) in a similar study in Nigeria noted that the enlightenment campaign by NGO's in the fight against child abuse in Nigeria had not yielded desired outcome or result for reasons of low level of awareness of child abuse among the professionals whom he studied.

Similarly, another study conducted by Dunmore (2011) in Wales among teachers, health professionals, social workers, police, parents and careers found little or no awareness among these groups on child right Acts.

It is worthy of noting that the study populations used by the above mentioned researchers were adults, indicating that it is erroneous to assume that every adult be they parent or not, knows anything or everything about child rearing especially when it comes to the issue of child rights and responsibilities as espoused by UNCRC. This underlines the importance of not also using parents and guidance alone to undertake the onerous responsibility of bringing up children. This probably informed the conclusions of several other researchers who had suggested a partnership among parents, Non-governmental organization, government agencies in formulating and disseminating policies and programmes designed to enlighten and increase the awareness of child's rights issues among the populace including parents, Okoye, (2011), Dunmore (2011), Sathiyaraj and Jayaraman (2013), Onwe (2014).

2.2.0 Theoretical Framework

It is usually very important and necessary for structured studies to be supported by a framework of relevant theories. The second part of this chapter will be devoted to unearthing and briefly reviewing the theoretical framework on which the study is anchored. Also because this is a multidimensional study, theories and concepts from different disciplines have been found to be relevant to its successful prosecution. These theories, affecting the development and moulding of the characters of both parents and children include:

1. Ecological Systems Theory;
2. The Rights Theories

These theories will be briefly reviewed, highlighting the relevance of each to the study.

2.2.1 Ecological Systems theory:

Several theories of child development exist intended at predicting diverse aspects of development. Some focus on the children's internal processes and others on external influences related to developmental changes. A vast majority of the theories stem from work done by psychologists that have been tested in clinical or controlled settings. In general, they all offer a lens to examine a child's early years of development in order to provide a basis for action, and to improve their lives. Another set of social child developmental theories is the Systems Theory. Its main thrust is that development cannot be explored or explained by only one single concept, like biology, but rather by a more multidimensional and complex system. Bronfenbrenner (1977, 1979, 1986, 1989) formulated the theory known as the Ecological Systems Theory to make this point. Bronfenbrenner's perspective has some bearing on the works of Weissman and Hendrick (2013) in that environment is either explicitly or implicitly considered as a primary mechanism in children's development by all three theorists.

According to Bronfenbrenner, a child's development is shaped by the varied systems of the child's environment and also by the interrelationships among the systems. The relationship between the child and the environment as he saw it is reciprocal; the environment influences the child and the child influences the environment. Human beings, Bronfenbrenner suggested, cannot develop in isolation, but within a system of relationships that include family and society. Urie Bronfenbrenner labeled different aspects or levels of the environment that influence children's development as the microsystem, the mesosystem, the exosystem, the macrosystem and the chronosystem or time related system.

The Microsystem: - The microsystem is the small and the innermost level, the one that is closest to the child that the child is in close contact with. Children's microsystems will include immediate family or caregivers, their schools, day care playmates and neighbourhood. How

these groups interact with the child will have an effect on how the child grows; the more encouraging and nurturing these relationships and places are, the better the child will be able to grow. Moreover, how a child acts or reacts to the system will affect how the system reacts to the child in return.

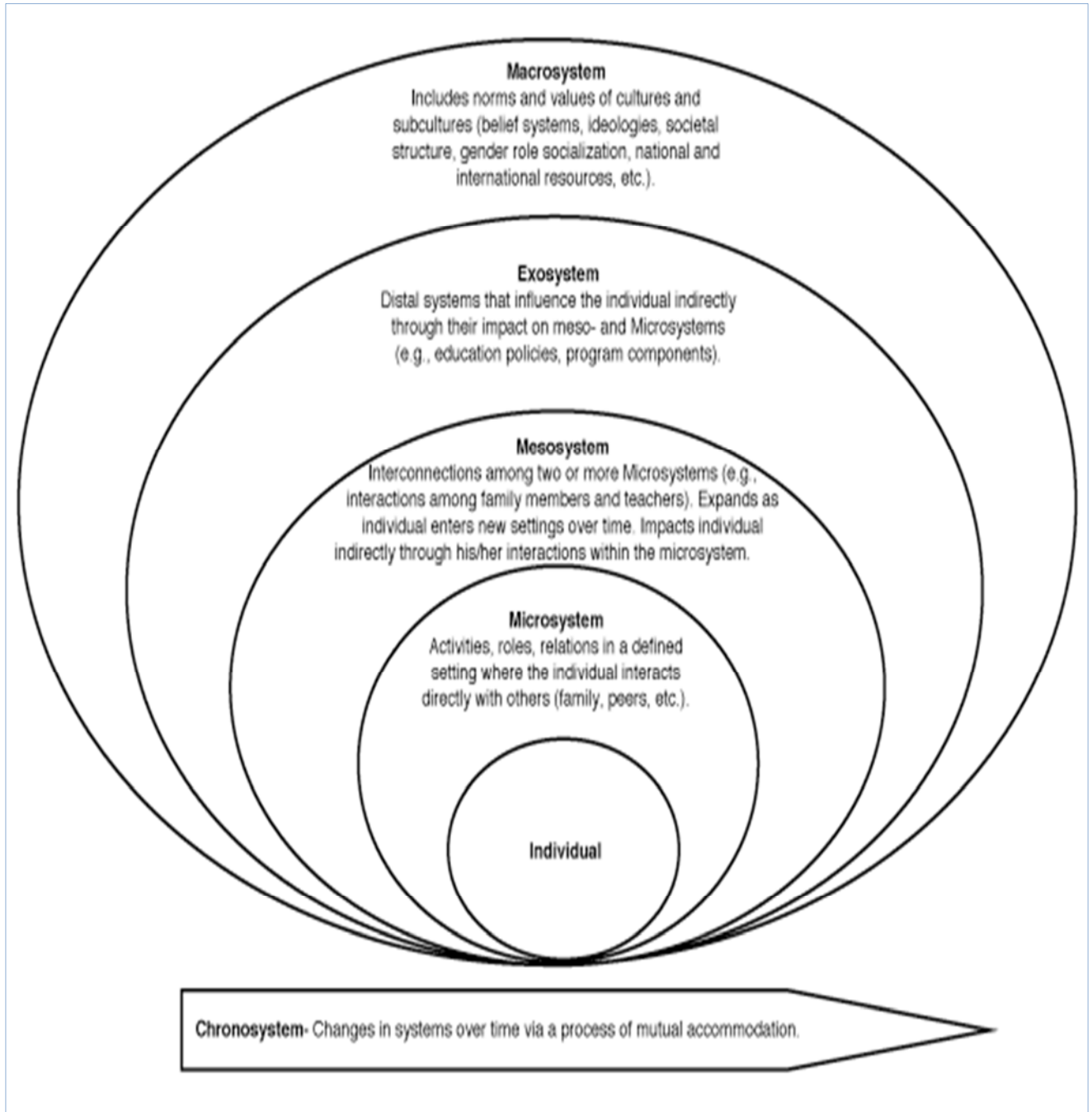
The Mesosystem: - Bronfenbrenner's next level, the mesosystem, describes how the different parts of a child's microsystem work together for the sake of the child. For example, if a child's caregivers take an active role in the her school, such as going to parent-teacher meetings and or more specifically, a parent's and a teacher's involvement in the child's education, if mutual, will result in mesosystem functioning.

The Exosystem: - The exosystem is the third layer. It includes the other people and places that the child herself may not interact with often, but still have a large effect on her, such as parents' workplaces, extended family members, the neighbourhood, etc. For example, if a child's parent gets laid off from work, it may have negative effects on the child, but if the parent receives a promotion and a raise at work, it may have a positive effect on the child because her physical needs will be met. Also if parents are not happy at their places of work, it could result to transfer aggression to the child which will affect his/her emotional needs.

The Macrosystem: - The outermost context layer is the macrosystem. It is very large and very remote to the child but still has a great influence over the child. The macrosystem consists of such influences as cultural values, political upheavals, economic disruptions, different countries, wars etc. These things can affect a child either positively or negatively. For example cultures having more liberal girl child marriage laws are likely to have a lot of illiterate mothers, which will affect the total development of the children from such mothers negatively. Also there will be differences between a child raised in developed world and the one raised in developing countries.

Time: - The time component of Bronfenbrenner's model or chronosystem encompasses various aspects, such as chronological age, duration and nature of periodicity. An event has varying degrees of impact on development and the impact decreases as time progresses. Events such as parental unemployment can have a more profound impact on young children than the older ones. In summarizing the time component, Bronfenbrenner concluded that the processes and events that are

making human beings humane is not a momentary one but takes place in the course of time.
Adopted from Bronfenbrenner's Ecological systems theory (2010).



Relevance of Ecological Systems theory to child's maltreatment

Ecological Systems theory holds that maltreatment and neglect from multiple factors or

Environments are divided into four systems: Microsystem (including individual), Mesosystem, Exosystem and Macrosystem

Microsystem: The microsystem is the smallest and most immediate environment in which the child lives. The relationship in the microsystem environment can be an avenue of abuse for a child. The British Journal of Education (BJE, 2015) stated that child abuse can occur in a child's home, schools or neighbourhoods in which the child interacts. Harsh parenting and poverty could cause a parent to maltreat a child through battering and malnutrition. Similarly, in a school setting, a teacher who is unsatisfied with his or her job may not give the children his or her best. The theory also states that we are not mere recipients of the experiences we have, when socializing with people in the microsystem, but we are also contributing to the environment. A child's behavioural problems like aggressive or oppositional behaviors may lead to higher levels of harsh discipline by parents (Anderson, Lytton, Romney 1986).

Mesosystems: This level consists of the interactions between the different parts of a person's microsystem. That means it involves the linkages between home and school, between peer group and family, family and religious group. For instance, if a child's parents do not take an active role in her school such as attending "open days", going to parent-teacher meetings or more specifically, a parent and a teacher's involvement in the child's education is not mutual, the child will be affected negatively. In addition, if the child's parents dislike their child's peers and openly criticize them, then, the child may experience disequilibrium and conflicting emotions, which impact his development negatively.

Exosystem: This system refers to a setting that does not involve the child as an active participant, but still affects the child. The child's exosystem includes his parents' places of work, mass media, social services, larger neighbourhood or communities. An environment where there are no social services such as potable water, health services, transportation and electricity or jobs is likely to increased level of hardships for a child. According to Earls, Mc Guire and Shay (1994), neighbourhood characteristics such as neighbourhood poverty has been shown to influence parent's behavior. They stipulated that parents in high crime of dangerous neighbourhoods tend to exert more parental control. Sampson, Raudenbuse and Earls (1997)

discovered that there is a relationship between neighbourhood poverty, elevated crime rates, declining social capital (Putnam, 2000) and greater risk of environmental hazards, higher rates of domestic violence and child abuse.

If a child's parents are laid off from work, this may result in a lot of negative experiences that are likely to affect the child's development. In a comprehensive review of socioeconomic status and child development, Bradley and Corwyn (2002) identified several mediating factors such as poor nutrition, dilapidated, crowded housing, lack of access to cognitively stimulating materials and experiences. All these factors are likely to affect a child whose parents are laid off.

Research by Lewis and Morris (1998) provided a list of five basic needs for positive development in children living in a community:

- a) A personal relationship with a caring adult (a mentor)
- b) A safe place to live
- c) A healthy start toward their future
- d) A marketable skill to use after graduation from high school
- e) An opportunity to contribute to their community in later years.

When these needs are not provided for in the community, the children miss out

Macrosystem: This is the actual culture of an individual or a child. The cultural contexts involve the socioeconomic status of the person, his ethnicity or race, developing and developed world, economy, political system, belief system, law, customs and ideology.

According to research, children are affected by their culture. Our culture dictates beliefs concerning religion, school, and family and community life. Generations pass on cultural values via these structures and the developing child receives them in turn. For example, one culture in this country has the belief that children are to be seen and not heard. Cultural beliefs have real power in affecting all Bronfenbrenners systems. According to Phan (2012), these beliefs are deeply held and become the basis for a child's sense of self. Seifert continued, we may come together to form one society, yet we maintain different cultures, ethnic, religious and national.

The force of the dominant culture communicating conflicting messages to families of other cultures can create crises of identity in children (Phan, 2012).

Some professionals claim that cultural norms that sanction physical punishment are one of the causes of child abuse (Barth, 1994). Similarly in many cultures such as in ancient Rome, a father could legally kill his children. Many cultures have also allowed fathers to sell their children into slavery and partake in child sacrifice – the ritualistic killing of children to please a god or supernatural beings. The relationship of religion to the developing child is usually seen as a source of moral and ethical values. Religion is an integral part of culture. The religion that does not encourage love, respect tolerance and honour will affect the child adversely.

To conclude, child maltreatment can occur at all these four levels of environment (micro-, meso-, eso- and macrosystems) according to the Ecological Systems Theory.

2.2.2 Child's Rights Theories

a) Will theory: will theories maintain that rights are justified due to human kind's capacity for freedom. Hart goes as far as to argue that all rights stem from one fundamental right that is the equal right of all men to be free (Hart 1955). Other Will theorists have attempted to stipulate other foundations for rights, Gewirth (2004) for example argue that human capacity for relationally purposive action justifies the human possession of rights. The common element is that rights are owed to humans due to some common attribute(s), therefore natural rights theorists like Kant can be described as will theorists.

Will theory emphasizes the power that our ability to make rational choices has, rights function as a power that the right holder exercises over others, and that related to these powers are certain duties. For will theorists rights and duties are necessarily linked. Furthermore, Will theorists maintain that there is no such thing as an unwaivable right, emphasizing the freedom that is associated with rights. According to Dworkin (1973), rights act as trumps and should be preferred over other claims within the political and legal system, thus protecting the rights of minority groups and ensuring equal treatment for all.

Criticism of Will theory: one major problem with will theory as argued by those such as interest theorist MacCormick (2012), is that if rights function as powers, then in theory those that are powerless and incapable of acting in a rational autonomous fashion (Children, the mentally challenged) do not have rights, unless these rights are legally protected.

b) Interest theory: Interest theorists on the other hand maintain that the function of rights is to further and protect human interests, that is, the interests of the right holder. These required leading a minimally good life (such as freedom to develop and acquire knowledge). The interest theory is thus universal as it is argued that all humans share the same basic needs. Interest theory can broadly be defined as an instrumental approach to the justification of rights, in that rights are instrumentals in securing human well-being. Therefore, interest theory includes rights of ways of being treated (as opposed to merely the right to act in a certain way as in will theory).

Interest theory has its focus on self-interest, as even respecting the rights of others is justified as being done in one's own best interest. Rights then work through the recognition and respect of others, not because of any inherent value they may have or to promote a common good, but because this mutual recognition and respect is needed in order for our own rights to be respected for and our own interest thus furthered. For interest theorists then, rights are necessarily socially recognized in order for them to function. Interest theorists include MacCormick and Finnis, while Feinberg has attempted to straddle both, for example he maintains that for rational adults the function of rights is will based, while for 'incompetents' it is interest based. Others such as Rex Martin have argued that there is no need to choose between functions as most rights serve both functions.

Criticism of interest theory: Interest theory has been subject to various criticisms, most notably from those that argue that interests are relative and those that argue against the self-interest of interest theory. While the universal aspect of interest theory is part of its appeal it is also part of its problem. Appeal to human nature in order to establish what is commonly needed

to lead a minimally good life has proved problematic. Firstly, interest theorists themselves disagree on what these requirements are. Secondly, others argue that the conditions needed for a minimally good life are relative to culture and society. The second major criticism of interest theory has already been touched, that due to the theory's characteristic focus on self-interest it does not adequately accommodate the interest of others and therefore respecting the rights of others.

Furthermore, Marx, although writing before interest theory had been developed as such, attacked the selfish notion of rights that had come out of the eighteenth and nineteenth centuries as aligning rights to individual interests that do not relate to others are defined without reference to conflict with others interest based rights then, according to Marx, serve to further facilitate huge gaps in wealth and power with no obligation on people to protect or further the interests of others.

Another criticism of interest theory perhaps the central objection to interest theories is that there seem to be rights which are not in the interest of the right-holder. One might inherit some property which is literally more trouble than it is worth. Suppose that the property in question is bound up in complex legal proceedings which prevent its sale but require a great deal of time and attention. The rights of public officials also pose a difficulty for interest theorists. A judge's right to impose sentence seem to be justified by the public interest in a well-functioning criminal justice system, not by the personal interest of the judge. In a particular case, it might well be in a judge's interest not to impose sentence (the judge might be the target of an angry mob of the accused's defenders). It is also like forcing a child to do what it does not have interest in. Children should be allowed to have a say on any matter concerning them.

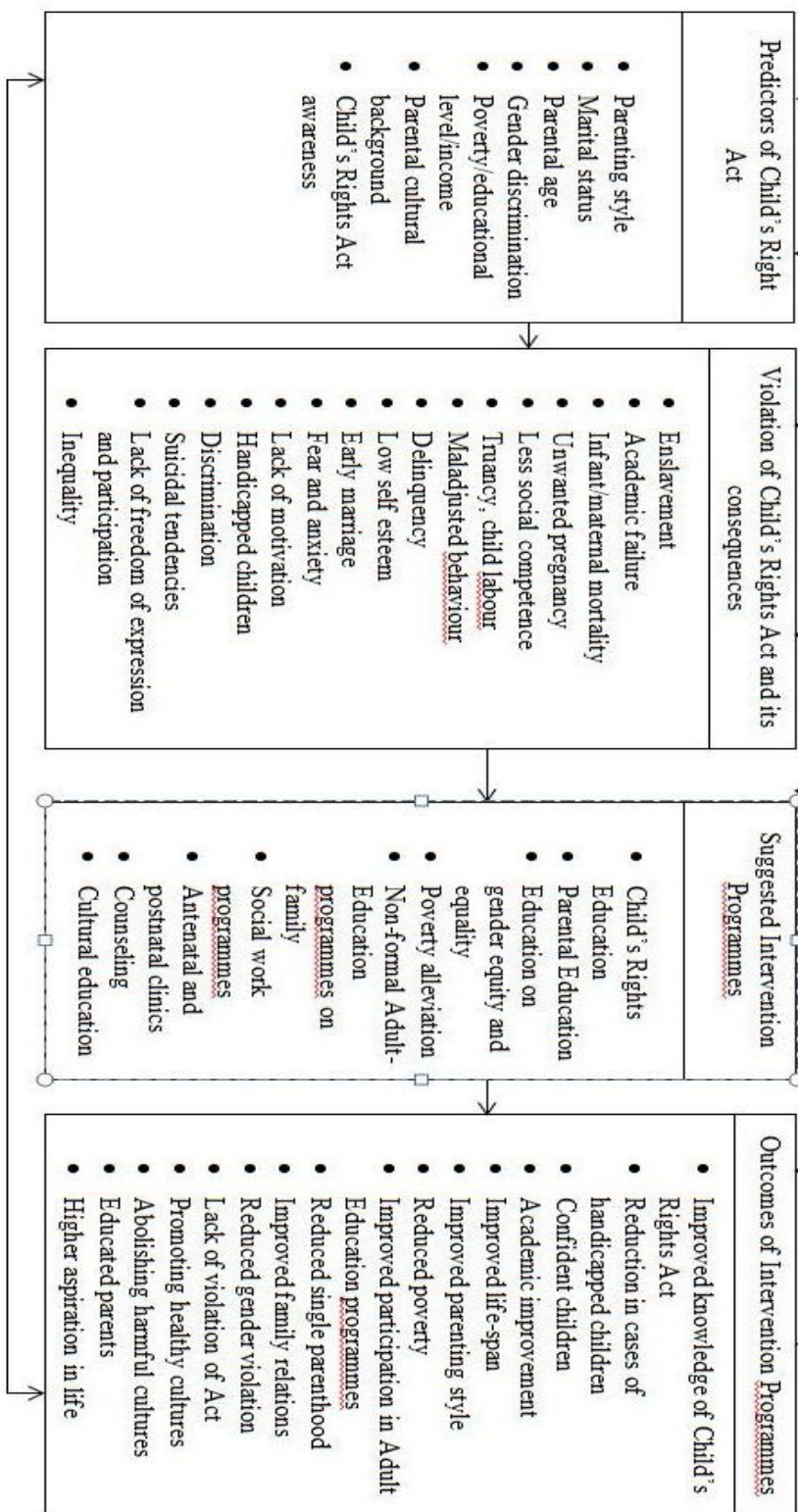
In conclusion, Will and Interest theory support the rights of a child. Will theory encourages children to participate, to be empowered and to be responsible in the family, community and in the nation. On the other hand, interest theory explains how the interests of children should be protected. Children have interest that should be protected by the society. The interest of the children should be protected against torture, sexual exploitation, child trafficking, child slavery, etc. Both Will and Interest theories depict the functions of the right to children.

Relevance of Rights Theories to Child Maltreatment

Both Will and interest rights theories perform the functions of rights. Interest theorists believe that rights protect the interest of children and that right is an instrument used in securing human well-being in the family and society. Rights according to Will theorists stated that rights act as trumps and should be preferred over other claims within the political and legal systems, thus protecting the rights of minority groups and ensuring equal treatment to all. Will theorists believe that rights should be legally protected. They also believe that rights empower you to be provided for in your family and society and also empowers you or equip you to be responsible in the family and society.

Therefore, in a home or community, when there is lack or poverty and as a result children suffer abuse and neglect rights theory give such children legal power or permission to be provided for and looked after in such homes and communities. Rights theory also stated that children are not mere recipients of the provisions in their homes and communities but are also givers to the societies.

FIGURE 1: CHILD'S RIGHTS ACT VIOLATION CONCEPTUAL FRAMEWORK



Adapted from Child's Rights Act Violation Model of Fallers, K. C. (1988:89).

Conceptual Framework

Based on the review of the literature, a research model has been developed and presented in figure [1]. This model was adopted from Fallers (1998) Dynamics of Sexual Abuse.

Child's Rights Violation Model, Column A shows the interaction of parental factors and child gender as predictors in the adoption and implementation of the Child's Rights Act.

Child's Rights Act predictors have various consequences on the child as depicted in Column [B]. Intervention programmes are designed to reduce or eliminate these adverse in column [C]. The outcomes of the intervention programmes in column [D] are expected to curb or minimize the violation of the rights of a child. This can be explained briefly as follows:

Parenting style: Strict parenting and indulgent parenting violate the rights of a child to participation and expression, according to Article 12 of CRC. The consequences of this violation include less social competence, delinquency and lack of motivation. Suggested intervention programme will include parental education which will result to improved parenting style and improved family relations.

Marital status: Single parenthood is the state of taking responsibility of the child by only the father or mother (whatever the origin). When this happens, the adverse effects on the child may include suicidal tendencies and academic failure. Intervention programmes on parental education and social work may result in academic improvement and reduced single parenthood.

Parental age: adolescent pregnancy and pregnancy in the elderly are regarded as "high risk" because of the associated complication that may occur during the pregnancy, childbirth or in the post-partum. Such complications may include maternal and infant mortality or morbidity and disability. Intervention programmes such as parental education, antenatal and postnatal attention may likely result in improved life-span and reduction in cases of disability of the child.

Gender discrimination: Child's Right Act stipulates that no child should be discriminated against no matter what (Article 2 CRA). Violation of this right may lead to social incompetence and inequality in the society. Intervention programme on gender education will result in gender equity and equality in the society.

Poverty/Educational level: Poverty and lack in the home is as a result of parents' inability to meet the various needs of their children, as a result of low educational level or low income of the parents. This situation violates the rights of children for proper provision and development. Violation of this right may lead to malnourishment, neglect, school dropouts, street hawking, begging, unwanted pregnancies and others. Provision of Poverty Alleviation Programmes such as Counselling on Self and Finance Management, and provision of loans may lead to reduction of poverty.

Child's Right Act Knowledge: When there is lack of knowledge of the rights of a child, it may lead to total violation of the rights of the child due to ignorance about the Act. But when there is awareness and knowledge of the Act, violation may completely cease. Child's Rights education from Adult programmes may lead to improved knowledge and awareness of the Act.

Parental cultural background: The harmful cultural practices of the parents may violate the rights of a child. The consequences of this include child labour, genital mutilation, authoritarianism and so on. Suggested intervention programme of Non-Formal Adult education and cultural education will lead to abolishment of the harmful cultural practices.

2.3 Appraisal of Empirical Studies

Although there is very little information on the empirical studies on the predictors of child rights acceptance and compliance by parents, there is plethora of information on such related issues as child abuse whose various manifestations seem to attract a motley crowd of investigators. For instance, soon after the formation of an organization known as the African Network for the Prevention and Protection against Child Abuse and Neglect (ANPPCAN) in 1984, by a group of concerned African countries including Nigeria, Uzodike (1990) wrote an expository treatise on the subject of Child Abuse and Neglect in Nigeria. Tackling the problem from the socio-legal angle Uzodike identified the nature, causes and forms of child abuse and neglect in Nigeria. She also identified the various legislations that were available then

to deal with the problem. She further assayed to highlight and examine the social and other obstacles that militated against effective implementation of the identified legislation. Giving the antecedents to the genesis of the ANPPCAN, Uzodike revealed that the formation of the organization made many Africans including Nigerians to know that what they had regarded as child rearing practices were actually classified as child abuse.

Although the concept of child abuse had been discussed for some time in the west it was then just gaining currency on the world stage. But there was, and still is, some difficulty in providing a universally acceptable definition for what really constitutes child abuse, as there was no single universally accepted standard for child rearing. Gill (1975) defined child abuse as the intentional, non-accidental use of physical force or the intentional non-accidental acts of omission on the part of a parent or other care-taker interacting with a child in his care, aimed at hurting, injuring or destroying that child. It is known that such factors as culture ecology and socio-economic status affect child rearing practices. But, although Korbin (1982) wrote that 'there was no unitary and cross-culturally valid standard for either optimal child rearing or for child maltreatment, yet there seems to be a tacit consensus on the fact that within a given community there were generally accepted standards of child rearing, deviation from which would constitute abusive practice

The Ford Foundation of America in the early 1990s sponsored an in depth empirical study of Child Rights in Nigeria by the Nigerian Institute of Advanced Legal Studies (NIALS). This represented a major pioneering undertaking on this important subject and had as its main objectives:

- a) To identify the cultural definitions of a child and of other major concepts of the rights of a child.
- b) To measure public perceptions of the status of childhood and the extent to which children should enjoy such rights
- c) To assess the extent to which children enjoy rights at the present time
- d) To assess the legal means and other measures for securing the enforcement and protection of such rights

- e) To recommend legal means and other measures for securing the protection and enforcement of these rights.

The study included research on the various types of rights- civil, political, economic, social and cultural, examining such issues as child abuse, child neglect, exploitation, child labour, child marriage and children legal rights in the criminal justice system They also looked at the right of the child to freedom of association, thought, conscience and religion. Similarly, they looked at the rights of the child to education and healthcare. A large chunk of the study was devoted to ascertaining the prevailing attitudes towards children and perceptions of childhood, an important necessity since it is by understanding these attitudes and how they arise that it becomes possible to know how they can be changed and how far such changes can go.

Employing a variety of techniques including multi-stage questionnaire sampling and focus group discussions the NIALS team obtained information (data) from a representative sample of parents (fathers, mothers), children, teachers, social welfare officials, juvenile court judges and so on. The accruing data were analysed by means of a series of statistical tools and procedures. These included preliminary screening, editing, organization, data coding and entry and data tabulation. In a general overview of their findings, the researchers noted that in the traditional African Society the attitude of the family, especially parents, towards children, was warm, exciting, positive and full of expectation for the good of the child. The regard for the child was both physical and spiritual physical in the sense that a child represents a proof of manhood or womanhood in a family while spiritually a child was thought to represent a connection with the ancestral heritage of the family.

The authors of the Report found it difficult to correlate the general perception of children as an especially vulnerable group with articulation of rights for them in the sense of needing protection from adults. This is not surprising given their other findings of minimal inputs of social and other amenities by government for child support and welfare. So parental input would necessarily be high, when child rearing depends this much on the family in the country, the tendency or reaction would at best be derisive if someone comes along with queries or stories about child rights. Thus, although the NIALS study revealed quite a lot about the

situation and perceptions about children and children rights in Nigeria it did not enunciate or identify any variable or set of variables, as predictors for acceptance and compliance by Nigerian parents to issues of Child's Rights Act in the country. One would not be surprised at this because that outcome was not one of the stated objectives of the study.

The World Organization against Torture in conjunction with the CLEEN Foundation similarly commissioned a study on The Rights of the Child in Nigeria. The study, like the NIALS one before it, reviewed every aspect of the problem and in its report prepared for the Committee on The Rights of Child 38th Session, Geneva, 2005, indicted the Nigerian government for the appalling state of children in the country, majority of whom were victims of the communal and civil disturbances that were rampant in the country at that time. The authors of the Report further resolved to advise the Committee to urge the Nigerian government to guarantee concrete investments to improve the lot of the children especially the most vulnerable ones in the zones of conflict. But apart from correlating government indifference with increased child distress, this major study still left the lacuna on predicting parental acceptance and compliance of child rights acts.

However a few recent studies in related fields highlight some variables which in various combinations could be predictive of certain parental behaviours with respect to children upbringing. For instance, Adeyemo (2005), studying over two thousand fresh secondary school students in Oyo State of Nigeria found that parental involvement; along with such other variables as interest in schooling and school environment; was predictive of academic self-efficacy among the fresh students. Previous research (Bios, Grolnick and Slowiaczek 2005; Rich, Dlen and Mallox, 1979; Reynolds, 1994) had actually shown that students whose parents were involved in their schooling not only had less behavioural problems but also greater academic achievement. Thus with regards to the right of the child to education, sound academic achievement could be predictive of high parental involvement in the child's schooling.

Similarly, in the related fields of child labour and child sexual abuse, reports in the empirical studies (Akpama, 2008, Anon, 2008) showed that a combination of several independent variables, including the social(age, educational level of perpetrators, drug abuse) in

the case of sexual abuse and economic (employment status of parents , parental poverty, parenting styles, organization of households) in both situation bear significant relevance in predicting parental behaviour to whether a child is sexually abused or engages in child labour or not. As a matter of fact the Indian study (Anon 2008) analysing hypothetical estimates showed that children from male (father) dominated homes were more likely to work, suggesting the balance of bargaining power between father and mother in a household affects the household's decision on child labour. The results, the authors further suggested, indicated that the incidence of child labour was in part a reflection of fathers' preference for child labour and that, therefore child labour occurs as a result of fathers' superior bargaining power in the household. This essentially translates to the interpretation that independent variable, parental disposition, can predict child labour at home.

The studies cited above though tangentially related to the subject of the present study have shown that there are certain parental dispositions to Child's Rights Act issues that can be predicted by proper interpretation of interaction of certain dependent and independent variables. To identify these variables and how they interact with one another in the six local government areas of Oyo State Nigeria is the major objective of this study.

CHAPTER THREE

METHODOLOGY

3.1 Research Design

The research design adopted for the study was the descriptive survey research design of the ex-post facto. It is an ex-post facto one since no attempt was made to manipulate any of the variables of interest which are already in existence. The independent variables were studied and measured for their possible effects on the dependent variables.

3.2 Population of the Study

The target population for this study consisted of parents, both biological and guardians in six local government areas of Ibadan in Oyo state.

3.3 Sample and Sampling Techniques

A multistage sampling technique was used to select the sample of the study. Six local government areas (LGAs) were randomly selected from Ibadan. The 1978 WHO '30 by 7 cluster' sampling technique was used to divide each LGA into seven clusters; making a total of 42 clusters. From each cluster; thirty (30) parents both biological and guardians were randomly selected; making a total of one thousand two hundred and sixty (1,260) parents used for the study, based on equality of all local governments.

Table 3.1 Parents Population and Samples size selected for the study

L.G.A selected	Number of community selected	Names of community selected	Population of parents in each community	Population of parents in 7 community	Sample size selected
Ibadan north	7	Bere, Yemetu, Sabo, Bashorun, Sango, Mokola, Bodija	30	210	210
Ibadan north east	7	Iwo road, old Ife road, Agodi gate, Aremo, Agungu, Orita Akpirin, Oke Ibadan	30	210	210
Ibadan south east	7	Mopo, Elekuro, Eleta, Molete, Felele, Kudeti, Sanyo	30	210	210
Akinyele	7	Labode, Ikereku, Onidundu, Olorunda, Arulogun, Igbooloyin, Olulosin	30	210	210
Oluyole	7	Abanla, Idianyure, Alomaja New garage, Onipe, Alaho, Onigambari	30	210	210
Ido	7	Ilaju, Idiya, Omi Adio, Apata Bambo, Ologuneru Akatapa	30	210	197
6	42	42	180	1260	1247

3.4 Research Instruments

The main instrument for the study was a set of questionnaire tagged “Parental, Child’s Rights Act Scale” [PCRAS], which was complemented by Focus Group Discussion and Key Informant Interview (KII). The PCRAS was developed to examine the predictors that influenced the acceptance and compliance of the Child’s Rights Act in six Local Government Areas in Ibadan Metropolis, Oyo State. The PCRAS was in two sections, namely A and B. Section A

focused on the demographic data or bio-data of the respondents. Section B was divided into four sub-sections a, b, c, & d namely. a) Parenting Styles Scale, b) Child's Rights Act Acceptance and compliance scale c) Parental Cultural Scale d) Child's Rights Act knowledge scale. This instrument was subjected to validity and reliability test.

A) Parenting Style Questionnaire Scale: Parenting style scale was adapted from Robinson, Mandleco, Olsen and Hart (1995) with reliabilities of Cronbach's Alpha, .72-.85. It consisted of twenty-five (25) questions of three subscale items: Authoritative, authoritarian and permissive parenting practices.

B) Child's Rights Act Acceptance and compliance Scale: This was a structured questionnaire designed to capture information on the views of parents concerning the acceptance and compliance of the Act. It consisted of 10 – test item which required the respondents to rate themselves on a 4 – point Linkert-scale of Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD). They were graded 4, 3, 2 and 1 respectively. However, the corrections and modifications of experts served as a major means through which the validity of the instrument was carried out. The reliability of the instrument was determined through test-retest method. This involved administration of the instrument to thirty respondents other than those that were involved in the study. The set of scores obtained from the instrument were used in completing the correlation coefficient for different items in this study using Cronbach's alpha. The reliability of the instrument was found to be 0.96.

C. Parental Cultural Scale: This was a structural questionnaire to capture information on how parental cultural background affected the acceptance and compliance of the Child's Rights Acts. It contained 10-test items on a 4-point Linkert-scale of Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD). They were graded 4, 3, 2 and 1 respectively. However, the corrections and modifications of experts served as a major means through which the validity of the instrument was carried out. The reliability of the instrument was determined through test-retest method. This involved administration of the instrument to thirty respondents other than those that were involved in the study. The set of scores obtained from the instrument

were used in completing the correlation coefficient for different items in the study, using Cronbach's alpha. The reliability of instrument was found to be 0.93.

D. Child's Rights Act knowledge Scale (CRAKS):

This was a structured questionnaire designed to capture information on the extent to which parents were knowledgeable of the Child's Rights Act. It consisted of 8-test to which required respondents to rate themselves as Very True, True and Not True.

However, the corrections and modifications of the experts served as a major means through which the validity of the instrument was carried out. The reliability of the instrument was determined through test-retest method. This involved administration to 30 respondents other than those that were involved in the studies. The sets of score obtained from the instrument were using in completing the correlation coefficient for different items in this studies Cronbach's alpha. The reliability of the instrument was found to be 0.83.

Focus Group Discussion:

The only research question for this work was "what are children's perspectives on the extent to which parents comply with CRA. This was responded to by using children as focus group discussants and their teachers as key informants in the various local government area used. This exercise was carried out to complement and enrich the questionnaire administered to the parents.

Ninety children from nine community schools (urban/rural) were used. In the urban areas, questionnaire was given in schools to children from literate homes to take home for their parents to fill. Then the same children were used as focus group discussants in their schools. In rural areas, the questionnaire was administered by the researcher and her team through interpretations because some of the parents were neo- literate. Then their children were used as focus group discussants in their community schools to ascertain the information their parents filled in the questionnaire.

Finally as stated before, their teachers were used as key informants to confirm or disapprove the information the children disclosed to the researcher concerning how they perceived their parents' compliance with CRA.

Table 3.2 FGD conducted across the local government areas

LGAs	Communities	Schools	Number of Session	Number of participants in each school
Ibadan North	Bodija, University of Ibadan	Methodist Grammar School	One	10
		Staff School, University of Ibadan	One	10
Ibadan North East	Agungu	Holy Trinity Secondary School	One	10
		Loyola College	One	10
Akinyele	Labode, Arulogun	Methodist Primary School	One	10
		Community High School	One	10
Oluyole	Abanla	Prospect High School	One	10
		St. Matthew Catholic Primary School	One	10
Ido	Ilaju	St. James, Primary School	One	10

Topics discussed during the focus group discussion include:

- If their parents appreciate them
- If the parents apologize when they go wrong
- If they are allowed to express their anger at home
- If their parents are warm , oppressive or permissive
- If their parents correct them and how
- If they are discriminated against or compared.
- If they have problems at home, that is affecting them
- If they help at home and how?
- If and how their parents care for them
- Whether their parents are literate and their profession

a. Procedure for Data Collection

The researcher obtained due authorization letter of introduction from the Head of Department of Adult Education, University of Ibadan. The researcher with the support of four research assistants trained by her in the procedure of administration of research questionnaire personally administers the copies of the questionnaire. Some respondents were assisted through interpretation, to pick their choices. Out of 1260 copies of questionnaire administered, 1247 were retrieved and certified valid for analysis which represents 99% of the total copied distributed.

b. Method of Data Analysis

Descriptive Statistics of frequency counts, percentage, mean and standard deviation were used to analyse demographic information of participants. Multiple regressions were used to analyse hypotheses 9 while the research question was content analysed. Hypotheses 1-8 were analysed by Pearson Moment Correlation.

CHAPTER FOUR

RESULTS AND DISCUSSION OF FINDINGS

This chapter contains the data analysis and discussions of findings. The findings are presented in two sections. The first section deals with the demographic information of the respondents. The second section centers on the result of the hypotheses and information elicited from participants in the focus group discussions and Key Informant Interviews (KII).

4.1 Analysis of demographic characteristics of the respondents

The information on the personal characteristics of the respondents who participated in the study is presented in line with their sex, age, ages at which parents have children, religion, residence, family type, occupation, educational qualification, type of accommodation, marital status, number of children, number of dependants and age of dependants.

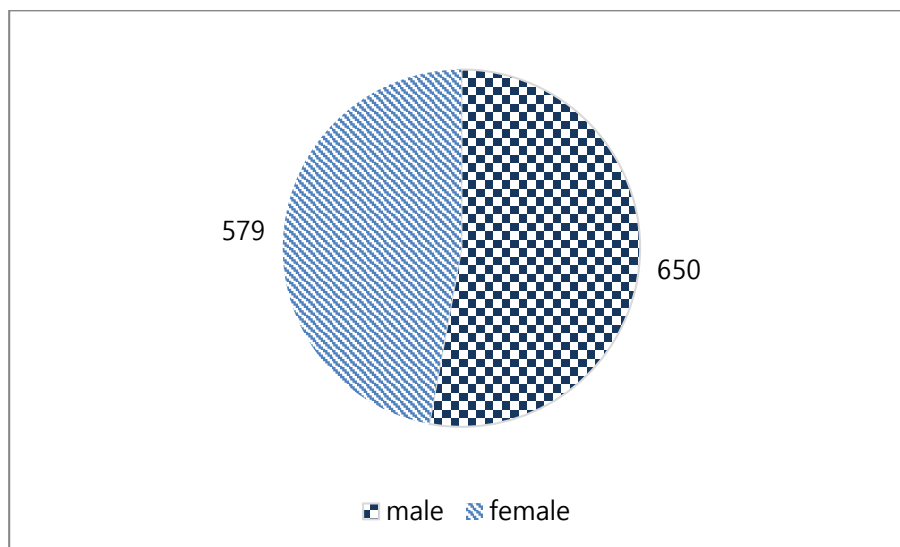


Fig 4.1: Pie Chart showing the distribution of the respondents by Sex

Fig 4.1: reveals the frequency distribution of sexes of the respondents. The pie chart shows that male respondents were 650 (52.1%) and the female respondents were 597 (47.9%). This implies that the male participants have the highest percentage because they were readily available and more willing than the female participants to respond to question when the questionnaire were distributed.

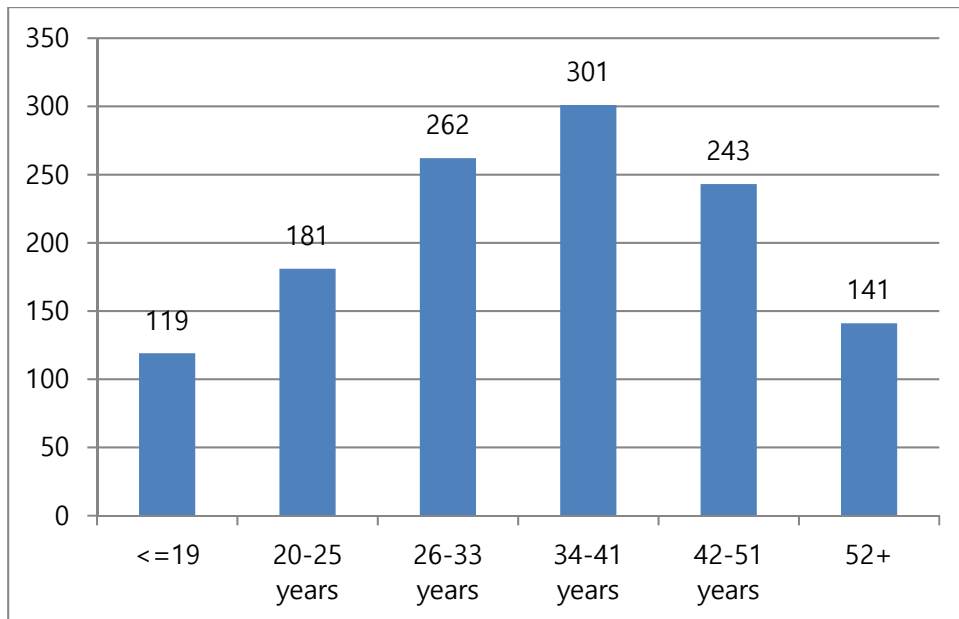


Fig 4.2: Bar Chart showing the distribution of the respondents by Age

The bar chart shows the age distribution of the respondents. Ages less or equal to 19 years (9.5%), Ages 20-25 years (14.5%), Ages 26-33 years (21%), Ages 34-41 (24.1%), Ages 42-51 years (19.5%) and ages 51 years and above (11.3%).

The implication drawn from above chart (ages of parents) showed that parents that are within the age of 34- 41 years participated more than any other age range. This is usually the age range by which most people are already married and are parents.

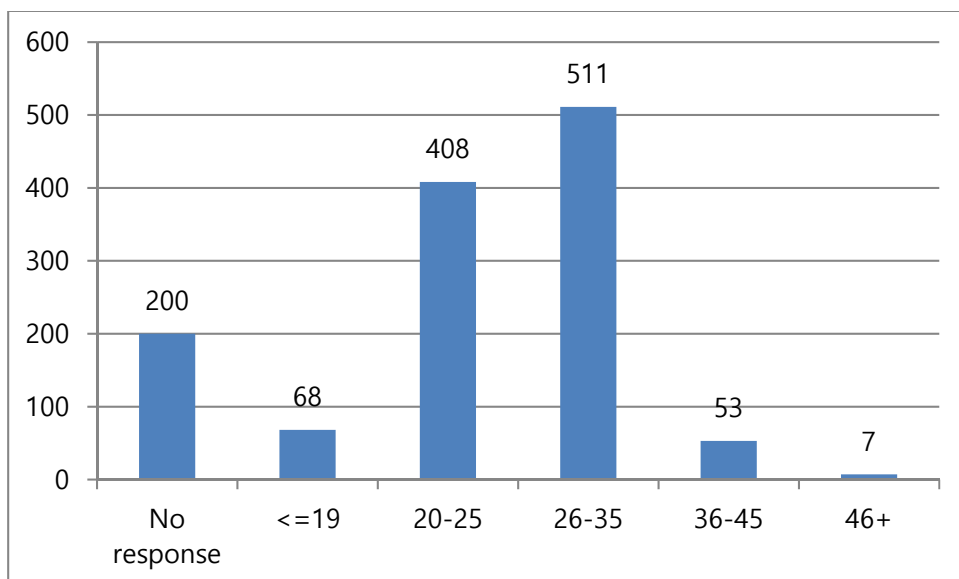


Fig 4.3: Bar Chart showing the distribution of the respondents by Age at which parent has first child

This bar chart shows that 511 (41.0%) parents had their first child when they were between 26-35 years of age. This was followed by 408 (32.7%) parents that had their first child when they were between 20-25 years of age. Then between ages 36-45 only 53 (4.3%) parents had their first child at this age. This was also followed by 7 (0.6%) parents having their first child when they were 46 years and above. 68(5.5%) parents had their first child when they were ≤ 19 years old.

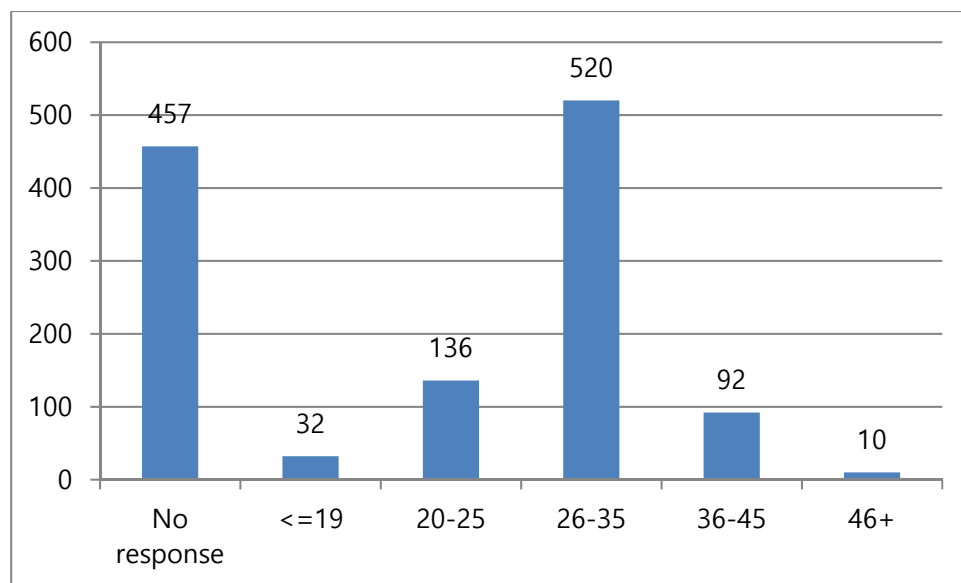


Fig 4.4: Bar Chart showing the distribution of the respondents by Age at which parent has Second child.

From the above bar chart it can be observed that most parents 520 (41.7%) have their second child when they were between ages 26-35 years old. 136 (10.9%) parents also had their second child when they were between ages 20 -25 years old. Ages 36-46 had 92 (7.4%), as their second child. Only 10 (0.8%) parents had their second child at 46 years and above. Finally 32 (2.6%) parents had their second child when they were ≤ 19 years.

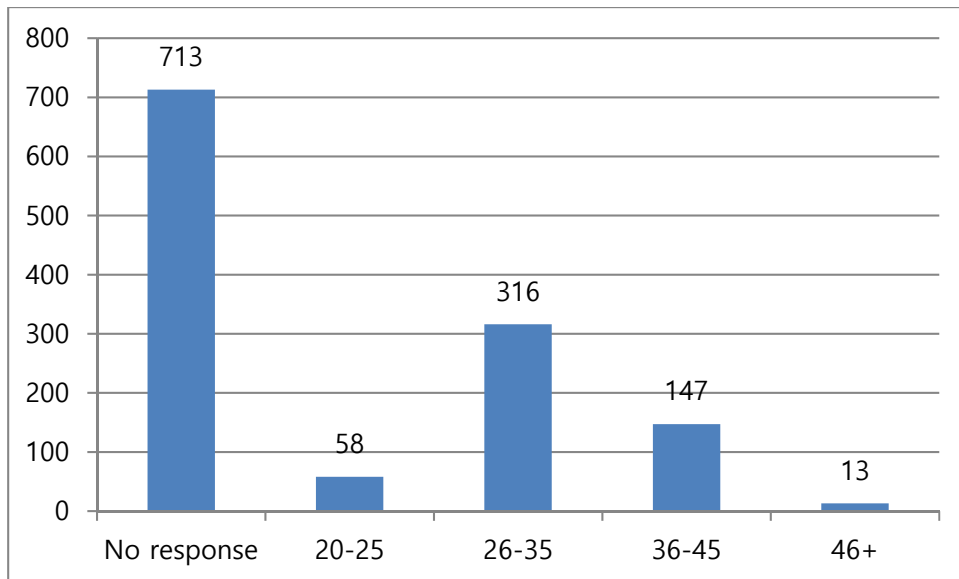


Fig 4.5: Bar Chart showing the distribution of the respondents by Age at which parent has third child.

From the bar chart in Fig 4.5, it could be observed that most parents 316 (25.3%) had their third child when they were between ages 26 – 35 years old. 147 (11.8%) parents have their third child between ages 36 - 46. Then 58 (4.7%) parents had their child when they were at ages 20 - 25 years old. This is also followed by 13 (1.0%) parents having their third child when they are 46 years and above.

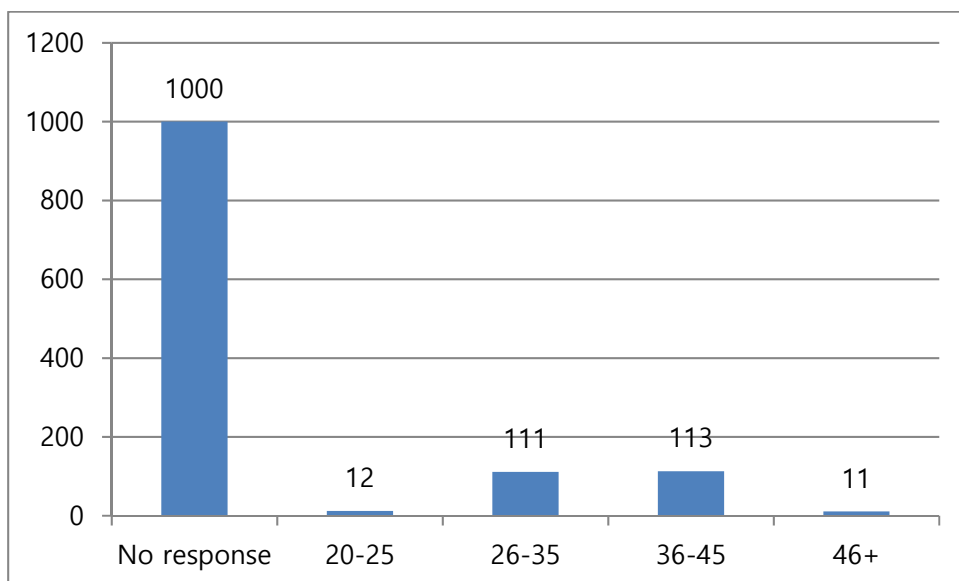


Fig 4.6: Bar Chart showing the distribution of the respondents by Age at which parent has fourth child

From the above bar chart 113(9.1%) parents had their fourth child at 36-45 years old. 111 (8.9%) parents had their fourth child at ages 26-35 years old. 12 (1.0%) parents had their fourth child at ages 20-25 years. Then at 46 years and above, only 11 (0.9%) parents had their fourth child at that age.

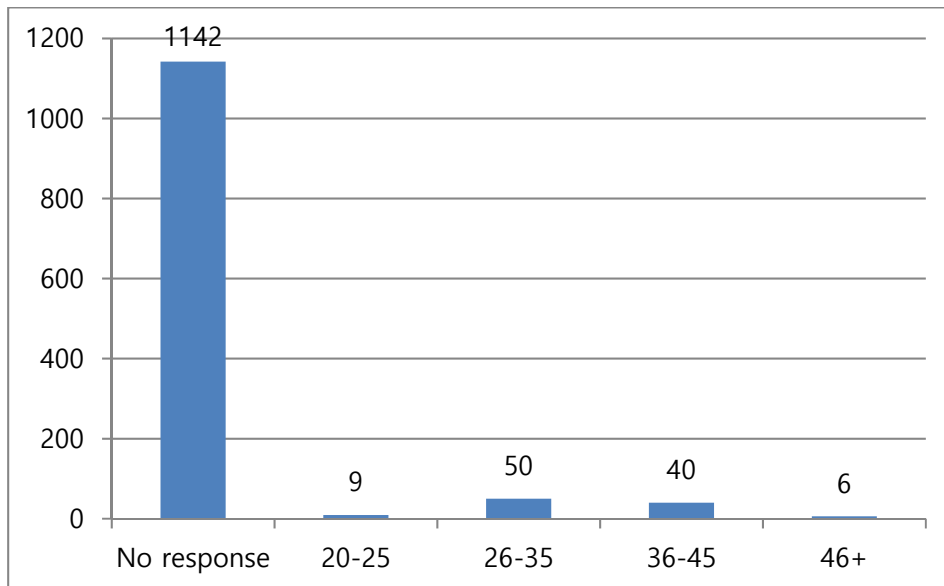


Fig 4.7: Bar Chart showing the distribution of the respondents by age at which parent had fifth child

From the above chart 50 (4.0%) had their fifth child at the ages of 26-35 years. 40 (3.2%) parents had their fifth child between ages 36-46 years. 9 (0.7%) parent had their fifth child when they were between ages 20-25 years. Finally 6 (0.5%) parents had their fifth child when they were 46 and above.

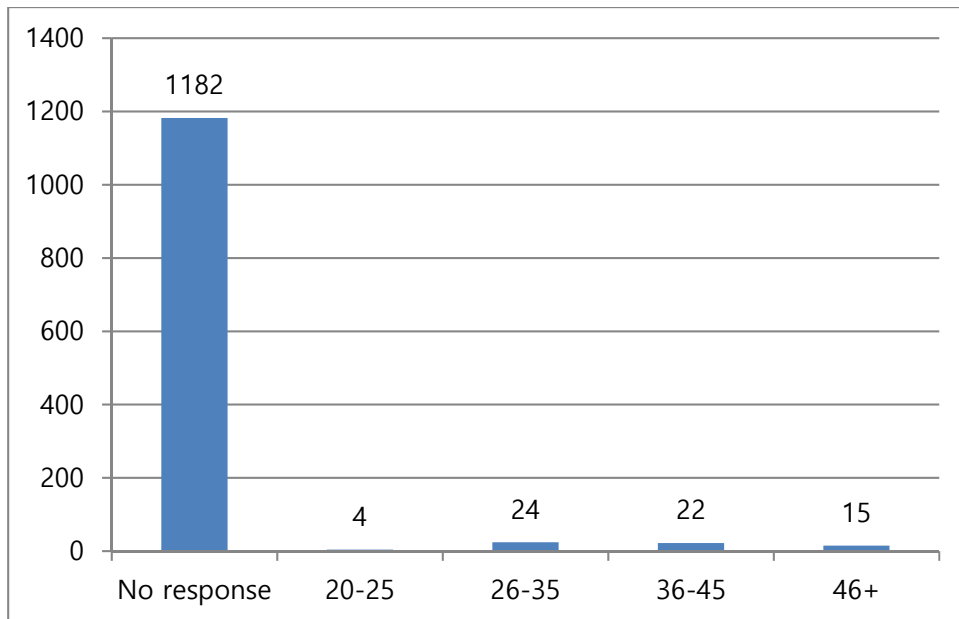


Fig 4.8: Bar Chart showing the distribution of the respondents by Age at which parent has sixth child.

The bar chart in fig 4.8 showed that 24 (1.9%) parents had their sixth child at the ages of 26-35, while 22 (1.8%) parents had their sixth child when they were between 36-46 years. 4 (0.3%) parents had their sixth child when they were between 20-25 years of age. Then 15 (1.2%) had their sixth child when they were 46 years and above. Analysis of data from this study showed that most parents had children between ages 20-35. This has been described as the reproductive age range (Hoque, 2012). Most children born to parents within this age range are found to be normal (Hoque, 2012).

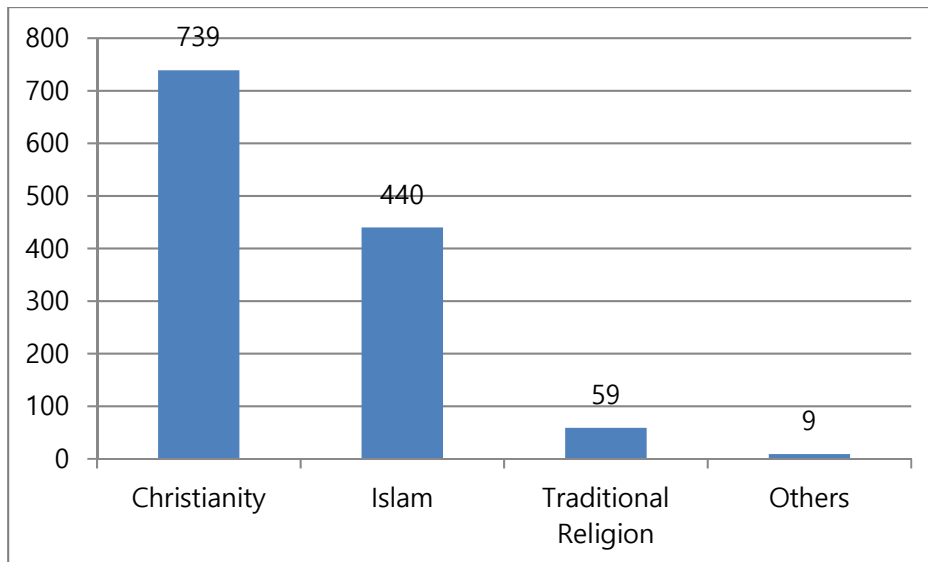


Fig 4.9: Bar Chart showing the distribution of the respondents by their Religion

Fig 4.9 is a bar chart representing the respondents according to their faith. Analysis of the figure showed that out of the 1247 respondents 739 (59.3%) practiced the Christian faith, 440 (35.3%) were Muslims, 59 (4.7%) practiced traditional religion while the faith of 9 (0.7%) were not specified (other religions). It is known that faith, as part of culture, influences family life in one way or another. For instance Christianity as a practiced faith adjures its adherence to conduct their family life with utmost propriety (Ephesians 6:1-4).

The researcher is convinced that similar injunctions are applicable in other religions, therefore findings in this study can be interpreted to suggest that most of the respondents conducted their family life in such a manner that child wellbeing is promoted.

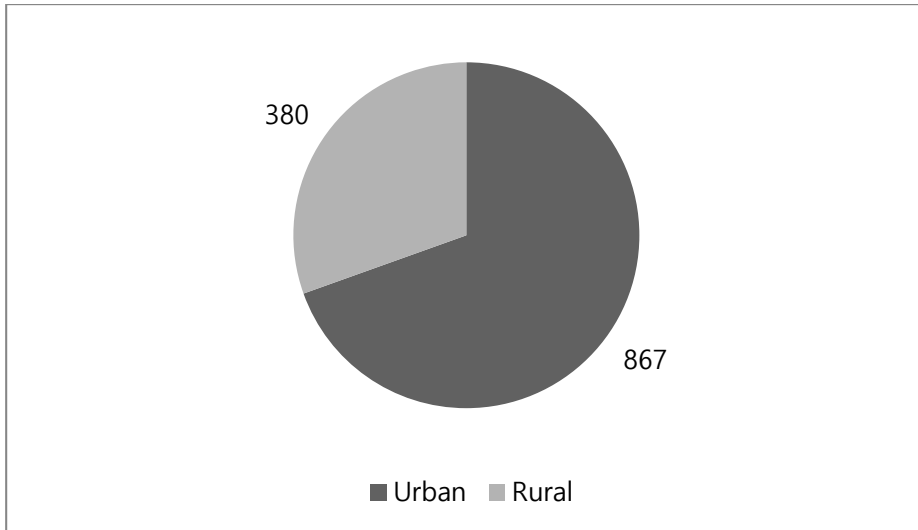


Fig 4.10: Pie Chart showing the distribution of the respondents by their Residence.

It is a known fact in demographic dynamics that one's place of abode will invariably influence their attitude and life style. Fig 4.10 is a pie chart showing the distribution of the respondents according to their places of abode. From the chart, it can be seen that 867 (69.5%) respondents reside in urban areas while 380 (30.5%) were rural dwellers. Violation of the rights of children can occur anywhere both in urban and rural communities.

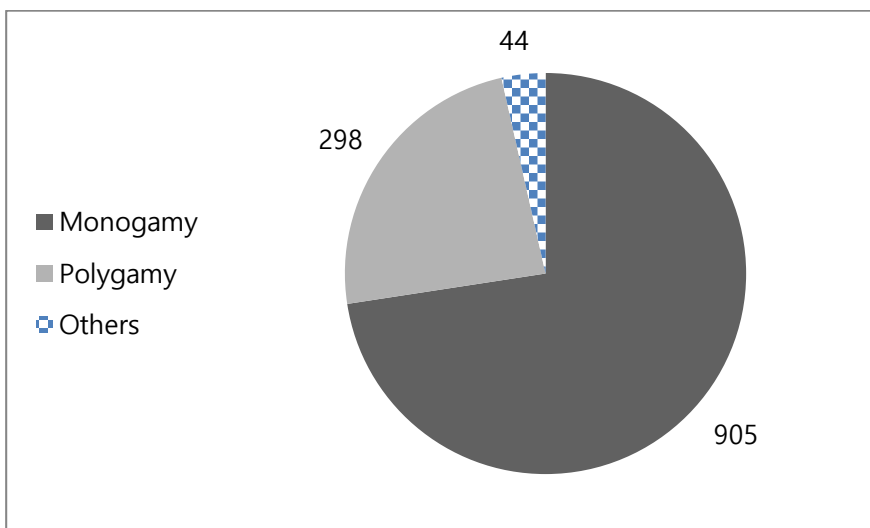


Fig 4.11: Pie Chart showing the distribution of the respondents by their Family Type

The pie chart above showed that 905 (72.6%) are in monogamous family, 298 (23.9%) are in polygamous family and 44 (3.5%) are in other family types respectively. A study carried out by Olawale (2011) found out that polygamous homes encourage more abuse than monogamous homes. But other factors, such as love and tolerance, inherent in the marriage institution can mitigate child abuse irrespective of the family type.

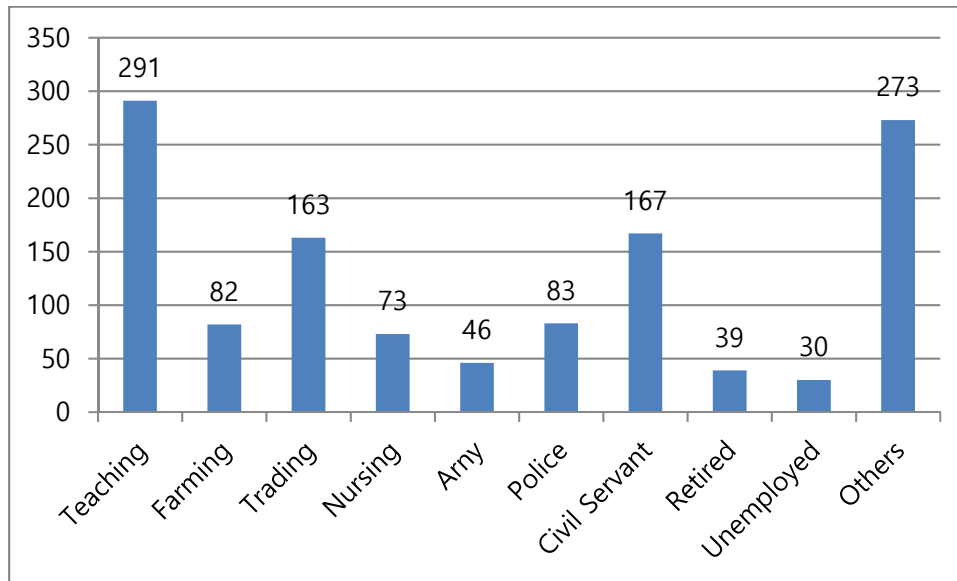


Fig 4.12: Bar Chart showing the distribution of the respondents by their Occupation

The chart above showed that 291 (23.3%) are teachers, 82 (6.6%) are farmers, 163 (13.1%) are traders, 73 (5.9%) are nurses, 46 (3.7%) are Army Officers, 83 (6.7%) are police, 167 (13.4%) are civil servants, 39 (3.1%) are retirees, 30 (2.4%) are unemployed and lastly 273 (21.9%) are in other occupations. From the analysis teaching ranked first.

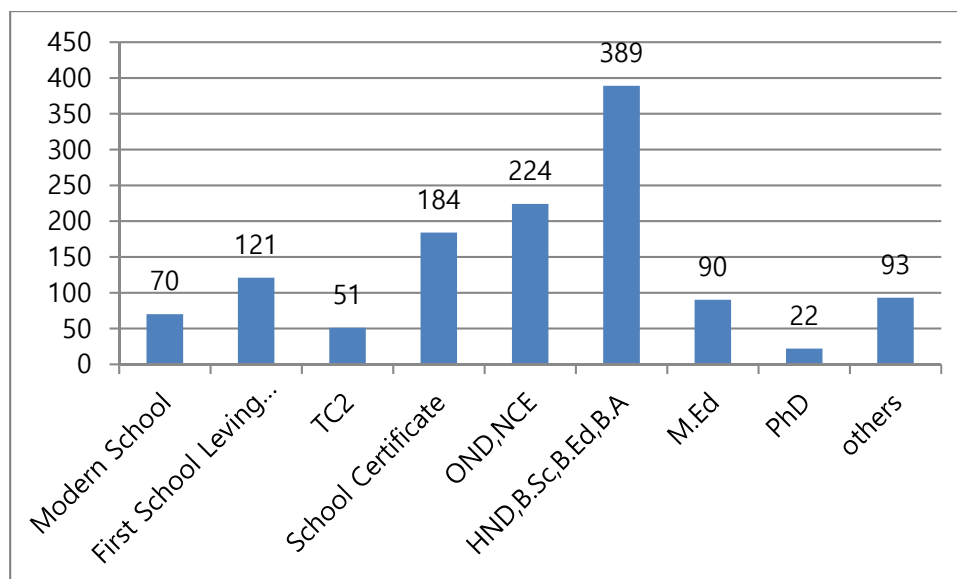


Fig. 4.13: Bar Chart showing the distribution of the respondents by their Highest Educational Qualification

The above bar chart showed that 70 (5.6%) have modern school qualifications, 121 (9.7%) have their first school leaving certificate, 51 (4.1%) have TC2 qualification, 184 (14.8%) have school certificate qualification, 224 (18.0%) have OND and NCE qualifications, 389 (31.2%) have HND, B.Sc, B.ED and B.A. qualifications, 90 (7.2%) have M.ED qualifications, 22 (1.8%) have Ph.D and 96 (7.7%) have other qualifications. From the analysis, it showed that most respondents are highly educated because they attended tertiary institutions. Therefore parental education which leads to good income, empowers parents to give their children a solid foundation for school and life success. It also heightens parents' feeling of competence and confidence in guiding their children's education (Okantey, 2008).

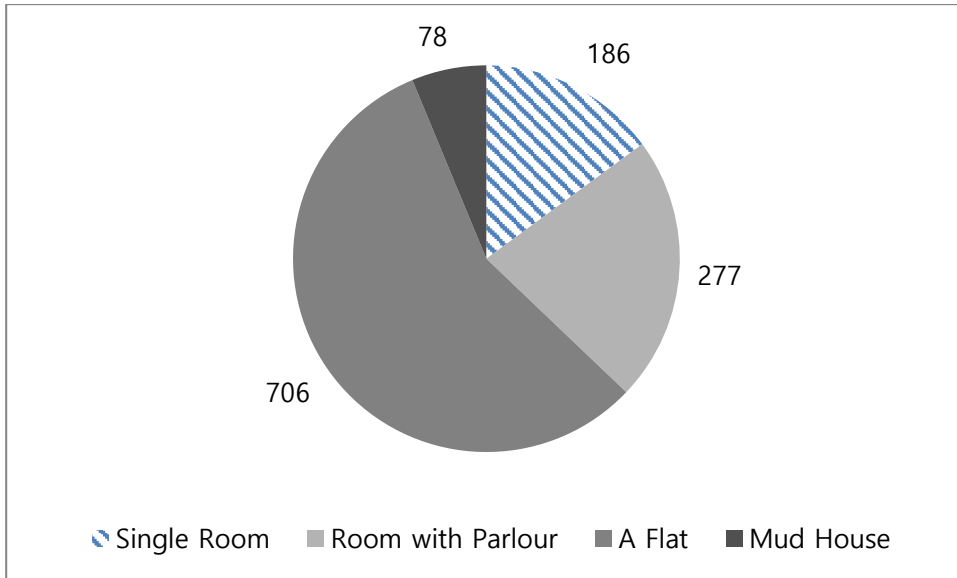


Fig 4.14: Pie Chart showing the distribution of the respondents by their Type of Accommodation

The pie chart above showed that 186 (14.9%) of the respondents live in single room apartments, 277 (22.2%) live in room with parlour apartments, 706 (56.6%) live in a flat apartment and 78 (6.3%) live in mud houses. One can infer from the analysis that many of the respondents live in flats.

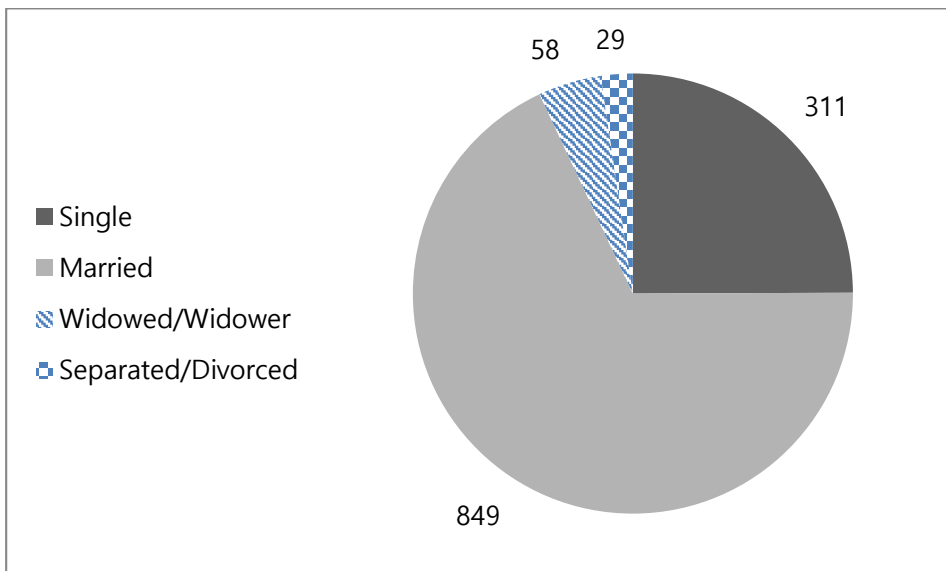


Fig 4.15: Pie Chart showing the distribution of the respondents by their Marital Status

The above chart displayed distribution of respondents by marital status. It revealed that 311 (24.9%) are single, 849 (68.1%) are married, 58 (4.7%) are widowed and 29 (2.3%) are separated/ divorced.

The study revealed that there are still a lot of people who are in marriage (68.1%). Several researchers have proved that children who are nurtured by intact families are likely to turn out better in life than those from divorce or single parent homes (Kunz and Kunz, 1995).

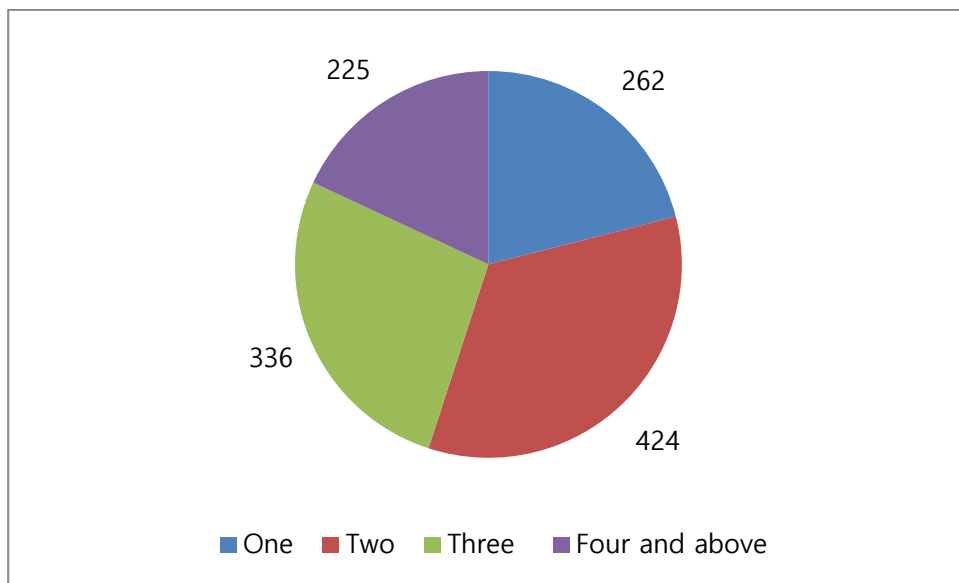


Fig 4.16: Pie Chart showing the distribution of the respondents by the Number of Children

The chart above showed that 262 (21.0%) respondents have one child, 424 (34.0%) have two children, 336 (26.9%), have three children and 225 (18.0%) have four and above. From this it can be concluded that the number of parents (424) that have only two children were more than the other groups. Probably this is so because of the economic downturn in the country. Parents do not want to have a large family that they cannot cater for adequately. This is because low socioeconomic status of parents can seriously influence child development adversely (Bradley, Corwyn 2002). It could also be that parents realize that breeding many children could lead to child maltreatment, Olawale (2011).

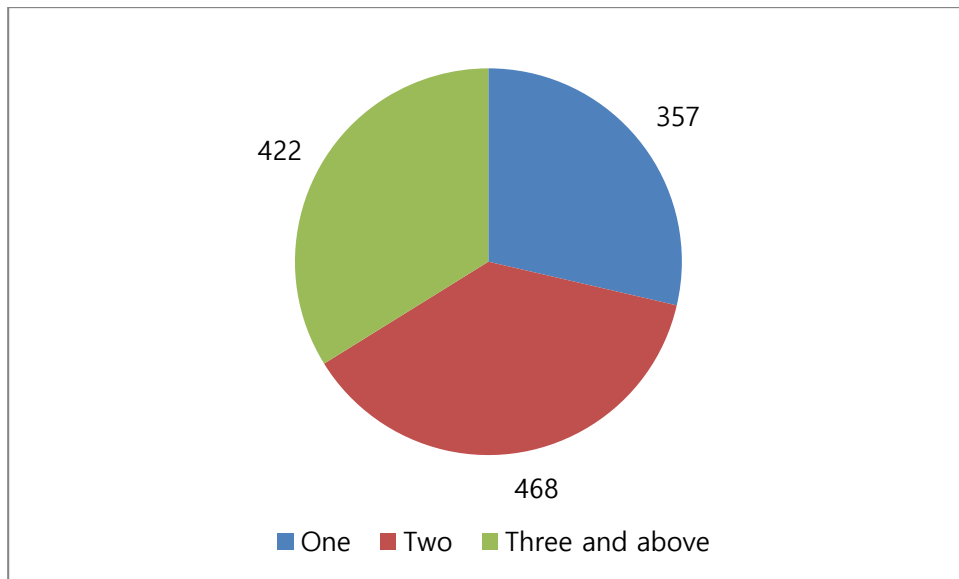


Fig 4.17: Pie Chart showing the distribution of the respondents by the Number of Dependants

The chart above showed that 357 (28.6%) of the respondents have one dependant, 468 (37.5%) have two dependants and 422 (33.8%) have three dependants and above. Just as in the case of number of children in Fig. 4.16 that showed that majority of parents have only two children, the above chart also shows that majority of respondents have only two dependants. This might be as a result of economic reasons as earlier said, as low social economic status of parents usually affect both the children and the parents negatively, especially in a large family. Not having enough money to cater for a large family could lead to parental abuse of children (Pierre and Layzer, 1998). 422 respondents have three dependants and above, this depicts that a lot of parents may still be having many children (biological and wards) that they are not likely to cater for effectively because of large numbers. Children and wards in such homes are likely to suffer a lot of economic and emotional neglect. Some of these children may be hawking wares, engaged as bus conductors, instead of going to school, in order to survive (Ogbuabor and Nwosu 2014). Also Okoroamadi (2007) in contributing on how human trafficking can be curtailed said: *“The masterminds of human trafficking are individuals, criminals and organized criminal groups often involving relatives or other persons already known to the victims.* In other words, dependants are likely to be used to fuel trafficking.

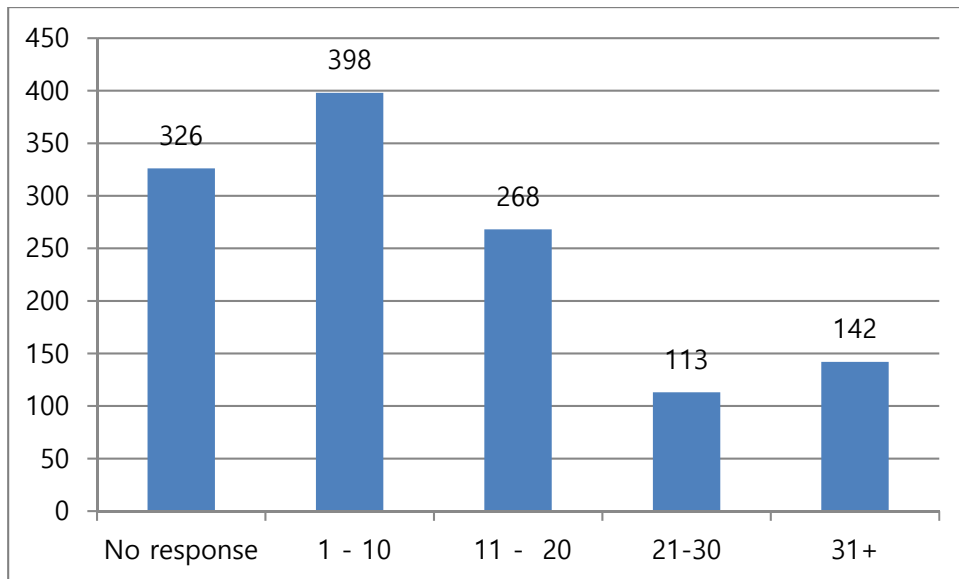


Fig 4.18: Bar Chart showing the distribution of the respondents by the Age of Dependants

The above bar chart shows that 326 (26.1%) of the respondents did not respond, 398 (31.9%) of the dependants are aged 1-10 years, 268 (21.5%) are aged 11-20 years, 113 (9.1%) are aged 21-30 years and 142 (11.4%) are aged 31 years and above. This finding shows that children between the ages 1-10 years are more 398 (31.9%) than any other age group. One can deduce from this that either guardians go for younger children that would not be able to challenge them when they are exploited because of their vulnerability (Ogbuabor and Nwosu 2014) or that many parents go for younger children who would still be pliable for training.

It is also observed from the study that second in majority 326 (26.1%) did not respond concerning the ages of their dependants. Older dependants from ages 21-30 years and above can serve as perpetrators of child abuse especially at homes. Studies have shown that most sexual abuse offenders are acquainted with their victims; approximately 30% are relatives of the child (Whealin, 2007). Child incestuous abuse has been identified as the most widespread form of child abuse with a high capacity to damage the young persons (Courtois 1998). In fact researchers stated that more than 70% of abuses are immediate family members or someone very close to the family (Steinberg, Lamborn, Darling, Mounts, Dornbusch, 1994).

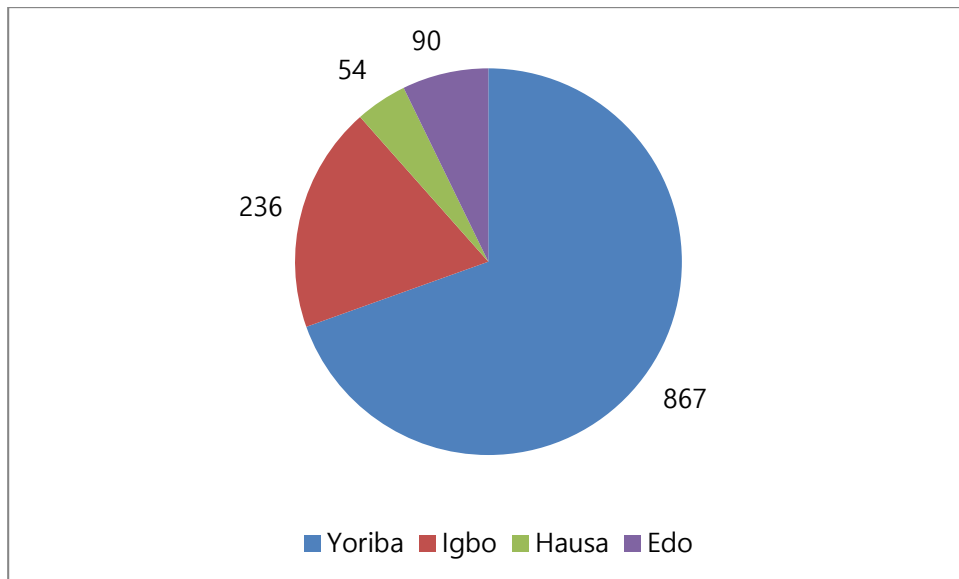


Fig 4.19: Pie Chart showing the distribution of the respondents by their Tribe

The above pie chart showed that 867 (69.5%) of the respondents are in Yoruba tribe, 236 (18.9%) are in Igbo tribe, 90 (7.2%) are in Edo tribe and lastly 54 (4.3%) are in Hausa tribe. The result from the above survey showed that four major Nigerian tribes participated in this study, Yorubas being the most because the study was conducted in Yoruba land. Moreover maltreatment of children is universal problem; it does not depend on any tribe or country (Singh 2014).

4.2 Analysis of Hypotheses

Ho 1: There is no significant relationship between authoritative parenting styles and acceptance/compliance with Child's Right Acts.

Table 4.2.1: Correlation analysis showing the relationship between authoritative parenting styles and acceptance/compliance with Child's Right Act among parents

Variable	Mean	Std. Dev.	N	R	P	Remark
Child's Rights Act acceptance	43.6704	6.3671	1247	.512**	.000	Sig.
Authoritative Parenting style	33.3689	10.3767				

**Sig. at .01 level

It is shown in the above table that there was significant relationship between Parental authoritative styles and acceptance/compliance with Child's Rights Act among parents in Ibadan($r = .512$, $N=1247$, $P < .01$).

Hence, parental factors (authoritative parenting style) positively influence Child Right Act acceptance and compliance in Ibadan.

The hypothesis is therefore rejected as there was a significant relationship.

From this result, we can deduce that parents, practising authoritative parenting style are very likely to accept and comply with the Child's Rights Act. In other words, the results from the findings depict that authoritative parenting style, favours child wellbeing [Child's Rights Act] in Ibadan. This result corroborates with the findings of Steinbery, Mounts and Lamborn (1991) that posited that authoritative parenting style has been linked to the wellbeing of Children in areas of social competence, behavioural and academic performance across different ethnic groups.

Also many researchers agreed that the authoritative parenting style is the most advantageous of all the parenting styles. When children comprehend and perceive their parents' requests to be reasonable and fair, they are more likely to conduct themselves according to those requests. Another reason for the successfulness of this parenting style is that children are more likely to accept the rationale for behaviour as their own, which results in greater amount of self-

control.

Moreover Kordi and Baharudin (2010) reviewed empirical studies on school-related achievements. The researchers found that the authoritative parenting style was highly associated with higher levels of school achievement.

Similarly Reitman, Hupp & Altobello (2002) reported that in general an authoritative parenting style emphasizing both responsiveness and demandingness appear superior in fostering higher academic performance.

Additionally, in several studies Baumrind, 1991; Baumrind & Black, 1967, Baumrind has reported on the positive associations between authoritative parenting style and academic performance. Also Baumrind (1991) found that children (age 4-15 years) of parents who were characterized authoritative were the most motivated, the most competent and the most achievement oriented.

FGD respondent on authoritative parenting style narrated that:

My parents appreciate me especially if I have made an excellent result in my examination. I will be treated like a King in the house and would not be allowed to participate in house chores that day.

FGD respondent SS1 student Methodist Grammar School Bodija Ibadan North LGA.

Another FGD stated that:

Another person stole something in the house and I was beaten. When it was found out I was not the one, my parents did not apologise so I confronted them and they later apologised.

FGD SS1 student Methodist Grammar School Bodija Ibadan North LGA.

Also FGD respondent who supports the finding of the study said:

I expressed my anger whenever my parents offended me by not eating that day in the house. But they usually come back to beg and apologise.

FGD SSII student Holy Trinity Secondary School Ibadan North East LGA.

On the contrary, further examinations across ethnic groups have found that among African Americans, authoritative parenting styles was not a significant predictor of grades (Dornbusch, Ritter & Steinberg, 1991). Furthermore, in contrast to the findings of this study, there is considerable evidence that suggests that socioeconomic status is a strong predictor of parenting. Research suggests that economic status affects parents' psychological functioning which then affects their parenting behavior and adolescent's social emotional functioning (Conger, Wallace, Sun, Simons, McLoyd and Brody 2002).

Parental disciplinary styles and parenting practices vary among families of different socioeconomic background, Conger (2002). For instance, Conger and colleagues (2002) found that economic pressure was indirectly related to poor parenting through high maternal and paternal depressed mood. Research suggests, according to Lansford, Deter-Deckard, Dodge, Bates, Pettit (2004) that lower SES fathers are more restrictive and punitive with their children and exhibit a parent centered style or authoritarian style. It is important to note, however, that parenting practices among higher SES families have also been associated with negative outcomes, when overindulgent parenting occurs. Overindulgent parents inundate their adolescents with family resources such as material wealth and experiences at developmentally inappropriate times (Bredehoft, Mennicke, Potter and Clarke 1998).

A KII respondent in private school in Ibadan North in order to support the above statement had this to say:

The children in my school all came from rich homes, they are well fed, well clothed, their fees and books are well provided for on time. But they are overprotected, as a result naive and innocent. Kidnappers can make a prawn out of them.

Headmistress in Private School Ibadan North LGA

Although the effects of parenting styles have been shown to be inconsistent across ethnic groups and SES of parents, research has generally found a positive relationship between authoritative parenting style and academic performance (Baumrind, 1991; Erlanger, Megan and Robert, 2009). Additionally adolescents with authoritative parents are less prone to

externalizing behaviour and specifically are less likely to engage in drug use. Simon and Conger (2007) from their findings reported that authoritative parenting style is associated with the lowest level of depression the highest level of school commitment among adolescents.

Ho 2: There is no significant relationship between authoritarian Parental style and acceptance/compliance with Child's Right Act.

Table 4.2.2: Correlation analysis showing the relationship between Parental authoritarian styles and acceptance/compliance with Child's Right Act among parents

Variable	Mean	Std. Dev.	N	R	P	Remark
Child's Rights Acts acceptance	43.6704	6.3671	1247	.067*	.018	Sig.
Authoritarian parenting style	40.1700	11.2306				

*Sig. at .05 level

It is shown in the above table that there was significant relationship between Parental authoritarian styles and acceptance/compliance Child's Rights Act among parents in Ibadan($r = .067$, $N=1247$, $P < .05$).Hence, parental factors (authoritarian parenting style) positively influence Child's Rights Act acceptance and compliance in Ibadan Metropolis, Oyo state.

The hypothesis is therefore rejected as there was a significant relationship.

This finding supports the reports by several researchers who affirm that authoritarian parenting style could be associated with child wellbeing. For instance, Eric, (2007) asserted that in some cultures and ethnic groups, aspects of authoritarian style may be associated with more positive child outcomes than Baumrind (1971, 1980) expects. Also other researchers like Jackson, Henriksen and Foshee 1998 noted that authoritative parenting style was positively associated with academic success for only European and Mexican Americans' but was not related to Asian and African Americans' academic achievements. Additionally, Blair and Qian (1998) in their study discovered that parental control (Authoritarian Parenting) was positively associated with school performance of Chinese adolescents.

Additionally, Milevsky, Schechter, Netter and Keehn (2007) postulated that despite the negative effect of Authoritarian parenting style among some adolescents, studies had indicated that authoritarian parenting style has less of a negative effect for some ethnic minorities that adopt this parenting style to match the localized settings of their lives. For instance, researchers have found that high levels of control has been linked to positive outcomes for minority adolescents that live in high-risks environments because they are more likely to interpret parents strict discipline as more necessary and acceptable than do children in low-risk communities (Simon, Simons and Wallace, 2004). Furthermore, Parke & Buriel (2007) found out that among Hispanics, authoritarian parenting style has neutral effects on adolescents' outcomes since high control was considered normative and a valued socialization mechanism. Similarly, Brody, Kogan, Chen and Murry, (2008) also discovered that African American youth in high-risk neighbourhoods often are engaged in less deviant behaviour when parents engaged in authoritarian parenting.

Research indicates that parenting strategies that use high levels of parental control, such as physical restraint and physical punishment and affectionate behaviours are termed “no-nonsense” parenting (Brody, Kogan, Chen and Murry, 2008). In a sample of African American adolescents, researchers found that no-nonsense parenting behaviour was often interpreted positively by ethnic minority adolescents to cope with factors related to their minority status and their community context such as discrimination and high risk environment (Garry and Pachter 2002).

FGD respondent has this to say:

I like it when my parents flog me. This is because they are beating me to correct me. If they do not flog me, I am likely to disobey their instructions next time. They flog me because they care for me.

Primary 4 pupil Staff School University of Ibadan. Ibadan North LGA.

FGD respondent who also agrees with authoritarian parenting style responded that:

My parents compare me with my siblings to challenge me in other to improve, to do things better like they.

SS2 student Prospect High School Abanla Oluyole LGA.

A KII respondent on authoritarian parenting style confirmed that:

The children's parents beat them because they are lazy. She said they need iron hand if not they would not be hardworking. She continued that though the government said they should not be beaten, we the teachers also beat them so that they will also be serious with their work.

St Matthew Catholic Primary School Abanla Oluyole LGA.

Similarly, among Asians, researchers have found that strict and controlling parenting practices are valued and child obedience is emphasized. These parenting behaviours are characterized as authoritarian and are associated with close involvement with the adolescent, devotion and willingness to make sacrifices for the child's wellbeing and family based control that is seen by both Asian adolescents and parents as important (Chao and Sue 1996).

Moreover, Asian American parents are often described as "controlling" or "authoritarian" and these parenting behaviours have typically been found to predict poor academic achievement (Baumrind & Black, 1967; Chao, 1994). Given these findings, one would expect Asian American children to be less academically successful, but that is often not the case. Asian Americans generally show better academic performance than do their counterparts. In fact, some have stated that Asian American Parents view "parental control" as a more organizational type of control that fosters smooth family functioning and harmony (Chao, 2001).

On the contrary, the finding of this work disagrees with what some researchers said about Authoritarian Parenting Style. For instance, Catalano & Hawkins (1996), discovered that authoritarian parenting style was associated with more frequent externalizing behaviour that encourages violence and aggression. Similarly, Bender, Allen, McElaney, Antonishak, Moore, Kelly & Davis (2007) discovered that harsh discipline of authoritarian parenting was related to adolescent depressive behaviour.

FGD respondent who disagrees with authoritarian parenting styles stated that:

My parents usually give me money to keep for them and I always keep it very well. But when my cousin came to leave with us, money was missing in the house one day, my parents thought I was the one that took it and I was beaten seriously as a result. Later on, it was eventually discovered that the money was stolen by my cousin, I thought my parents would apologise but they did not.

SS2 student Prospect High School Abanla Oluyole LGA.

Another FGD respondent narrated that:

I sold some items through hawking and my daddy borrowed part of the money and refused to pay me back and did not apologise.

Primary 6 Pupil Methodist Primary School Labode Akinyele LGA.

Researchers such as Brenner and Fox, 1999; Vygotsky (1978) stated that parenting practices and cultures are relational to parenting styles. Consequently, cultural factors play a significant role in structuring parental practices since it dictates the guidelines about parenting (Vygotsky, 1978). Furthermore, recent studies have begun to focus on the relationship between parenting styles and child temperament, suggesting that authoritarian parenting styles could actually be more harmful to children with high behavioural impulse (B1) control (Zoe, 2009). Zoe, (2009), found out that the authoritarian parenting style can lead to greater social withdrawal in children with low B1 and greater acting out behaviour in children with high B1.

Lamborn, Mounts, Steinberg and Dornbush (1991) asserted that children raised in authoritarian environments have low degrees of self reliance and social competence as compared to children raised in authoritative environments.

Moreover, Hoffman (1994) opined that the failure of parents to form a warm supportive relationship with their children impede the development of emotional understanding and empathy.

Additionally, Baumrind, 1991; Lamborn, Mounts; Steinberg and Dornbush, 1991, suggested a strong link between authoritarian parenting style, drug use and juvenile delinquency. Reporting on their research findings, Shumow, Vandell and Posner (1998) noted that controlling for family income, race, family structure, parental education and maternal unemployment, authoritarian parenting style results in poorer academic development outcomes.

Similarly research indicates that children of the authoritarian parents have one of the worst outcomes on virtually any measure of social or cognitive competence, academic performance, psychological wellbeing or problem behaviour (Baumrind, 1991; Lamborn, Mounts; Steinberg and Dornbush 1991).

While implications regarding the authoritarian style of parenting are counterintuitive to

positive behavioural outcomes, this style is considered to be far less destructive to child development than other styles (i.e. permissive and neglectful styles). From these studies, it could be concluded that authoritarian parenting style encourages child's wellbeing in Ibadan metropolis.

Ho 3: There is no significant relationship between Parental permissive style and acceptance/compliance with Child's Right Act.

Table 4.2.3: Correlation analysis showing the relationship between Parental permissive styles and acceptance/compliance with the Child's Right Act among parents.

Variable	Mean	Std. Dev.	N	R	P	Remark
Child's Rights Act acceptance	43.6704	6.3671	1247	-.010	.734	Not Sig.
Permissive parenting style	16.9487	5.6568				

It is shown in the above table that there was no significant relationship between Parenting permissive styles and acceptance/compliance with Child's Rights Act among parents in Ibadan($r = -.010$, $N=1247$, $P > .05$).

Hence, parental factors (permissive parenting style) did not relate to Child's Rights Act acceptance and compliance in Ibadan Metropolis, Oyo state.

The hypothesis is therefore accepted as there was no significant relationship.

Many researchers have discovered that permissive parenting does not enhance a child's wellbeing. The finding of this study agreed with what many researchers have found out that permissive parenting style does not enhance Child's wellbeing. For instance, Baumrind, Larzelere & Owen (2010) asserted that permissive parents do not set rules, they avoid engaging in behavioural control and set few behavioural expectations for adolescents. Similarly, adolescents from permissive families reported a higher frequency of substance use, school misconduct and are less engaged and less positively oriented to school (Querdo, Warner and

Eyberg 2002).

Additionally, Ginsburg and Bronstein (1993) reported that permissive parenting is also associated with low self-esteem and makes adolescents vulnerable to the influence of peer pressure. Baumrind (1967) also asserted that permissive parents do not present themselves as authority figures or role models rather they might use reasons or manipulations to get what they want. But they avoid exercising overt power over their adolescents.

Moreover other studies have also linked permissive parenting with adolescent alcoholism (Weiss and Schwartz 1996; Reimuller 2011; Lamborn, Mounts; Steinberg and Dornbush 1991), as well as higher rates of school misconduct and lower levels of academic achievement (Lamborn, Mounts; Steinberg and Dornbush 1991). Recently permissive parenting has been linked with BMI (Body Mass Index), lower activity level and excess television use by adolescents.

Furthermore permissive parenting is at variance with the stated objectives of the CRA (2003) which demands that children be brought up to become useful and properly adjusted adults in life (Article 29 of CRC).

On the contrary, Turkel and Tezer (2008), Rothrauff (2009), Lamborn, Mounts; Steinberg and Dornbush (1991), quipped that kids raised by permissive parents are better off than kids who have uninvolved parents. These kids, they continued, tend to have high self-esteem and are more resourceful than kids raised by uninvolved parents.

This view was also supported by Gwen (2014) who quipped that certain kinds of permissiveness encourages a child to be innovative, creative, critical thinkers, when parents allowed a child experiment and tinker. Gwen (2014) advised, if a parent wants to raise a scientist, a child should be occasionally allowed to ask offbeat questions, get dirty and take things apart. Authoritative parenting which is the best parenting style according to research, practically, is actually the combination of authoritarian and permissive parenting styles.

In conclusion permissive parenting style from this study did not have relationship with Child's Rights Act acceptance and compliance in Ibadan Metropolis.

Ho 4: There is no significant relationship between marital status and acceptance/compliance with Child's Rights Act

Table 4.2.4: Correlation analysis showing the relationship between Parental marital status and acceptance/compliance with Child's Rights Act among parents

Variable	Mean	Std. Dev.	N	R	P	Remark
Child's Rights Act acceptance	43.6704	6.3671	1247	.028	.318	Not Sig.
Parental marital status	01.8400	0.60				

It is shown in the above table that there was no significant relationship between Parental marital status and acceptance/compliance with Child Rights Act among parents in Ibadan ($r = .028$, $N=1247$, $P > .05$).

Hence, parental marital status did not relate with Child's Rights Act acceptance and compliance in Ibadan.

The hypothesis is therefore accepted as there was no significant relationship.

In this study, there is no relationship between marital status and child's Rights Act acceptance and compliance. That means marital status did not predict Child's Rights Act acceptance and compliance in this study.

The finding in this work is contrary to the findings of (Artis 2007, Broman, Li and Reckase, 2008, Brown, 2004, Carlson & Corcoran, 2001) who posited that children living with two married biological parents experience better education, social, cognitive and behavioural outcomes, than do other children from other family structures.

Similarly, Amato (2005) observed that both social science and medical research convincingly showed that children who are raised by their married biological parents enjoy better physical, cognitive and emotional outcomes in average, than children who are raised in other circumstances.

Furthermore, a meta-analysis of 65 studies comparing the academic achievements of individuals from divorced and intact households indicated that college students from divorced

homes do have significantly lower GPAs than college students from intact households (Kunz, 1995).

However, FGD respondent on marital status lamented that:

My daddy has left my mummy for another woman, my mummy now is the only breadwinner caring and catering for five of us. I am not happy about this, the situation is affecting my studies
 SS2 student Holy Trinity Secondary School IBNE LGA.

A KII respondent confirmed by saying:

Most of the students in this school came from broken homes. Some of them are leaving with their grandparents and some are leaving as house helps. This situation is affecting the children especially academically

A teacher Holy Trinity Secondary School IBNE LGA.

Ho 5: There is no significant relationship between Child's Rights knowledge and acceptance/compliance with Child's Rights Act.

Table 4.2.5: Correlation analysis showing the relationship between Child's Rights knowledge and acceptance/compliance with Child's Rights Act among parents

Variable	Mean	Std. Dev.	N	R	P	Remark
Child's Rights Act acceptance	43.6704	6.3671	1247	.702**	.000	Sig.
Child's Rights Act knowledge	19.1772	3.1709				

**Sig. at .01 level

It is shown in the above table that there was significant relationship between Child's Rights Act knowledge and acceptance/compliance with Child's Rights Act among parents in Ibadan($r = .702, N=1247, P < .01$).

Hence, Child's Rights Act knowledge positively influence Child's Rights Act acceptance and compliance in Ibadan.

The hypothesis is therefore rejected as there was a significant relationship.

From this analysis it could be inferred that many parents have the knowledge to Child's Rights Act in Ibadan.

The findings of this result did not corroborate with the findings of Okoye (2011) whose investigations revealed that appreciation and comprehension of the Act and its contents by the populace of Nsukka was abysmally low.

Moreover, other studies both locally and abroad have shown the pervasive nature of the low awareness of Child’s Rights Act generally among people globally. For example, while Sathiyaraj and Jayaraman (2013) found very low levels of awareness of Child’s Rights Act even among teachers in India, Onwe (2014) in a similar study in Nigeria noted that the enlightenment campaign by NGO’s in the fight against child abuse in Nigeria had not yielded desired outcome for reasons of low levels of knowledge of Child’s Rights Act among the professionals whom he studied.

Similarly, another study conducted by Dunmon (2011) in Wales among teachers, health professionals, social workers, police, parents and carers found little or no knowledge among these groups on child’s Rights Act.

Ho 6: There is no significant relationship between Parental Social Economic status and acceptance/compliance with Child’s Right Act.

Table 4.2.6: Correlation analysis showing the relationship between Parental Social Economic status and acceptance/compliance with Child’s Right Act among parents

Variable	Mean	Std. Dev.	N	R	P	Remark
Child’s Rights Act acceptance	43.6704	6.3671	1247	-.238**	.000	Sig.
Parental Social Economic status	1.9190	0.7896				

**Sig. at .01 level

It is shown in the above table that there was significant relationship between Parental Social Economic status and acceptance/compliance with Child’s Rights Act among parents in Ibadan($r = -.238, N=1247, P < .01$).

The null hypothesis is therefore rejected as there was a significant relationship. The implication of the above finding is that the socioeconomic status of parents (based on their

income, education, occupation/profession and property) has a significant and direct relationship with the compliance and acceptance of the Child's Rights Act. This means that the lower the socioeconomic status of the parents, the lower the level of compliance and acceptance of the Child's Right Act in the home and vice-versa. In the presence of low socioeconomic status, parents may not be able to educate and cater for the needs of their children, which will lead to maltreatment or violation of their rights. Conversely, parents with higher socioeconomic status are more likely to comply and accept the Child's Right Acts.

The result of this finding supports the assertion of Conger and Elder (1994), which reported that families at a variety of income levels, who suffer economic stress of any kind are more likely –than families that are not economically stressed – to experience depression, marital crises and to be harsh with their children. Conger and Elder (1994) continued that poverty and economic stress are associated with parent-child conflict, which leads to poorer grades and weakens emotional and social growth.

Focus group respondent said that:

I always go to the farm after school to fetch and sell firewood. I do this to help my parents meet my school expenses. When I disobey, my parents flog me or deny me food.

Primary 6 pupil, Methodist Primary School Labode, Akinyele LGA

A KII confirmed that:

Most of the children in the school are not doing well academically because of home. The children do not read at home and do not do their homework. They hawk one thing or another after school. Their parents do not encourage them academically, because of financial handicap. No hospital, no toilet and no Secondary School in the village.

Teacher, Methodist Primary School Labode Akinyele LGA

Similarly, Okoro and Kigho (2013) conducted a study on the effect of poverty and they found out that poverty causes malnutrition, physical health problems and crimes. Poverty, they continued, is the most visible cause of the vulnerability of children to trafficking in Nigeria. Moreover, Eze, (2002) opined that when a child gets proper nutrition, healthcare and stimulation during pre-school years, the ability to interact with and take optimal advantage of

the full complement of resources offered by any formal learning environment is enhanced.

FGD respondent reported that:

We do not have water in our village and toilet facilities. We usually defecate in the bush.
Primary 6 pupil St James Primary School Ilaju Community Ido LGA.

Additionally, in a recent comprehensive review of socioeconomic status and child development, Bradley and Corwyn (2002), identified several mediating factors that researchers have specified to explain the processes through which socioeconomic status operates to influence child development. Among these are parent resources and constraints, such as poor nutrition, inappropriate healthcare, dilapidated and crowded housing, lack of cognitively stimulating materials, teachers' attitudes and expectations, and physiological responses to stress.

FGD respondent stated that:

I came from a polygamous home and we are thirteen children living in a mud house. We take herbal medicine because there is no health centre or hospital in our village. Also, we are not consistent in taking balance diet.
Primary 6 pupil Methodist Primary School Labode Akinyele LGA.

Also (Voydanoff 1990; White and Rogers 2000) opined that poverty and lower income are associated with higher levels of marital stress, dissatisfaction and dissolution. In a study in Uganda, it was found that almost 80% of the caregivers of severely ill young infants did not comply with recommended referrals to health facilities. The reason given in 90% of the cases was lack of money.

FGD respondent narrated that:

My mother has been very sick, my father could not take her to the hospital because he said that he did not have money to do that. I am really worried because of my mummy's health.
SS2 student Prospect High School Abanla communitiy Oluyole LGA.

In Lagos, Oyo and Ogun States, children of primary school age are engaged as bus conductors, human portarage and hawkers on part-time and full-time basis, (Ogbuabor and Nwosu 2014). Poverty is also submitted to be a major factor in child abandonment, child prostitution and infanticide.

A KII respondent stated that:

The children hawk, do house help jobs and other menial jobs to cater for themselves and their parents, they do not feed well. Some miss their classes as a result of poverty. Some do not resume back in school on time after vacation because they are busy fending for themselves. This situation is seriously affecting their academics. Some are not ready to further their education after secondary school, they want to remain as artisans because of finance.
A teacher Holy Trinity Secondary School IBNE LGA.

Again researchers have equally shown that women who are literate desire fewer children than women with no education, (WHO. 1996). A similar study by Oni (1995) revealed that the support for small family of four children or less is prevalent among the younger educated breed and non-educated ones desired seven children or more. It was even discovered that economic constraints on family size has less impact on the non-literate women.

Furthermore, researchers have discovered that parental educational level is also known as a factor positively related to children's academic achievement (Grissmer, Kirby, Berends and Williamson, 1994). Sarigiani (1990) continued that parents who have high levels of education tend to have higher aspirations and higher educational plans for their children than lower educated or non-educated parents. Taiwo (1993) also submits that parent's educational background influence the academic achievements of a student. This according to him is because the parent would be in a good position to be a second teacher to the child. This was supported by Onocha (1985) who reported that a child from a well-educated family with high socio-economic status is more likely to perform better than a child from an illiterate family. This is because the child from an educated family has a lot of support such as a decent and good environment for academic work, parental support and guidance, enough textual and academic materials and decent feeding.

Focus group respondent said that:

My father at times asks me to abandon school and to accompany him to the farm.
SS2 Student, Community High School Arulogun. Akinyele LGA

A KII respondent confirmed that:

Most of the children's parents are mostly artisans by profession. They don't really value education. When the children have problem, they don't know how to help them. Most of them live with their aged grand parents because they came from single homes
Teacher, Community High School Arulogun Akinyele LGA.

However, contrary to this finding, Mooyart and Liefbroer (2016). observed that educated parents may demand high educational achievement from their children so as to increase the child’s chances of being admitted into the university. Unintentionally, Mooyart and Liefbroer continued that this might cause the parents to become pushy, impulsive and punitive thereby discouraging the child.

Similarly, Bredhoft, Menicke, Potter and Clark (1998) gave a report that parents with high social economic status also do not always bring up their children effectively. This is because of the temptation to lavish their children with material resources which the children may not be able to handle adequately. This kind of training may encourage a child to become wasteful and irresponsible now and in future.

Ho 7: There is no significant relationship between Parental Culture and acceptance/compliance with Child’s Rights Act.

Table 4.2.7a Correlation analysis showing the relationship between Parental Culture and acceptance/compliance with Child’s Rights Act among parents

Variable	Mean	Std. Dev.	N	R	P	Remark
Child’s Rights Act acceptance	43.6704	6.3671	1247	.391**	.000	Sig.
Parental Culture	48.3128	13.1352				

**Sig. at .01 level

It is shown in the above table that there was significant relationship between Parental Culture and acceptance/compliance with Child Rights Act among parents($r = .391$, $N=1247$, $P < .01$).

Hence, Parental Culture influences acceptance/compliance with Child Rights Act in Ibadan.

The hypothesis is therefore rejected as there was a significant relationship.

Table 4.2.7b: The nature of Parental Culture as influencing Child right act and compliance

S/N	Items	SD	D	A	SA	Mean	S.D
97	Culture values parental consent before any marriage can be contracted.	50 4.0%	36 2.9%	721 57.8%	440 35.3%	3.24	.70
101	Culture allows the boy child to take charge of the affairs in the event of the father's demise.	72 5.8%	86 6.9%	727 58.3%	362 29.0%	3.11	.76
103	Culture sees a boy superior to a girl.	125 10.0%	148 11.9%	615 49.3%	359 28.8%	2.97	.90
100	Culture allows the boy child more self-expressions than the girl child in the community.	110 8.8%	165 13.2%	659 52.8%	313 25.1%	2.94	.86
98	Culture believes that early marriage favours a girl child and her family	125 10.0%	175 14.0%	634 50.8%	313 25.1%	2.91	.89
96	Culture allows the girl child to marry early in life	142 10.7%	194 15.6%	566 45.4%	345 27.7%	2.88	.98
94	Culture permits a parent to engage a child on any form of work.	128 10.3%	166 13.3%	709 56.9%	244 19.6%	2.86	.85
102	Culture sees a family without a boy as unfortunate.	136 10.9%	152 12.2%	708 56.8%	251 20.1%	2.86	.86
99	Culture encourages education for the boy child than the girl	144 11.5%	189 15.2%	626 50.2%	288 23.1%	2.85	.91
95	Culture encourages children to hawk wares for their parents	158 12.7%	161 12.9%	745 59.7%	183 14.7%	2.76	.85
107	Culture does not enslave children	493 39.5%	78 6.3%	315 25.3%	361 28.9%	2.44	1.27
109	Culture encourages girls to engage in house work more than boys	508 40.7%	68 5.5%	333 26.7%	338 27.1%	2.40	1.26
110	Culture encourages a child to spend a long time working to curb laziness	505 40.5%	88 7.1%	325 26.1%	329 26.4%	2.38	1.26
105	Culture encourage female circumcision because it curbs waywardness	479 38.4%	153 12.3%	294 23.6%	321 25.7%	2.37	1.23
106	Culture encourages female circumcision	519 41.6%	105 8.4%	280 22.5%	343 27.5%	2.36	1.27

104	Culture permits female circumcision because it promotes sexual control	459 36.8%	152 12.2%	388 31.1%	248 19.9%	2.34	1.17
111	Culture believes spending too many hours on work at home or outside the home, does not hurt a child	526 42.2%	112 9.0%	273 21.9%	336 26.9%	2.34	1.27
108	In our culture there is nothing wrong with female circumcision	529 42.4%	87 7.0%	344 27.6%	287 23.0%	2.31	1.23

The ranking of the nature of Parental Cultural as influencing Child right act and compliance is as follows:-

Culture values parental consent before any marriage can be contracted (mean=3.24) ranked highest by the mean score rating and was followed by Culture allows the boy child to take charge of the affairs in the event of the father's demise (mean=3.11), Culture sees a boy superior to a girl (mean=2.97), Culture allows the boy child more self-expressions than the girl child in the community (mean=2.94), Culture believes that early marriage favours a girl child and her family (mean=2.91), Culture allows the girl child to marry early in life (mean=2.88), Culture permits a parent to engage a child on any form of work (mean=2.86), Culture sees a family without a boy as unfortunate (mean=2.86), Culture encourages education for the boy child than the girl (mean=2.85), Culture encourages children to hawk wares for their parents (mean=2.76), Culture does not enslave children (mean=2.44), Culture encourages girls to engage in house work more than boys (mean=2.40), Culture encourages a child to spend a long time working to curb laziness (mean=2.38), Culture encourage female circumcision because it curbs waywardness (mean=2.37), Culture encourages female circumcision (mean=2.36), Culture permits female circumcision because it promotes sexual control (mean=2.34), Culture believes spending too many hours on work at home or outside the home, does not hurt a child (mean=2.34) and lastly by In our culture there is nothing wrong with female circumcision (mean=2.31).

The report to support the hypothesis is going to be summarized using table 4.2.7b From the table, “culture values parental consent before any marriage can be contracted” ranked first with 93.1% of the respondents affirming the statement, while 6.9% disagreed. The affirmation corroborates with the report of Madukwe (2012), Osonwa (2008) and Burke (2010), who asserted that contracting marriage is not just the business of the couple and their families but the business of the entire community in Africa. Similarly the United Nations Population Fund UNFPA (2012) reported that in 146 countries, state or customary law allows girls younger than 18 to marry with the consent of parents or other authorities. Also in India, Bunkanwanicha (2010) reported that marriage is considered a marriage of the families rather than just the individuals.

On the contrary, the UNFPA (2012) also reported that in 2010, 158 countries agreed that 18 years was the minimum legal age for marriage for women, without parental or a pertinent authority’s consent.

“Culture allows the boy child to take charge of the affairs in the event of the father’s demise” ranked second with about 87.3% agreeing and 12.7% disagreeing. This finding tallied with what was reported that the preference for male child is practiced in Nigeria because a son is the one who would perpetuate the family name as well as make decision in the family.

On the other hand, the remaining 12.7% corroborates with the principles of CRA that stated that no child should suffer any discrimination no matter their origin, sex, status, etc (CRA 2003, Article 2).

“Culture sees a boy superior to a girl” ranked third. About 78.1% agreed to this finding while 22.9% disagreed. Also this finding (78.1%) did not tally with the provision of CRA (2003 Article 29) concerning gender discrimination while 22.9% did agree.

“Culture allows the boy child more self-expressions than the girl child” was concurred by 77.9% of parents while 22.1% disagreed 77.9% did not support the provision of the CRA (2003 Article 29) that stated no child should be discriminated against, while only 22.1% agreed to the provisions in CRA (2003).

On the statement that “culture believes that early marriage favours a girl child and her

family”, 75.9% favoured the statement while 24.1% disfavoured it. 75.9% identified with the findings of UNICEF (2005) that stated that protection from HIV/Aids is another reason for child marriage apart from parent marrying off their daughter for economic reason and social status. On the contrary 24.1% identified with the views of (Tiemoko 2001, Jenson and Thornton (2003) that reported that girls who were married young are likely to be abused by their husbands, likely to suffer untimely widowhood and many pregnancy related deaths.

In the statement “culture allows the girl child to marry early in life” about 73.1% parents responded positively while 26.3% disagreed. The positive respondents tallied with the report of Situational Assessment Analysis SAA (2001) that stated that child marriage is justified by parents among others on the ground that it prevents promiscuity, thereby preventing shame of pre-marital pregnancy from the family.

On the contrary, Chou (2010) affirmed that early marriage is likely to be one of the main reasons for much higher maternal mortality and greater prevalence of conditions such as VVF/RVF, especially in northern Nigeria.

Most of the respondents (76.5%) agreed that culture permits a parent to engage a child in any form of work, while 23.5% responded negatively. Most of the respondents’ views agreed with the views of UNICEF (2007) which defined child labour as any form of work that is detrimental to a child’s total development, while 23.5% of the respondents disagree that children should be engaged in any form of labour. Their decision tallied with what Anthony (2001) asserted that child work instead of child labour involves training, learning and socializing of a child.

Many of the respondents (76.9%) support the fact that culture sees a family without a boy as unfortunate, while (23.6%) disagreed to this. This finding (76.9%) corroborates with the assertion of Annan-Yao (1998) that indicated that girls in some tradition in Nigeria are denied the simple right of existence in their fathers’ minds because of the preference for sons that can even result in female infanticide (Anon, 2009).

23.6 % agreed with what Child Rights provision stated, that no child should be discriminated against no matter what (CRA Article 10, 2003).

In “culture encourages education for the boy than the girl child, (73.3%) responded positively while only 26.7% responded negatively. 73.3% tallied with the report of Annan-Yao (1998) that said discrimination against girls in education is a common practice in many parts of Nigeria, especially in the North. The remaining (26.7%) respondents were in agreement with the provision of Child’s Rights Act (2003).

Focus group discussion:

All the hundred percent (100%) of children discussed with reported that their parents treat them equally. Both boys and girls, do house chores and go to school as well. Nobody is left out.

In “culture encourages children to hawk wares for their parents” about 74.4% parents responded positively, while 25.6% disagreed. CRA (2003) believe that child hawking exposes a child to series of dangers and risks. On the contrary Onuzulike (2007) reported that children hawk in order to help their families make ends meet.

Focus group discussion:

About eight percent (80%) of the children discussed with, admitted they hawk wares to assist their parents financially.

54.2% of respondent agreed that culture does not enslave children, while 45.8% admitted that our culture enslaves children.

About 53.8% respondents affirmed that culture encourages girls to engage in house work more than boys, while 46.2% did not affirm this. CRA (2003) provision stated that both boys and girls should be given equal opportunity and train the same way. This finding depicts that many parents are now training their boys as they train their girls, making every child participate in the house chores.

About 52.5% of the respondents agreed that culture encourages a child to spend a long time working to curb laziness while 47.5% objected to the statement. The provision of the CRA (2003) stated that every child should have time for recreation and play.

Nearly half of the respondents (49.3%) agreed that culture encourages female circumcision because it curbs waywardness while 50.7% did not agree to that. Medical research

has found out that female circumcision does more harm than good to a girl child. The research asserted that it causes frigidity, risk of urinary infections, diseases of the kidney, infertility and the spread of HIV and Aids (Lauren 1998, WHO 1996 and Okeke 2012). Ladipo and Akinso (2002) reported that the reasons people gave for practicing female circumcision vary ranging from being culture to curbing promiscuity and promoting virginity.

Some people believe the only reason they practice female circumcision is because it is their culture. From this finding there are 50.0% of those. This belief also tallied with what Ladipo and Akinso (2002) found out. The other 50.0% did not agree that the only reason for female circumcision is because it is the culture of the land.

Fifty one percent (51.0%) of the respondents believed that parents practice female circumcision because it promotes sexual control while (49.0%) respondents disagreed. The affirmation also confirmed what Ladipo and Akinso (2002) found out.

About 48.8% of the respondents agreed that culture believes spending too many hours on work at home or outside the home does not hurt the child. On the contrary, CRA (2003) in its provisions stated that every child has a right to play and recreation at the proper time. The remaining 51.2% disagreed with the statement because they believe too much work all the time is unhealthy.

The statement “In our culture there is nothing wrong with female circumcision” was agreed to by about 50.6% of the respondents, while 49.4% did not affirm this. Medical report believed that female circumcision has many adverse effects in a girl child. For instance, Kaplan (2011) asserted that psychological consequences of female circumcision include frigidity, lack of orgasm, anxiety, frustration and depression leading to neurosis.

The result found that parental cultural background predicted acceptance and compliance of the provisions of the CRA.

This result was in contrast to what some researchers found out about some aspects of our culture. For instance, Lauren (1988), WHO (1996) and Okeke (2012) reported that female circumcision caused frigidity, risk of urinary infections, diseases of the kidney and HIV/AIDs.

On the other hand the result of this study agreed with what Ladipo and Akinso, (2002)

reported concerning the reasons people gave for practicing female genital mutilation, they said that it was their culture, it promoted virginity and so prevented disgrace to the girls family.

Even though parental cultural background predicted acceptance and compliance of the CRA, there are some aspects of our culture that did not tally with the provisions of the CRA, such as son preference and female genital mutilation.

Ho 8: There is no significant relationship between Parental age and acceptance/compliance with Child Rights Act.

Table 4.2.8: Correlation analysis showing the relationship between Parental age and acceptance/compliance with Child’s Rights Act among parents

Variable	Mean	Std. Dev.	N	R	P	Remark
Childs Rights Act acceptance	43.6704	6.3671	1247	.109**	.000	Sig.
Parental Age.	34.6900	115800				

**Sig. at .01 level

It is shown in the above table that there was significant relationship between Parental Age and acceptance/compliance with Child’s Rights Act among parents in Ibadan($r = .109$, $N=1247$, $P < .01$).

Hence, Parental Age positively influenced Child’s Rights Act acceptance and compliance in Ibadan, Oyo state.

The hypothesis is therefore rejected as there was a significant relationship

From the findings from the chart in Figs 4.3, 4.4, 4.5, 4.7 and 4.8, it could be deduced that most parents have their children when they are neither too young or too old, that is between the ages of 20-35 years. It means, according to this finding, that there were not many teenage pregnancies or child marriages that can result in abortion, miscarriage, anaemia, preterm labour/delivery, low birth weight, obstructed labour, Durell (2004), and Barret (2004). The above are various ways the rights of the child are being violated through inappropriate reproductive age.

Also many hospital-based studies in Nigeria have shown that anaemia is associated more with teenage pregnancy than others. (Masukume, 2015). The risk is greater because the young mother’s body has to compete with nourishments with the foetus, thus causing rapid depletion of the nutrient reserves.

However if many of the respondents had had their children when they were older, say from 35 years and above, it could have resulted to violation of the rights of the child. This is because in a systematic review study, researchers reported statistically significant association

between advanced maternal age and stillbirth risk (Huang, Sauve and Birkette 2008)

From the above table, 34 years was the mean age of a parent at birth, for most of their children. This age fell between the reproductive age of ≤ 19 and ≥ 35 years, which has been described by Hoque, (2012) as the normal reproductive age range. Therefore, the findings of this study tally with the results of Hoque, (2012) which showed that the majority of children, born when their parents are between 20-35 years old are found to be healthy children, in terms of both mental and physical health. The results are also in keeping with similar studies which demonstrate that early or late age of onset of child bearing (<20 or > 35 years) is associated with decreased acceptance and compliance of the Child's Rights Acts.

Ho 9: There is no significant joint relationship between effects of Parenting styles (Authoritative, Authoritarian, and Permissive), Child's Rights Act knowledge, Parental social economic status, culture, Parental age and marital status and Child's Rights Act acceptance/compliance.

Table 4.2.9: Multiple Regression analysis showing the joint effect of Parenting styles (Authoritative, Authoritarian, and Permissive), Child's Rights Act knowledge, Parental social economic status, culture, Parental age and marital status on Child's Rights Acts acceptance/compliance among parents

R	R Square			Adjusted R Square	Std. Error of the Estimate	
.731	.534			.531	4.3592	
A N O V A						
Model	Sum of Squares	DF	Mean Square	F	Sig.	Remark
Regression	26988.101	8	3373.513	177.527	.000	Sig.
Residual	23525.437	1238	19.003			
Total	50513.538	1246				

Table 4.2.9 shows the joint contribution of the eight independent variables to the prediction of the dependent variable i.e. Child's Rights Act acceptance and compliance. The table also shows a coefficient of multiple correlation ($R = .731$ and a multiple R^2 of $.534$). This means that 53.4% of the variance was accounted for by eight predictor variables when taken together. The significance of the composite contribution was tested at $P < .05$. The table also shows that the analysis of variance for the regression yielded F-ratio of 177.527 (significant at 0.05 level). This implies that the joint contribution of the independent variables to the dependent variable was significant and that other variables not included in this model may have accounted for the remaining variance.

Table 4.2.10: Multiple Regression analysis showing the relative contribution of Parenting styles (Authoritative, Authoritarian, and Permissive), Child's Rights Act knowledge, Parental social economic status, Parental culture, Parental age and Parental marital status on Child's Rights Acts acceptance and compliance.

Model	Unstandardized		Stand.	T	Sig.
	Coefficient		Coefficient		
	B	Std. Error	Beta Contribution		
(Constant)	11.725	1.162		10.093	.000
Authoritative	8.907E-02	.016	.145	5.553	.000
Authoritarian	1.179E-02	.019	.021	.635	.526
Permissive	-4.168E-02	.036	-.037	-1.168	.243
Child's right knowledge	1.181	.052	.588	22.774	.000
Parental social economic status	.646	.181	.080	3.565	.000
Parental culture	7.307E-02	.011	.151	6.509	.000
Parental age	.123	.092	.028	1.334	.183
Parental marital status	.722	.221	.068	3.265	.001

Table 4.2.10 reveals the relative contribution of the eight independent variables to the dependent variable, expressed as beta weights, viz: Authoritative ($\beta = .145$, $P < .05$),

Authoritarian ($\beta = .021, P >.05$), Permissive ($\beta = -.037, P >.05$), Child's Rights Act knowledge ($\beta = .588, P <.05$), Parental social economic status ($\beta = .080, P <.05$), Parental culture ($\beta = .151, P <.05$), Parental age ($\beta = .028, P >.05$) and Parental marital status ($\beta = .068, P <.05$) respectively.

Hence, while Authoritative, Child's Rights Act knowledge, Parental social economic status, Parental culture and Parental marital status independently and significantly predicts Child's Rights Act acceptance and compliance, Authoritarian, Permissive and Parental age did not.

In conclusion, the result above showed a very high level of acceptance and compliance of Child's Rights Act among parents in Ibadan. This is in agreement with the finding of previous studies, such as Kircher (2011), Kordi and Baharudin (2010), Baumrind (1991) and Blair (1998).

Table 4.2.11: Level of Acceptance and Compliance of Child's Rights Act.

S/N	Items	SD	D	A	SA	Mean	S.D
87	Parenting is a serious job	29 2.3%	11 .9%	600 48.1%	607 48.7%	3.43	.63
88	I feel that spending quality time with children is an important aspect of child rearing	25 2.0%	13 1.0%	626 50.2%	583 46.8%	3.42	.623
83	Child's rights must be protected by family members	31 2.5%	21 1.7%	601 48.2%	594 47.6%	3.41	.65
85	Parents are responsible for providing a healthy environment for their Children	26 2.1%	12 1.0%	639 51.2%	570 45.7%	3.41	.62
89	Mothers and fathers should share responsibilities in raising children	24 1.9%	19 1.5%	642 51.5%	562 45.1%	3.40	3.62
81	Parents should be involved in their children's schooling	34 2.7%	6 .5%	648 52.0%	559 44.8%	3.39	.64
91	Parents should always help to contribute to child's wellbeing	26 2.1%	16 1.3%	619 52.0%	556 44.6%	3.39	.62
86	When you become a parent, your children become your top priority	23 1.8%	20 1.6%	659 52.8%	545 43.7%	3.38	.62
90	The formal education should begin at an early age as much as it is possible	22 1.8%	39 3.1%	655 52.5%	531 42.6%	3.36	.63
92	Inhuman treatment of children should not be allowed	51 4.1%	44 3.5%	626 50.2%	526 42.2%	3.30	.73
93	It is unlawful to maltreat any child	50 4.0%	32 2.6%	690 55.3%	475 38.1%	3.28	.70
84	Parents attending functions such as sporting events and recitals of their children help to build their child socially	36 2.9%	25 2.0%	755 60.5%	431 34.6%	3.27	.64
82	I think children have some rights within the family	25 2.0%	12 1.0%	851 68.2%	359 28.8%	3.24	.57

Responses to Child Rights Acts Acceptance and Compliance as perceived by the respondents are as shown below:

Parenting is a serious job (mean=3.43) ranked highest by the mean score rating and was followed by I feel that spending quality time with children is an important aspect of child rearing (mean=3.42), Child's rights must be protected by family members (mean=3.41), Parents are responsible for providing a healthy environment for their children (mean=3.41), Mothers and fathers should share responsibilities in raising children (mean=3.40), Parents should be involved in their children's schooling (mean=3.39), Parents should always help to contribute to child's wellbeing (mean=3.39), When you become a parent, your children become your top priority (mean=3.38), The formal education should begin at an early age as much as it is possible (mean=3.36), Inhuman treatment of children should not be allowed (mean=3.30), It is unlawful to maltreat any child (mean=3.28), parents attending functions such as sporting events and recitals of their children help to build their child socially (mean=3.27) and lastly by I think children have some rights within the family (mean=3.24).

The results above showed a very high level of acceptance and compliance of Child's Right Act among parents in Ibadan. In addition, it is interesting to note that for most questions, an approximately equal number of participants agreed or strongly agreed in their responses. However, for the question which states "I think children have some rights within the family", 68.2% of study participants agreed with only 28.8% strongly agreed. For the purposes of further research, one could explore the disparities between the two groups (strongly agree versus agree). Relevant hypothesis, with respect to further research, may include the hypothesis that those who strongly agreed are more likely to actually comply and adhere to the principles of the Child's Right Acts in the home compared to those who only agreed. In conclusion, the finding of this study indicated that most parents in Ibadan, Oyo State, are willing to accept and comply with the provisions of the Child's Rights Act.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the summary, conclusions, policy implications of the study, recommendations, contribution to knowledge as well as limitations to the study and suggestions for further studies.

5.1 Summary

The main purpose of this study was to investigate parental factors as predictors of child's Rights Act acceptance and compliance among parents in Ibadan, Oyo state. This was done with the intention of finding out the extent parental factors such as parental knowledge of the Act, parental culture, marital status, socio-economic status of parents, parental age, parenting styles could influence parents to accept and comply with the child's Rights Act, a legal policy document for the welfare of a child.

A comprehensive review of the existing relevant literatures was done on the major variables inherent in the study. This is with the intention of associating the present with the past studies in order to bring out distinctly the gap that this study will be filling in the literature. The relevant theories to support this work were also reviewed.

This study was conducted using the descriptive survey research design of the ex-post factor type. A total of 1,260 respondents were randomly selected from six local governments in Ibadan, Oyo State. The questionnaire was complemented with nine sessions each of FGD and KII with children and teachers respectively to enrich the work. Descriptive statistics of frequency counts, percentage, mean and standard deviation were used to analyze demographic information of participants. Multiple regression and Pearson moment correlation were used to analyse the hypotheses while research question was content analyzed.

Findings from the study established that

1. There was significant joint contributions of the eight independent variables authoritative, authoritarian, permissive parenting styles, marital status, parental culture, socio-economic status, parental age and parental knowledge to the prediction of acceptance and compliance of child's right Act.
2. There was significant relative contribution of each of the five independent variables to the prediction of acceptance and compliance of child's Rights Act. While, Authoritarian, Permissive and Parental age were not.
3. Authoritative parenting style predicted the acceptance and compliance of Child's Rights Act.
4. Authoritarian parenting style predicted the acceptance and compliance of child's Rights Act.
5. Parental Child's Rights Act knowledge predicted the acceptance and compliance of child's right Act.
6. Although there was significant relationship between parental culture and Child's Rights Act acceptance and compliance, there are still some aspects of the parental culture that are not congruent with the provisions of the Child's Rights Act.
7. There was significant relationship between socio-economic status of parents and the Child's Rights Act acceptance and compliance. The socioeconomic status has a direct relationship with the acceptance and compliance of the act.
8. Parental age predicted the acceptance and compliance of Child's Rights Act.
9. Regarding parents' views on Child's Rights Act acceptance and compliance, the findings indicated that most parents in Ibadan are willing to accept and comply with the Child's Rights Act
10. There was no significant relationship between parental marital status and the Child's Rights Act acceptance and compliance.
11. There was no significant relationship between permissive parental styles and the Child's Rights Act acceptance and compliance.
12. The FGD/KII conducted with respondents from different schools in the local government areas selected revealed that parents were moderately in compliance with the Child's Rights

Act in the way they were caring and meeting the needs of their children and wards due to the economic hardship.

5.2 Conclusions:

It has been established through the findings of the work that the factors that could predict the extent parents can accept and comply with the provision of the child's Rights Act are parenting styles (authoritative and authoritarian), knowledge of child's Rights Act, socio economic status of parents, parental age and parental culture.

For these factors to be ignored would result to increase in the violation of the rights of a child. It has been established that all provisions in the child's Rights Act package are mainly for the welfare and wellbeing of a child. Therefore accepting and complying with these provisions would bring a lot of succor to the child and the family. This will also go a long way in equipping our country with great leaders of tomorrow.

The present findings indicated most parents in six local governments of Ibadan, Oyo State are willing to accept and comply with the CRA.

5.3 Policy Implications

Based on the findings of the study, various implications emerge for social welfare practitioners, adult educators, guidance counselors, educational institutions, non-government organizations, the media, parents, teachers and the police, as well as religious organizations.

Findings from the study confirmed that parents from the population had knowledge of the CRA and are therefore a predictor of Child's Rights Act acceptance and compliance. It also underscore the effectiveness of the information dissemination about the Act through the various channels, government and non-governmental.

The study also reveals that the parenting styles (Authoritative and Authoritarian) practice in the sample area are not adverse to acceptance and compliance to Child's Rights Act. They in fact have a highly predictive value in that regard.

Moreover, the findings also showed that the average parental age of child bearing was a significant factor as most parents (respondents) had their children at the right reproductive age range of 20 – 35 years. At this age, parents are likely to have healthy children.

The implications of the above findings are not only to commend the agencies (government, Ngo, socio worker, Adult educators etc.) concerned with the promotion of the children's Rights and welfare but to also urge that they continue to devise and implement programme and policies in that direction especially those that had to do with child and maternal mortality.

The study also found out that there was significant relationship between parental socio economic status and CRA acceptance and compliance. In other words parental socio economic status had direct relationship with acceptance and compliance of CRA, meaning that the lower the socio-economic status the lower the acceptance and compliance of CRA. Also, the higher the socio-economic status the higher the acceptance and compliance of CRA. But parents with low socio-economic status would be unable to provide for their children to the satisfaction of the CRA. These observations would therefore necessitate initiation of policy and programmes design to ameliorate or drastically reduce the impact of low socio-economic status. For instance, since hawking is one of the ways families argument their income, it should not be totally condemned or discouraged. A child/ward should be able to hawk wares alongside their mother/guidance during the school holidays for the safety of the child.

5.4 Contribution to knowledge

From the extensive literature reviewed, it has not been established empirically that parental factors influence Child's Rights Act acceptance and compliance. This study has contributed to the body of knowledge by bridging the gap in literature between parental factors and child's right acceptance and compliance.

Specifically the study has established that parental factors predict Child's Rights Act acceptance and compliance. The study further revealed that parenting styles (Authoritative and authoritarian), parental age, parental culture, parental knowledge of the Act, were very essential

in promoting Child's Right Act.

This study has provided information that will lead to vast improvement in the development of child related welfare programmes both by governmental and non-governmental agencies. The study has also highlighted areas where parents cannot only benefit but also be participants with government in the prosecution of the provisions of the CRA.

The suggestions, as a result of this study, of the establishment of entrepreneurial / skill acquisition centres for children even in the rural settings is novel and revolutionary as it will, if executed, drastically reduce juvenile delinquencies and poverty.

5.5 Recommendations

The following recommendations were made in order to continue to assist the parents to accept and comply with the child's Rights Act, so that the violation of the Act can be drastically reduced.

One of the findings from this study showed that the respondents (parents) had knowledge about the CRA. This, the researcher thinks is very encouraging and recommends that all the agencies (Adult educators, Social worker, Guidance and Counselors, Media and Non-governmental organizations) involved in these efforts should be empowered and mobilize to continue in that regard.

Even though parental cultural background predicted acceptance and compliance of CRA, the study also found that some elements of the culture of respondents were in conflict with the provision of the CRA. As these elements of the cultures, such as son preference and genital mutilation, are already receiving global attention, it is recommended that no effort should be spared in modernizing or abrogating these aspects of the culture of the people.

Parents should always spare the time to be with the children and supervise their activities. In addition, a distinction between discipline and battery needs to be maintained to prevent a descent towards child abuse while taking corrective measures. Untoward disciplinary

actions such as denial of food should be discouraged and ultimately do more harm than good to the overall well-being of the child.

Parents should continue to be educated both formally and non-formally; this is because education of parents has serious impact on children's survival both as a direct determinant of behavior and indirectly as it affects cultural attitudes.

Since the relationship between parents and their children at home is the primary cause of violation of children's rights, it is hereby recommended that no effort should be spared by parents to provide a conducive atmosphere at home for the proper upbringing and development of the child.

It is further recommended that family size should be restricted to the level where every child will have equal opportunity.

Parents should give equal attention to the emotional wellbeing of their children as they do their physical health. This is because they are both very important to child's healthy development. About 95% of the FGS discussants complained about not being happy when they are abuse verbally due to the damaging remarks.

Parents' duties also involve constant communication with children in every aspect of lives. Children should be encouraged to have a "say" concerning their future endeavours.

From the focus group discussions had with the children, it was found out that many of them do not eat nutritious meal. Therefore it is recommended that family should be encouraged to eat balanced meals which will not only nourish all the members of the family but also help ward off diseases. Balanced meals do not necessarily consist of expensive foreign recipes but nutritious local ingredients such as beans, plantain, soya/coconut milk, groundnut, vegetables, millet, guinea corn, fruits and potable water.

In this study, hawking has been identified as one of the ways in which families augment their income. Though it contradicts the tenets of the Child's Rights Act, hawking itself cannot be outrightly condemned or dismissed as it remains a viable option for income supplementation in the home. Instead, safer alternatives for income supplementation should be explored and instituted (such as food stamp generation) to limit the necessity of hawking in the community.

In meantime, a child/ward may be able to hawk wares as long as they are beside their parent/guardian to ensure the safety of the child.

Parents should be able to understand that every child is different. As revealed in the focus group discussions, these differences should be respected and not used as a point of comparison between children.

According to the focus groups, nurturing and socializing a child effectively requires the combined efforts of both parents as each parent provides a unique perspective essential for the proper development of the child. In addition, parents that are living with older dependents should be careful with them, so that there will be no sexual abused of children by these older dependents.

It was also discovered in the course of focus group discussion, that there was widespread dependence on fast foods and confectionaries by the children even in the rural areas (especial at schools) at the expenses of more nutritious and healthy foods. It is recommended that a vigorous campaign be mounted to discourage this trend as it would ultimately and adversely affect the well-being of the children.

Authoritative and authoritarian parenting styles were found from the studies to promote Child's Rights Act. Departments of Adult education and social work/welfare should continue to encourage this parenting style through workshops and seminars for parents in order to enrich and enhance child rearing practices.

The focus group discussions and the key informant interviews revealed that the children had great entrepreneurial aspirations. It is therefore recommended that skill acquisition centres be established by government and NGOs, where they would be exposed to various skills.

It is further recommended that they would be re-absorbed or otherwise enable to practice such skills pending when they have access to higher education. In order, to maximize compliance and acceptance of the Child's Rights Act by parents, it is recommended that child bearing should be initiated and completed between the ages of 20-35 years.

Furthermore, as reflected in the study, parental socio-economic status had a significant direct relationship with the compliance and acceptance of the child's rights Act in families; the

lower the socioeconomic status, the lower the rates of compliance and acceptance of the Child's Rights Acts and vice-versa. It is therefore recommended that Social workers, Child's Rights Advocates should impress on the government the need to develop welfare programmes that will cater for the needs of the family, especially the children.

Finally, authoritative and authoritarian parenting styles, culture, child's rights knowledge, parental age and socio-economic status influenced Child's Rights Acts acceptance and compliance among parents. Therefore, parents, social welfare officers and child's rights advocates should consider these factors while promoting and protecting the Child's Rights Act.

5.6 Suggestions for further research

The following suggestions are proffered

This study can be replicated in other local government areas of other states in order to ascertain the validity of its findings.

Other parental factors could be investigated to ascertain the extent of acceptance and compliance of child's Rights Act.

Other factors apart from parental factors could be investigated to predict acceptance and compliance.

This study is a survey type, an experimental study could still be conducted among parents to determine the extent of acceptance and compliance of Child's Rights Act.

Parenting styles alone can be investigated to see the extent of compliance and acceptance by parents.

Comparative studies can be carried out among parents living in the rural areas and urban areas to find the extent of compliance and acceptance.

This study could be carried out by increasing the scope to involve the whole of Oyo state or other states in Nigeria.

The study can also be initiated to elucidate how vulnerable children (street children, orphans, and physically and mentally challenged children) in Nigeria can benefit from the provisions of the CRA. For instance in the course of the present study the researcher visited

some of these homes of disadvantaged children. It would therefore be interesting to find out if any rights exist or are violated.

Since all welfare programmes including those of children are by definition capital intensive, studies can be initiated to develop more creative and innovative ways of generating or raising funds for such programmes instead of just depending on governmental allocations which are not usually enough.

The Act made provisions for self-sustaining reviews by implementation committees at various levels of government. It could also be interesting to investigate the performance of these committees over the years vis-à-vis the observed general non-implementation of the provisions of the Act Nationwide. Such studies could investigate such criteria as the membership, funding and other constraints of such implementation committees.

Limitation of study

In the course of the study the researcher encountered a lot of problems, which included but not limited to the following:

1. The concept of rural urban areas in the local government areas was not as evident as envisaged. Urbanization and sub urbanization have so pervaded the place as development extents to the remote areas of the local governments. For instance it took quite some expenditure of time and money to get to areas that could be remotely describe as rural such as Ilaje in Ido local government area.
2. Arising from the above, getting the respondents to keep appointment was difficult as they would either had left for other pursuit or the schools would have close for the day.
3. Additionally some of the children were so apprehensive and ill at ease that it was difficult to get information the researcher was seeking.

In spite of the foregoing the researcher had a lot of fun executing the project and firmly believed the authenticity of the information provided by the respondents and therefore the validity of the work itself.

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APPENDIX ONE

Questionnaire

**DEPARTMENT OF ADULT EDUCATION
FACULTY OF EDUCATION
UNIVERSITY OF IBADAN, IBADAN**

Parental factors as Predictors of Child Right Act Acceptance and compliance among parents in Ibadan Metropolis, Oyo State “PFPCRAACQ”

Dear Respondents,

This questionnaire is designed to investigate the predictors influencing parental attitude to Child Rights Act and also to investigate the attitude of parents concerning child rights in Oyo State. This questionnaire is focused on the welfare of the child; an aspect of this welfare is the issue of rights of a child.

Please complete each item very honestly and objectively. All information provided will be treated with utmost confidence and applied strictly for purposes of this research. There is no right or wrong responses to these questions.

Thank you.

SECTION A

PERSONAL DATA

Instruction: please tick () the appropriate boxes as it applies to you and fill the blank spaces where necessary.

1. Sex: Male () Female ()
2. Age: ≤ 19 () 20 – 25 () 26 – 33 () 34 – 41 () 42– 51 () 52 and above ()
3. Local Government Area:
4. Age at which a parent has the:
 1st child []
 2nd child []
 3rd child []
 4th child []
 5th child []
 6th child []

5. Religion

- Christianity ()
- Islam ()
- Traditional Religion ()
- Others ()

6. Residence

- Urban ()
- Rural ()

7. Family type

- Monogamy ()
- Polygamy ()
- Others ()

8. Occupation

- Teaching ()
- Farming ()
- Trading ()
- Nursing ()
- Army ()
- Police ()
- Civil Servant ()
- Retired ()
- Unemployed ()
- Others ()

9. Highest educational qualification

- Modern school ()
- First schooling leaving certificate ()
- TC 2 ()
- School Certificate ()
- OND, NCE ()
- HND, B.Sc., B.Ed, B.A ()
- M.Ed. ()
- Ph.D ()
- Others ()

10. Type of accommodation

- Single Room
- Room with Parlour
- A Flat
- Thatched house

11. Marital Status

Single Married Widowed/Widower Separated/Divorced

12. Number of Children

One Two Three Four and above

13. How many dependants

One Two Three and above

14. Ages of dependants

1– 10 11 – 20 21 – 30 31 and above

15. Are you living in your own house? Yes/No

Do you have a landed property? Yes/No

17. Tribe

Yoruba

Igbo

Hausa

Edo

Others _____

SECTION B

PARENTING STYLE QUESTIONNAIRE

Please rate how often you engage in the different parenting practices, listed below. Scores range from “Never” to “Always” on a 5-point scale. At the end of each section, add up the scores and divide it by the number of questions in that section. The calculated score is your total score for that category. The highest score indicates your preferred parenting style.

Key Format:

Never ---- 1 Sometimes ---- 2 Rarely ----- 3 Often ----- 4 Always ----- 5

	Parenting Styles	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
<i>1.</i>	I am responsive to my child’s feelings and needs.					
<i>2.</i>	I take my child’s wishes into consideration before I ask him/her to do something.					
<i>3.</i>	I explain to my child how I feel about his/her good/bad behaviour.					
<i>4.</i>	I encourage my child to talk about his/her feelings and problems, even if he/she disagrees with me					
<i>5.</i>	I explain the reasons behind my expectations					
<i>6.</i>	I compliment my child					
<i>7.</i>	I provide comfort and understanding when my child is upset					
<i>8.</i>	I treat my child as an equal member of the family.					
<i>9.</i>	I have warm and intimate times together with my child.					
	Parenting Styles	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
<i>10.</i>	When my child asks me why he/she has to do something I tell him/her it is because I said so, I am your parent, or because that is what I want.					
<i>11.</i>	I yell when I disapprove of my child’s behaviour					
<i>12.</i>	I punish my child by taking privileges away from him/her (e.g., TV, games, visiting friends):					
<i>13.</i>	I spank my child when I don’t like what he/she does or says					
<i>14.</i>	I use criticism to make my child improve his/her behaviour					

15.	I use threats as a form of punishment with little or no justification					
16.	I punish my child by withholding emotional expressions (e.g., kisses and cuddles):					
17.	I openly criticise my child when his/her behaviour does not meet my expectations					
	Parenting Styles	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
18.	I find myself struggling to try to change how my child thinks or feels about things.					
19.	I feel the need to point out my child's past behavioural problems to make sure he/she will not do them again.					
20.	I remind my child that I am his/her parent:					
21.	I remind my child of all the things I am doing and I have done for him/her:					
22.	I find it difficult to discipline my child					
23.	I give into my child when he/she causes a commotion about something.					
24.	I try my best to give my child whatever he/she asks					
25.	I overlook my child's bad behaviour.					

SECTION C

CHILD RIGHTS KNOWLEDGE QUESTIONNAIRE

INSTRUCTION: Please kindly respond to this items if “agreed or disagreed” with each item using the key: Very true; True; Not True

	Knowledge of Child’s Rights Act	Very True	True	Not True
1.	Children have rights that should be protected			
2.	Parents lose - in the long run - when the rights of their children are not respected			
3.	Children are to be protected against threats and actual torture and brutality			
4.	Every child should enjoy free and compulsory primary education			
5	It necessary to give equal educational and vocational training programmes to both male and female.			
6.	Child’s rights are legitimate and nobody should violate them			
7.	It is good to improve the behaviour of the children through encouragement thereby allowing them to learn from their mistakes.			
8.	Adults should have more trust in children and involve them more in decision making process			

SECTION D

PARENTAL SOCIO-ECONOMIC STATUS SCALE

- 1a. How many cars do you have
1.
2.
3.
- More

- 1b. Others: – motor cycle bicycle none

2. Parents' Occupation

Please tick ✓ the appropriate column

A	B	C	D	E
Professional's e.g.	Clerk	Trader	Craftsman	Farmer\
Lawyer, Engineer,	Office Worker,	Business man,	Artisan	Taxi Driver
Medical doctor,	Nurse, Teacher,	Contractor	Messenger	security
Professor, Lecturer,	Police, Soldier	Plumber		cleaner
Senior Army officer	Religious Worker	Mechanic		
Manager				
Senior Civil Servant,				
Bishop, Priest				
Others specify:	Others specify:	Others specify:	Others specify	Others specify :
5	4	3	2	1

3. Educational levels of parents (please (√) the appropriate column)

		Father	Mother	Guardians
a.	No schooling			
b.	Elementary school			
c.	Secondary school/Teacher training college			
d.	Professional training e.g. trade school, clergy			
e.	Higher than (a-d) but not University graduate			
f.	University graduate (1 st degree)			
g.	Above first degree			

4. Parents' Residence: (Put 'a' in appropriate place)

Parents	Own House	Company Government University Quarters	Rented House
Father			
Mother			
Guardians			

5. Put an X in appropriate space. If in rented house, state it whether is

(a) A flat () (b) Two rooms () (c) one room ()

6. Do you have the following? Put x in appropriate space:

Radio () Stereo set (), T.V set () Refrigerator () Gas/Electric Cooker (), Decoder (), None of the above ()

7. Do you have the following? Put x in appropriate space:

Executive furniture () Cushion () Wooden Furniture ()
Iron Chair () Mat ()

8. Do you have the following? Put x in appropriate space: Library ()

Books shelves () Periodicals () Newspapers () Nothing related to books ()

SECTION E

CHILD RIGHTS ACTS ACCEPTANCE AND COMPLIANCE SCALE (CRAACS)

The purpose of this survey is to assess your view toward the role of parenthood. Please read each item carefully and consider what your view is on the child rights acts acceptance and compliance. There are no right or wrong answers to any of these statements. After reading each statement, select the number that best reflects your answer, using the following scale:

- SD - Strongly Disagree 1
 D - Disagree 2
 A - Agree 3
 SA - Strongly Agree 4

SN	Items	SA	A	D	SD
1	Parents should be involved in their children's schooling.				
2	I think children have some rights within the family.				
3	rights must be protected by family members.				
4	attending functions such as sporting events and recitals of their children help to build their child socially.				
5	Parents are responsible for providing a healthy environment for their children.				
6	When you become a parent, your children become your top priority.				
7	Parenting is a serious job.				
8	I feel that spending quality time with children is an important aspect of child rearing.				
9	Mothers and fathers should share responsibilities in raising children.				
S/N	Item	SA	A	D	SD

10	The formal education of children should begin at an early age as much as it is possible.				
11	Parents should always help to contribute to child's wellbeing.				
12	Inhuman treatment of children should not be allowed.				
13	It is unlawful to maltreat any child.				

Scoring

The higher the number (4 is the highest possible), the more positive your view and the stronger your commitment to the role of parenthood. The lower the number (1 is the lowest possible), the more negative your view and the weaker your commitment to child right act.

SECTION F

PARENTAL CULTURAL SCALE

Instruction: Please tick (√) the appropriate column that best represents your opinion in each of the following statement. The following are the meaning of the letters below:

SD	-	Strongly Disagree	1
D	-	Disagree	2
A	-	Agree	3
SA	-	Strongly Agree	4

S/N	Items	SA	A	D	SD
1	Culture permits a parent to engage a child on any form of work.				
2	Culture encourages children to hawk wares for their parents.				
3	Culture allows the girl child to marry early in life.				
4	Culture values parental; consent before any marriage can be contracted.				
5	Culture believes that early marriage favours a girl child and her family.				
6	Culture encourages education for the boy child than the girl child.				
7	Culture allows the boy child more self-expression than the girl child in the community.				
8	Culture allows the boy child to take charge of the affairs in the event of the father's demise.				
9	Culture sees a family without a boy child as unfortunate.				
10	Culture sees a boy as superior to a girl.				
11	Culture permits female circumcision because it promotes sexual control.				
S/N	Items	SA	A	D	SD

S/N	Items	SA	A	D	SD
12	Culture encourages female circumcision because it curbs waywardness.				
13	Culture encourages female circumcision				
14	Culture does not enslave children.				
15	In our culture there is nothing wrong with female circumcision.				
16	Culture encourages girls to engage in house work more than boys.				
17	Culture encourages a child to spend a long time working to curb laziness.				
18	Culture believes spending too many hours on work at home or outside the home, does not hurt a child.				

Topics discussed during the focus group discussion include:

- If their parents appreciate them
- If the parents apologize when they go wrong
- If they are allowed to express their anger at home
- If their parents are warm , oppressive or permissive
- If their parents correct them and how
- If they are discriminated against or compared.
- If they have problems at home, that is affecting them
- If they help at home and how?
- If and how their parents care for them
- Whether their parents are literate and their profession

Appendix Two

Representative Photographs of FGD and KII



Class Teacher and pupils at Labode Primary School in Labode Community in Akinyele L.G.A
13th January, 2016 (focus group discussion and KII)



Prospect High School SS1 class in Abanla Community in Oluyole L.G.A. 14th January 2016.
(focus group discussion and KII)



St. Matthew Catholic Primary School, Abanla, Oluyole LGA. 22nd January, 2016. (focus group discussion and KII)



University of Ibadan Staff School. Ibadan North L.G.A. 27th July, 2016. (focus group discussion and KII)

E N D

Focus Group Discussions

The only research question for this work: “What are children’s perspectives on how their parents take care of them was responded to using children as focus group discussants and their teachers as key informants in the various local government areas used. This exercise was carried out to complement and enrich the questionnaires administered to the parents. Nine schools were used as focus groups. Topics discussed during the focus group discussion include:

1. If they are fed properly
 - How they are corrected
 - If they discuss and confide in their parents
 - If there is gender discrimination
 - If parents attend school activities
- II. If the parent pay levy and buy books
- III. If the students/pupils hawk wares
- IV. If they are encouraged academically by their parents
- V. If they have large families
- VIII. If the parents are caring
 - Problems at home that is affecting them academically

Focus group discussion with Prospect High School Abanla Community, Oluyole L.G.A on the 14th of January, 2016.

- If they are fed properly

8 of the 10 students admitted that they are not fed properly because of lack. They said many of them are not fed properly because of lack. They said many of them are given N50 a whole day for feeding in school without taking breakfast. This was confirmed by the teacher who further added that many of them hawk to cater for themselves.

- How are they corrected

All the 10 students (100%) agreed that their parents correct them by caning them, 5 of which also admitted that besides beating, they are at times denied food and money if they misbehaved.

- If they discuss and confide in their parents

8 out of the 10 students (80%) said that they do not discuss with their parents because their parents will not listen, they could beat them because of it or the parents will say what they are saying did not make sense. While 2 (20%) agreed that they discuss and confide on their parents

- If there is gender discrimination

The 10 students (100%) agreed that there is no gender discrimination at home. That both boys and girls are sent to school and are treated the same way at home. Their teacher also confirmed this.

- 1 If parents attend school activities

7 students (60%) affirmed that their parents attend P.T.A meetings while 3 students (40%) said their parents did not usually attend. 100% admitted that their parents did not attend sporting activities.

2. If the parents pay levy and buy books

All 10 students (100%) admitted their parents found it difficult to buy their books and pay school levy (N3000 per year). This was also confirmed by the class teacher.

3. If the student hawk wares

The 10 students (100%) were hesitant to admit this, but their teacher admitted that 9 students (90%) of them hawked wares to pay their school levy and buy their books. The teacher went on that at times the students may not come to school because of their hawking in order to make

ends meet. The teacher regretted that hawking is affecting the students academically. The teacher also added stated that some of the students are promiscuous because of poverty.

4. Problems at home that is affecting them academically

A female student named Chioma confided in the researcher that her mother is late and that her father comes home late at night and does not have time for her. A boy hinted that his mother is sick and that his father does not have enough money to nurse her. He added that this situation bothered him. Another boy stated the same about his mother also being sick. A girl said she has a problem with her step mother because she does not allow her father to buy things for her sister and her. One boy complained that his parents do not understand him and that he is not free to talk to them. 3 students complained about not being given enough money for food in school; that they are given either N20 or N50 for feeding, and without them taking breakfast at home.

Saint James Primary School Ilaju Community Ido LGA

Focus group discussion

5. If they are fed properly

8 (100%) pupils admitted that they were well fed and that they usually came to school with rice, beans and fish.

8. How there corrected by parents

8 (100%) of the pupils again admitted that they were usually beaten anytime they disobeyed. A boy said his father usually beat him with wire each time he misbehaved. Apart from beating, 4 (50%) of the pupils admitted being denied food and play when they disobeyed.

1 If the pupils hawk wares

All the 8 pupils (100%) admitted to hawking tomatoes and pepper after school, and that they also occasionally went to farm to help their parents.

- If there is gender discrimination at home

All the 8 pupils (100%) admitted that they all went to school; both boys and girls. They also admitted that they are treated equally at home, because both boys and girls help at home.

KII comment: the teacher admitted that the children hawked to help their parents financially. The teacher also said that even though tuition is free, the parents are very poor and cannot buy exercise books, not to mention textbooks and school levies. She admitted that 95% of the parents are illiterate farmers and petty traders. She confirmed that the poverty and illiteracy of the parents are affecting the children's wellbeing especially academically.

Loyola College Ibadan North East L.G.A SS2 Class

Focus group discussion:

- If they are fed properly

All the 10 (100%) students claimed that they ate well at home.

- How they are corrected by parents

All 10 (100%) students admitted to being beaten and denied food and money when they misbehaved. They also admitted to being verbally abused by their parents.

- If there is gender discrimination at home

10 (100%) of the students said that there was no gender at home and that their parents usually both boys and girls to school. They also said that both sexes run for their parents.

II. If the student hawk wares

3 (30%) out of the 10 students admitted they have to hawk wares after school to help themselves and their parents financially.

III. If they discuss and confide in their parents

Again 3 (30%) out of 10 students affirmed this while the others said no because they are free with their parents to discuss heart to heart.

IV. If the parents levy and buy textbooks

2 (20%) out of 10 students admitted that they had less than 5 of 12 textbooks recommended, while 8(80%) do not have textbooks at all. They all admitted that their parents do not usually pay their levies on time because of lack of funds.

KII comment: the teacher confirmed that many parents do not buy textbooks and that JS3 and SS3 students always registered for their external examinations because of finances. The teacher continued that each child in the school usually pays a token levy of N3,650 per session, and that this amount is usually not easy for the parents to afford. The teacher said most of their parents were illiterate and that many of the students came from broken homes. She intimated that all these factors usually affect the students especially academically.

Matthew Catholic Primary School Abanla Community Oluyole LGA

Focus Group Discussions:

D. If the pupils hawk wares

10 (100%) of the students admitted they hawk wares to help parents.

c) If there is gender discrimination

The pupils affirmed that both boys and girls help at home and also go to school.

d) If they discuss with their parents

10 (100%) of them said they keep to themselves when they are sad. But 3 (30%) said they discuss with their parents after watching Yoruba movies.

• How the children are corrected at home

10 (100%) admitted being beaten, denied food occasionally and verbally abused. They also

admitted. They also admitted being appreciated when they do well.

- If they had a large family

The 10 (100%) of them admitted to being part of a large family of 6, 7 and 8 living in a room or two rooms

KII comment:

The teacher admitted that many parents are non-chalant about children's education because of illiteracy. And that occasionally the parents are counselled by the teachers to see the need to support their children academically. She also admitted that the children hawked to help their parents. The parents neither buy text book nor exercise books because of poverty. The teacher also said that the children are beaten at home because they need an iron fist if not, they would be lazy.

The Baale of the community confirmed that in his community (Abanla) that there is population explosion and that he wishes there would be an act to regulate birth control in Abanla. He also suggested that enterpreneurship programmes should be introduced and technical colleges form JS1 to SS3. This he suggested will to alleviate the poverty in the community.

Table... Distribution of respondents by the number of cars they have

How many cars do you have?	Frequency	Percentage
No response	598	48.0
1	432	34.6
2	167	13.4
3	38	3.0
More than 3	12	1.0
Total	1247	100.0

Table... above showed that 598(48.0%) of the respondents did not respond, 432(34.6%) have one car, 167(13.4%) have two cars, 38(3.0%) have three cars and 12(1.0%) have more than

three cars.

Table... Distribution of respondents by the other means of transportation they have

Other means of transportation	Frequency	Percentage
No response	433	34.7
Motor cycle	361	28.9
Bicycle	43	3.4
None	410	32.9
Total	1247	100.0

Table... above showed that 433(34.7%) did not respond, 361(28.9%) have motorcycle as their other means of transportation, 43(3.4%) have Bicycle and 410(32.9%) have no means of transportation.

Table... Distribution of respondents by their Father's Educational level

Father's Educational Level	Frequency	Percentage
No response	1101	88.3
No schooling	5	0.4
Elementary schooling	8	0.6
Secondary school/teacher training college	11	0.9
Professional training	17	1.4
Higher than (a-d) but not University Graduate	64	5.1
University Graduate	39	3.2
Above first Degree	2	0.2
Total	1247	100.0

Table... above showed that 1101(88.3%) did not respond, 5(.4%) of the Fathers had No schooling, 8(.6%) had Elementary schooling, 11(.9%) had Secondary school/teacher training college, 17(1.4%) had Professional training, 64(5.1%) had Higher than (a-d) but not University Graduate, 39(3.2%) had University Graduate and lastly 2(.2%) had above first Degree.

Table...: Distribution of respondents by their Mother's Educational level

Mother's Educational Level	Frequency	Percentage
No response	129	10.3
No schooling	81	6.5
Elementary schooling	159	12.8
Secondary school/teacher training college	168	13.5
Professional training	128	10.3
Higher than (a-d) but not University Graduate	212	17.0
University Graduate	307	24.6
Above first Degree	63	5.1
Total	1247	100.0

Table... above showed that 129(10.3%) did not respond, 81(6.5%) of the Mothers had No schooling, 159(12.8%) had Elementary schooling, 168(13.5%) had Secondary school/teacher training college, 128(10.3%) had Professional training, 212(17.0%) had Higher than (a-d) but not University Graduate, 307(24.6%) had University Graduate and lastly 63(5.1%) had above

first Degree.

Table... Distribution of respondents by their Guardian's Educational level

Guardian's Educational Level	Frequency	Percent
No response	232	18.6
No schooling	106	8.5
Elementary schooling	92	7.4
Secondary school/teacher training college	124	9.9
Professional training	105	8.4
Higher than (a-d) but not University Graduate	168	13.5
University Graduate	339	27.2
Above first Degree	81	6.5
Total	1247	100.0

Table... above showed that 232(18.6%) did not respond, 106(8.5%) of the Guardians had No schooling, 92(7.4%) had Elementary schooling, 124(9.9%) had Secondary school/teacher training college, 105(8.49.9%) had Professional training, 168(13.5%) had Higher than (a-d) but not University Graduate, 339(27.2%) had University Graduate and lastly 81(6.5%) had above first Degree.

Table... Distribution of respondents by their Father's Residence

Father's Residence	Frequency	Percent
No response	157	12.6
Own house	394	31.6
Company Government University Quarters	15	1.2
Rented House	681	54.6
Total	1247	100.0

Table... above showed that 157(12.6%) did not respond, 394(31.6%) of the Fathers live in their own house, 394(31.6%) live in Company Government University Quarters and 681(54.4%) live in Rented Apartments.

Table... Distribution of respondents by their Mother's Residence

Mother's Residence	Frequency	Percent
No response	244	19.6
Own house	382	30.6
Company Government University Quarters	12	1.0
Rented House	609	48.8
Total	1247	100.0

Table... above showed that 244(19.6%) did not respond, 382(30.6%) of the Mothers live in their own house, 12(1.0%) live in Company Government University Quarters and 609(48.8%) live in Rented Apartments.

Table... Distribution of respondents by their Guardian's Residence

Guardian's Residence	Frequency	Percent
No response	1198	96.1
Own house	9	.7
Company Government University Quarters	1	.1
Rented House	39	3.1
Total	1247	100.0

Table... above showed that 1198(96.1%) did not respond, 9(.7%) of the Guardians live in their own house, 1(.1%) live in Company Government University Quarters and 39(3.1%) live in Rented Apartments.

Table... Distribution of respondents by their type of house (if in rented apartments)

Guardian's Residence	Frequency	Percent
No response	306	24.5
A flat	570	45.7
Two rooms	187	15.0
One room	184	14.8
Total	1247	100.0

Table... above showed that 306(24.5%) of the respondents did not respond, 570(45.7%) indicated Flat Apartment, 187(15.0%) indicated Two Rooms Apartment and lastly 184(14.8%) indicated One room Apartment.

Table... Do you have the Following?

S/N	Items	No	Yes
64	Radio	346(27.7%)	901(72.3%)
65	Stereo set	581(46.6%)	666(53.4%)
66	T.V set	293(23.5%)	954(76.5%)
67	Refrigerator	484(38.8%)	763(61.2%)
68	Gas/Electric cooker	690(55.3%)	557(44.7%)
69	Decoder	600(48.1%)	647(51.9%)
70	None of the above	1199(96.2%)	48(3.8%)

Responses on the above table are as shown below:

Radio; 346(27.7%) indicated No while 901(72.3%) indicated Yes,

Stereo set; 581(46.6%) indicated No while 666(53.4%) indicated Yes,

T.V set; 293(23.5%) indicated No while 954(76.5%) indicated Yes,

Refrigerator; 484(38.8%) indicated No while 763(61.2%) indicated Yes,

Gas/Electric cooker; 690(55.3%) indicated No while 557(44.7%) indicated Yes,

Decoder; 600(48.1%) indicated No while 647(51.9%) indicated Yes and lastly

None of the above; 1199(96.2%) indicated No while 48(3.8%) indicated Yes.

Table... Do you have the following?

S/N	Items	No	Yes
71	Executive furniture	620(49.7%)	627(50.3%)
72	Cushion	591(47.4%)	656(52.6%)
73	Wooden Furniture	609(48.8%)	638(51.2%)
74	Iron Chair	846(67.8%)	401(32.2%)
75	Mat	793(65.6%)	454(36.4%)

Responses on the above table are as shown below:

Executive furniture; 620(49.7%) indicated No while 627(50.3%) indicated Yes,
 Cushion; 591(47.4%) indicated No while 656(52.6%) indicated Yes,
 Wooden Furniture; 609(48.8%) indicated No while 638(51.2%) indicated Yes,
 Iron Chair; 846(67.8%) indicated No while 401(32.2%) indicated Yes and lastly
 Mat; 793(65.6%) indicated No while 454(36.4%) indicated Yes.

Table... Do you have the following?

S/N	Items	No	Yes
76	Library	1023(82.0%)	224(18.0%)
77	Book shelves	617(49.5%)	630(50.5%)
78	Periodicals	775(62.1%)	472(37.9%)
79	Newspapers	650(52.1%)	597(47.9%)
80	Nothing related to books	976(78.3%)	271(21.7%)

Responses on the above table are as shown below:

Library; 1023(82.0%) indicated No while 224(18.0%) indicated Yes,
 Book shelves; 617(49.5%) indicated No while 630(50.5%) indicated Yes,
 Periodicals; 775(62.1%) indicated No while 472(37.9%) indicated Yes,
 Newspapers; 650(52.1%) indicated No while 597(47.9%) indicated Yes and lastly
 Nothing related to books; 976(78.3%) indicated No while 271(21.7%) indicated Yes.

Back tables

Demographical Variables

Table 4.2.11: Descriptive statistics of the demographical characteristics of the respondents

s/n	Variables	Labels	Frequency	Percentage
1.	Gender	Male	650	52.1
		Female	597	47.9
2.	Age	9-17 years	99	9.7
		18-25 years	201	16.1
		26-33 years	262	21.0
		34-41 years	301	24.1
		42-51 years	243	19.5
		Above 51 years	141	11.3
3.	Age at which parents has first child	No response	268	21.5
		18-25 years	408	32.7
		26-35 years	511	41.0
		36-46 years	53	4.3
		Above 46 years	7	0.6
4.	Age at which parents has second child	No response	489	39.2
		18-25 years	136	10.9
		26-35 years	520	41.7
		36-46 years	92	7.4
		Above 46 years	10	0.8
5.	Age at which parent has third child	No response	713	57.2
		18-25 years	58	4.7
		26-35 years	316	25.3
		36-46 years	147	11.8

		Above 46 years	13	1.0
6.	Age at which parent has fourth child	No response	1000	80.2
		18-25 years	12	1.0
		26-35 years	111	8.9
		36-46 years	113	9.1
		Above 46 years	11	0.9
7.	Age at which parent has fifth child	No response	1142	91.6
		18-25 years	9	0.7
		26-35 years	50	4.0
		36-46 years	40	3.2
		Above 46 years	6	0.5
8.	Age at which parent has sixth child	No response	1182	94.8
		18-25	4	.3
		26-35	24	1.9
		36-46	22	1.8
		46+	15	1.2

The above table shows the descriptive statistics of the respondents in the study

650(52.1%) of the respondents are Male and 597(47.9%) are female.

99(9.7%) are aged 9-17 years, 201(16.1%) are aged 18-25 years, 262(21.0%) are aged 26-33 years, 301(24.1%) are aged 34-41 years, 243(19.5%) are aged 42-51 years and 141(11.3%) are above 51 years respectively.

408(32.7%) had their first child between 18-25 years, 511(41.0%) had theirs between 26-35 years, 43(4.3%) had theirs between 36-46 years and 7(0.6%) had theirs at over 46 years while 268(21.5%) of the respondents gave no response.

136(10.9%) had their second child between 18-25 years, 520(41.7%) had theirs between 26-35 years, 92(7.4%) had theirs between 36-46 years and 10(0.8%) had theirs over 46 years while 489(39.2%) gave no response.

58(4.7%) had their third child within 18-25 years, 316(25.3%) had theirs within 26-35 years,

147(11.8%) had theirs between 36-46 years and 13(1.0%) had theirs over 46 years while 713(57.2%) gave no response.

12(1.0%) had their fourth child between 18-25 years, 111(8.9%) had theirs between 26-35 years, 113(9.1%) had theirs between 36-46 years and 11(0.9%) had theirs at over 46 years while 1000(80.2%) gave no response.

9(0.7%) had their fifth child between 18-25 years, 50(4.0%) had theirs between 26-35 years, 40(3.2%) had theirs between 36-46 years, 6(0.5%) had theirs at over 46 years while 1142(91.6%) gave no response

4(0.3%) had their sixth child between 18-25 years, 24(1.9%) had theirs between 26-35 years, 22(1.8%) had theirs between 36-46 years and 15(1.2%) had theirs at over 46 years while 1182(94.8%) gave no response.

Table... Distribution of respondents by Religion

Religion	Frequency	Percentage
Christianity	739	59.3
Islam	440	35.3
Traditional	59	4.7
Others	9	.7
Total	1247	100.0

Table... above showed that 739(59.3%) of the respondents are Christians, 440(35.36%) are Muslims, 59(4.7%) are Traditional Worshippers and lastly 9(.7%) practice other religions.

Table... Distribution of respondents by Residence

Residence	Frequency	Percentage
Urban	867	69.5
Rural	380	30.5
Total	1247	100.0

Table...above showed that 867(69.5%) of the respondents resides in Urban Residence while 380(30.5) resides in Rural Residence.

Table... Distribution of respondents by Family Type

Family Type	Frequency	Percentage
Monogamy	905	72.6
Polygamy	298	23.9
Others	44	3.5
Total	1247	100.0

Table... above showed that 905(72.6%) are in Monogamy Family Type, 298(23.9%) are in Polygamy Family Type and 44(3.5%) are in Other Family Type respectively.

Table... Distribution of respondents by Occupation

Occupation	Frequency	Percentage
Teaching	291	23.3
Farming	82	6.6
Trading	163	13.1
Nursing	73	5.9
Army	46	3.7
Police	83	6.7
Civil servant	167	13.4
Retired	39	3.1
Unemployed	30	2.4
Others	273	21.9
Total	1247	100.0

Table...above showed that 291(23.3%) are Teachers, 82(6.6%) are Farmers, 163(13.1%) are Traders, 73(5.9%) are Nurses, 46(3.7%) are Army Officers, 83(6.7%) are Police, 167(13.4%) are Civil servants, 39(3.1%) are Retirees, 30(2.4%) are Unemployed and lastly 273(21.9%) are in other occupations.

Table... Distribution of respondents by Highest Educational Qualification

Highest Educational Qualification	Frequency	Percentage
Modern school	90	5.6
First school leaving certificate	121	9.7
TC2	51	4.1
School certificate	184	14.8
OND, NCE	224	18.0
HND, B.Sc, B.Ed ,B.A	389	31.2
M.Ed	90	7.2
Ph.D	22	1.8
Others	96	7.7
Total	1247	100.0

Table... above showed that 90(5.6%) have Modern school Qualification, 121(9.7%) have their First school leaving certificate, 51(4.1%) have TC2 Qualification, 184(14.8%) have School certificate Qualification, 224(18.0%) have OND, NCE Qualification, 389(31.2%) have HND, B.Sc, B.Ed, B.A Qualification, 90(7.2%) have M.Ed Qualification, 22(1.8%) have Ph.D Qualification and 96(7.7%) have Other Qualifications

Table... Distribution of respondents by the Type of the Accommodation

Type of the Accommodation	Frequency	Percentage
Single room	186	14.9
Room with parlour	277	22.2
A flat	706	56.6
Thatched house	78	6.3
Total	1247	100.0

Table... above showed that 186(14.9%) live in Single room apartment, 277(22.2%) live in Room with parlour apartment, 706(56.6%) live in A flat apartment and 78(6.3%) live in Thatched houses.

Table... Distribution of respondents by Marital Status

Marital Status	Frequency	Percentage
Single	311	24.9
Married	849	68.1
Widow/widower	58	4.7
Separated/divorced	29	2.3
Total	1247	100.0

Table... above showed that 311(24.9%) are Single, 849(68.1%) are Married, 58(4.7%) are Widow/widower and 29(2.3%) are Separated/divorced

Table... Distribution of respondents by Number of Children

Number of Children	Frequency	Percentage
One	262	21.0
Two	424	34.0
Three	336	26.9
Four and above	225	18.0
Total	1247	100.0

Table... Distribution of respondents by How Many Dependants

How many Dependants	Frequency	Percentage
One	357	28.6
Two	468	37.5
Three and above	422	33.8
Total	1247	100.0

Table... above showed that 357(28.6%) of the respondents have one Dependant, 468(37.5%) have two Dependants and 422(33.8) have three dependants.

Table... Distribution of respondents by Age of Dependants

Age of Dependants	Frequency	Percentage
No response	326	26.1
1-10 years	398	31.9
11-20 years	268	21.5
21-30 years	113	9.1
31+	142	11.4
Total	1247	100.0

Table... above showed that 326(26.1%) of the respondents did not respond, 398(31.9%) of the dependants are aged 1-10 years, 268(21.5%) are aged 11-20 years 113(9.1%) are aged 21-30 years and 142(11.4%) are aged 31 years and above.

Table... Distribution of respondents by 'Are you in your own house?'

Are you in your own house?	Frequency	Percentage
No response	94	7.5
No	725	58.1
Yes	428	34.3
Total	1247	100.0

Table... above showed that 94(7.5%) did not respond, 725(58.1%) indicated No and 428(34.3%) indicated Yes.

Table...: Distribution of respondents by 'Do you have a landed property?'

Do you have a landed property	Frequency	Percentage
No response	130	10.4
No	628	50.4
Yes	489	39.2
Total	1247	100.0

Table... above showed that 130(10.4%) did not respond, 628(50.4%) indicated No and 489(39.2%) indicated Yes.

Table... Distribution of respondents by Tribe

Tribe	Frequency	Percentage
Yoruba	867	69.5
Igbo	236	18.9
Hausa	54	4.3
Edo	90	7.2
Total	1247	100.0

Table... above showed that 867(69.5%) of the respondents are in Yoruba Tribe, 236(18.9%) are in Igbo Tribe, 54(4.3%) are in Hausa Tribe and lastly 90(7.2%) are in Edo Tribe.

Research Questions

RQ : How often do you engage in the different parenting practices listed below?

S/N	Items	Never	Sometimes	Rarely	Often	Always	Mean	S.D	
34	I spank my child when I don't like what he/she does or says	76 6.1%	176 14.1%	118 9.5%	300 24.1%	577 46.3%	3.90	1.29	
30	I have warm and intimate times together with my child	54 4.3%	280 22.5%	52 4.2%	289 23.2%	572 45.9%	3.84	1.33	
32	I yell when I disapprove of my child's behaviour	120 9.6%	165 13.2%	118 9.5%	237 19.0%	607 48.7%	3.84	1.40	
24	I explain to my child how I feel about his/her good/bad behaviour	55 4.4%	287 23.0%	54 4.3%	279 22.4%	572 45.9%	3.82	1.34	
31	When my child asks me why he/she has to do something, I tell him/her it is because I said so, I am your parent, or because that is what I want	113 9.1%	168 13.5%	105 8.4%	318 25.5%	543 43.5%	3.81	1.36	
22	I am responsible to my child's feelings and needs	54 4.3%	299 24.0%	37 3.0%	320 25.7%	537 43.1%	3.79	1.33	
29	I treat my child as an equal member of the family	44 3.5%	305 24.4%	47 3.8%	352 28.2%	500 40.1%	3.77	1.30	
33	I punish my child when	11.0 11.1%	112.1%	51%	109 8.7%	311 24.9%	539 43.2%	3.77	1.39

	I don't like what he/she 137 does or says							
44	I give into my child when he/she causes a 16.4% commotion about 204 something		115 9.2%	193 15.5%	383 30.7%	352 28.2%	3.76	1.23
45	I try my best to give my child whatever he/she 7.8% 97 Asks		140 11.2%	133 10.7%	474 38.0403 2.3% 3 %		3.76	1.63
25	I encourage my child to 3.2% talk about his/her feelings and problems, even if 40 he/she disagrees with me		322 25.8%	62 5.0%	341 27.3%	482 38.7%	3.72	1.30
37	I punish my child by 156 withholding emotional expressions (e.g. kisses and cuddles)	12.5%	148 11.9%	132 10.6%	272 21.8%	539 43.2%	3.71	1.43
35	I use criticism to make my child improve	165 13.2%	132 10.6%	135 10.8%	297 23.8%	518 41.5%	3.70	1.43

	his/her behaviour							
26	I explain the reasons behind my expectations	62 5.0%	305 24.5%	77 6.2%	336 26.9%	467 37.4%	3.67	1.33
28	I provide comfort and understanding when my child is upset	53 4.3%	313 25.1%	79 6.3%	348 27.9%	454 36.4%	3.67	1.31
36	I use threat as a form of punishment with little or no justification	186 14.9%	128 10.3%	145 11.6%	248 19.9%	540 43.3%	3.66	1.48
41	I remind my child that I am his/her parent	107 8.6%	110 8.8%	112 9.0%	454 36.4%	464 37.2%	3.65	1.38
27	I complement my child	76 6.1%	318 25.8%	58 4.7%	332 26.6%	463 37.1%	3.63	1.36
40	I feel the need to point out my child's past behaviour problems to make sure he/she will not do them again	8.2%	300 24.1%	100 8.0%	337 27.0%	408 32.7%	3.52	1.37
23	I take my child's wishes into consideration before I ask him/her to do something	7.6%	346 27.7%	88 7.1%	345 27.7%	373 29.9%	3.45	1.36
43	I find it difficult to discipline my child	325 26.110 2 %	8.2%	113 9.1%	366 29.4%	341 27.3%	3.45	1.41
42	I remind my child of all		122	137	389	434	3.24	1.57

	the things I am doing 13.2% and I have done for 165 him/her		9.8%	11.0%	31.2%	34.8%		
38	I openly criticize my 24.1165 301 child when his/her behaviour does not meet my expectations	%	13.2%	140 11.2%	246 19.7%	395 31.7%	3.22	1.59
39	I find myself struggling to try to change how my child thinks or feels 163 about things	13.1%	343 27.5%	137 11.0%	309 24.8%	295 23.7%	3.18	1.40
46	I overlook my child's 452 behaviour.	36.2%	127 10.2%	100 8.0%	286 22.6%	282 22.6%	2.85	1.63

Responses on how often the respondents engage in the different parenting practices are as shown below:

I spank my child when I don't like what he/she does or says (mean =3.90) ranked highest by the mean score rating and was followed by I have warm and intimate times together with my child (mean =3.84),I yell when I disapprove of my child's behavior (mean =3.84),I explain to my child how I feel about his/her good/bad behavior (mean =3.82),When my child asks me why he/she has to do something, I tell him/her it is because I said so, I am your parent, or because that is what I want (mean =3.81),I am responsible to my child's feelings and needs (mean =3.79),I treat my child as an equal member of the family (mean =3.77),I punish my child when I don't like what he/she does or says (mean =3.77),I give into my child when he/she causes a commotion about something (mean =3.76),I try my best to give my child whatever he/she asks (mean =3.76),I encourage my child to talk about his/her feelings and problems, even if he/she

disagrees with me 3.72), I punish my child by withholding emotional expressions (e.g. kisses and cuddles) (mean =3.71), I use criticism to make my child improve his/her behavior (mean =3.70), I explain the reasons behind my expectations (mean 3.67), I provide comfort and understanding when my child is upset (mean =3.67), I use threat as a form of punishment with little or no justification (mean =3.66), I remind my child that I am his/her parent (mean =3.65), I complement my child (mean =3.63), I feel the need to point out my child's past behavior problems to make sure he/she will not do them again (mean =3.52), I take my child's wishes into consideration before I ask him/her to do something (mean =3.45), I find it difficult to discipline my child (mean =3.45), I remind my child of all the things I am doing and I have done for him/her (mean =3.24), I openly criticize my child when his/her behavior does not meet my expectations (mean =3.22), I find myself struggling to try to change how my child thinks or feels about things (mean =3.18) and lastly by I overlook my child's behavior (mean =2.85).

RQ: What is the level of Child Rights Knowledge?

S/N	Items	Not true	True	Very true	Mean	S.D
51	It necessary to give equal educational and 32 vocational training programmes to both male and female	2.6%	590 47.3%	625 50.1%	2.48	.55
50	Every child should enjoy free and 26 compulsory primary education	2.1%	618 49.6%	603 48.4%	2.46	.54
49	Children are to be protected against threats and actual torture and brutality	34 2.7%	614 49.2%	599 48.0%	2.45	.55
44	Children have rights that should be protected	22 1.8%	663 53.2%	562 45.1%	2.43	.53

52	Child's rights are legitimate and nobody should violate them	43 3.4%	630 50.5%	574 46.0%	2.43	.56
53	It is good to improve the behaviour of the children through encouragement hereby allowing 34 them to learn from their mistakes	2.7679 %	54.5534 %	42.82.40 %		.54
54	Adults should have more trust in children and 57 involve them more in decision making process	4.6%	796 63.8%	394 31.6%	2.27	.54
48	Parents lose – in the long run – when the rights of their children are not respected	67 5.4%	794 63.7%	386 31.0%	2.26	.55

Responses to the level of Child Rights as perceived by the respondents are as shown below:

It necessary to give equal educational and vocational training programmes to both male and female (mean =2.48) ranked highest by the mean score rating and was followed by Every child should enjoy free and compulsory primary education (mean =2.46),Children are to be protected against threats and actual torture and brutality (mean =2.45),Children have rights that should be protected (mean =2.43),Child's rights are legitimate and nobody should violate them (mean =2.43),It is good to improve the behaviour of the children through encouragement hereby allowing them to learn from their mistakes (mean =2.40),Adults should have more trust in children and involve them more in decision making process (mean =2.27) and lastly by Parents lose – in the long run – when the rights of their children are not respected (mean =2.26).