

**THE ROMAN CATHOLIC CHURCH SOCIAL AGENCIES  
AND THE RIGHTS OF VULNERABLE CHILDREN IN  
IBADAN, NIGERIA, 2014-2018**

**BY**

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## **CERTIFICATION**

We certify that this thesis has been read and approved by us as having fulfilled the requirement for the award of the degree of Doctor of Philosophy in Religious Studies. The research was carried out by Ayantayo Njideka Gloria in the Department of Religious Studies, University of Ibadan, Nigeria

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## **DEDICATION**

This work is dedicated to the glory of God by whose grace I am what I am today, my Triplet through whom I have a new identity (Iya Eta): Titilayo Faithfulness Ayantayo, Titilope Gratefulness Ayantayo and Titiniyin Thankfulness Ayantayo, and to Vulnerable children whose rights are being trampled upon globally.

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**Ayantayo Njideka Gloria**

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## ABSTRACT

The need to implement the Rights of Vulnerable Children (RVC) has remained an issue of global concern. Previous studies on RVC and agencies implementing them have largely been from the legal, educational and medical perspectives, with little attention paid to faith-based interventions. This study was, therefore, designed to examine the strategies adopted and problems encountered by the Roman Catholic Church Social Agencies (RCCSA) in their implementation of RVC in Ibadan, with a view to highlighting their sociological implications.

Silver Hilary's Social Inclusion Theory served as the framework. The descriptive research design was adopted. Bodija, Gbagi, Mokola, Yemetu, Aperin, Oritamefa, Molete, Agbowo and Apete in Ibadan being nine areas where the activities of RCCSA are prominent were purposively selected. In-depth interviews were conducted with 134 respondents: 12 Catholic priests, 20 RCCSA coordinators, 15 staff of RCCSA, four staff members of the Oyo State Ministry of Women Affairs and Social Development, 40 staff of RCCSA's partnering agencies, 50 Vulnerable Children (VC), 10 VC's parents, and three security officers. Twenty Focus Group Discussion sessions were held with participants drawn from 20 schools where Child Rights Clubs (CRCs) operate. Data were content analysed.

The use of Mass media, CRC monthly counselling, partnership with relevant agencies, capacity building, and creation of educational fund were the five strategies adopted by the RCCSA. Mass media created awareness among parents and children concerning RVC. This led to a rehabilitation and reunification of 30 VC with their biological and foster parents between 2017 and 2018. The CRC engagement in monthly counselling programmes reduced bullying and discrimination against VC in all the 20 secondary schools operating the CRC. Partnership with the relevant agencies made it possible for the agencies to perform their social services to the less privilege, particularly the vulnerable children, which for long have been neglected because they lacked essential logistic and financial supports. The capacity building in form of workshops, and seminars on methods of tracking child abusers in Ibadan led to the rescuing of 404 VC between 2014 and 2018. Availability of educational fund was instrumental to the enrolment of 91 VC in 15 schools with all their school fees paid and educational/vocational materials supplied between 2016 and 2018. Problems militating against the implementation of RVC are many parents' poor knowledge of what constitutes child rights, and uncooperative attitudes of a few rehabilitated VC, who still go back to the streets after the rehabilitation and reunification.

The intervention of Roman Catholic Church Social Agencies has led to attitudinal change, socialisation, inter-religious interactions, social integration of the majority of VC and improved mobility and access of the disabled VC to public and private buildings and spaces in Ibadan, Nigeria from 2014 to 2018.

**Key Words:** Child Right Clubs, Vulnerable children in Ibadan, Roman Catholic Church Social Agencies

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# CHAPTER ONE

## GENERAL INTRODUCTION

### 1.1 Background to the study

More often than ever, we observe that there have been so much global concerns for the implementation of human rights as engrained in the Universal Declaration of Human Rights (UDHR)<sup>1</sup>. This concern, among other things, is a recognition of the inherent dignity of man and his inalienable rights, which, to us, forms the foundation of freedom, justice, and peace in the world. This declaration has its place in the United Nations General Assembly in Paris, 10 December, 1948. Henceforth, it becomes a common standard of achievement for all people and all nations. Because of its imperativeness, the declaration has been translated into over 500 languages<sup>2</sup>. In Child Studies<sup>3</sup>, particularly, the concerns over rights have been extended to the vulnerable category of people in society, such as children (could be regarded as normal children, but are vulnerable), and children with physical disability<sup>4</sup>, particularly VC.

For the purpose of emphasis, vulnerable children (VC) comprise, but not limited to children with physical and mental disabilities, whose rights were abused sexually or used for economic purpose. Examples of children in this category include: Almajari, beggars, destitute and scavengers. Others in that category are children from broken homes. As a result their parents' separation, the children are used as sex workers, children with parents with disability, those who married before the age of 18, the dropped-out from schools, the abandoned ones, children of parents or caregiver(s) or who are suffering from terminal disease or chronically ill, child labourers, children in child-headed homes, internally displaced ones, hawkers, the trafficked, children of migrant workers such as fishermen,

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<sup>1</sup> <http://www.un.org/en/universal-declaration-human-rights> retrieved 25 July 2017

<sup>2</sup> <http://www.un.org/en/universal-declaration-human-rights>

<sup>3</sup> K. Smith, and G. McNaughton, 2006. Children's rights in early childhood. M. S. King, and, R September, et al, *Child research in Africa*, Produced by Council for the Development of Social Sciences Research in Africa. 161-176

<sup>4</sup> M.S. King, and, R September, et al, *Child research in Africa*, Produced by Council for the Development of Social Sciences Research in Africa. 8

nomads, and the ones with HIV or aged/frail grandparents also fall into the classification of vulnerable children <sup>5</sup>.

Questions are asked about Vulnerable children in the context of their rights because they are mostly treated in an unfriendly manner. For example, they are often abandoned, misused, stigmatised, violated, and treated unfriendly by the society. Until recently, Nigerian infrastructural facilities were not designed to take care of their vulnerability. Perhaps, it is on this account that their rights are embedded in Rights of the Child. It is noteworthy that, Nigeria as a nation ratified the Convention on the Rights of the Child (thereafter the CRC) on April 16<sup>th</sup>, 1991 and commenced its implementation thereafter. These are rights to life and to be allowed to survive and develop, entitlement to a name, family, and nationality, belonging to any association or assembly, according to the law, expressing their opinions and freely communicate them on any issues subject to restriction under the law, protecting them from any act that interferes with their privacy, honour, and reputation. Others are rights to adequate rest, recreation (leisure and play), according to his or her age and culture, access to compulsory basic education and equal opportunity for higher education, depending on individual ability, enjoyment good health, protection from illness and access to proper medical attention for survival, personal growth, and development. Other rights are meant to protect children from indecent and inhuman treatment through sexual exploitation, drug abuse and child labour and every other form of torture, maltreatment, discrimination, and neglect inflicted on them based on the status of their origin, birth, colour, sex, language, political and social beliefs, status, or disability.

As an adjunct to Child Rights, the 61st Session of the General Assembly of United Nations in 2007 also passed into law Disability rights, which have to do with a segment of VC. The rights capture respect for inherent dignity of man, his autonomy, including the freedom to make his/her choices independent of any person or authority. It also implies guarding them against discrimination or denying them full and effective participation and inclusion in societal affairs, which will enhance respect for their peculiarity and difference. This gives allowance for public acceptance of persons with disabilities as part of human diversity and humanity, who despite their peculiarity are entitled to equal opportunity, accessibility, gender equity, leading to respect for the right of children with disabilities to preserving their identities. Following this

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<sup>5</sup> <https://hivhealthclearinghouse.unesco.org/sites/default/files/resources/nigeria-national-plan-of-action-on-ovc-2006-2010.pdf>

development, many individuals, organisations began to show interest in the RVC and the need to implement the RVC.

## 1.2 Statement of the problem

The discourse about children generally and their rights are overwhelming globally. Such discourse is multidisciplinary cutting across the fields of Law, Education, Social-Studies and Psychology. Child Studies, as a discourse on children right preservation, have received attention from different perspectives. Among which are: categorisation, vulnerability of children and their rights. Some have also focused on what the society, individuals and institutions, particularly Christian religious institutions should do to harness the rights<sup>6</sup>.

Meanwhile, the Roman Catholic Church is known for promotion and provision of rights of people and social services within the extant rules respectively. Previous studies on promotion of the RVC and the agencies involved in the promotion exercise have largely been from political<sup>7</sup>, legal<sup>8</sup>, educational<sup>9</sup>, historical<sup>10</sup>, psychological<sup>11</sup>, medical<sup>12</sup> and humanitarian<sup>13</sup> perspectives, with little attention paid to the religious perspective. Also, extant studies on Rights of the VC are mostly examined in the directions of the legal basis for their rights<sup>14</sup>, vis-a-vis some pockets of challenges facing VC in relation to their rights

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<sup>6</sup> A. McCormack. 1963. *Christian responsibility and world poverty. A symposium*. The Newman Press Westminster. Maryland. 185-275.

<sup>7</sup>E. Oduolowu, and I. Salami, 2008. Children's level of exercising their political right in Oyo state, Nigeria. *Nigerian Journal of Clinical and Counselling Psychology* 14: 41 – 56.

<sup>8</sup>D. Dakas, 2011. Nigeria's obligations under the international convention on the rights of persons with disabilities. *The rights of persons with disabilities*. E. Azinge and C. Ani. Eds. Lagos: Publication of Nigerian Institute of Advanced Legal Studies.

<sup>9</sup>O. Oladimeji, 2014. Supportive rehabilitation for persons with intellectual disability. *Journal of Special Education*. 12.

<sup>10</sup>A. O. Irene, 2017. The evolution of social welfare and social work in Nigeria. *A Journal of Contemporary Research* 8:3

<sup>11</sup>B.A. Bereford, 1996. Resources and strategies: how parents cope with the care of disabled child. *Journal of Child Psychology, Psychiatry and Allied Discipline* 35.2: 171- 209.

<sup>12</sup>T. J. Okwor, 2011. Concepts in disability: a medical perspective. *The rights of persons with disabilities*. E. Azinge and C. Ani Eds. Lagos: Nigerian Institute of Advanced Legal Studies.

<sup>13</sup>, J. A. Ayangunna 2015/2016. Social work practice: a way out for victims of human trafficking in Nigerian *Journal of Applied Psychology*. 17/18: 260 - 272.

<sup>14</sup>O. Otabor, 2009. *The legal rights of the vulnerable groups vis-à-vis customary practices*, Abuja: National Judicial Institute Publication. See also: E. Oduolowu, and I. Salami, 2008. "Children's level of exercising their political right in Oyo state, Nigeria", *Nigerian Journal of Clinical and Counselling Psychology*., May 14: 41-56.

and the justifications for such rights<sup>15</sup>, and the social and political outcry about the need for implementation of the RVC<sup>16</sup>.

Summarily, as a substantive study, there has not been significant examination of the role played by the RCCSA in implementing the RVC in Ibadan. Therefore, this study was designed to examine the strategies adopted and problems encountered by the RCCSA in their implementation of RVC in Ibadan, with a view to understanding their sociological implications.

### 1.3 Aims and Objectives of the study

Precisely, this study examines how the RCCSA implemented RVC in Ibadan. In doing so, the work identified and discussed who VC are and their categories as prevalent in Ibadan, particularly the ones the three Roman Catholic Social Agencies selected for the study. From this point, the study also examined methods or strategies adopted by the three Roman social agencies in the promotion exercise. The work also brought to the limelight the outcomes of the promotion exercise embarked upon by the three social agencies in Ibadan, with a view to pinpointing and discussing their sociological implications in relation to the concerned VC, the RCCSA and all their partner stakeholders partaking in the promotion of RVC in Ibadan. Various challenges encountered by the Roman Catholic social agencies while promoting the rights of the VC are also highlighted and discussed. Consequently, recommendations were made. Summarily, the aim of this study is to examine the strategies adopted and problems encountered by the RCCSA in their implementation of RVC in Ibadan with a view to describing their sociological implications.

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<sup>15</sup>J.A. Ayangunna, 2012, “Parental factors as correlate of care of children with disabilities in Ibadan, Nigeria”, *Journal of Nigerian Social Work Educators*, Vol 1, No 2, April, pp120 – 131 See also: Tagurum, Y. O. et al, 2015. “Situational analysis of Orphans and Vulnerable Children in urban and rural communities of Plateau State” *The Annals of African Medicine*, Volume: 14, Issue: 1

<sup>16</sup>J.A. Ayangunna, 2015. “The CR act and the dilemma of social workers in Nigeria”, *Ibadan Journal of Educational Studies (IJES)*. 7: 33-42. See also Adebayo, K. O. and Ogunbanwo, A. O., 2017, “Children without a family should come out!': sociocultural barriers affecting the implementation of interventions among orphans and vulnerable children in Nigeria”, *Vulnerable Children and Youth Studies: An International Interdisciplinary Journal for Research, Policy and Care*, Volume 12, Retrieved 25 July 2019.

#### 1.4 **Research questions**

This study responds to the following three research questions:

1. What are the strategies used by the Roman Catholic Social Agencies in implementing the RVC in Ibadan?
2. What were the results produced by the strategies in terms of meeting the aspirations of the Roman Catholic Social Agencies in implementing the RVC in Ibadan?
3. What are the sociological implications of the strategies deployed by the Roman Catholic Social Agencies in implementing the RVC in Ibadan?
4. What are the immediate and remote problems encountered by the Roman Catholic Social Agencies in implementing the RVC in Ibadan?

As preambles to the above questions, we have asked questions regarding:

1. What are the Roman Catholic Social Agencies in Ibadan?
2. What are the vision and missions of the Roman Catholic Social Agencies in Ibadan?
3. How do the Roman Catholic Social Agencies operate, particularly with reference to their relationship with VC in Ibadan?
4. Who are the VC generally?
5. Who are the VC in Ibadan?
6. Where are VC domiciled in Ibadan?

#### 1.5 **Scope of the study**

The locale of the research, the choice of the agencies and time the work covers are taken into cognizance in this section of our discussion. On the issue of locale, Ibadan is chosen as the place where the research is carried out being a metropolitan community with many VC found in its nook and crannies. It is a city that houses different religious, ethnic and cultural backgrounds<sup>17</sup>. Ibadan is also recognised as one of the biggest cosmopolitan, commercial, and industrial cities in Nigeria<sup>18</sup>. In fact, the city houses people of different ethnic, and national identities, including miscreants and almost all the categories of VC earlier stated. It is against this background that we believe that any study carried out on VC

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<sup>17</sup> A.A. Afolayan 1997 "Population" *Ibadan Region*. Eds. M.O. Filani, et al published by Department of Geography University of Ibadan, Ibadan, 123 - 135, 130-131.

<sup>18</sup>O. O. Alokun and J.O.C. Onyemelukwe, 1997 "Industrial Development" in *Ibadan Region*

will have a wider implication for other cities which still contend with the plight of the VC in Nigeria.

In Ibadan, the Roman Catholic Church has Eights Pastoral/Social /Vocational agencies offering vocational and social services relating to Education, Health, Counselling, Ecumenism, Inter Religious Commission, Social Communications, Prison, Justice, Development and Peace<sup>19</sup>. Out of these, we have chosen three which have direct bearing with the VC. The three are: Special School for the Mentally Disabled, Yemetu Alaadorin, Ibadan (they cater for intellectually impaired children); Bosco Boys Street Children Home, Ogungbade Area, Ibadan (it houses Street Children); and The CRP programme of the JDPC, whose objective, among other things, is to stimulate a reduction in the violation of the rights of children. In term of time lag, the study covered period between 2007 and 2018 being the period the works of the three agencies are pronounced in Ibadan.

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<sup>19</sup> <https://ibadanarchdiocese.org/viewcontent> Accessed December 14, 2014

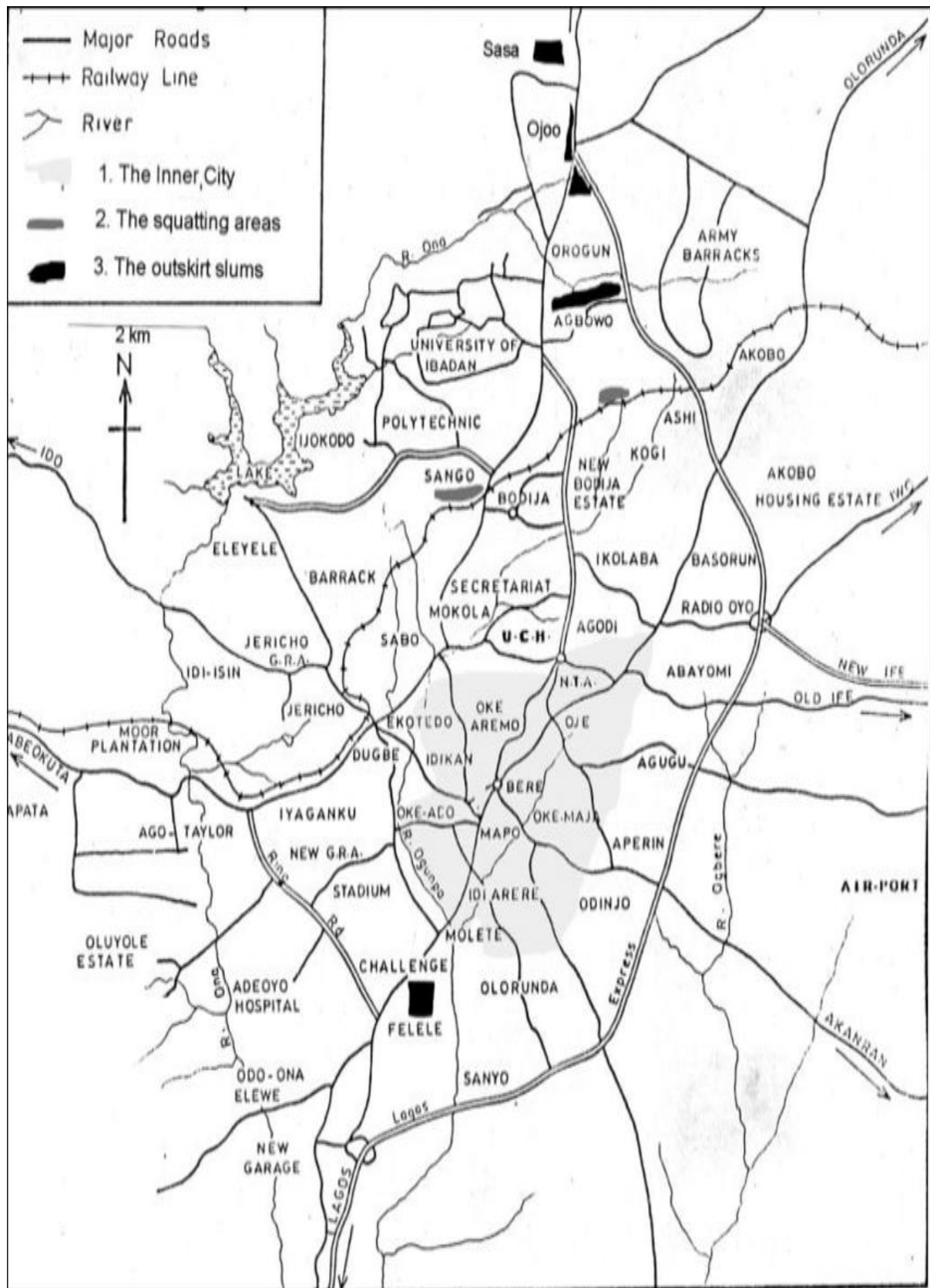


Plate 1.1. Map of Ibadan Metropolitan area. Source: Ministry of Lands, Oyo State (2009)

## 1.6 Significance of the study

This academic endeavour hopefully has potential to serve some purposes with reference to where it is carried out, and the subject matter it addresses. In the first instance, the fact that the study is carried out in Ibadan suggests that, it could be a reference point for other cities in Nigeria where the problem of coping with the VC exists. In addition, the study intends provoke public awareness on the plight of the VC as they experience neglect, abuse, discrimination in Nigeria. It is our expectation that this study will encourage further studies on the relevance of application of social inclusion theory in the examination of people who are marginalised on the notes of gender, race, religious, marital, and ethnic differences.

The study also intends to sensitise the government to new policies and implementation of the existing ones to make life good for both the able and disabled alike. By so doing, it could help create a society, which according to Robo, is characterised by community inclusion, social connectedness, normalisation, integration and citizenship<sup>20</sup>. The features have the capacity to bring about cordial synergy among individual members of society as well as assigning role for each of them as members of society, who by nature must interact interdependently.

Furthermore, the study proposes to encourage the RCCSA to sustain their landmark in the implementation of the RVC, with the expectation that other churches that are still cold about the plight of VC will borrow a leaf from the RCCSA<sup>21</sup>. The understanding is that the Church is expected to take care of vulnerable members of their churches, particularly in a society that is characterised by discrimination based on gender, ability, religion differences.

## 1.7 Limitation to the study

Researching into the activities of the RCCSA as it impacts the promotion of the RVC was not a simple academic endeavour because most of our respondents, particularly the Key Informants were restricted by the ethics of their pastoral profession to divulge some information to us. Some information that has to do with taking the pictures of VC, and

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<sup>20</sup>M. Robo, 2019. Ministry of Education and Sports, National VET Agency, Albania, Faculty of Social Sciences, University of Tirana, Albania in <http://www.academicus.edu.al/nr10/Academicus-MMXIV-10-181-191.pdf>

<sup>21</sup><http://www.usccb.org/>

writing their names as a confirmation that the researcher really had interaction with them were difficult to undertake. We have this problem of secrecy while attempting to obtain information from the Special school for Children with Intellectual Impairment and Don Bosco Street Boys Home. The JDPC was a little bit lenient because a few of their activities were published in their annual reports.

However, the researcher pleaded to be allowed to take a few photographs of the children backing the camera so that their faces would not be seen by the public. Consequently, anonymous names were used to describe the identities of a few of the VC that were interviewed. Invariably, the researcher succeeded in obtaining relevant information from respondents, and such made the discussion of data very illuminating.

## **1.8 Conceptual framework**

In this section, concepts, which serve as kernel to this study were defined. They are Roman Catholic Social agencies, VC and Rights of the Child.

### **1.8.1 Roman Catholic social agencies**

The RCCSA are created by the Catholic Church for the purpose of providing social services to society; promoting, improving quality of life for the poor and those in need, strengthening individuals and families and advocating for social justice. The agencies also offer a safe place for women whose rights are abused and homeless youth as well as children with disabilities so that living could be worthwhile for them. Offering of support for the settlement of immigrants and refugees as well as counselling, with a view to strengthening individuals and families, helping rehabilitated addicts, and assisting women facing crisis pregnancies are part of the RCCSA services. Generally, the RCCSA offers charitable works of the local church comprising residential treatment programs for at-risk children, family preservation, foster care, adoption, and protection of immigration. Other services deal with programme for the elderly, transitional housing, provision of shelter for the homeless services, and care for medically fragile men and women.

Records from the RCCSA show that they provide residential and community-based education programmes to court-adjudicated youth the same way it sponsors residential and community-based care for persons who experienced the above challenges based on the

Roman Catholic infrastructural amenities. The intervention of RCCSA in RVC is in consonance with basic social principles of Catholic teachings, which encompasses respect for human dignity; human life; association; community participation; preferential option for the poor and vulnerable solidarity and stewardship.

### 1.8.2 Vulnerable children

As background information to undertaking the concept of vulnerable, it is important to note that vulnerability is derived from the root word ‘vulnerable’, which suggests a state of being or likely to be at risk. It also connotes a person whose rights are easily susceptible to violation<sup>22</sup>. If we join the word ‘vulnerable’ with ‘Children’, we can infer that VC are the ones whose rights are denied and, by so doing they are always at disadvantage position compared to the non-vulnerable people. The VC is defined and described from different perspectives. For instance, according to the United Nations Children’s Fund (UNICEF), the VC consist of the Orphans, that is, a child under the age of 18 whose mother, father, both parents, or a primary caregiver has died, and by this fact needs care or protection from society or individuals<sup>23</sup>. Going a little bit further about who the Orphan and VC (OVC) are the World Bank (WB) categorises them as orphaned, those separated from their parents, the ones living with caretakers who themselves suffer illness, disabilities, trauma or are subject of substance addictions, abusive habits and having dysfunctional families structure characterised by trauma, disability, and behavioural problems. The set of people, according to (WB), are vulnerable by nature compared to adults and that some of them more critically vulnerable than others. Because of lack of well and up-to-date data base in Nigeria, there are no statistics of the population of VC generally and Ibadan city specifically. However, the last information released in 2008 by the Federal Ministry of Women Affairs and Social Development (FMWASD) put the population of OVC at 17.5 million<sup>24</sup>

At the global, level, the United States President's Emergency Plan for AIDS Relief (PEPFAR) describes the VC as children whose ages range from 1 to 18; the orphans, the ones affected with of HIV and AIDS; those susceptible to live without adequate adult

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<sup>22</sup> Merriam –Webster on Line Dictionary Assessed 26/06/2017.

<sup>23</sup><https://www.usaid.gov/sites/> retrieved January 18, 2019

<sup>24</sup> Federal Ministry of Women Affairs and Social Development (FMWASD), which reported that there were 17.5 million OVC in Nigeria

support; ones who live outside of family care, and those marginalised by society<sup>25</sup>. The list also comprises children that are stigmatised, denied access to his/her rights, or living in circumstances with high risks and whose prospects for continued growth and development are seriously weakened<sup>26</sup>. This classification is from health perspective, which must have been predicated on the concern of the U.S. President's Emergency Plan for AIDS Relief (PEPFAR) as an agency dealing with emergencies, health, and Aids Relief.

Coming down to Africa, the Home-Grown School Feeding (HGFSF)<sup>27</sup> classifies VC as the ones who are: whose one or both parents died and thus become orphaned, abandoned by parents; experiencing extreme poverty; suffering from a disability and victim of armed conflict. The list also includes those who suffered parental abuse or workplace victimisation or suffered malnourishment due to extreme poverty occasioned by infection from HIV. Almost in the same light, the Nigeria National Plan of Action on Orphans and VC (2006 – 2010), which was reviewed in May 2015 groups the OVC into the under listed categories:<sup>28</sup>:

1. physically and mentally disabled
2. sexually abused
3. neglected
4. in conflict with the law
5. exploited like the *Almajari*, that is, originally a person who migrated his home in search of Islamic knowledge. But colloquially in recent times, the term has expanded to refer to any young person who begs on the streets and does not attend secular school.
6. beggars as well as destitute and scavengers
7. from broken homes, in which the parents have separated or divorced
8. sex workers
9. whose parents have a disability

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<sup>25</sup><http://info.worldbank.org/etools/docs/library/138974/toolkit/howknow/> Retrieved 14 October 2017

<sup>26</sup> <http://www.stdcheck.com/aids-relief.php> retrieved 25 July, 2017

<sup>27</sup>The Home Grown School Feeding (HGFSF), an international non-governmental agency, which aims to delivering government-led, cost-effective school feeding programmes using food that is locally grown by smallholder farmers and with the intention to tackling hunger and improving nutrition and supporting African children livelihoods defines vulnerable child as the one who is unlikely to achieve or maintain, or have the opportunity of achieving or maintaining, a reasonable standard of health.

<sup>28</sup><https://www.spring-nutrition.org/publications/reports/review-programming-orphans-and-vulnerable-children-nigeria>

10. that married before the age of 18.
11. who have dropped out of school
12. abandoned
13. suffering terminally or chronically ill parent(s) and caregiver(s)
14. used as labourers.
15. in child-headed homes
16. internally displaced
17. hawkers as children
18. trafficked
19. of migrant workers such as fishermen, nomads
20. suffering from with HIV
21. co-living with aged/frail grandparents<sup>29</sup>

### 1.8.3 Rights of Children (ROC)

The ROC is an offshoot of 1948 Universal of Declaration of Human Rights,<sup>30</sup> which also reflects declared in the Chapter Four of the Nigerian Constitution. Historically, The Convention on the Rights of the Child (thereafter the CRC) was on April 16<sup>th</sup>, 1991, ratified by the Nigerian government as a signatory to all convention related to Child rights. The rights are expressed in 10 principles as paraphrased below:

#### **Principle 1**

The child shall enjoy all the rights set forth in this declaration without any exception, distinction, or discrimination on account of status of his/her race, colour, sex, language, religion, political, opinion, national or social origin, property and birth, and that of his family.

#### **Principle 2**

The child shall enjoy special protection and access entitled opportunities and facilities granted by law and other lawful means, which will enable him to develop physically,

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<sup>29</sup> <https://hivhealthclearinghouse.unesco.org/sites/default/files/resources/nigeria-national-plan-of-action-on-ovc-2006-2010.pdf>

<sup>30</sup>Universal Declaration of Human Rights was adopted and proclaimed by General assembly resolution 217 A (III) of 10 December, 1948. It was published by UNICEF

mentally, morally, spiritually, and socially in a healthy and normal manner and in the atmosphere of freedom and dignity. This is meant to serve the best interest of the child.

### **Principle 3**

From his birth, the child shall be entitled to a name and a nationality.

### **Principle 4**

A child shall benefit from existing social security and made to grow and develop in healthy environment; enjoy protection and special care from his mother or caretaker both at the pre-natal and post-natal stages of his life. In addition, a child should have right to adequate nutrition, housing, recreation, and medical services.

### **Principle 5**

Physically, mentally, or socially handicapped children shall be given the required special treatment, education and care required.

### **Principle 6**

For the full and harmonious development of a child personality, he needs love and understanding as much as possible. With this background, the child shall grow up in the care and under the responsibility of his parents, and, in any case, in an atmosphere of affection and of moral and material security. A child who is of tender years shall not, save in exceptional circumstances, be separated from his mother. In the same vein, the society and the public authorities also have the duty to extend particular care to children without family members and to those without adequate means of support and children from large families.

### **Principle 7**

Receiving free and compulsory education at least in the elementary stages is also child right. Given this, the child shall be given education, which will promote his general culture and enable him, on a basis of equal opportunity, develop his abilities, his individual judgement as well as his sense of moral and social responsibility towards making him a useful member of society. This implies that the best interests of the child shall be the guiding principle of those responsible for his education and guidance. This responsibility in the first place lies with his parents. In addition, full opportunity for play and recreation, directed to the same purposes as education should be granted the child while society and the public authorities shall endeavour to promote the enjoyment of stated rights.

### **Principle 8**

In all circumstances, the child shall be among the first to receive protection and relief.

### **Principle 9**

Protection against all forms of neglect, cruelty, and exploitation shall be a child right. By so doing, the child shall not be the subject of traffic, in any form or be admitted to employment before an appropriate minimum age; under no condition shall he be permitted to engage in any occupation or employment, which would prejudice his health or education, or interfere with his physical, mental and moral development.

### **Principle 10**

The child is to be protected from practices, which may lead to racial, religious and any other form of discrimination against him. Also, the child shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace, and universal brotherhood, and in full consciousness; this enables his energy and talents to be devoted to the service of his fellow men<sup>31</sup>.

To make CR effective, international instruments that generally affect the rights of the child, such as the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW), the Convention against Torture and Other Cruel Inhuman or Degrading Treatment or Punishment and the Convention on the Elimination of All Forms of Racial Discrimination were ratified by Nigerian government. Nigeria is also a party to the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights and African Charter on Human Rights and People's Rights. Others that got ratification ratified include Optional Protocol on children in armed conflict, on the sale of children, child prostitution and child pornography and finally the African Charter on the Rights and Welfare of the Child<sup>32</sup>.

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<sup>31</sup>Implementation Handbook for the Convention on the Rights of the Child (Fully revised third edition) 2007, prepared for UNICEF by Rachel Hodgkin and Peter Newell, Switzerland: UNICEF Office for Europe. 717-718

<sup>32</sup> A report prepared for the Committee on the Rights of the Child 38th Session – Geneva, January 2005, Researched and written by: E.E.O Alemika, I. Chukwuma, D. Lafratta, D. Messerli, J. Souckova Co-ordinated and edited by: Séverine Jacomy, Alexander Stevens. The Director of the publication was Innocent Chukwuma, Eric Sottas, 2005 (a pdf document downloaded on the internet on April 8<sup>th</sup>, 2019).

## CHAPTER TWO

### LITERATURE REVIEW, CONCEPTUAL AND THEORETICAL FRAMEWORKS

#### 2.1 Roman Catholic Church Mission in Ibadan

The Catholic Church came to Africa, specifically Central African kingdom of Congo in the 15th and 16th centuries. It was brought by the Portuguese who came to Africa by ship in the first instance for business, but along the line began winning converts which lead to the spread of Christianity to other part of Africa<sup>1</sup>. After a lot of deployment of mission strategies, Catholic missions were established by priests from the Society of African Missions of Lyon in 1865, beginning in Lagos, and a vicariate was established in Benin in 1870<sup>2</sup>. From this point, it spread to other places in Nigeria particularly to Ibadan in 1884 when one Msgr. Jean-Baptist Chausse (Vicar of Benin Coast) and Fr. Theodore Holley discovered Ibadan as having the prospect for a Catholic Mission. During their missionary activities, the duo also noticed that Ibadan would be a fertile ground to establish Catholic Church. This dream did not come to reality immediately.

After a while, particularly after the demise of Chausse, another missionary Frs. Pied and Barbaglia came to Ibadan and persuaded the *Baálé* (meaning the owner of the land, which is a title given to the head of a given community) to obtain a plot of land but he refused. But with much persuasion from the missionaries, supported by some of the indigenes who have enjoyed the health largesse of the missionaries, the church was granted a plot of land on the hill of Oke-Are<sup>3</sup>. So, the first Roman Catholic Church was built at *Òkè Àrè*, and, from this point, the church has been waxing stronger and stronger in Ibadan. It has also enjoyed good leadership of many priests and a few of whom have retired. One of them worthy of mentioning because of his role in the establishment of JDPC (one of the Roman Catholic Social Service Agencies) is Archbishop Felix Alaba Adeosin Job whose tenure

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<sup>1</sup> <https://www.bbc.co.uk/worldservice/africa/features/storyofafrica/index>. Accessed October 5, 2021

<sup>2</sup> <https://rpl.hds.harvard.edu/faq/catholicism-nigeria>, Accessed October 5, 2021

<sup>3</sup> <https://ibadanarchdiocese.org/viewcontent3.php?tab=2> It was generated from the Website of the Chancery of the Catholic Archdiocese of Ibadan, on February 20, 2018

spanned from 03/26/ 1994 to 10/29/ 2013. Archbishop Felix Alaba's tenure brought about the establishment of JDPC, which among other things, works towards the promotion of RVC in Ibadan. Presently, the Metropolitan Archdiocese is under the leadership of Most Rev. Gabriel Ojeleke Abegunrin, who has also much interest in the affairs of Catholic Social agencies in Ibadan and its environs. He has been of good support to the course of the Catholic Social agencies in terms of funding and other cognate logistics.

As at today, the Roman Catholic Church in Ibadan has territory area of 28,000, 5,891,589 in terms of population of the Archdiocese with Catholic Population of 341,593, 33 Parishes under Direction of Archdiocesan Clergy, 10 Parishes under Direction Religious Priests, 48 parishes, 4 Mass centres, 92 Ingenious Priests, 72 Religious Priests, 92 Religious Sisters, 325 Religious Brothers in Formation, 27 Major Seminarians, 7 Seminarians in the Spiritual Year and 10 Aspirants<sup>4</sup>.

The Roman Catholic Church mission is anchored on principle of 'Life and Dignity of the Human Person'. This is grounded on the belief of the church that human life is sacred, which makes the dignity of the human person a foundation of a moral vision for society<sup>5</sup>. This accounts for the formation of pastoral and social services by the church in the areas of education, health, counselling, ecumenism and interreligious dialogue, prison, youth, women and children development social communication, justice, and peace. The pastoral and social services, which often overlap in Ibadan are being handled by 18 Female Religious Communities, 19 Male Religious Communities, 4 Ecclesiastical Establishments, 1 Media House, 2 Book Centres 8 Pastoral/Vocational/ Social Institutions, which include Archdiocesan Youth Farm, Lanlate, Catholic Home for the Needy, Ilé Àlááfíà, Ògùnpa, Ibadan, Catholic School of Music, Mokola, Oluponna Fish Farming Education and Resource Centre, Oluponna, P.I Hostel, Bodija, Pass on the Faith, Òkè Àdó, *Pro Labore Dei*, Balogun and St. Brigade Catering School, Mokola.

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<sup>4</sup> <https://ibadanarchdiocese.org/viewcontent3.php?tab=2> It was generated from the Website of the Chancery of the Catholic Archdiocese of Ibadan, Retrieved on February 20, 2018

<sup>5</sup> [https://www.google.com.ng/search?dcr=0&ei=IvGLWob7LqHcgAaB9Z7ABw&q=social+teaching+of+catholic+church&oq=social+teaching+of+catholic+church&gs\\_l=psy](https://www.google.com.ng/search?dcr=0&ei=IvGLWob7LqHcgAaB9Z7ABw&q=social+teaching+of+catholic+church&oq=social+teaching+of+catholic+church&gs_l=psy)-Retrieved on February 20, 2018

## 2.2 The Roman Catholic Social agencies in perspectives

In this section, the researcher made efforts to reviewing scholarly works pertaining to the history of the Roman Catholic Social facilities on the one hand and the basis for such services on the other hand. Given this background information, it is important to begin with the work of Irele, which provides historical insights into the beginning of the Catholic involvement in the affairs of the less- privileged people in Nigeria<sup>6</sup>. From historical perspective, the works run through historical trends about the emergence of welfare and work from social perspective in Nigeria from the missionary period through the colonial period to year 2011 when the paper was published. In addition, the paper brings to the limelight the spread of social welfare programmes to different villages and towns in Nigeria. It also gives historical account of the establishment of the Social Development and Social Welfare ministries in Nigeria established to providing social welfare services to vulnerable segments of Nigerian population.

Of interest in Irele's work is the explication of the roles the Roman Catholic Church has played in taking care of the welfare of the poor and destitute. In essence, the work provides some historical information capable triggering researchers to probe further on the exact role the Church has played in the context of advancing social welfare of the society. It is this gap among others that this study has filled by discussing with facts and figures the role Roman Catholic Church has played in society, more importantly in the promotion of the RVC in Ibadan, Nigeria.

We consider some scholarly works whose writings have some bearing with the basis for the Roman Catholic's concern for individuals and group of individuals in society where the church is domiciled. One of such scholarly works is that of Jean – Yves Calves, which while leaning on the Social Teachings of Popes from Leo XIII to Pius XII (1887-1958)<sup>7</sup>, discusses the concern of the Catholic Church in advancing the course of social justice as a way of taken care of the interest of every category of people in the society. Jean – Yves Calves argues that the basis for Catholic social services is predicated on the church social doctrines, which include but not limited to the concern for the promotion of the sanctity of

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<sup>6</sup>A.O. Irene, 2017. The evolution of social welfare and social work in Nigeria *a Journal of Contemporary Research*. 8:3.

<sup>7</sup>J.Y. Calves. 1961. The church and social justice: the social teachings of Popes from Leo xiii to Pius xii (1887-1958), Chicago: Henry Regency Company.

life, dignity of every human entitles to protecting, nurturing, and advancing life from the moment of conception, further biological development and until the moment of natural death.

Other concerns are listed as: serving people of all faiths, or no faith, while always respecting their personal freedom and dignity; affirming a holistic vision of each person we encounter by caring for their spiritual, material, physical, and mental well-being; giving a priority to the needs of the most VC in our communities in developing and fulfilling their various ministries. Calves establishes that the starting point of the social doctrine of the church is the promotion of the dignity of the human person as a being who is created in the likeness of God himself and who by this reason has been made a son of God by assumption of the human condition through the incarnation. Thus, Jean – Yves Calves calls for public acceptance of the supernatural conception of man and his dignity of man as he lives society and interact therein<sup>8</sup> .

Building on the premise of Jean – Yves Calves, showcases the social teachings of Popes on social relations, person, justice, charity, need, property, labour, capital, exchange, price and the market, the enterprise, economy, welfare community and responsibility and their applications to society. On this ground, his making case for application of principles of the dignity of human person, the rights of human person, and the full development of human persons in society justifies the concern of our study for underscoring the positive implications of Catholic social teachings towards promotion of the RVC being examined.

Jean – Yves Calves also provides insights to the reason why the Justice, Development and Peace Commission (JDPC) embarked on CR programme as a way of implementing the resolution of the Second Vatican Council dated 6th of January 1967. It is concerned with promoting Justice and Peace as required by the gospel and the social doctrine of the Church, which also give allowance for the translation of the social doctrine of the Church into practice by individuals and communities such that will take care of the needs and rights of the less – privileged in the society. However, the work is silent about the possible strategies the Catholic Church could adopt to enforce the concept of justice. This is an area that our study would be investigated.

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<sup>8</sup> J.Y. Calves. 1961. The church and social justice: the social teachings of Popes from Leo xiii to Pius xii (1887-1958), 104-105

In the same vein, Anne Fremantle whose work entitled “The Social Teachings of the Church”<sup>9</sup> explicates the rationale for the Roman Church’s concern for the vulnerable species in the society such as children, aged people, women, the sick and physically impaired individuals. Specifically, Anne Fremantle pays attention to children while critiquing from religious point of view the conditions of people involved in labour along with other related social issues such as democracy, leadership, social order, political duties, medical ethics, and peace in the United States of America. Regarding children, Anne Fremantle argues and justifies with biblical passages that, children are very vulnerable and for this reason they should not be used for forced labour. He is of the opinion that, children should not be subjected to work in workshops and factories until their bodies and minds are sufficiently mature to do so.

Though Anne’s work reflects what obtained in the United States of America as at that time, yet it is of immense value to our study because it establishes the vulnerability of children, which has implication for understanding the need to appropriate rights of children irrespective of geographical areas where the children are found. It is no wonder why he rhetorically posits that: “For just as a rough whether destroys the buds of spring, so too early an experience of life’s hard work blights the young promise of a child powers and makes and real education possible”<sup>10</sup> Therefore on this account, he warns against act of subjecting children to hard or forced labour, which was an issue in the quest for application of rights of children and particularly the vulnerable ones. However, the paper has not appropriated the possible way to pre-empting child labour and the implications of engaging children in child labour in the content and context of RVC. But the work is very illuminating.

To a large extent, Alva Reginald like Jean – Yves Calves also amplifies one of the bases of Catholic concern for the society<sup>11</sup>. This concern is what he metaphorically describes as Church’s dialogue with the secular world. He traces the origin of the concern to the church for the society to the church definition of human dignity, which according to him is grounded in the Catholic concept of *Imago Dei*. Illuminating on the rationale for the thesis of human dignity, Alan writes that:

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<sup>9</sup> A. Fremantle, 1963. *The social teachings of the church*, United State of America: A Mentor-Omega Books

<sup>10</sup> A. Fremantle, (ed) *The social teachings of the church*, 44-45

<sup>11</sup> A. Reginald. 2017 “The Catholic Church's perspective of human dignity as the basis of dialogue with the secular world” in *Stellenbosch Theological Journal (STJ)* 3: 2.

The Catholic Church holds human life as sacred gift of God, which all need to protect and respect. The *Catechism of the Catholic Church* (CCC) notes, 'Human life must be respected and protected absolutely from the moment of conception. The Catholic Church has taken a principled stand on the sanctity of life. It maintains that the human embryo is a person with dignity<sup>12</sup>.

From this point, Alan further discusses the position of the church on any activity that runs contrary to the enforcement of the principle of human dignity. Notable among such activities are abuse of biotechnological methods, engagement in euthanasia, abortion and human trafficking, which was common in parts of African and Middle East nations. Alan notices that the practice made many migrants. Alan's work is illuminating because it sheds light on how the Catholic Church, through its agencies like Catholic Relief Services (CRS), worked successfully with NGOs, governmental agencies, and international agencies to rescue young girls and women in Albania and Bosnia-Herzegovina. Though the work gives a situation report about the plight of trafficked people in Albania and Bosnia-Herzegovina, it constitutes a springboard to looking inwards and domesticating what Roman Catholic Church has done in Ibadan. This work strengthens the justification of examining the efforts of Roman Catholic targeted at the church efforts of promoting the RVC in Ibadan.

In what looks like justifications for the Roman Catholic Church's intervention in the lives of the less privileged in the society, Brian O. Ogbonna, discusses the state of health of vulnerable population in Nigeria<sup>13</sup>. The vulnerable population, according to him, includes orphans, handicapped, mentally or chronically ill. He argues that provision of social welfare services to the vulnerable population should be a major component of health services, which will serve as an indirect way of protecting the entire population against suffering or neglect. This calls for a reduction in the number of orphaned children who are not accessible to basic needs of life comprising health care, education, and good nutrition. He remarks that children under this condition will end up growing miserably now and in the future.

The relevance of this paper to our study is evident in his exposure of the neglect of vulnerable populations particularly children among them. Though, the paper has not

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<sup>12</sup> A. Reginald. 2017 "The Catholic Church's perspective of human dignity as the basis of dialogue with the secular world" in *Stellenbosch Theological Journal* (STJ) 3.2:35-45.

<sup>13</sup>B.O. Ogbonna, 2017. Social welfare scheme: a neglected component of public health care services in Nigeria" in *MedCrave Online Journal*, Volume 5 Issue 3, Published: March 20.

indicated the implications of such neglect for the RVC, but his observations about reasons accounted for the neglect. This academic endeavour, in our mind provides a good reason while we interrogate the role Roman Catholic Church has played in promoting the rights of the VC is justifiable as it would lead to proving solutions capable of getting VC out of the shackles of neglect.

### **2.3 The Roman Catholic Agencies in Ibadan**

In this section, we are discussing the three RCCSA that are involved in the implementation of RVC. They are Bosco Boys Street Children Home, Ogungbade, Ibadan, Special School for the Mentally Disabled, Yemetu, Child Right Wing of JDPC, Bashorun, Ibadan.

#### **2.3.1 Bosco Boys Street Children Home**

The Bosco Boys Street Children Home, Ibadan is an offshoot of the Salesians of Don Bosco (SDB) belonging to the Salesians Society, which is officially named after the Society of St Francis de Sales. This is a Roman Catholic Religious institute founded during the Industrial Revolution by Italian Priest Saint John Bosco in the late nineteenth century to help poor children. The poor in the context of this discussion refers to those who suffer from poverty and who according to Aluko and Edozien are identified as:

- (a) the ones who is unable to contribute to the production process sufficient to warrant an income that would raise them above poverty line;
- (b) those for whom the economy has failed to provide jobs and others who are willing and capable of earning an adequate income if they have gotten jobs to do;
- (c) persons whose opportunities to participate in the productive process are restricted because they are discriminated because of their sex, age, and race status. <sup>14</sup>.

As part of its effort to help the poor and neglected people, the Salesians community was established in Ibadan in 2005 with the mandate of rehabilitating the street children.

Its vision is said to have been foregrounded on Matthew 25:35 reads: For I was hungry, you gave me food, when I was thirsty, you gave me drink, while I was a stranger you welcomed me, as I was naked, you clothed me. Also, when I was sick, you visited me and

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<sup>14</sup> S. Aluko, 1975. Poverty: It's remedies in poverty in Nigeria. O. Teriba. Ed. *The Nigerian Economic Society*, Ibadan and E.C. Edozien, 1975 "Poverty: some issues in concept and theories" in *The Nigerian Economic Society*, Ibadan.

as well as when I was in prison, you gave me a visit. As a result, Bosco Boys Street Children Home was built in Don Bosco compound, Ibadan. It was built in collaboration with *Jugend Eine Welt* (Australia) Obi Jackson Foundation (Nigeria) *Missioni Don Bosco* (Italy) Mr. *Konrad Piekielnik* (Poland) and MTN Foundation (Nigeria) and was commissioned on 28 January 2017. The building offers accommodation facility for 40 boys exposed to great risk between the range of 8-20 ages<sup>15</sup>.

The Bosco Boys Street Children Home, Ibadan, as a non-governmental and non-profit making agency was registered with Corporate Affairs Commission, Nigeria. It is located at New Ife Road, Ogungbade Village, Ibadan, Oyo State and operates as an umbrella of the Catholic Archdioceses of Ibadan, which owns it. Its Missions are to:

1. welcome children in need and help them start a new life;
1. provide professional assistance and spiritual accompaniment;
2. find out area of interest in technical or vocational field and foster acquisition of competence; and
3. study a personalised journey for each Bosco Boy after one year in the house.

What the home stands for among other things is exhibited in its vision, is Honest citizens and Children of God. Its Motto quoted from Matthew 25:35 reads: For I was hungry, you gave me food, when I was thirsty, you gave me drink, while I was a stranger you welcomed me, as I was naked, you clothed me. Also, when I was sick, you visited me, and when I was in prison, you paid me a visit.

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<sup>15</sup> We got this privileged information during our interview with Director, Salesians of Don Bosco (SDB) Bro Joseph Oduyeru November. 168: 2018



**Plate 2.1.** It indicates one of the strategies adopted by RCCSA to implement RVC. It was taken November 21, 2018.

**Source:** The signpost is erected at the entrance of Bosco Boys Street Children Home, Ibadan Home.



**Plate 2.2.** Mrs Ayantayo, G.N. at the Entrance of Don Bosco Home. It indicates one of the strategies adopted by RCCSA to implement RVC. The picture was taken on November 21, 2018

**Source:** The signpost is erected at the entrance of Bosco Boys Street Children Home, Ibadan Home.

## **Methods of operation**

The Bosco Boys Street Children Home runs an open-door policy in dealing with the Street Boys/ Children. This starts with allowing Street children to voluntarily visit the home themselves usually every Monday morning. They are always welcomed and given opportunity to bath, eat and watch movies. Thereafter, the home interacts with them and listens to their stories. After coming to the home on Monday consistently while retelling the same story about why they are on the streets, the boys would be admitted into the home. According to the Director, Salesians of Don Bosco (SDB) Bro Joseph Oduyeru, the apostolic brothers also go to Streets in Ibadan on weekly basis to counsel those of them who are still on the streets and who have not seen the need to leave the streets<sup>16</sup>.

The admission is preceded by carrying out some medical tests, including rapid tests that have to do with knowing their HIV and Hepatitis status. The admitted boys are expected to stay for a maximum of twelve months during, which efforts would be made to contact their families for what is called home tracing. Home tracing is a preparatory for family reunification. After successful reunification with their families, some financial supports will be provided to the family to further support their formal education or acquisition of skills. Where such reunification is not possible, probably when the parents of the boys themselves are on the streets or the parents are untraceable, a foster family would be asked to provide an enabling and conducive environment for the child. The home does a follow up of the boys who have been reunited with their family; there is constant check on whether they are going to schools where they are admitted or are learning the skill, they voluntary decided to learn. The home does not allow all the graduating boys to go to the same school. Rather, the boys are placed in different schools to prevent the possibility of them coming together again to form a new group and possibly return to the streets.

In terms of enrolment, we reliably gathered information that between January 2017 and October 2018, 51 boys have registered with the Bosco Boys Street Children Home. Below is the statistical detail<sup>17</sup>:

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<sup>16</sup> Interview with Director, Salesians of Don Bosco (SDB) Bro Joseph Oduyeru. November 16, 2018.

<sup>17</sup> This information was sourced from the record of the home made available by one of the voluntary workers as of November 16, 2018

**Table 2.1.** Showing the enrolment register of Boys Bosco Boys Street Children Home. As of November 16, 2019.

<b>S/N</b>	<b>Year</b>	<b>Number of Boys</b>
1.	2017	25
2.	2018	26
	<b>Total</b>	<b>51</b>

**Source:** The Logbook of Bosco Boys Street Children Home, Ibadan Home.

## **Management of the home**

The Bosco Boys Street Children Home is under the management of a Salesians appointee, social workers, and volunteers. Presently, it has 7 members of staff comprising: a director, 2 Social workers, 2 volunteers and 2 teaching staff.<sup>18</sup> The management of the home designs what it labels as rules and regulations for the home, and this is pasted in conspicuous places in the building to serve as a reminder to the students. The rules and regulation guiding the home are stated below:

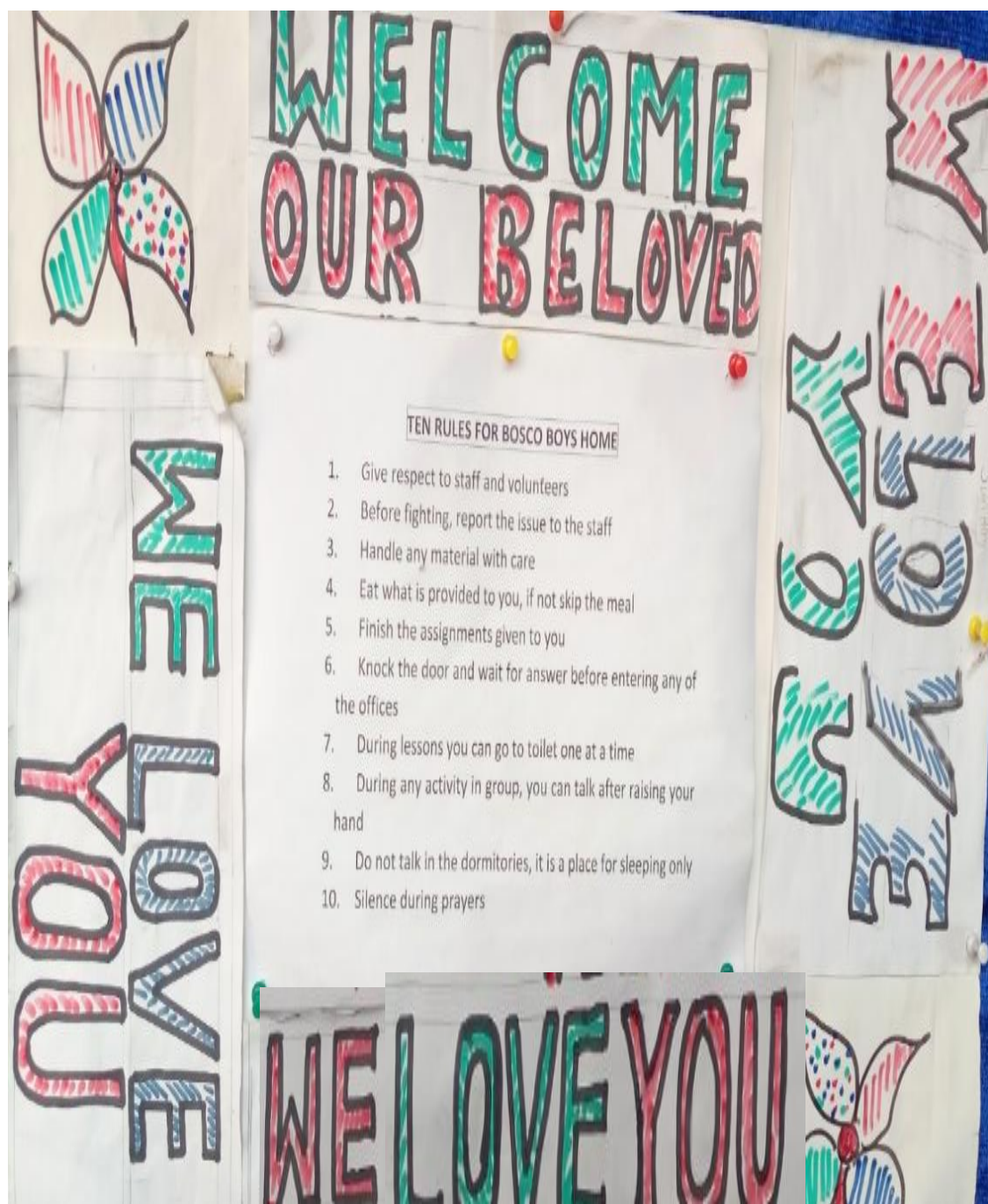
1. Give respect to staff and Volunteers
1. Before fighting, report the issue to the staff
2. Handle any material with care
3. Eat what is provided to you, if not skip the meal<sup>19</sup>
4. Finish the assignments given to you
5. Knock the door and wait for answer before entering any of the offices
6. During lesson, you can go to toilet one at a time
7. During activity in group, you can talk after raising your hand
8. Do not talk in the dormitories, it is a place for sleeping only
9. Silence during prayer.

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<sup>18</sup> We have this privileged information during our interview with Mrs Tolulope E. Olojo and Mr Anthony Chukwura who are social workers in the home on 21 November 2018.

<sup>19</sup> Mrs Maria Ahmed who is the Cook for Bosco home confirms this information during our interview with her on how serious the rules were implemented. She said, it is a taboo for any of the Boys to skip meal and that anyone of them who attempt to do so will be punished by the house master.

**Table 2.2. Rules and regulations placed on the notice board of the home**



**Source:** Notice Board of Bosco Boys Street Children Home, Ibadan

The Home has a timetable, which it follows strictly to provide holistic rehabilitation of the boys. The timetable, which runs from Monday to Sunday, has schedule for the following programmes:

- (i) Waking up at 6:15.
- (ii) House chore and bathing.
- (iii) Breakfast, lunch, and supper,
- (iv) Washing of plates,
- (v) Assembly and prayer,
- (vi) One to one therapy,
- (vii) Teaching of subjects such as child rights, moral lesson, English, Mathematics, Social studies, Sex education, Basic science, Introduction to Technology, Civic Education and Religious Studies,
- (viii) Entertainment,
- (ix) Workshops, (Marta visual art or Mary Ann beads)
- (x) Music therapy,
- (xi) Cultural display,
- (xii) Aerobics Team games /Volleyball (with boys outside the home to enhance blending with them in preparation for social integration)<sup>20</sup>
- (xiii) Manual/Vocational training related to farming, gardening, firewood gathering, rearing of chicken, bakery and shoe making, oratory, interaction with Post novices.
- (xiv) Each day does not go without morning, afternoon, and night prayers. On Sunday,
- (xv) There are provisions for Holy Mass in St Dominic or different chapels, visits from benefactors, short catechesis/Bible Knowledge and recreational activities.

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<sup>20</sup> Mr David Fasanya, the house master for Bosco home confirms this information during our interview with him.



**Plate 2.3.** Game Session at the Home: It indicates one of the strategies adopted by RCCSA to implement RVC

**Source:** Culled from then Photo Album of the Bosco Boys Street Children Home, Ibadan with the permission of the Coordinators on 02 July 2018, 00:02:32



**Plate 2.4.** Counselling Session in the Home: It indicates one of the strategies adopted by RCCSA to implement RVC

**Source:** Culled from then Photo Album of the Bosco Boys Street Children Home, Ibadan with the permission of the Coordinators on 02 July 2018, 00:02:32



**Plate 2.5.** Learning Session at the Home as a socialisation strategy employed in the home

**Source:** Culled from then Photo Album of the Bosco Boys Street Children Home, Ibadan with the permission of the Coordinators on 02 July 2018, 00:02:32



**Plate 2.6.** Relaxation time for the boys as a way of implementing their rights to sports and relaxation

**Source:** Culled from the Photo Album of the Bosco Boys Street Children Home, Ibadan with the permission of the Coordinators on 02 July 2018, 00:02:32

## **Sources of fund**

The Bosco Boys Street Children Home gets its major source of fund from the annual grant it gets from Archdiocese. Apart from this, the home relies largely on donors. In its flier, which is made available to the public, exists the home 's bank detail to which potential donors could put money:

Name of Account: SALESIANS OF ST JOHN BOSCO.

**Banker:** Guaranty Trust Bank

**Account:** 00300882886

### **2.3.2 Special School for Children with Intellectual Disability (SSCID)**

The SSCID is established by an Order in the Catholic Church known as Congregation of the Servant of Charity in 2007. Historically, the Servants of Charity was founded on March 24, 1908 by Don Guanella an Italian priest who lived between 1842 and 1915. Taking care of the poorest of the poor, including those who have no one else to care for them are the major concerns of the Don Guanella. Her mission is that:

following the example of Christ, good shepherd, and good Samaritan, and walking in the footsteps of our founder, Saint Louis Guanella, we are searching and caring for the poor, the suffering, the abandoned, and the wounded members of God's family<sup>21</sup>.

On the account of the above, the Servants of Charity in a special way show concern for:

1. Children and youth who are abandoned. In terms of their materially needs
2. Some people especially the elderly ones who are deprived of all their need supports and materials.
3. People that suffer physical disabilities but at the same time do not have adequate care or enjoy apostolate of prayer for their suffering and dying gradually throughout the world.

The Congregation, therefore, devotes itself to meeting the physical and spiritual needs of the less privilege which it combines with active evangelisation. Her devotion to

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<sup>21</sup><http://www.servantsofcharity.org/layministries.html>: Retrieved July 18, 2019.

helping the poor, weak, abandoned, orphans, the aged and the intellectually impaired children is grounded on the philosophy of Saint Guanella, which, reads in part: “the poorest and most vulnerable ones are our precious treasures”. In addition, the mission statement of the Servants of Charity is that it is in all things Love, which is captured in St. Guanella aphorism: “Take in the most abandoned of all, have him sit at the table with you and make him one of your own, because this is Jesus Christ.”<sup>22</sup>

As one of the ways of fostering the mission of the Congregation of Servants of Charity, the SSCID is sited inside the premises of House of Providence at Yemetu Alaadorin, Ibadan. The Special School started its operation fully in 2011, following the movement of its mother home from Bodija, Ibadan to Yemetu, Ibadan, which is the permanent home of the Servant of Charity. The School, which has an extension in Moniya, runs daily and has boarding school programmes. The Objectives of the School are:

1. promotion of the poor and building of a more fraternal and cooperative society;
2. social rehabilitation of intellectually impaired children with a purposive view towards their attainment of the most independent possible and true joy of living effectively with others;
3. helping the children with intellectual impairment to activate their great need of giving and receiving love and of attaining good communication and integration with their family members and with others; and.
4. promoting human rights advocacy for children with disabilities at the community, local and state levels.

### **Methods of operation**

In this section, the study sheds light on methods of student admission, admission requirements methods of dealing with each category of students, the categories of those who are providing services to the students, sources of fund, and methods of promoting the rights of the intellectually impaired inclusive of the follow-up system.

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<sup>22</sup><http://www.servantsofcharity.org/layministries.html>: Retrieved July 18, 2019.

### **Admission requirements**

1. The prospective students come through their parents who approach the school for care.
2. From this point, the school evaluates each of the prospective students in terms of their intellectual and mental stability.
3. After this, the parent of the potential student is given a medical test form to be taken to hospital. After filling it accordingly, the form is returned to the school
4. Meanwhile in the interim, the parent of prospective is expected to obtain application form, which requires details biographical information about the prospective student on the under listed issues:
  - (a) Surnames and Names
  - (b) Favourite names
  - (c) Sex
  - (d) Date of Birth
  - (e) Place of Origin
  - (f) Address of Residence
  - (g) Names and address of Parents/Guardian, relationship with the student, occupation number of children and telephone numbers
  - (h) Position of applicant among children of the parent
  - (i) Language spoken at home
  - (j) Religion of the parent
  - (k) Age of the mother at childbirth
  - (l) Illness /problem experienced during pregnancy
  - (m) Illness /problem experienced by the applicant at delivery
  - (n) Illness /problem experienced by the applicant in the first days /weeks of life
  - (o) Illness /problem experienced by the applicant during the first year
5. In which area does the child show some difficulties in terms of the following options:  
(No problem), (Little) or (Much) in terms of the following:
  - (a) Walking
  - (b) Using hands
  - (c) Hearing
  - (d) Seeing
  - (e) Speaking

- (f) Using toilet without help
  - (g) Feeding without help
  - (h) Dressing without help
  - (i) Washing hand/face without help
  - (j) Convulsions
  - (k) Understanding - reasoning
  - (l) Aggressive behaviour (fighting)
  - (m) Isolation (no contact with others)
  - (n) Self-aggressive (violence on self)
6. When the problem is noticed
  7. Did the child receive treatment?
  8. If yes, which hospitals and medications taken,
  9. If not hospital, which physiotherapy, traditional medicine taken, prayer house visited and others
  10. Did the child go to school?
  11. If yes, for how long?
  12. Does the child understand English?
  13. What does the child do at home?
  14. Transport: meeting point
  15. Time: Morning/Evening

After the submission of both the application and medical test forms by the parent, the prospective student will be interviewed further based on information filled in the form for more clarification. If the school management is convinced of all the answers, the student would be admitted.

Apart from meeting the requirements, another important thing that determines whether a student would be admitted is the choice that the parents must make on whether their wards would run daily or boarding programme. Whatever choice they make is also considered viable, depending on availability of space for accommodation and proximity of the student place of residence to the school. If there is space, willing students are admitted into boarding house, but they all go home by Friday and resume the next Monday morning. Day students go home 3pm, and they are transported home. Transportation of the students attracts token payment by the parents of the student because it is subsidized by the

Management of the school. Summarily, in terms of student enrolment, the school has 32 students, comprising 12 in the Boarding house and 18-day students.

### **Duration of studies**

According to the Director, House of Providence<sup>23</sup>, there is no specific duration for any student. Students can stay there for several years. But, in most cases, students leave the place when it is ascertained that they are independent. At this point, they can be released to go and learn one hand work or the other. Willing ones can be sent to Moniya where the Congregation runs training programme in agriculture and crafts for adolescent and youth with mental disability. What is important to the school is to socially rehabilitate the intellectually impaired person with a view to making them attain their desired heights in life.

### **Management of the school**

The school is being managed with the help of some employed staff as educators and for general services (kitchen etc.). The school is overseen by Spiritual Director of the congregation. However, the Congregation welcomes any person in need. In fact, at present, most of the school clients are Muslims; hence volunteers need not be Catholic or Christian. What is important to the Management of the school is that the staff, whether employed or volunteer, should abide by the guiding educational and rehabilitation principles of school's preventive system of education that has its roots in a Christian vision of the human person. Workers in the school are of different categories and they all work complementarity. We have the following categories of workers who are providing one service or the other for the students in this school.

### **Teachers**

There are 7 teachers who are trained in the field of special education. Their jobs are teaching of the student formal education in special ways and engaging them in vocational works such as bead making, decoration making, and arts work, particularly those that are

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<sup>23</sup> Fr Nathan C, Anukam is the Director, House of Providence, and Special School for Children with Intellectual Disability.

identified as having potential and flair for vocational works. The teachers work from 8:00 am to 2pm. But a few of them who are on special duty work between 3.00 to or 4.00 pm.

### **Psychotherapist**

Because of the number of students that are intellectually impaired, the school employs the services psychotherapists who are paid token because they consider their services at this point as a form of support for the course of the school. The employment of the physiotherapist is born out of the belief of the school that there is a need for physical rehabilitation and mobility of the intellectually impaired persons. This is done to enable the students work on their own, and by so doing, they would be able to have the sense of self-esteem. They deal with issues related to seeing, hearing, communication, seizures, and other related issues. As a working guide, the physiotherapist designed a form called 'Physiotherapy Assessment' and, 'Progress Form', which each potential student is expected to fill accordingly.

The form obtains the student's information about issues such as hearing, seeing, communication, seizures, and positions. The position is classified into prone position, supine position, rolling over, creeping /bottom shuffling, from lying to sitting, sitting position, from sitting to four legs, crawling, from crawling to standing up, standing position, waling, and using hand. The physiotherapists go regularly and attend to the needs of the students. It is recorded that the services of the physiotherapists have greatly improved the lives of many students.

### **Cooks**

These are the ones who cook food for the students. They are guided on the diet of the students.

### **Medical Doctor**

They work mostly as volunteers to provide clinical services to the student. We learn that the medical doctor visits the school once a week during, and at such visits, the medical needs of the students are met.

## **Funding**

The Congregation of the Servant of Charity in Nigeria is the major financier of the Special School for the Mentally Disabled. The fund is generated from the proceeds of her Farm settlement in Moniya, Ibadan. This is supplemented with an average of ₦20, 000.00 or less that each parent of the students in the school pays. We need to stress the fact that not all parents could pay the charge of ₦20,000.00 or less per term while a few can pay more. Aside this, the Congregation of the Servant of Charity also generates money from donations from individuals. Outside Nigeria, Servant of Charity also enjoys financial support from a group of people known as Guanella Co-operators, that is, a group of lay people who pay money directly to the Bank.

### **2.3.3 Child Right Programme of JDPC, Bashorun, Ibadan**

CR Programme is one of the cardinal programmes of the JDPC (JDPC). We need to shed brief light on the JDPC because such will provide basic background for understanding the basis of her CR programme. The JDPC is one of the important social agencies of the Catholic Church in Nigeria and across the globe. The concern of the Roman Catholic Church for the formation of Justice and Peace is foregrounded in the Second Vatican Council of the 6th of January 1967. This was a follow up to the Pope Paul VI Justice and Peace Commission, which aimed at advancing the cause of justice and peace in the world and creating awareness in the people of God.

In 1988, the focus of the commission was further reshaped by Pope John Paul II in his Apostolic Constitution, *Pastor Bonus* in which he expects the commission:

1. promoting Justice and Peace according to the gospel and the social doctrine of the Church.
2. campaigning for the translation of the social doctrine of the Church into practice by individuals and communities especially where it concerns relationship between employers and workers.
3. collecting facts and results of enquiries relating to peace, people's progress and human rights violation and possibly share the conclusions arrived at with relevant Episcopal organisations.
4. networking with international organisations, Catholic and non-Catholic sincerely concerned with affirmation of the values of Justice and Peace in the world.

5. consulting with the secretariat of State, especially when public statements on Justice and Peace are to be made, e.g., through documents and declarations.
6. saddling with the responsibility of organising, preparing, and animating the annual World Day of Peace in accordance with a Papal initiative dated 1968.

The JDPC Ibadan, Charter began its activities in Ibadan in 1996 with aims of:

- (i) adhering to the Christian principle of the love of God and love of neighbour in our society.
- (ii) facilitating the implementation human right as entrenched in the UN charter and the Banjul declaration of Human rights.
- (iii) Organise the formation of animate groups to participate in their own development.
- (iv) Ensuring a preferential option for the poor and marginalised as well as identify unjust structures and take corrective actions.
- (v) Inculcating the culture of peace through sensitization and training of the citizenry in civil peace concerns.
- (vi) Implementing in practical manner Catholic social teaching.
- (vii) Forming alliance with international agencies, government, and NGOs for integral development and.
- (viii) Carrying out research and documentation, and publishing information on social issues.

Creation of a community where justice and the promotion of human dignity are held sacred is cardinal in the JDPC's vision Ibadan. This is geared towards making every person live a fulfilled life. The JDPC advocates holistic human development through conscientisation of people who are central to sustainable and meaningful development. The strength of this thesis lies in JDPC partnering units of dynamic professionals of various backgrounds who share the ideology of JDPC. It targets those that are ready to join them in bringing about positive change and transformation. This explains why the JDPC is strongly committed its loyalty to the implementation of the Catholic social teachings always.

This commitment led to the formation of the Child's Right Programme in 2012. The first step taken to launch the programme publicly was launching of Awareness Creation and Campaign Against Child Trafficking and Labour in Ibadan. It runs from 2012 to 2014.

This is followed by second phase; this is a continuation of the first, which is also Awareness Creation and Campaign Against Child Trafficking and Labour (2014-2016) and the third phase is Action against Child Trafficking and Labour (2016-2018). We shall shed light on each of them as they portend great implications for promoting the rights of the children as shall be demonstrated in our subsequent discussion.

### **Funding and logistics**

In terms of funds sourcing and logistic, the JDPC, Ibadan generally partners with the following local, national, and international organisations concerning all her programme including the CR programme:

1. MISSIO: It is a Pontifical Mission Societies of the Catholic Church's official charity for overseas mission. People
2. Catholic Relief Services, Abuja
3. African Women Development Fund (AWDF) is a grant making foundation. It provides financial supports to local, national, and regional women's organisations towards empowering African women and making their rights implemented.
4. Ministry of Women Affairs
5. Association for Orphaned and VC in Nigeria
6. Civil Society on Malaria Immunization and Nutrition
7. Society for Family Health (SFH)
8. KINDERMISSIONSWERK: A German child relief organisation from the Catholic Church. It was established in 1846 and runs projects on all continents with the aim to support disadvantaged children (e.g., street children, refugee children, or disabled children) in their educational chances and living conditions.
9. Civil Society Network Against HIV/AIDS
10. Galilee Foundation, Ibadan
11. International Federation of Women Lawyers
12. Nigerian Bar association
13. Other Sister JPDs
14. Ministry of Education, Oyo State
15. Nigerian Union of Journalists, Oyo State Chapter
16. Justice of Peace

17. Ministry of Justice, Oyo State
18. Ministry of Local Government and Chieftaincy Affairs
19. Nigeria Prison Services
20. Legal Aid Council
21. Press and Broadcasting Stations
22. Local Government Development Committee
23. The Nigeria Union of Local Government Employees
24. The Association of Local Governments of Nigeria
25. Women in Policy and Politics
26. Department of Communication and Language Arts, University of Ibadan, Ibadan
27. Zonal Inspector of Education, Osun State
28. Oyo State House of Assembly
29. The Independent National Electoral Commission
30. National Orientation Agency
31. SIEC: State Independent Electoral Commission
32. Oyo State Government
33. *National Institute of Science Education and Research*
34. State Universal Basic Education Board

### **Management of JDPC**

The Catholic Bishops Conference of Nigeria (CBCN) established the JDPC and made it independent of the Catholic Secretariat of Nigeria. This is to allow it grow and function in its capacity. It is also for the sake of smooth running of the commission. The Commission has the under listed hierarchical structures:

#### **The National JDP Secretariat**

The Director of Church and Society, assisted by secretariat/committee, co-coordinates the affairs of the provincial JDP commissions. The commission serves as the resource Centre for the national JDP activities and the Secretary reports its activities to the CBCN through its chairman and the Secretary General of the CSN.

### **Provincial JDPC**

This comprises JDPC co-coordinator of each diocese along with the JDP commission. Members are selected from the nine Ecclesiastical Provinces Catholic Church in Abuja, Jos, Kaduna, Onitsha, Oteri, Benin City, Ibadan, and Lagos. In terms of responsibilities, one of the co-coordinators assists as chairperson or co-coordinator of the province.

### **Diocesan JDPC**

Members are appointees of each Bishop in the Dioceses. Their duties among others include animating, mobilizing, and keeping the JDPC running actively in the entire diocese. Members are strictly guided Catholic principles of collegiality, solidarity, and subsidiary.

### **Deanery/Zonal JDP Committee**

This represents the interest of individual parishes.

### **Parish JDPC**

Members are drawn from each parish. It is at the parish level that the works of JDPC are noticed because this is where programmes, policies, and activities of JDPC are seemed physically.

### **Outstations' JDPC**

This consists towns and villages within a parish. The JDPC carries out their activities in the stations. In fact, one common area of convergence among the about RCCSA is that, they are guided by faith and carried out their works compassionately and competently. This is in tandem with the social teachings of the Catholic Church, which is primarily about promoting the sanctity of life, amplifying the inherent dignity of every human being by protecting, nurturing, and advancing life. This starts from the moment of conception until the moment of natural death. Other thing paramount is serving people of all faiths irrespective of differences in faith if such would lead to respecting their personal freedom and dignity. It goes also with affirming a holistic vision of each person, caring for their spiritual, material, physical and mental well-being. Giving priority to the needs of the most VC in any community they are found is also considered important as fa as the JDPC is concerned<sup>24</sup>.

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<sup>24</sup><https://www.cssdioc.org/>: Retrieved July 18, 2019

## 2.4 Vulnerable Children in Ibadan

As noted earlier, there is no universally accepted definition of VC because its meaning and manifestation vary. This development also affects the classification of the VC. For this reason, we shall make recourse to various levels of classification spanning from global to Africa and lastly Nigeria. Doing so is important and germane to our study as it has the capacity to foreground the contexts in which VC in Ibadan are classified. For example, in Ibadan, there are no significant cases of Almajari, Children having conflict with the law, migrant worker's children, Children who are the heads of their family, and the class of children that were displaced from their home for one reason or the other. For this reason, we are going to limit our discussion of VC in Ibadan to those related to it as gathered from our field work. Specifically, we are going to dwell extensively on the ones being focused upon by the three the RCSA under study.

For example, and purpose of emphasis, Don Bosco Boys Home, Ogungbade, Ibadan deals with Street boys comprising children (boys) school dropped outs, those abandoned and the ones who are living aged grandparents. The SSCID, Yemetu Alaadorin, Ibadan, handles Children with physical and mental disabilities, and intellectually impairment while the CR wing of the JDPC, Bashorun, Ibadan concentrates on trafficked children and children engaged in forced labour. Children experiencing sexual exploitation and children engaging in drug addiction/ trades and begging are also considered. Under the same umbrella are children that are abused sexually, those used as hawkers and sex workers, children that were neglected, the category also comprise child beggars, destitute children's scavengers and, children coming broken homes. The ones whose parents have separated or divorced; child sex workers are also included in what JDPC handles.

With this understanding and with reference to the three agencies being studied, VC in Ibadan can be classified into three distinctive groups: (a) street children (b) children whose rights are abused or violated and, (c) children with physical challenges. We shall discuss each of them briefly for the purpose of emphasis and for the need to provide information about the context and intent in which they are used. This is important to underscoring the justification for the effort of Catholic social agencies targeted at prompting the rights of venerable children in Ibadan.

#### 2.4.1 Street Children (SC)

Street Children (SC) is a technical term used by social worker to describe children who roam the street, have their livelihood on the streets and live on the streets as homes. The UNICEF describes street children as boys and girls who are under 16 years of age, the ones whose dwelling place is street and wasteland from where they derive their livelihood, and by so doing, they are inadequately protected or supervised<sup>25</sup>.

Street children are found all over the world though with different populations have some common characteristic such as: homelessness, inadequate protection, thrown-away, forced-to-leave-home, raised mostly by single-parent, subject to abuse, neglect, subject of sexual, domestic, economic, political, and various forms of exploitation, or, in extreme cases, murder by Special Anti-Robbery Squad (SARS), subject of emotional, sustenance, poverty and health risk among others. To avoid overgeneralisation in the description of street children, we want to point out the fact that UNICEF, according to de Moura, classifies street children into three-fold classification:

- (1) Itinerants on the highway.
- (2) children who are poor and because of this spend their time hanging out or working on the street.
- (3) Kids staying on the road.
- (4) those whose daily work is carried out on the street but usually go back to their home to sleep.
- (5) progenies who are accustomed to living on the sideway
- (6) those that lack family support must fend for themselves<sup>26</sup>.

With these numerous classifications, it is very difficult to make distinctive demarcation about the three as far as Ibadan is concerned because they are found on different streets mostly during the day. In Ibadan, street children particularly those who live on the streets without family support are found in places like: Beere, Ayeye, Gbagi, Gangansi, Cultural Centre, Bodija, Oja'Oba, Sanmonbola Mokola, Agbaje, Ayeye, Odo-Olodo and Iwo Road. But children on the streets; that is, those who work on the street, but

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<sup>25</sup><http://www.slideshare.net/Consortium/state-of-the-worlds-street-children-violence-report> , Retrieved 12 January 2019

<sup>26</sup> S.L de Moura, 2002 "The Social construction of street children: configuration and implications" *British Journal of Social Work.*, 32,353-367

usually sleep at home are found in major roads in Ibadan such as University of Ibadan-Sango-Mokola Road, Ife-Iwo Road.

The similarities between them are: begging for money (with begging containers in their hands) living without adequate adult support, lacking shelter, food, education, and health care, living outside of family care, and suffering malnutrition, hence the struggle for survival and need for help. At times, they hold the sleeves of passers-by, requesting money so sustain their livelihood. Whatever caused them to be in the street, their presence is illegitimate because they constitute public nuisance, and their presence can be considered as illegitimate. Perhaps it is in the light of this that Scheper - Hughes and Hoffman describes street children as poor children in wrong place<sup>27</sup> . It is also in the same light that Ennew and de Moura remarks that:

Street children are represented as alien to mainstream society, defying moral values by indulging in drug use, sexual promiscuity, prostitution, and crime. They are seen as feral and untamed; not fully responsible for their own behaviour; inevitably psychologically damaged and destined for failure as adults<sup>28</sup> .

While we agree with the way Ennew and de Moura Describes the street children, there are still a few of them that are mild. Some of them are polite because they need to do so to get positive response from intending cheerful giver.

#### 2.4.2 Children Exploited (CA)

Children in this category include, but not limited to, those who were exploited by their parents, wards, and guardians. They are the ones:

- (1) who are directly or indirectly denied from expressing their opinions and freely bear their minds on any issue subject to restriction under the law;
- (2) not protected from any act affecting his or her privacy, honour, and reputation.

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<sup>27</sup> N. Scheper – Hughes, and D. Hoffman, 1998, “Brazilian apartheid: street kids, and the struggle for urban space” in “Introduction: the cultural, politic of childhood” in Scheper – Hughes, N. and Sargent, C. Eds. *Small Wars: the cultural politics of childhood*, Berkeley, CA: University of California press, 1-33: 358.

<sup>28</sup> J. Ennew, 1994 “Parentless friends: a cross –cultural examination of networks among street children and street youth” in F. Nest man, and K. Hurlimann. Eds. *Social networks and social supports in childhood and adolescence*, London: de Gruyter, 409-425 and de Moura, S.L 2002. “The Social construction of street children: configuration and implications.” *British Journal of Social Work*. 32:353-367.

- (3) deprived of adequate rest, recreation, leisure, and play based on the culture of their society;
- (4) not giving opportunity to receive compulsory basic education and enjoying equal opportunity for higher education on the excuse that they are disability associated with ill health;
- (5) unprotected from illness and denied access to proper medical care that could enhance their survival, personal growth, and development. This, such people are subjected to indecent and inhuman treatment like sexual exploitation, drug abuse, child labour, torture, maltreatment, and neglect and suffer so many forms of discrimination based on the ground of their physical challenges.

Like street children, some of the children under this classification are also found in places such as: Bẹ̀rẹ, Ayéyẹ, Gbági, Gangansi, Cultural Centre, Bódijà, Ojà'Ọba, Sanmonbola, Mókóńa, Agbájé, Ayéyẹ, Odò-Olódó and Iwo Road being places where so much economic activities take place with a lot of people patronising the centres.

#### 2.4.3 Children with Intellectual Disabilities (CID)

Based on our case study, which is the Special school for Children with intellectual impairments, Children with Intellectual Disabilities (CID) are those but not limited to:

- (1) those who suffer paralysis, or experienced altered muscle as medically confirmed.
- (2) who have an unsteady gait, loss of, or inability to use, one or more limbs, difficulty with gross-motor skills such as walking or running and difficulty with fine-motor skills such as buttoning clothing or printing/writing?
- (3) The ones suffering from brain injuries, Cerebral Palsy, Cystic Fibrosis (CF), Multiple Sclerosis (MS), Spina Bifida (SB) and Prader-Willi Syndrome (PWS).
- (4) In most cases, many of them have difficulty in understanding non-verbal communication like body language, trouble of knowing when, and how to appropriately interact socially. Therefore, they have challenges of having cordial and close relationship with people without disabilities<sup>29</sup>.

A few of the classifications of VC are found in some streets in Ibadan, others are left at home behind closed doors, while a very small portion of them are under the care of

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<sup>29</sup><https://webcache.googleusercontent.com>. Accessed 29/05/2019

government and non-governmental agencies and homes with less care. Observation reveals that some of the children in this category suffered neglect from their parents and wards. They also suffer discrimination levied against them by their parents, peer groups and the society generally. Their rights are tampered with in a situation when they are not given chance to survive, develop, and get protected man-made challenges interfering with their rights to privacy, honour, and reputation. The rights are also taken for granted anytime they are denied of entitlement to adequate rest, recreation, leisure, and play, based on cultural interpretation of their ages and biological status. Denying them of rights to receive compulsory basic education, even up to higher level for the fact of their disability is also considered an infringement on the rights of vulnerable.

## 2.5 Rights of Vulnerable and challenges

For emphasis, this sub-theme of literature review deals with three overlapping subject matters, that is, the meaning of VC, their rights and challenges facing them. On this note, we start with scholarly works on the classification of vulnerable people, which also capture VC. Thus, from the legal perspective, Otabor classifies the VC into five: children, women, physical challenged, aged and minorities<sup>30</sup>. In addition, he enumerates their rights as: rights to life, dignity of human person, personal liberty, fair hearing, private and family life, freedom of thought, conscience, and religion. Others include rights to freedom of expression and the press, peaceful assembly and association, freedom of movement, freedom from discrimination and right and acquire and own immovable property anywhere in Nigeria.

The relevance of this work to our study is that it has the tendency to provide background information essential to a quick and objective understanding of the meaning of VC and the content and context in which the word *vulnerable* is used during subsequent usage of the word as this relates to their rights specifically. However, the paper does not probe into the extent to which the RVC are applied in practical sense. Noticing this lacuna, our work examines the RVC and the extent to which such rights are implemented in real life situation.

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<sup>30</sup>O. Otabor, 2009, The legal rights of the vulnerable groups vis-à-vis customary practices, Abuja: National Judicial Institute Publication

Concerning the RVC, Okunloye provides some information about CR Act, its challenges and implications for Human Right Enforcement and Constitutional Amendment in Nigeria<sup>31</sup>. The thrust of this paper is the identification of some discrepancies in the human rights provisions of the Nigerian CR (2003) and the Nigerian Constitution (1999) comparatively. Some of what he discovers are that some of the letters of the Nigerian Constitution (1999), in relation to CR including rights of the vulnerable ones, gives room for restriction of civil-political rights of children. He notes that this development consequently utterly neglects the wider scope of coverage of the CR Acts. The paper also identifies some self-contradiction in the Child Right Acts in terms of its interpretation and justifiability to the extent that it is glaring that the Act is narrow and inclusive of CR provision but exclusive of civil, political, and human rights as provided by the Constitution of Federal Republic of Nigeria.

Revelation coming from this paper has a direct bearing with our study in many respects. First, it exposes the state of the rights of children generally and VC particularly, some possible reasons why such rights were not implemented or miss-implemented and why it becomes imperative for some institutions like the Roman Catholic Church to rise and promote such rights. Though the author, in his recommendation, does not factor religious institution as one of the agencies needed to enforce right of children, which is our point of departure from his focus. Yet, other recommendations he made in that regards suggest that all is not well with children generally and VC particularly when it comes to implementations of their rights. The recommendations, to the best of our knowledge, provide clear justification for our study of the role the Roman Catholic has played in the promotion of the RVC in Ibadan.

Moving to challenges facing the VC, it is good to begin with Oduolowu and Akindele's epoch work, which examines the Children's level of exercising their political rights in Oyo State<sup>32</sup>. The article scientifically proves that since the CR Act has been adopted by United Nations, some children are yet to know their rights, their essence, how to claim them in their relationship to one another, society, and their parents. It adds that by so doing,

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<sup>31</sup> R.W. Okunloye, 2012, "CRAct (2003) "Challenges for Human Right Enforcement and Constitutional Amendment in Nigeria" in *International Journal of Educational Leadership (IJEL)*. 4.4, June: 34- 40

<sup>32</sup> E. Oduolowu and I. Salami, 2008 "Children's Level of Exercising their Political Right in Oyo State, Nigeria" in *Nigerian Journal of Clinical and Counselling Psychology*. 14 May: 41-56.

rights of children of all categories including vulnerable ones among them are easily infringed upon. It on this account that the authors of the article recommend that vulnerable children and their parents should be well informed about child rights.

The importance of this paper to our discussion is that it provides background information about the degree at which rights of children including vulnerable ones have been infringed upon because of ignorance. This information provides some justification for studying the intervention provided by the Roman Catholic Social agencies regarding the promotion of RVC. Thus, in addition, to what the authors have recommended, we would have a wider insight into what Roman Catholic agencies are doing in the advocacy for the promotion of the RVC particularly in Ibadan, which is our case study.

Still on the challenges, Ayangunna elucidates children with disabilities with attention paid to the role of parents in addressing their plights<sup>33</sup>. With this background, the paper examined the relationship between parental factors regarding treatment of children with disabilities in Ibadan, taking cognizance some factors such as socio- economic status and attitude of the parents of children with disabilities. He finds out that the level of socio-economic status of parents was significantly related to the parental management of children with disabilities. This is a pointer to the fact, that an economic well to do parents are more likely take care of their vulnerable unlike the poor parent. Connected to this, is his discussion of the enormous challenges facing the families of children with disabilities such as stigmatization, paucity of fund, psychological pressures, disruption in their living patterns and schedules and burdens of carrying children with disability around. Ayangunna is of the view that children with disabilities and their parents whether at home, school, or society require love, sense of belonging, security, confidence, and the support to succeed in life.

This paper has, no doubt, provided some basic information regarding the challenge's children with disabilities and their parents' face, which in a way explains the importance of studying what an institution like the Roman Catholic Church is doing to alleviate the suffering of children with disabilities Thus, our examination of the role of Roman Catholic

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<sup>33</sup>J.A. Ayangunna, 2012. Parental Factors as Correlate of Care of Children with Disabilities in Ibadan, *Nigeria in Journal of Nigerian Social Work Educators*. April. 1.2:120 – 131.

Church as an institution promoting the rights of the VC would also be an added value to efforts at alleviating the problems of children with disabilities.

Tagurum sheds some light on the problems the Orphans and VC (OVC) encountered in North-Central Nigeria<sup>34</sup>. The OVC the scholars studied comprise children infected with HIV and AIDS and the ones who are living with poor, sick, aged parents, caregivers, and foster parents. Such category of children will suffer a lot and lack essential cares that could have made their rights articulated. Consequent upon this, the OVC in North-Central Nigeria do not have access to sound education, good shelter, clothing and basic health needs than their peers in other parts of the country. Given this background, the authors recommend both immediate and long-term facilities and provisions to solve the problems.

Truly, this article is not about situation of VC in Ibadan and the role religious organisation should play. Apart from governing organisation, the author recommends attending to the needs of VC. The findings are very germane to our study. This is in the area in which plight of the OVC can be interpreted as a manifestation of the denial of children's right (including vulnerable and non-VC) to life, survival and development as well as their right to good health, protection from illness and proper medical attention, survival, personal growth, and development generally. In another instance, this work provides insights into challenges facing VC in Nigeria. The issues of neglect the vulnerable suffered and the consequence of such, which has led to death has direct and significant bearing for the global concern for the RVC, which is the course the Roman Catholic social agencies champion.

Furthermore, a joint article written by Elijah and other scholars (using relevant research tools such as personal interview and semi-structured questionnaire) is another relevant literature as it presents a situation analysis of the level of school absenteeism and factors responsible for it among OVC in five local government areas (LGAs) in Lagos State, Nigeria<sup>35</sup>. On the level of absenteeism, the article indicates that majority of the students

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<sup>34</sup> Y. O. Tagurum, O.O. Chirdan, D.A. Bello, T.O. Afolaranmi, Z.I. Hassan, A. U. Iyaji, L. Idoko, 2015 "Situational analysis of Orphans and Vulnerable Children in urban and rural communities of Plateau State" *The Annals of African Medicine*, Volume: 14, Issue: 1,18-24

<sup>35</sup>E. A. Bamgboye, T. Odusote, I. Olusanmi, J. Nwosu, T. Phillips-Ononye, O. M. Akpa, 2017. School absenteeism among orphans and vulnerable children in Lagos State, Nigeria: a situational analysis. *Vulnerable Children and Youth Studies: An International Interdisciplinary Journal for Research, Policy and Care*, Volume 12, - Issue 3, 264-276. Retrieved January 14, 2019.

sampled for examination were absent in their schools. Engagement of the concerned student's' in-house chores, which is associated to poor economy and food insecurity their care givers suffered are also considered as a major reason they were constantly absent from school. The study also reveals that many of the guardians and caregivers of the OVC could not pay their school fees. For this reason, many of them were not regular in school.

The work gives accounts of challenges that orphans, and VC are facing during their educational career, and which resulted in constant absenteeism in school. Looking at this situation from the perspective of our scope and objectives of the study, it is obvious that the experience of the OVC in the research area has direct bearing with denial of the rights of children to some basic rights earlier stated. The issue of rights was not of interest to the writers of the articles. However, the findings of research are illuminating, and many inferences could be drawn from it during our discussion about what the Roman Catholic is doing to advance the rights of the OVC so that they will be out of the trouble of school absenteeism.

Still on challenges facing VC in Nigeria, Adebayo and Ogunbanwo, in a case study that covers 15 organisations, which were drawn from the six geopolitical zones of Nigeria, investigate the rights of VC. The work amplifies sociocultural barriers affecting the implementation of rights of orphans and VC in Nigeria<sup>36</sup>. The article identifies many social and humanitarian organisations that have saddled themselves with the responsibility of providing humanitarian services to solve problems of food shortage, inaccessibility of good health care, child forced labour and other inhuman treatments meted on the OVC. While examining the efforts of the organisations, Adebayo and Ogunbanwo discover what they termed sociocultural barriers. The sociocultural barriers, according to them, include limiting the level of interaction the care givers could have with the OVC based on religious beliefs. This is the case in the Northern Nigeria where there is a restrain about how male can interact with female folks. This creates impediments to the plans of action for meeting the social needs of the less- privileged. The scholars admit that the barriers have limited several

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<sup>36</sup> K. O. Adebayo and A. O. Ogunbanwo, 2017 'Children without a family should come out!': sociocultural barriers affecting the implementation of interventions among orphans and vulnerable children in Nigeria" in *Vulnerable Children and Youth Studies: An International Interdisciplinary Journal for Research, Policy and Care*, Volume 12, 375-383, Retrieved January 14, 2019.

intervention measures targeted at helping the orphans and VC in Nigeria. Such efforts, put in place by the organisation, are characterised by administration of drug to the sick and clothing the naked among them as well and taking the children away from their homes for thorough health care. Adebayo and Ogunbanwo admit that all the efforts were marred by demonstration of religious bias against the efforts of care givers by the relations of the orphan and caregivers at the individual, family, and community levels.

Though the emphasis of this work is on sociocultural barriers confronting the OVC, it is of immense value to the current research because it brought to the limelight the challenges faced by the Roman Catholic Social agencies in her efforts to implement the rights of the VC in Ibadan. By so doing, we will have a reason to also probe into possible challenges the Roman Catholic Social agencies could have faced in their efforts in promoting the rights of the VC in Ibadan.

Similar to the standpoints of previous scholars, who have worked on the challenges of VC but with specific attention paid to children and other categories of people living with disabilities, Sabbath M. Uromi and Mazagwa Iboku Mazagwa, discuss the challenges facing people with disabilities and make attempts to provide some solutions to them with reference to Tanzania. In the studies, the scholars established that the first ever World report on disability produced jointly by World Health Organisation and the World Bank, suggests that more than a billion people in the world today experience disability. While underscoring the challenge of the disabled people, Sabbath M. Uromi and Mazagwa Iboku Mazagwa revealed that about 10 per cent of the world's populations are Facing People with Disabilities (PWDs). They note that:

Out of the number said above, 80 per cent of PWDs live in developing countries. As for Tanzania in particular, the World Health Organisation (WHO) and International Labor Organisation (ILO)'s reports of 2007 estimated that there were more than 3 million people in Tanzania who have disability. Probably the number is still the same. The number includes both physical and mental disabilities<sup>37</sup>.

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<sup>37</sup> S. M. Uromi and M. I. Mazagwa, 2014, "Challenges facing people with disabilities and possible solutions in Tanzania" in *Journal of Educational Policy and Entrepreneurial Research (JEPER)* www.iiste.org Vol.1, N0.2, October 1, 158-165.

The report also indicates that people with disabilities are maltreated in several ways and for various reasons. It is in the light of this that the World Bank has estimated that, 20 per cent of the most impoverished individuals are disabled. The figure is justifiable because many women and children with disabilities are disposed to abuse, physical and sexual violence. Many of them are not considered eligible to receive sexual education, which could equip them, and may be less able to defend themselves against sexual abuse and rape. In addition to the above cited practical examples of situation in Tanzania, it shows that half of People with Disabilities (PDW) are not educated because the current illiteracy rate for disabled persons in Tanzania is 47.6 per cent compared to 25.3 per cent of the people without a disability. It is also noted that the mortality rates for people with disabilities are higher than persons without disabilities.

This work is an eye opener as it anchors the challenges that PWDs are facing and the reason why the Government should do something about it. However, the need to bring the church to implement the right of the PWDs is not strongly emphasised here. This is the gap this work fills. It also suggests that implementation of rights of PWD should not be left in the hands of the government, but should also be extended to non- governmental institutions, especially the church.

## **2.6 Rights of Children with Disabilities (RCWD)**

Rights of People (children specifically) with Disabilities are generated from fundamental human rights. The people with disabilities are those that have challenges of seeing, hearing, thinking, ambulating, climbing, descending, lifting, grasping, and rising.

Given this background, the Federal Military Government of Nigeria in 1993, promulgated Disability Decree, which provides a clear and comprehensive legal protection and security for Nigerians with disability. It also establishes standard for enforcement of the rights and privileges guaranteed under the decrees and other laws applicable to it. To sustain the government commitment towards the objectives, it ensures that in economic, political, and social circles, PLWD are fully integrated into the national economy, have equal rights, privileges, obligations, and opportunities before the law and are provided with adequate education.

To put the rights in perspective, sections 4, 5, 6, 7, 8, 9 and 10 emphasis RCWD to education, housing, health facilities, sports and recreation amenities, vocational training, and employment. Accessible transportation facilities and social services, telecommunication, legal services, and voting accessibility are other rights enjoyed by PLWD. All these are expressed as follows:

#### **Section 4: Rights and privileges of persons with disability<sup>38</sup>**

These are related to Health services, which state that:

- (a) disabled persons shall be provided free medical and health services including general medical needs in all public health institutions;
- (b) it shall be the duty of all health institutions to not later than 180 days provide and submit certificate of Disability to the commission on monthly basis;
- (c) presentation of certificate of Disability to the commission shall be the condition for health institution to be compensated for all health services offered to the disabled;
- (d) based on recommendation from a physician, a disabled person shall be entitled to a permanent Disability Certificate (PDC). Possession of such certificate shall be a prerequisite to PLWD's enjoyment of all the rights and privileges under this Decree. In addition, it is stated that health materials purchased or imported for the sake of PLWD shall not be subject to any tax, duties, surcharges, or levies whatsoever.

#### **Section 5: Education**

It states that Government organs and authorities shall grant the PLWD free education at all levels in public educational institutions. This is to go with provision of adequate training for personnel who cater for the educational needs of the PLWD in educational institutions as well as creation of allowance for vocational training and developmental skills. In addition, the law

Recommends that Government organs shall be authorised to put into consideration the special needs and requirements of the disabled in the formulation of educational policies and programs. This is aimed at ensuring structural adaptation of all educational institutions

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<sup>38</sup><https://dredf.org/legal-advocacy/international-disability-rights/international-laws/nigeria-disability-decree/20/07/2017>

to the needs of the disabled as much as possible. There is also a provision for promotion of specialized institutions that will facilitate research and development of educational of the disabled. By so doing Government prepares promote establish special schools with appropriate curriculum designed for different disability conditions. The training and in-service training of teachers suited for different disabilities and improvement of facilities and equipment in educational institutions to facilitate the education of the disabled are also to be given attention. This is to be facilitated by the establishment of a National Institute of special Education targeted at coping with the increasing research and development in the education of the disabled. Putting this in place has the capacity to strengthening cooperation and collaboration among relevant authorities, organs, institutions and ensuring early and coordinated education of the disabled as well as advancing. Interaction and exchange of ideas between disabled children in special schools and children in ordinary schools is considered important. There is also a recommendation for improvement of university education facilities and ensuring of maximum benefit of university education by the disabled. The Government is also expected to guarantee that not less than 10% of all educational expenditures are committed to the education needs of the disabled at all levels.

#### **Section 6: Vocational rehabilitation and employment**

This section prepares government to take measures aimed at making the disabled employable through creation of Vocational rehabilitation centres, which can develop and enhance their skills and potential in all local government areas. This is to be accompanied with Training programs, vocational skills, guidance, and counselling to be made available them, the document also mandates all employers of labour to reserve for the disabled not less than 10% of the work force. In fact, at least 10% of all fund allocation to training and personal development in organisations is to be reserved by employers of labour for the disabled. With this arrangement, an average disabled person shall not be subjected to any conditions that will affect their disability. For this reason, private employers who employ disabled persons either as regular employees, apprentice or learner on full time basis are entitled to tax deduction of fifteen percent (15%) of all payable tax upon proof to Internal Revenue Department.

### **Section 7: Housing**

As far as the housing for the PLWD is concerned, this section states that the Government should be prepared to ensure that all policy guidelines for housing take into consideration the needs of the disabled. By so doing, the government sets within the national housing policy provide reasonable subsidisation of accommodation for the disabled, apportioning not less than 10% of all public houses to the disabled and improving the existing housing facilities for them as much as possible.

### **Section 8: Accessibility**

Section 8 desires that the disabled should have unlimited accessibility to public institutions and facilities. Guaranteeing this accessibility is taking as the responsibility of all organs in the Federal Republic of Nigeria to the disabled. Therefore, the disabled are to have access to adequate mobility and relevant facilities suitable to their taste as much as possible.

### **Section 9: Transportation**

Transportation facilities are to be constructed to enable a disabled person to enjoy free public transportation by bus, rail, or any other conveyance (other than air travel). All public transport system Aare expected to take steps and adapt required fittings for needs of the disabled in such a way that priority shall be given to the disabled in all publicly supported transport system. In the bus as an example, reasonable number of seats is to be reserved solely for the use of the disabled.

### **Section 10: Supportive social services**

Going by the importance of social services, Section 10 obliges the government to provide appropriate and auxiliary social services for the disabled. Such is expected to make provision for the acquisition of prosthetic devises and medical specialist services, specialised training activities to improve functional limitations. The government is also charged to develop appropriate counselling and orientation to improve self-image of the disabled. Furthermore, supporting social services are to be programmed to assist the families of the disabled to adjust to disability, offer appropriate follow-up services for the rehabilitation of the disabled. This will help in assisting them especially in childcare services for the children of the disabled.

### **Section 11: Sports and Recreation**

The interest of the disabled people is also of importance when it comes to Sports, and Recreation. This is why this section states that all public and private sports facilities shall be accessible to them. The document adds that the appropriate authorities and organs of government shall ensure that the disabled is not discriminated against in all sporting and rehabilitation facilities. It also recommends that at least 10% percent of all funds committed to sports and recreational activities for the public shall be meant for meeting the development, recreation and sports needs of the disabled. Proper and necessary training of specialists on disabled sports and games is also to be provided while the existing facilities and equipment for them should be improved upon.

### **Section 12: Telecommunications**

Inclusion of the disabled people in matters related to Telecommunications services is captured by this section. Leaning on the Federal government directives on telecommunication, the disabled people are given prioritised access to the telephone and other media and telecommunication. On this account, Television stations are mandated to provide sign language inset or substitutes in at least one major newscast program each day and in all special programs of national significance. Also, some public institutions are charged to take care of the interest of the disabled. For example, all telephone companies are encouraged to provide at reasonable price special telephoned services for the hearing-impaired and postal agencies to provide for disabled person free postal services for all materials to aid the learning or improvement of the disabled. Aids and orthopedic devices for the disabled are to be made available in public places including the mall.

### **Section 13: Voting access**

As a means of carrying the disabled people on in political matters, Section 13 makes provision for the disabled people to access voting during election periods. On this account, the Federal government of Nigeria mandates the National Electoral Commission to make polling places available and accessible to the disabled in all elections. The Government also promises to respect and protect the civil liberty of the disabled people and guarantee their freedom of assembly for political purposes and other lawful purposes, of association to protect their welfare and interests and opportunity to vote and be voted for in all elections.

## **Section 14: Legal Services**

Provision of legal services to the disabled people is the concern of Section 14. This leads to the establishment of legal clinics for the disabled. The clinic is saddled with provision of public and private funding and support for them because many of them could not afford the cost of legal services whenever the need arises.

### **2.7 Cognate agencies promoting the RVC**

We examined some scholarly works that have some bearing with the concern for the RVC. Historically, one of such is Arthur McCormack who shows concern about the vulnerable and the need to take care of them. This study was approached from the viewpoint of Christian responsibility towards alleviating the problem of poverty, which usually is one of the problems of the vulnerable people<sup>39</sup>. In dealing with the problem of the vulnerable people, McCormack vigorously maintains that the Church has a role to play in poverty alleviation in society. This goes with church paying attention to the moral and economic aspects of alleviating poverty among the poor people with specific focus on the VC. To achieve this, McCormack recommended that international organisations, as clarified by recent pronouncements of the Catholic Church should impose on rich countries a moral obligation about the need to take care of poor nations and the VC so that they can get out of the shackles of poverty. He explains further that, this should be done through what he describes as an appeal to charity and a putting into practice effective, equitable and generous international aid. He concludes that respect of those relationships demands that in our dealings with other people, we must take the following things into consideration:

- (i) That vulnerable specie of people is basically like us; and
- (ii) That they are unique personalities endowed with an originality all their own. It is by the practice of brotherly love that we acknowledge and develop the full meaning of our relationship with our fellow men.
- (iii) That love is primarily an attitude or disposition that makes us esteem and value another as a person and that prevents us from using him simply to gain our own ends.
- (iv) That love also includes the will or the determination to promote the welfare of other person along with the wish that the other may be free to develop and make full use

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<sup>39</sup> A. McCormack. 1963. *Christian responsibility and world poverty. A symposium*. The Newman Press Westminster. Maryland, 185-275.

of his possibilities and inborn capabilities. Both as a tendency to value another person and as a wish to promote his welfare, love constitutes a direct relationship between person and person; my love goes out directly to the person of the other; and if it is reciprocated, my person is the object of the other person's love. That is why love is described as a direct relationship between subject and subject – it is a subjective relationship<sup>40</sup>.

In our opinion, the position of McCormack in dealing with the plight of the vulnerable is encouraging because such stride provides the basis for the Catholic Church's intervention in the affairs of the VC. Far beyond the concern of McCormack, our preoccupation in this study is to demonstrate the strength and apparent limitations of the Roman Catholic Social agencies have been doing in attempt to improving the lots of the vulnerable through her social agencies. In short, the position of McCormack, which is remarkable and very informative to us, will be empirically investigated in relation to what obtains in our society.

Similarly, Ayangunna examines the expected roles of social workers in the implementation of vulnerable people including VC<sup>41</sup>. The paper looks holistically at the CR act and probes it in terms of its expectation to regulate the institutions and resources in the administration of juvenile justice; the level at which the act has been implemented in some states in Nigeria; its effectiveness and the adequacy or otherwise of the institutions put in place to care for the juvenile offenders. The human and material resources are to be put in place towards the implementation of the act while social workers should be ready to assist in the implementation of the acts. Thus, the adequacy or otherwise of the preparation of the identified social workers is to be considered a factor in the implementation of the act.

Of particular interest in this paper is the ability of the author in identifying some cultural beliefs inhibiting the implementation of the Child Right Acts on the one hand and the dilemma of social workers regarding the enforcement of the Acts on the other hand. These two issues have direct bearing on our discussion. Ayangunna's exposition provides reasons the need to implement them are rejected by some by some cultures in Nigeria. In the same vein, the suggestions made by Ayangunna for social workers is a possible

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<sup>40</sup> A. McCormack, 1963, *Christian responsibility and world poverty*, 85.

<sup>41</sup>J.A. Ayangunna, 2012 "The CRAct and the Dilemma of Social Workers in Nigeria" in *Ibadan Journal of Educational Studies (IJES)* 7: 33-42

reference point by the time we are done with the assessment of the degree of success or otherwise that the Roman Catholic social agencies have made at promoting the rights of the VC in Ibadan.

However, our point of departure from this work is why it is situated in the context of the expected roles of social workers in the implementation of rights of children generally CR Act, we are going to focus on VC whose cases or case are more precarious than normal children. Ayangunna discussion of CR Act has positive points for understanding the situation of RVC.

Writing on the efforts of social workers as an agency taking interest in the plights of vulnerable people generally but by extension VC, Ayangunna provides insight into the problem of human trafficking as a violation of RVC and what social workers should do to address the situation<sup>42</sup>. He begins by identifying categories of trafficked people particularly children, who according to him are mostly school dropout either at primary or at secondary level. He adds that of 63 trafficked children interviewed from three geo-geographical zones of Nigeria (South-South, South-West, and North Central), only 11 trafficked children completed secondary school education, but dropped out of secondary school at various classes and 36 did not complete primary school.

In this circumstance, he asserted that a social worker is expected to perform the roles of consultant, counsellor, facilitator, educator, advocate, and broker to stem the tide of trafficking in Nigeria. He strongly recommends that the society and various practitioners involved in providing services for the Trafficked Persons (TPs) must join hand to provide social, family, emotional, informational, and concrete supports in solving the problem of human trafficking<sup>43</sup>.

This article is very relevant to us because it provides vital information about children who are victims of human trafficking. As earlier stated, trafficking of persons, including children is an infringement on the rights of children. Our point of departure from the work is that it does not factor the potentially of religious institution among other practitioners it recommends for their involvement in stemming the tide of abuse of the RVC. This

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<sup>42</sup> J. A Ayangunna, 2015/2016 “Social Work practice: a way out for Victims of human trafficking” in *Nigerian Journal of applied Psychology*. 17/18: 260 – 272

<sup>43</sup> J. A Ayangunna. Social Work practice: a way out for victims of human trafficking. 268.

notwithstanding, the work is illuminating and of course will be a good reference point in our subsequent discussion.

## 2.8 Theoretical framework

Given the goal of this work, which is about promoting the rights and providing some services to the VC, ‘Silver Hilary’s Social inclusion theory (SIT) is chosen as theoretical framework. It is a sociological theory that emerged in France in the 1970s, but was popularised and streamlined by Silver Harry in 1994<sup>44</sup>. According to her, social in/exclusion is one of a multi-dimensional, relational processes of increasing opportunities for social participation and of enhancing social bonds, cohesion, integration, or solidarity of people irrespective if their biological or other forms of differences. It may also refer to a process, which encourages social interaction between people of different background. Hence, it represents an impersonal institutional mechanism of opening access to participation in all spheres of social life<sup>45</sup>.

Historically, the theory was predominantly designed to provide justification for making each member of all groups of people within a society feel valued and important. Social inclusion theory was formulated to combat social exclusion theory, which in the words of Cappo, D Monsignor, is the process of shut out some people from the social, economic, political, and cultural systems. On this note, SIT It was described by Silver as connoting ‘combating’ and ‘mitigating’<sup>46</sup>. In this situation, SIT gives allowance for economic participation among people in a community as well as granting them access to health services. It also guarantees personal independence and self-determination and education and cordial social interaction with society. This enables individuals fulfil their social roles whether they are abled or disabled. It is in the light of this explanation that Marsala Robo, defines SIT as a situation in which all people feel valued and their differences are respected while their basic needs are met, and dignity sustained so they can live in

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<sup>44</sup>S. Hilary. 1994. “Social Exclusion and Social Solidarity: Three Paradigms”. *International Labour Review* 133, nos. 5-6: 531-78. Silver, Hilary. 2010. “Social Inclusion Policies: Lessons for Australia.” *Australian Journal of Social Issues* 45, 2 (Winter): 183-211., Silver, Hilary, Alan Scott, & Yuri Kazepov. 2010. Participation in Urban Contention and Deliberation

<sup>45</sup> S. Hilary 2015 *The Contexts of Social Inclusion, DESA Working Paper No. 144*, ST/ESA/2015/DWP/144, October

<sup>46</sup>S. Hilary 1994. *Social exclusion and social solidarity: Three paradigms*. 531–531. In [http://dayenu.co/wp-content/uploads/2013/09/coleman\\_lauraedythe\\_theorypaper4\\_social\\_inclusion\\_theory\\_application.pdf](http://dayenu.co/wp-content/uploads/2013/09/coleman_lauraedythe_theorypaper4_social_inclusion_theory_application.pdf)

dignity. In other words, a socially inclusive society is a society where all people are recognised and accepted and have a sense of belonging<sup>47</sup>.

The relevance of this theory to our study is immeasurable. For instance, it is a theory that can be used to study what some individuals or group of individuals are doing to capture and meet the need of marginalised portions of the society, which is the VC. Perhaps because of its benefits, Rebecca Taylor, observes that social inclusion in practice emerged in disability social policy with a focus on creating, supporting, and defending the value of social roles.

This explains why the International Year of Disabled Persons in 1981 capitalises on the need for people with disabilities to take their equal place genuinely and vigorously within our society. This motivated the emancipation of a movement, which came together with the idea of asking for social inclusion in international conventions as epitomized in the Convention on the Rights of Persons with Disabilities and Optional Protocol. The documents included as one of its principles, ‘full and effective participation and inclusion in society’. Henceforth, the idea of social inclusion becomes broader than economic self-sufficiency and equal work participation for all sun and sundry as vouchsafed by the Australian Social Inclusion Board.<sup>48</sup>

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<sup>47</sup>M. Robo, *Ministry of Education and Sports, National VET. Agency*,

<sup>48</sup> Rebecca Taylor, was a Postdoctoral Fellow, School of Sociology, Larry Saha Room, Haydon Allen Building 2175, Australians National University, Australia <http://sociology.cass.anu.edu.au/event/five-faces-social-inclusion-theory-and-methods-underpinning-approaches-measurement-social-incl>

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Research design**

Descriptive research design was adopted in this study. It deals essentially with observing strategies put in place by the Roman Catholic Social agencies in the implementation of the RVC. Our observations were described and discussed objectively.

#### **3.2 Study area and population**

Ibadan, the capital of Oyo State, constitutes the study area. This is done with reasonable justification. At this juncture, it is germane to have a synopsis of Ibadan. As of 2021, Ibadan city is considered to have a total population of 3,649,000<sup>1</sup>. The population is justified by several metropolitan features the city possesses. For instance, history has it that Ibadan came into existence in 1829, a period of warfare in Yoruba community. Lagelu founded Ibadan city, an initially intended a war camp for warriors coming from Oyo, Ife and Ijebu.<sup>2</sup> Geographically, Ibadan is in South-western Nigeria in the South-eastern part of Oyo State. It shares boundaries with some towns in Oyo, Osun, and Ogun states respectively. In terms of demography, Mabogunje identified the core, older suburb, newer eastern suburb, newer western suburb, post 1952 suburb, Bodija estate, and reservations as major seven major residential districts in Ibadan<sup>3</sup>.

According to the tradition, the administration of the city is governed by a paramount ruler known as Olubadan of Ibadan, who is assisted by some high and low chiefs. Being the capital city of Oyo State, the city is overseen by the Governor of the state, Chairmen and Chairwomen and Supervisors of Eleven (11) Local Governments to which the city is divided. For emphasis, the local governments are Ibadan North, Ibadan North-East, Ibadan

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<sup>1</sup> <https://www.macrotrends.net/cities/> Accessed June 17, 2021

<sup>2</sup> T. Falola 1984 "The Political System of Ibadan in the 19th Century" in Ade Ajayi and Ikara, B. Ed. *Evolution of Political Culture in Nigeria Ibadan*: University Press Ltd, 60, 34.

<sup>3</sup> A. L. Mabogunje 1962. The Growth of Residential Districts in Ibadan. *Geography Review* 52 .2: 56 - 77.

North-West, Ibadan South-East, Ibadan South-West Akinyele, Egbeda, Ido, Lagelu, Ona Ara, and Oluyole.

What is germane to our study is that the state and local governments have some ministries, offices, and agencies whose vision, mission and activities have direct and indirect bearing with the management of the VC. A few of them are Ministries of Women Affairs, Education, Local Government and Chieftaincy Affairs. Others are Local Government Development Committee, The Association of Local Governments of Nigeria, National Orientation Agency, and State Board for Universal Basic Education. The Local governments in conjunction with the state government give allowance to some agencies that have one thing or the other to do with the life and welfare of VC to operate with ease. Some of them are as we shall explain later are MISSION: - a Pontifical Societies of the Catholic Church carrying charity activities overseas, Association for Orphaned and VC in Nigeria (AONN); Civil Society on Malaria Immunization and Nutrition (*ACOMIN*) and SFH: Society for Family Health. We also have the KINDERMISSIONSWERK, which is a - a *German word for children. It is a Catholic Church relief organisation established in 1846 to support disadvantaged children (e.g., street children, refugee children, or disabled children) create for them educational chances and improving their living conditions.* Others in this category comprise Civil Society Network against HIV/AIDS, Galilee Foundation, Ibadan, Oyo State Chapter of Nigerian Union of Journalists, Nigeria Prison Services, Legal Aid Council, Broadcasting Stations. All these outfits have their offices located in different locations in Ibadan.

One of the social and residential characteristics of Ibadan is its heterogeneous nature because it houses both people of low, average middle and high socio-economic, family, ethnic, vulnerable, and non-vulnerable status. Ethnic wise, Ibadan accommodates people of different ethnic backgrounds like Yoruba, Ibo, Hausa, Edo, Igbira, Urhobo, Efik, Ijaw, Ibibio, Itsekiri, Tiv people as well as individuals of different nationalities<sup>4</sup>. It is important to note that the heterogeneous nature of Ibadan has considerable level of influence on the prevalence of VC, their influx and subsequently their treatments. We shall see the evidence of this assertion in our subsequent discussion.

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<sup>4</sup> F. C Lloyd, et al 1967, *The City of Ibadan*, London: Cambridge University press, 59 - 152.

In terms of commerce and economic activities, Ibadan is also a commercial Centre and is endowed with some infrastructural facilities such as transportation, communication, educational and health facilities. On transportation, Ibadan is noted for many roads ranging from grade A to C, railways, and a mini airport. There are private and public buses and taxis plying the roads within the city and those linking other towns and villages in Ibadan environs. There are several communication facilities, which are spatially distributed in Ibadan. They are telephone, E-mail, Fax, and Internet Services, and post office. Services provided by this communication set-up are of immense value to the indigenes of Ibadan. These facilities help to advance the course of economic activities. For instance, its various economic activities range from production, distribution, marketing or rendering of services<sup>5</sup>. Presently, a few people engage in several occupations and economic activities. Some of the people are professional, technician administrator, executive, and managerial workers, clerical workers, salesmen, farmers, fishermen, hunters, etc. Others include miners, quarrymen, transporters, journalists, craftsmen, and laborers.

Finally, concerning the religious life in Ibadan, Ibadan could be described as a meeting point of the three major religions in Nigeria viz: Traditional religion, Islam, and Christianity<sup>6</sup>. Apart from these, there are some other religious movements, which comprise Guru Maharaji, Hare Krishna, Eckankar, Grail Message, Mashhad Power, and Baha'i Faith<sup>7</sup>. Notable among the religions is Christianity, which has some social agencies saddled with the responsibility of catering for the welfare of VC. It is among these agencies that we selected the three chosen for this study, even though they are essentially of Catholic extraction.

Considering the vastness of Ibadan city, research respondents are sampled from Eleven Local Governments in Ibadan Metropolitan area. They consist five and six urban and semi-urban local government areas respectively. The local governments are Ibadan North, Ibadan North-East, Ibadan North-West, Ibadan South-East, Ibadan South-West

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<sup>5</sup> A. Callaway, 1985. From Traditional Crafts to Modern Industries. *The City of Ibadan*. Ed. Lloyd et al, 153 - 171. and T. Falola "Politics, Economy and Society" *Journal of the Historical Society of Nigeria*. 30.

<sup>6</sup> E. B. Idowu, 1985 "Religion in Ibadan: Tradition Religion and Christianity" *The City of Ibadan* (ed.) Lloyd et al. 235 - 247 and F. H. El-Masri, "Religion in Ibadan". "Islam" *The City of Ibadan*. 249 – 257.

<sup>7</sup> E. B. Idowu "Religion in Ibadan: Tradition Religion and Christianity" *The City of Ibadan*. Ed. Lloyd et al, 235 - 247 and F. H. El-Masri, "Religion in Ibadan". "Islam" *The City of Ibadan*. 249 – 257.

Akinyele, Egbeda, Ido, Lagelu, Ona Ara, and Oluyole. The population of the local governments is over 4 million people.

The study obtained information from respondents purposely sampled in from Beere, Ayeye, Gbagi, Gangansi, Cultural Centre, Bodija, Oja'Oba, Sanmonbola, Mokola, Agbaje, Ayeye, Odo-Olodo and Iwo Road, Yemetu Alaadorin, University of Ibadan- Sango-Mokola Road, Ife-Iwo Road being areas where the activities of RCCSA were pronounced. These are also areas where the three categories of VC, that is, Street Children, Children Exploited and Children with physical disabilities are domiciled. They are not less than 1 500 in terms of population going by enumeration carried out by the Roman Catholic Social Agencies, which we also confirmed during the sight-seeing and observation process.

### **3.3 Sampling techniques**

Three related sampling techniques were adopted going by the nature of the subject under discussion. They are area sampling, which has to do with sampling of the VC in places like Beere, Ayeye, Gbagi, Gangansi, Cultural Centre, Bodija, Oja'Oba, Sanmonbola, Mokola, Agbaje, Ayeye, Odo-Olodo and Iwo Road, Yemetu Alaadorin, University of Ibadan- Sango-Mokola Road, Ife-Iwo Road. As earlier said, these are the areas where the three categories of VC that is, Street Children, Children Exploited and Children with physical disabilities are domiciled. In addition, sampled areas also included Ogungbade area along Ibadan – Ile Ife Road, Yemetu Alaadorin and Bashorun where the offices of the three Roman Catholic Social Agencies - Bosco Boys Street Children Home, SSCID, CR Programme of JDPC are located.

The second sampling technique is purposive; it involves deliberate selection of a few units out of the entire population for a purpose well known to the researcher. This informs deliberate selection of VC- Street Children, Children Exploited and Children with physical disabilities out of the large population of the inhabitant of the place where they are found as mentioned earlier. The third technique is simple random sampling, which has to do with selecting randomly respondents across the three categories of VC under consideration as well as their parents, Roman Catholic social agents dealing with them and partnering agents collaborating with the Roman Catholic Social agencies in Ibadan.

### 3.4 Method of data collection

Data were collected from Key Informant Interview (KII), Observation, method, and Focus Group Discussion (FGD). Pieces of information were collated from Photo albums, Dairies, Work of Arts, Banners, Signposts, Notice Boards and Education and Communication (IEC) materials pertaining to the three Roman Catholic Social agencies. The respondents and collated materials were randomly and purposely sampled. As Ayantayo notes, this involves selecting any 2 or more members of a group or groups to gather information from them with each of the members of the group having equal opportunity of being selected to elicit information from them in accordance with the desire of researcher<sup>8</sup>.

In-depth interviews were conducted with 134 respondents: 12 Catholic priests, 20 Roman Catholic Social Agencies coordinators, 15 staff of RCSA, four staff of the Ministry of Women Affairs and Social Development, Oyo State, 40 staff of RCSA partnering agencies, 50 VC, 10 VC's parents, and three security officers.

Data were also generated from written, inscription, photo, archival and printed documents regarding the activities of RCSA regarding the RVC. For instance, printed materials about the past and present activities of the agencies such as Counselling records, Reunification form, Pamphlets, Form indicating Scheme of activities for School based Child's Right Clubs, Banners with the inscriptions about advocacy for war against Child trafficking and Labour, Child Sexual abuse, Street Hawking and begging, Admission form for students of SSCID, Forms about Educational packages for Recused and Trafficked Children, Photo albums, Dairies, Work of Arts, Banners, Signposts, Notice Boards, and Information, Education and Communication (IEC) materials comprising T-shirt, Poster, Banners, Flyers, and Hand band. All of these were used as illustrations, which later served as tools for correlation of facts and claims made by the agencies in our discussion.

In addition, Twenty Focus Group Discussion sessions were held with 12 participants per group, drawn from 20 schools where CR Clubs (CRCs) operate. They are St Patrick's Grammar School, Bashorun, Government Secondary School, Aperin, Monatan Secondary School, Monatan, Oba Akinyele Memorial High School, Anlugbua, Monatan High School,

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<sup>8</sup> J.K Ayantayo 2015. *Rudiments of Research and Research in Religious Studies*, Ibadan: Jay Kay –Ayan Publication, Samprints and Graphic Co., 95

Monatan, Loyola College, Ibadan, Ikolaba Grammar School, Agodi, Olodo Grammar School, Olodo, Anglican Commercial Grammar School, Yemetu, Community High School, Alegongo, Akobo, Methodist Grammar School, Bodija, St Louis Grammar School, Mokola, St Gabriel Commercial Secondary School, Mokola, Community High School, Airport, Oke Bola Comprehensive High School, Òkè Àdó, St Luke's Grammar School, Mòlété, Ibadan Grammar School, Molete, Sacred Heart Secondary School, Òde Òóló, Baptist Secondary School, Òkè Àdó and Ìfèsowápò Community High School, Kute.

It is important to note that the key informants that were interviewed were those who are directly involved in the promotion of the RVC in Ibadan, Oyo State. They were selected randomly because they have first-hand information about the activities of the three Catholic social agencies in Ibadan.

### 3.5 **Methods of data analysis**

Data generated through interview with the Key Informants, observation and focus group discussion and archival and work of arts materials were content, descriptively, and sociological analysed. We have some justifications for the choice. Descriptive analysis was adopted being an important sociological tool useful in explaining or narrating information that border among other things on sociological matters such as group, societal, shared value, empiricist collectively, association, community, relationship, contact and interaction among others. In addition, the information gathered through the methods cannot be easily expressed in percentages. They are better explained and narrated.

The earlier mentioned archival materials, work of arts, documents, records and Information, Education and Communication (IEC) materials among other things were content analysed (CA). The choice of CA is predicated on what Earl Babbie catalogues as its contents, which are recorded human communications, books, websites, paintings and laws, newspaper articles, political party manifestoes and medical records<sup>9</sup>. This is in consonance with Ayantayo's description of CA as a systematic procedure devised to examine the contents of recorded information (in case of interview or observation) and documents produced by communication process such as any kind of text, written, iconic

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<sup>9</sup>E. R. Babbie, 2010. *The Practice of Social Research* (12th ed.). Wadsworth: Cengage Learning. 530 Quoted in J.K Ayantayo, 2015 *Rudiments of Research and Research in Religious Studies*, 113

and multimedia. Signification processes such as artifacts were also included <sup>10</sup>. Through a close analysis of the documents, we were able to generate information about some methods the three agencies adopted in promoting RVC in Ibadan.

Data regarding the outcomes of the strategies adopted by the Roman Catholic Social agencies in implementing the RVC were sociologically analysed, and this revealed their sociological implications on the stakeholders such as the VC, Roman Catholic Social agencies and their partnering agencies, the government, and non-governmental organisations.

### 3.6 Ethical consideration

This research was undertaken in accordance with commonly agreed standards of good practice as laid down in the Ethical Research involving Children <sup>11</sup>. This contains widely accepted principles essential for meaningful and result oriented research enterprise. It zeroes on principles of harm and benefits, confidentiality/ anonymity, and informed consent. On this account, we sought the consent of VC before we interviewed them, and took their photograph. In fact, some of them were made to back the camera. Permission was also taken before the use of some photograph culled from the album of JDPC. This notwithstanding, we still covered the faces of those in the pictures for the sake of confidentiality We had the consent of RCCSA coordinators and staff of RCCSA as well as that of staff members of the Oyo State Ministry of Women Affairs and Social Development, RCCSA' partnering agencies, VC parents and security officers prior to elicitation of information from them.

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<sup>10</sup> J.K Ayantayo. 2015 *Rudiments of Research and Research in Religious Studies*, 113

<sup>11</sup> <https://childethics.com/ethical-guidance/> Accessed August, 6, 2021

## **CHAPTER FOUR**

### **RESULTS AND DISCUSSION OF FINDINGS**

#### **4.1 Results**

The research method used to elicit information from our respondents indicates that five strategies were adopted by the RCCSA: use of Mass media, CRC monthly counselling, partnership with relevant agencies, capacity building, and creation of educational fund. Mass media created awareness among parents and children concerning RVC. This led to a rehabilitation and reunification of 30 VC (drawn from Bodija, Gbagi, Mokola, Yemetu, Aperin, Oritamefa, Molete, Agbowo and Apete in Ibadan) with their biological and foster parents between 2017 and 2018. The CRC engagement in monthly counselling programmes reduced bullying and discrimination against VC in all the 20 secondary schools operating the CRC. Partnership with the relevant agencies made it possible for the agencies to perform their social services to the less privilege particularly the RVC, which for long have been neglected because they lacked essential logistic and financial supports. The capacity building in form of workshops, and seminars on methods of tracking child abusers in Ibadan led to the rescuing of 404 VC between 2014 and 2018. Availability of educational fund was instrumental to the enrolment of 91 VC in 15 schools with all their school fees paid and educational/vocational materials supplied between 2016 and 2018.

However, problems militating against the implementation of RVC are: Parents' poor knowledge of what constitutes child rights and uncooperative attitudes of a few rehabilitated VC, who still went back to the streets after the rehabilitation and reunification. The sociological implications of RCCSA intervention strategies for VC are attitudinal change, socialisation, inter-religious interactions, social integration of the majority of VC and improved mobility and access of the disabled VC to public and private buildings and spaces.

#### **4.2 Discussion of findings**

Our research findings bother on four things. These are: Strategies adopted, problems encountered by the Roman Catholic Church Social Agencies (RCCSA), possible solutions

to the problem and the sociological implications of RCCSA's implementation of RVC in Ibadan from 2014 to 2018.

#### **4.2.1 Strategies used for implementing RVC**

In this section of the work, we discuss the strategies employed by the three Catholic Social agencies to promote the rights of the VC. There is an overlap when we consider the methods each of the agencies employed. But we must state the fact that of all the methods, the JDPC through its CR programme has the majority. In the process of discussing the methods, we shall make mention of the methods that are peculiar or general to each of the three agencies being discussed.

The peculiarity has to do with the areas of concern of the agencies. For emphasis, Don Bosco Boys Home, Ogungbade, Ibadan deals with Street boys, comprising children (boys) who have dropped out of school, abandoned children and children living with aged/frail grandparents. The SSCID, Yemetu Alaadorin, Ibadan, handles intellectually impaired, physically, and mentally disabled children. The CR wing of the JDPC, Bashorun, Ibadan concentrates on trafficked children and children engaged in forced labour. It also pays attention to children experiencing sexual exploitation, engaging in drug addiction/trades and begging. Children that are sexually abused, neglected, used as beggars, sex worker hawkers or functioning as destitute and scavengers are also taken care of. Children from broken homes and ones whose parents have separated or divorced are also included in the JDPC's agenda.

It is worthy of note that the differences, similarities, overlap. All the strategies are designed to promote the sanctity of life and forestall inherent dignity of every human being. This goes with protecting, nurturing, and advancing life of a person from the moment of conception till the moment of natural death. We shall discuss the methods one after the other.

##### **4.2.1.1 Awareness creation and advocacy**

Awareness creation and Advocacy are methods that were significantly used by the three RCSA. Awareness creation and advocacy deal with telling the public about the contents of RVC, the basis for such rights, information about parents and societal activities

that violate such rights, the statutory punishment awaiting violation of such rights and the need for all and sundry to collectively implement or see to the implementation of such rights.

However, the designs of the methods vary among the three Roman Catholic Social Agencies. For instance, the Special School for Children with intellectual impairment (SSCII), Yemetu Alaadorin, Ibadan, in every two years of the month of March, engages in what it calls *Ring the Bell*. The Ring the Bell is a process in which the school reaches out to the public, and rings the bell with their students in attendance in order to inform the public that children with disability are made by. By so doing, they are entitled to rights that ordinary / normal children are also entitled to. It is an advocacy for their rights to be respected so that the public would not discriminate against them. It is also aimed at informing parents of the need to bring them out in order to receive supports from the school and the general public.







**CONGREGATION OF THE SERVANTS OF CHARITY**  
**HOUSE OF PROVIDENCE SPECIAL SCHOOL FOR**  
**CHILDREN WITH INTELLECTUAL DISABILITY**  
*invites you to this year's*

# WE RING THE BELL

**PROGRAMME**

*It is an awareness programme for recognition of and respect for the dignity and right of People with disabilities/special need, whereby children, parents, relatives, friends and well-wishers come together to ring a symbolic bell to create awareness. It is done in order to let the World hear the voices of people with disabilities/special needs in the society, so as to acknowledge them and stand by them; as a way of promoting their welfare and dignity.*

**Date: Wednesday 18/03/2020 | Time: 9:00am**

**Venue: Servants Of Charity-House Of Providence, New Olubadan Palace Road, Yemetu, Aladorin, Ibadan, Oyo State.**

*All children are welcome to school, including children with disability.*

**For enquiries: 07036559953, 08037967681**

**Plate 4.1.** We Ring the Bell Poster for public awareness. It indicates one of the strategies adopted by RCCSA to implement RVC

**Source:** Electronic poster made by Special School for Children with Intellectual Disability

Another matter discussed at the forum is the need for pregnant women to be mindful of what drug or medicine they use during pregnancy because some of them could have adverse effect on the fetus. Pregnant women are also told to insist that their babies cry after delivery failure of which may result such children having intellectual impairment. Care givers were also told to ensure that babies are handled with care and caution during delivery. Failure to handle babies carefully may result in children having brain syndromes, which are common among children in the special school. The exercise always had in attendance invited schools dealing with special children, schools dealing normal students and representatives of Ministry of Women affairs. The exercise which involved a procession had taken place in the Total Garden Yemetu, Ibadan, March 2017 and the Department dealing with Special children, University of Ibadan, Ibadan, March, 2019<sup>12</sup>.

The awareness and advocacy method of promoting the RVC is utilised by the Bosco Street Boys Home through a Parent Teacher Association (PTA). According to Mrs Tolu Olojo, the PTA meeting is called occasionally with a few parents of the street children in attendance. During the meeting, one of the major issues being discussed is the need for the parents to treat their children with respect, avoid engaging them in child labour or any activities that have the tendency to violate their rights. The issues mentioned are discussed based on information obtained from the street children on the reasons they ran away from home and became street boys. The Special school for children with intellectually impairment also said that they do advocacy during the PTA meeting. To them, the meeting provides opportunity to inform the parents about the need to treat their children with disabilities with respects, which would ultimately guarantee their rights also accruable to normal children.

Regarding the JDPC methods of awareness creation and advocacy, the first thing it did was enumeration of victims of CR abuse. This method was employed by the JDPC through its Child Right Programme for implementing the rights of children whose rights are abused as earlier discussed. According to Mr. Olanipekun, Ayorinde, one of the coordinators of Child Right programme of JDPC, this was done through designing, producing and distribution of questionnaires. This was administered among victims of child

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<sup>12</sup>We obtained this information from Rev. Fr. Nathan C. Anukam during our interview with him at the Servant of Charity Home, Yemetu Alaadorin, Ibadan on 21 August 2019

trafficking and labour who are domiciled in various strategic locations such as Bodija, Oja'Oba, Gbagi, Cultural Centre, Sanmonbola in Mokola, Agbaje, Ayeye, and Odo-Olodo<sup>13</sup>. This was taken as a preliminary step to achieving her objective of Awareness Creation and Campaign against Child Trafficking and Labour in Ibadan. The programmes slated for 2012-2014, 2014-2016, 2016-2018 respectively were designed with the objectives of putting in place a system that will aid instant information sharing on the violations of child rights, enlisting more people to join the vanguard against child's rights violations and enlightening the public on the ills of child trafficking and labour in our society. It also highlighted most rampant cases of child trafficking and labour in Oyo State and enhanced the resettlement of the children back to school/vocational training, and family reunion for some of the children.

Subsequently, the data gathered from the questionnaire were analysed and updated. From this point, the JDPC moved to the next level. Arising from the data obtained from the questionnaire, the JDPC embarked on awareness creation as a method of bringing to the doorstep of stakeholders (dealing with CR matters) earlier identified through research survey. The CR matters have to do with child right law, what constitutes violation of child rights, who violates child rights, legal implications of violating the rights of children the need to protect the rights of children and punishment awaiting violators of rights of children. The method was targeted at increasing the perception of the public about as well as asking for their support in realizing the objectives of JDPC concerning child abuse and Trafficking.

For emphasis and reference during our discussion, Child trafficking pertains to recruiting, transporting, transferring, harboring, and receiving of a child for the purpose of exploitation. It also applies to indiscriminate use of children for forced labour, sexual exploitation, drug trades and begging<sup>14</sup>. Child labour is antithetical to rights of children because it deprives them of their childhood, potential, and dignity. It is also harmful to their physical and mental development. In other words, the practice inflicts mental, physical, social, and moral pain on children. It is so bad that it interferes with their schooling, deprives them of the opportunity to attend school, makes them leave school prematurely and in most

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<sup>13</sup> This information was obtained from the interview we had with him October 15, 2018

<sup>14</sup> *United Nations (2000)*. "U.N. Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children" (*PDF*). Retrieved February 9, 2012.

cases forces them combine school attendance with excessively long and heavy work for the sake of survival<sup>15</sup>.

According to Mrs. Tayo Adebayo<sup>16</sup>, the JDPC identified some stakeholders who are interested in child rights protection. Some of them are Anti-Human Trafficking Units of the Nigeria Police, Immigration Service, Community and Religious Leaders, Ministries of Labour and Productivity, Women Affairs and Education. Others in the list are State Universal Basic Education Board (SUBEB), Federation of International Female Lawyers (FIDA), Christian Association of Nigeria (CAN), Nigerian Civil Defence and National Agency for the Prohibition of Trafficking in Persons (NATIP). The activities of NATIP are noteworthy because it is a law enforcement agency of the Federal Government of Nigeria, founded in 2003 with the job of combating human trafficking and other similar human rights violations. The agency is under the supervision of the Federal Ministry of Justice.

Having identified the stake holders, the JDPC shared with them her advocacy's mission during several visitations to them as a follow-up to earlier letters sent to them requesting an appointment for discussion with them. It is interesting to note according to Mr. Olanipekun Ayorinde that all the stakeholders show positive response to the request. The positive response led to the next method, which is networking and partnership; this is not peculiar to JDPC. It all pertains to the three Social agencies given the fact that they operate within the ambit of Roman Catholic Archdiocese in Ibadan.

#### 4.2.1.2 Networking and partnership

To a large extent, networking, and partnership as a method of promoting the RVC is adopted by the three Social agencies given the fact that they operate within the ambit of Roman Catholic Archdiocese in Ibadan. But the scope of the application of the method by the agencies is not of the same magnitude; it all depended on areas of needs of each of the agencies.

Specifically, The Don Bosco Street Boys Home partners with *Jugend Eine Welt* (Australia) Obi Jackson Foundation (Nigeria) *Missioni Don Bosco* (Italy) Mr. *Konrad*

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<sup>15</sup> <http://www.ilo.org/ipecc/facts/lang--en/index.htm>. Retrieved February 19, 2018.

<sup>16</sup> Mrs Adebayo is one of the Coordinators of CRprogramme of the JDPC. We obtained the information from her during interview on October 15, 2018.

*Piekielnik* (Poland) and MTN Foundation (Nigeria) for funding and logistics directly related to the mission and vision of the home as earlier stated. The SSCID partners with Sisters of Servants of Charity, Medical Doctor and Physiotherapist among others to meet the needs of her beneficiaries, which is also with the aim of fulfilling the mission and vision of the school.

Because of its comprehensive programme as an agency dealing with Justice, Peace and Development among other things JDPC partners with some local and international agencies earlier mentioned especially National Orientation Agency, which assisted them in nationwide advocacy.

To foster good networking and strengthened the partnership, the Roman Catholic Social agencies hold monthly and bi-monthly meetings with the partners in terms of funding, logistics and taking of joint actions as the need arises on issues bordering on fight against violation of CR and provision of fund and material resources meant for meeting the need of children whose rights were violated. For the JDPC, the meetings also provided avenue for evaluation and sometimes review of existing strategic actions targeted at reducing cases of child trafficking and labour in Ibadan. In some of the meetings, the state at which children were trafficked and used for labour at the projected locations were evaluated time to time. This was complemented with Information Alert System, which provide information on cases of child's rights violation. This is also beefed up with monthly enumeration information published for monthly meetings assessment on 21<sup>st</sup> November and 8th December 2014 respectively<sup>17</sup>.

#### 4.2.1.3 Rally /Sensitisation

The Special School for Children with intellectual impairment, Yemetu Alàáádórin, Ìbàdàn as mentioned earlier, does her rally /sensitisation by what she calls *Ring the Bell*. The Ring the Bell is a process in which the school went to the public and ring the bell to sensitise the public about the state of their student as earlier discussed. The JDPC has a very comprehensive rally /sensitisation mechanism. It engages in rally /sensitisation with a few stakeholders keying into the ambition of the JDPC. The rally /sensitisation took at public

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<sup>17</sup> Mrs. Adebayo is one of the Coordinators of CRprogramme of the JDPC. We obtained the information from her during interview on October 15, 2018

places in Ibadan with sixty (60) attendees. They include religious, traditional, markets and village leaders.

During the rallies and sensitization programmes, the IEC materials were distributed to the stakeholders and some members of the public. The materials are T-shirt, Poster, Banners, Flyers, and Hand band. They contain a lot of inscriptions campaigning against violation of child rights. A few of them read as follow:

- (i) 'Respect the Rights of a Child'
- (ii) 'Stop Exploiting Children: It is a Crime against Humanity'
- (iii) 'Say Yes to Quality Education and No to Child Labour'
- (iv) 'For a Better Nation, stop abusing the Rights of Children'
- (v) 'Say No Child Labour and Yes to Child
- (vi) Say No to Child Trafficking'.

The (IEC) materials were considered instant information sharing for public.<sup>18</sup>

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<sup>18</sup> We had interview with Mrs. Adebayo October 15, 2018



**Plate 4.2.** Rally carried out by the JDPC as part of her awareness and advocacy programme strategy on rights of children and by extension vulnerable children

**Source:** The JDPC Photo Album with the permission of the Coordinators on September 18, 2019



**Plate 4.3.** Back view Picture of Coordinators of JDPC showing the IEC.

**Source:** Picture taken with the consent of Coordinators of Child Rights wing of JDPC on February 13, 2019



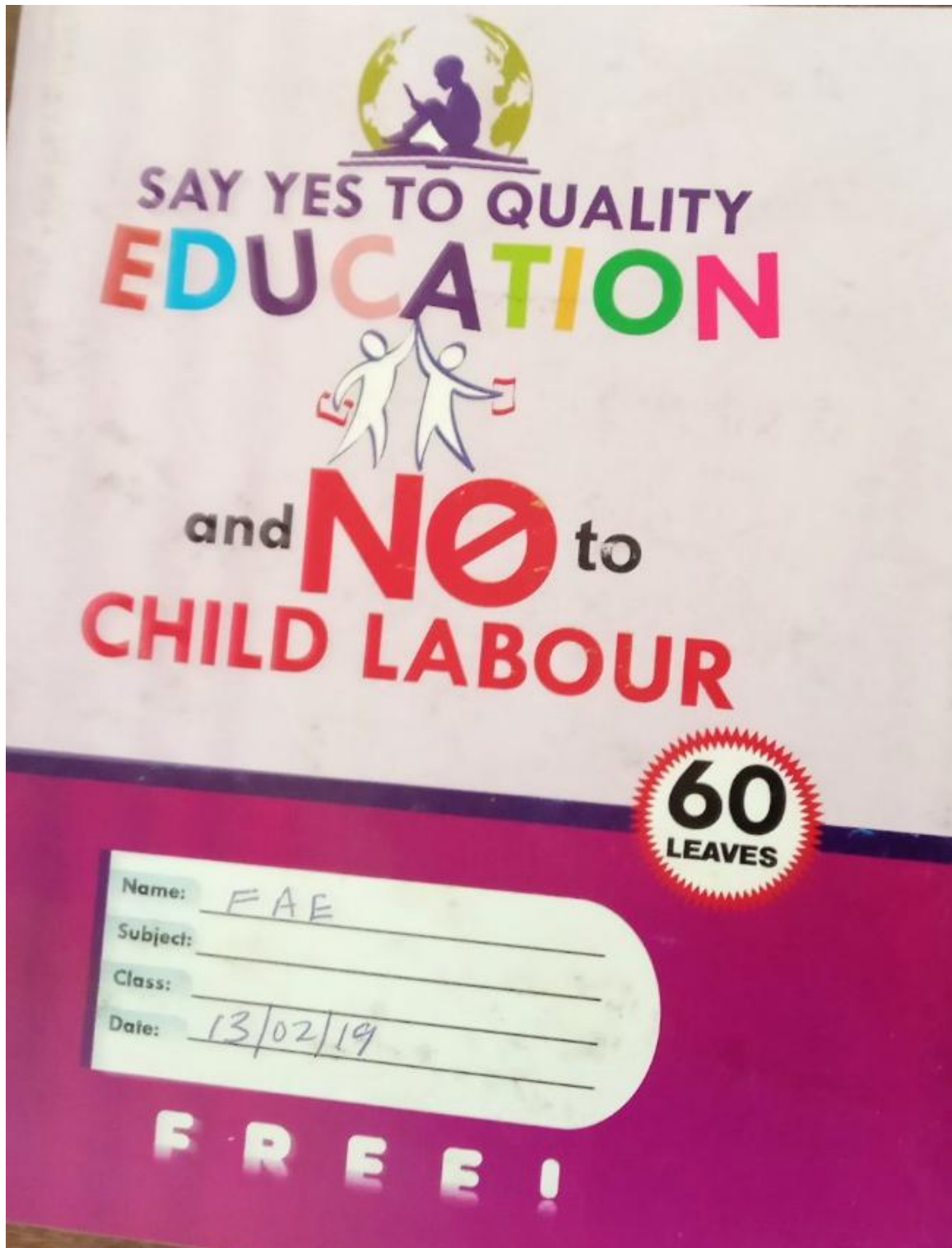
**Plate 4.4.** Back view Picture of one of the Staff of JDPC showing the IEC.

**Source:** Picture taken with the consent of Coordinators of Child Rights wing of JDPC on February 13, 2019



**Plate 4.5.** Back view Picture of Coordinators of JDPC showing the IEC

**Source:** Picture taken with the consent of Coordinators of Child Rights wing of JDPC on February 13, 2019



**Plate 4.6.** An Exercise Notebook designed as a sample of IEC and distributed Free during the Rally and Sensitisation exercise

**Source:** JDPC Archive

#### 4.2.1.4 Mass media

Of all the three social agencies under consideration, only the JDPC use mass media as a method to implement RVC. The other two: Don Bosco Street Boys Home and the Special school for children with Intellectual disabilities are secretive about what they do by virtue of their mission. However, the JDPC made adequate use of multimedia approach such as electronic and print media, the internet and GSM technologies to enhance the implementation of RVC. The use of media pertains to production of English and Yoruba versions of child protection advocacy aired through radio and television jingles.

According to Mr. Olanipekun, sensitisation of the public on CR issues via radio jingles started on 24th October 2014, was stopped for a while, and later commenced after a thorough review. The jingles were aired on 29th May 2017 on Fresh FM 105.9 and Petals 102.3 FM radio stations in Ibadan respectively <sup>19</sup>. Apart from the main media, of recent, the JDPC according to Mr. Olanipekun also created WhatsApp group platform, among all stakeholders in which cases pertaining to CR and cases of their violation were reported and discussed. The platform provides avenues for exchange of information on how to deal with problems of Child labour and child trafficking and other related offensive on violation of CR in Ibadan before the time for statutory meetings of the stakeholders.

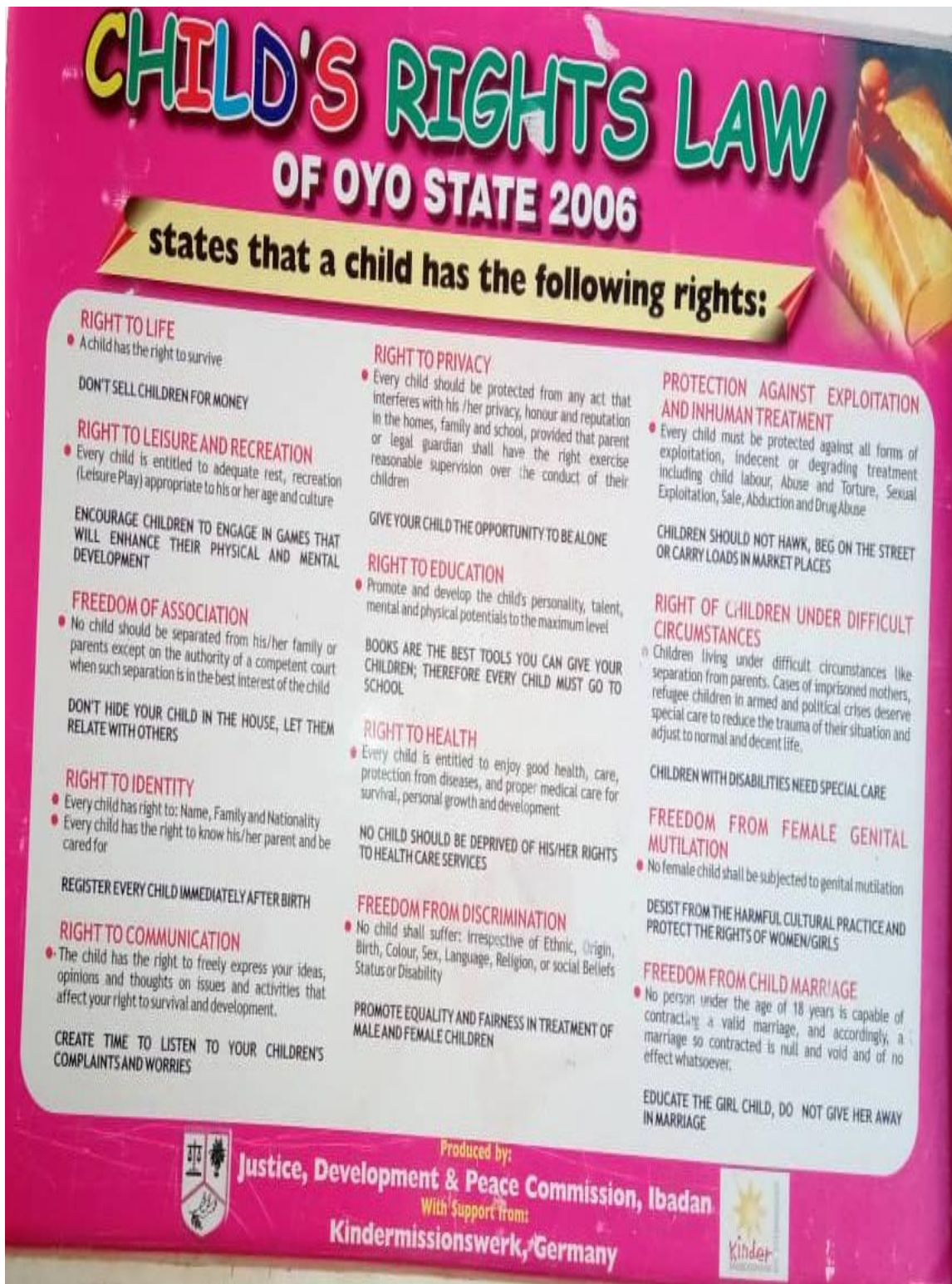
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<sup>19</sup> Interview with Mr Olanipekun October 15, 2018. The same is confirmed in the 2017 JDPC Annual Report: 18



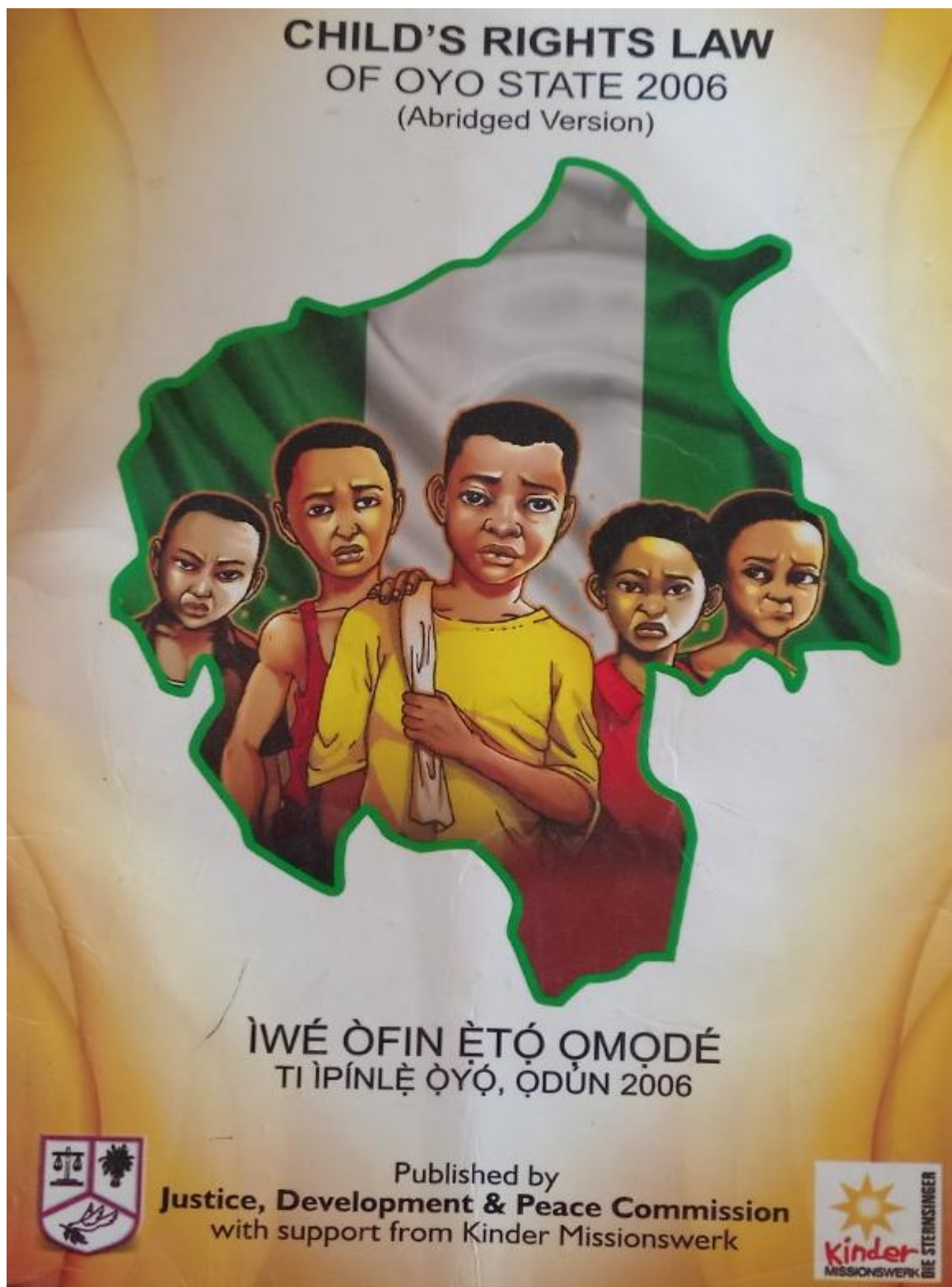
Plate 4.7. A hangable Banner as a sample of IEC

Source: JDPC Archive



**Plate 4.8.** Picture of CR Laws stating the CR, which was distributed to members of CR Club

**Source:** JDPC Archive



**Plate 4.9.** Picture of CR Law of Oyo State distributed to Members of CR Club

**Source:** JDPC Archive



**Plate 4.10.** Copies of CR Law distributed to Oba Akinyele Memorial High School in 2014

**Source:** JDPC Archival/ Photo Album

#### 4.2.1.5 Capacity building

As a way of advancing practical promotion of CR, issues such as stopping discrimination against physically and mentally disabled children, abusing children sexually, neglecting children, exploiting them in several forms, engaging children in begging, sexual related and trafficking them for monetary gains were handled. The JDPC and the Bosco Street Boy engaged the stakeholders in child matter in capacity building. Capacity building comes in form of organisation of workshop, talk shop, monthly meeting, and seminar for them regularly on what constitutes abuse of child rights, detection of abuse of child rights, its prevention and management.

The stakeholders who have enjoyed the capacity building of the Catholic Social agencies are the Network for the Defence of Child's Rights (NDCR), Local Cluster Group (LCG), Police /Community Relations Committee (PCRC), Civil Coalition for Good Governance (CCGG) and other partners earlier listed. During the training and workshops, all of them were trained on how to detect child rights violators and the best way to enforce CR Law in Oyo State<sup>20</sup>.

Archival records of the JDPC, which we had access to, show that the group had met on 30th January 2014, 20th February 2014, 20th March 2014, 30th April 2014, and 15th May 2014<sup>21</sup>. Pictorial evidence of the participant at the meeting is published in the 2014 Annual Report of JDPC, Catholic Archdiocese of Ibadan <sup>22</sup>.

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<sup>20</sup> Interview with Mr. Olanipekun, October 15, 2018.

<sup>21</sup> We were shown this in one of our visits to the JDPC office in Bashorun on 15 December 2018.

<sup>22</sup> Annual Report, 2014, Justice, Development and Peace Commission, Catholic Archdiocese of Ibadan, Nigeria. 34.



**Plate 4.11.** Stakeholders in NDCR meeting of 2014

**Source:** JDPC Archival/ Photo Album

#### **4.2.1.6 Provision of educational materials and vocational empowerment**

It came to our notice that the three Catholic social agencies made provision for educational materials for street children they enrolled in schools, and they equally made available children and vocational empowerment facilities to the physically disabled children. These are done to fulfil the Principle 7 of the CR, which entitles every child (including those that are vulnerable) to receive free and compulsory education at least in the elementary stages. This effort, according to the coordinators of the scheme, is done with the aims of giving them formal education, which would make them adjust to the societal irrespective of their disabilities. In addition, the students of Bosco Street Boys Home and Special School were given full opportunity to play and recreate with children in their neighbourhood. This, to a large extent, has given the students sense of belonging and avenue for socialisation. By so doing, the degree of stigmatisation hitherto suffered has reduced considerably.

For the sake of emphasis, we discovered during observation and interactive sessions with the coordinators of the three Roman Catholic Social agencies that there were three categories of children who enjoy the educational materials and Vocational empowerment. The first category comprises children that were rescued from trafficking and child labour and who after the reunion with their parents cannot afford to go to school or afford the price of Vocational training. The second category are those that have no home to go to or refused to go back home, but are resettled at some homes such as Galilee Home, behind New Oluyoro Hospital, Ibadan and Juvenile and Correctional Home, Sango, Ibadan. The third category comprises the ones who are with their parents, but whose parents cannot afford to send them to school or sponsor them for vocational training.

The three categories at one point or the other have their school fees or Vocational training charges paid. Those of them in school under the umbrella of the JDPC were also given the following educational materials: 2 pairs of School uniform, I pair of School sandal, I pair of school bag, 24 pieces of Exercise book, 6 pieces of Pencil, 6 pieces of Biro, Mathematics, English, Yoruba textbooks, and 2 pairs of socks, Dictionary, Table and Chairs. Those who chose not to further their education or chose not to go to school because of their limited intellectual ability are sent for vocational training in Ibadan. For example, the SSCID send the category of the VC to their Centres at Moniya while the JDPC and

Bosco Street Boys Home send them to Don Bosco Vocational training Centres at Oyo and Moniya and others not belonging to the Catholic Church. The Vocational trainings for VC are in the areas of farming, sewing, carpentry, artwork, and hair dressing among others. Each of them made a choice based on their intellectual capacities.



**Plate 4.12.** A group of Children benefiting in the Educational support in 2014

**Source:** JDPC Archival/ Photo Album



**Plate 4.13.** Samples of Textbooks as Educational supports distributed on 7<sup>th</sup> February 2019 at the JDPC Office, Bashorun Ibadan

**Source:** JDPC Archival/ Photo Album



**Plate 4.14.** Samples of school Bags as Educational supports distributed on 7th February 2019 at the JDPC Office, Bashorun Ibadan

**Source:** JDPC Archival/ Photo Album



**Plate 4.15.** Samples of school Bags being given to one of Rescued Children as Educational supports distributed on 7th February 2019 at the JDPC Office, Bashorun Ibadan

**Source:** JDPC Archival/ Photo Album



**Plate 4.16.** A School bag being given to one of the Rescued Children as Educational supports distributed on 7th February 2019 at the JDPC Office, Bashorun Ibadan

**Source:** JDPC Archival/ Photo Album



**Plate 4.17:** A School bag being given to one of Rescued Children as Educational supports distributed on 7th February 2019 at the JDPC Office, Bashorun Ibadan

**Source:** JDPC Archival/ Photo Album



**Plate 4.18.** A foster parent collecting a School bag on behalf of one of Rescued Children as Educational supports distributed on 7th February 2019 at the JDPC Office, Bashorun Ibadan

**Source:** JDPC Archival/ Photo Album



**Plate 4.19.** One of the females rescued children with her mother present collecting School Sandal as parts of Educational Supports of the JDPC on February 7<sup>th</sup>, 2019 at the JDPC Office, Bashorun, Ibadan

**Source:** JDPC Archival/ Photo Album



**Plate 4.20.** One of the male rescued children with his father present collecting School fees as parts of Educational Supports of the JDPC on February 7th, 2019 at the JDPC Office, Bashorun, Ibadan

**Source:** JDPC Archival/ Photo Album



**Plate 4.21.** A parent of one of the male rescued children collecting School fees as parts of Educational Supports of the JDPC on February 7th, 2019 at the JDPC Office, Bashorun, Ibadan.

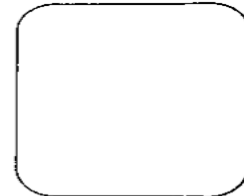


# Justice, Development and Peace Commission

*Catholic Archdiocese of Ibadan, Nigeria.*

## EDUCATIONAL RESETTLEMENT PACKAGE FOR RESCUED CHILDREN

NAME OF CHILD Farouq Akingsbe  
 PARENTS/GUARDIAN Musil Akingsbe  
 SCHOOL AND CLASS SS1



.....  
SIGNATURE

ITEMS	QUANTITY	RECEIVED
School Fee	1 term	
School Uniform	2pairs	
School Sandal	1pair	
School Bag	1	
Exercise Books	24	
Pencil	6pcs	
Biro	6pcs	
Mathematics Textbook	1	
English text book	1	
Yoruba Text Book	1	
Socks	2pairs	
Dictionary	1	
Table and Chair	1	

DATE RECEIVED 07/02/19

PARENT/GUARDIAN'S SIGNATURE .....

**JDPC OFFICER**

NAME: .....

DATE: .....

SIGNATURE .....

**ENUMERATOR**

NAME: .....

DATE: .....

SIGNATURE .....

**SCHOOL PRINCIPAL/HEAD TEACHER**

NAME: .....

DATE: .....

SIGNATURE .....

**Plate 4.22.** A form containing of Educational Resettlement Package for Rescued Children

Source: JDPC Archival/ Photo Album

#### 4.2.1.7 August camping

The August Camping is a method designed by the SSCID and Bosco Street Boys Home to exercise rights to affordable educational facilities especially for VC. The August Camp provides lesson and coaching facilities and opportunities for students from Primary 1 to Senior Secondary School 3. The Don Bosco charges ₦2,000.00 and the Special School charges ₦350 per head respectively for the programme that lasts for a period of 4 weeks. It holds every August. This year's edition spanned from August 5 to 30, 2019.

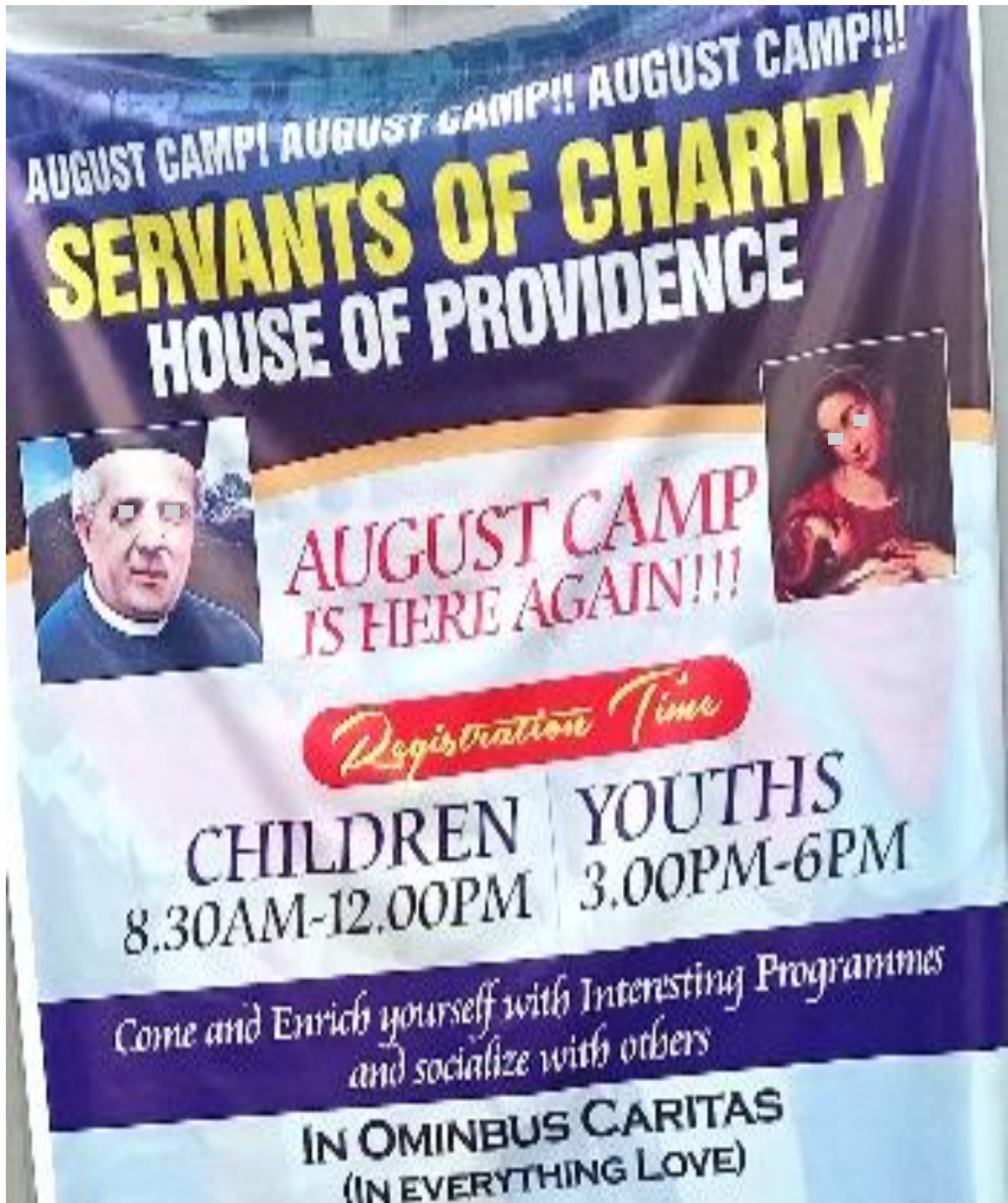
According to Fr Nathan of the Special School, the fees of ₦350 per head were heavily subsidised going by the numbers of Teachers employed for teaching, food and refreshment provided for the students. These measures were put in place to make things easy for the indigent students. He said the fees was subsidised so that the indigent students could have rights to education as some of them could not afford expensive lesson fees.

Apart from teaching, the students are exposed to various interactive sessions and some extracurricular activities such as sport, talent development activities, excursion, recreation, quiz, and different games, which sometime involve competition and prize giving. Not only this, a big get - together party is organised during which sumptuous foods are served to mark the end of the August camping. The period is always a time in which both the vulnerable and non-VC interact favourably with one another.



**Plate 4.23.** A picture showing background view of Students at the August Camp in the Special School for Children with Intellectual Disabilities taken on August 21, 2019 at Yemetu, Ibadan

**Source:** Banner indicating the August Camp in the Special School for Children with Intellectual Disabilities taken on August 21, 2019 at Yemetu, Ibadan



**Plate 4.24.** Banner regarding the August Camp in the Special School for Children with Intellectual Disabilities taken on August 21, 2019 at Yemetu, Ibadan. It indicates one of the strategies adopted by RCCSA to implement RVC

**Source:** Banner indicating the August Camp in the Special School for Children with Intellectual Disabilities taken on August 21, 2019 at Yemetu, Ibadan

**DON BOSCO YOUTH CENTRE**  
 OFF NEW IFE ROAD, OGUNGBADE, IBADAN, OYO STATE.

**HOLINESS FOR YOU TOO**  
 "SO THAT MY JOY MAY BE IN YOU JOHN 15:11"

**MONDAY FRIDAY**  
**8:30AM-5:00PM**

**EDUCATIVE ACTIVITIES SUCH AS**

- Coaching Classes
- Talent Development Activities
- Excursion & Recreation
- Lots Of Educative Games

**DATE:**  
**AUG 5**  
**AUG 30TH**  
**2019**

**FORM: #200**  
**FEE: #2000**  
 WITH T.SHIRT

**OBTAIN YOUR FORM(S) AT**  
**DON BOSCO CENTRE, OGUNGBADE, IBADAN**

**LIMITED SLOTS AVAILABLE**  
**FOR MORE ENQUIRES**  
**08162362913**

**REGISTRATION CLOSES 5th AUG 2019**

**Plate 4.25.** Banner regarding the August Camp in Don Bosco Street Boys Home, Ogungbade, Ibadan taken on August 21, 2019

**Source:** Banner indicating the August Camp in the Special School for Children with Intellectual Disabilities taken on August 21, 2019 at Yemetu, Ibadan

#### 4.2.1.8 Formation of Child Right Clubs (CRCs)

Another notable method adopted by the Catholic social agencies, particularly the JDPC in the promotion of the rights of the VC is the formation of CR Clubs. The CR Clubs (CRCs) are child-led groups established by the JDPC Ibadan in selected public secondary schools in Oyo State. The CR Clubs (CRCs) is a branch of CR International, whose purpose among others is to enrich children knowledge in matters related to child rights, through participation in the club activities. It provides training for Club members to identify Child protection issues in their communities and how to prevent it.

The JDPC established CR Clubs in 20 selected public secondary schools in Oyo State with one thousand two hundred children (1200), as voluntary members between 2016 -2018<sup>23</sup>. The concern of JDPC by forming the clubs is to provide mentorship programs for members to ensure that their rights are met and providing them supports towards creation of more educational opportunities for them. The Club also empowers the students, educates them about their rights, responsibilities, builds their capacity to be great leaders, and encourages them not just to be members of a community, but vibrant and active agents of change.

These clubs are under the administration of JDPC's accredited school coordinators. The Coordinators of Child Clubs in the schools are saddled with duties of organising time to time meetings with club, with member's coordinators of CR programme of the JDPC in attendance. The Coordinators in the Schools are equipped with the copies of CR Law in Oyo State, 2006, Scheme of Activities for CR Club and *Apeke in School at Last*; this is a carton strip produced by JDPC. The schemes of activities run throughout eight weeks in each of the three terms that make a school session.

The first week of the first term begins with inauguration of the Child's rights clubs in school; the second week deals with introduction of CR as a concept and phenomenon, the third week is devoted to identifying rights to life; the fourth week is dedicated to rights to leisure and recreation while the fifth week is preoccupied with activities on rights to leisure and recreation, the sixth week is scheduled for freedom of association; the seventh week features activities on freedom of association (this encompasses debates on: (i) Boys are better than Girls, (ii) Female Lawyers make more headway than male lawyers, (iii)

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<sup>23</sup> Interview with Mr Olanipekun, October 15, 2018.

Mother's role is better than Father roles and; the eight week is scheduled for quizzes and debate on previous topics already treated .









The Second term spans for eight weeks, with the first week beginning with Right to identity and followed in that order with right to communication, privacy, and education respectively. Third term kick starts with Right to good health and followed in that order with right to good health, freedom from discrimination, protection against exploitation and inhuman treatment, right of children under difficult circumstances and finally end of session evaluation<sup>24</sup> .

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<sup>24</sup> . During our research, we attended all the meetings of the clubs with official of JDPC in attendance as indicated in the table below.

**Justice, Development and Peace Commission**  
**Catholic Archdiocese of Ibadan**  
**Women Development and Child's Rights Programme**

**Activity:** Enlightenment in Schools through Child's Rights Club  
**Attendance Register:** For Children  
**Date:** 13th February 2019. **School:** Loyola College Ibadan.

S/N	NAME OF CHILD	SEX	AGE	SIGN
1.	OROSANYA KAYODE	male	15 years	
2	Yekere Nelson	male	16	
3	Adeleke - Joshua	male	18	
4	Adefopeke Eusebio	male	16	
5	Oyekode - Sheriff	male	14 years	
6	ABAYINSA - Adis	male	14 years	
7	Clatide - Peter - Sunday	male	16 years	
8	Yekini - Uthman - A.	male	15 years	

**Plate 4.26.** Attendees at CR Club

**Source:** Phot taken during the meeting of CR Club on August 12, 2019

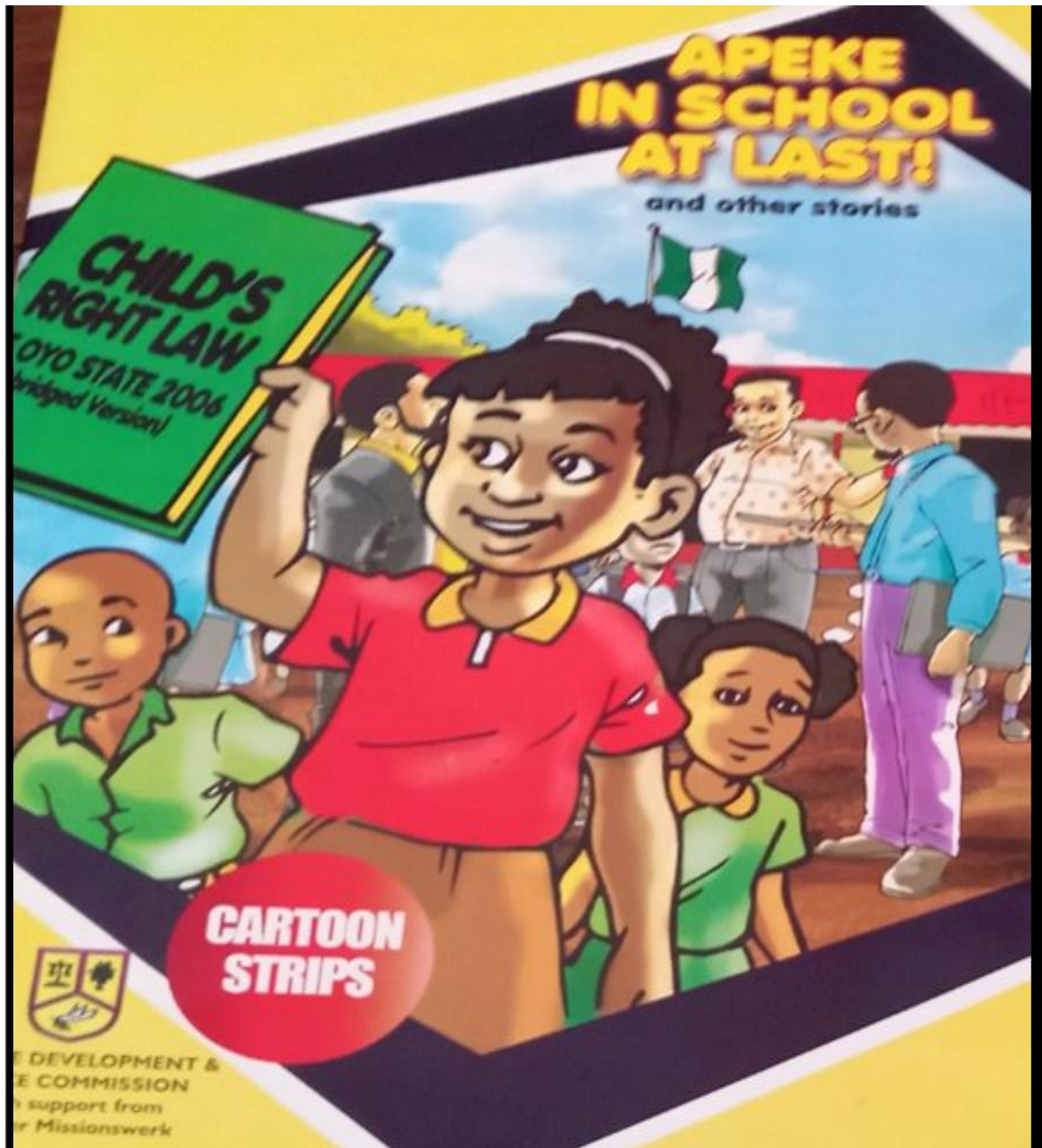


Plate 4.27. A Photo of one of the books given to CR Club members

Source: JDPC Photo Album



**Plate 4.28.** Club meeting at Loyola College on 13 February 2019

**Source:** Photo taken during the Club meeting held at Loyola College on 13 February 2019



**Plate 4.29.** A Cross section of members of CR Club at a meeting held at Loyola College on 13 February 2019

**Source:** Photo taken during the Club meeting held at Loyola College on 13 February 2019



**Plate 4.30.** Mr Olanipekun, Ayorinde, Coordinator of Child right programme of the JDPC addressing Club members at Oba Akinbiyi Memorial School Bashorun, Ibadan on 13 February 2019

**Source:** Photo taken during the Club meeting held at Loyola College on 13 February 2019



**Plate 4.31.** Mrs Omotoso, Loyola College, CRC coordinator and Coordinators of CR Programme of the JDPC others during the club meeting on 13 February 2019.

**Source:** Photo taken during the Club meeting held at Loyola College on 13 February 2019



**Plate 4.32.** These are the attendees of CR Club that took place at Oba Akinbiyi Memorial School, Bashorun on 13 February 2019

**Source:** Photo taken during the Club meeting held at Loyola College on 13 February 2019



**Plate 4.33.** Researcher with Mr Olanipekun and Mrs Adebayo at Oba Akinbiyi Memorial School, Ibadan on 13 February 2019. This was one of the meetings of CRC which is one of the strategies deployed RCCSA in implementing RVC

**Source:** Photo taken during the Club meeting held at Loyola College on 13 February 2019

**Table 4.1.** This information was supplied by Mr Olanipekun Ayorinde, Coordinator of CR Programme of the JDPC

S/N	NAME OF SCHOOL	DATE OF MEETINGS
1.	St Patrick's Grammar School, Bashorun	30/01/2019
2.	Government Secondary School, Aperin	30/01/2019
3.	Monatan Secondary School, Monatan	31/01/2019
4.	Oba Akinyele Memorial High School, Anlugbua	06/02/2019
5.	Monatan High School, Monatan	14/02/2019
6.	Loyola College, Ibadan	13/02/2019
7.	Ikolaba Grammar School, Agodi	14/02/2019
8.	Olodo Grammar School, Olodo	20/02/2019
9.	Anglican Commercial Grammar School, Yemetu	06/03/2019
10.	Community High School, Alegongo, Akobo	06/03/2019
11.	Methodist Grammar School, Bodija	07/03/2019
12.	St Louis Grammar School, Mokola	07/03/2019
13.	St Gabriel Commercial Secondary School, Mokola	13/03/2019
14.	Community High School, Airport	13/03/2019
15.	Oke Bola Comprehensive High School, Oke Ado	19/03/2019
16.	St Luke's Grammar School, Molete	19/03/2019
17.	Ibadan Grammar School, Molete	20/03/2019
18.	Sacred Heart Secondary School, Ode Oolo	21/03/2019
19.	Baptist Secondary School, Oke Ado	28/03/2019
20.	Ifesowapo Community High School, Kute	28/03/2019

**Source:** JDPC Archival Record

**Table 4.2.** This information was supplied by Mr Olanipekun Ayorinde, Coordinator of CR Programme of the JDPC Contact Details of Coordinators of Child’s Rights Clubs Established in 20 Secondary Schools by Justice Development and Peace Commission, Ibadan.

S/N	Name of Coordinator	School	Phone Number
1.	Mr. Ogungbe M.O.	Monatan High School, Iyana, Church	07033208720
2.	Bamigbade Samson. A.	Oke -Bola Comprehensive High School, Iyaganku	08055758256
3.	Mrs. Adelekun A.G.	Baptist Junior Secondary School, Oke-Ado, Ibadan	08050686550
4.	Mrs. Bello A.T.	Community Secondary School, Awotan – Orisun, Apete	08038825910
5.	Mr. Oyedele A.A.	St Patrick’s Grammar School, Basorun, Ibadan	08066630694
6.	Mrs. Bankole F.B.	Monatan Secondary School, Wofun, Ibadan	08054329858
7.	Mrs. Ayankoso O.C.	Ifesowapo Community High School, Kute	08054311565
8.	Mrs. Adebisi B.O.	Ikolaba Grammar School, Agodi	08051234023
9.	Mrs. Akinola	Oba Akinyele Memorial High School, Basorun	07042538393
10.	Mrs. Adetifa	St Gabriel Commercial Secondary School, Mokola	08182789874
11.	Dr. Mrs. Chukwuma	Methodist Grammar School, Bodija	08035632572
12.	Mr. Taiwo Moses O.	Lagelu Grammar School	08060262241
13.	Mr. Afolayan Olusola	Sacred Heart Secondary School, Ode-Oolo, Ibadan	08137897217
14.	Mr. Olasedidun A.T.	Community High School, Agbowo, Ibadan	08076539373
15.	Mrs. Oyerinde A.O.	Government Secondary School, Orita-Aperin	08038081413
16.	Mrs. Oyeniran O.A.	Anglican Commercial Grammar School, Oritamefa	08038036353
17.	Mrs. Omotoso O.O.	Loyola College, Ibadan	08035389254
18.	Mrs. Michael D.O.	Community High School, Airport, Ibadan	08033565533
19.	Akanmu C.A.	St Luke’s College	08055224965
20.	Mrs. Olajide O.M.	Oba Akinbiyi High School, Mokola, Ibadan	08033856137

**Source:** JDPC Archival Record

#### 4.2.1.9 Counselling

The Coordinators of the SSCID and CR programme of JDPC informed us that on a regular basis, they provide counselling service to children whose rights were abused and parents of children with intellectual disability. Counselling services are also provided for individuals who voluntarily seek advice on CR matters. The counsellors who are the coordinators of CR related programme offer professional assistance, guidance, and services to the victims of CR violation, their parents, and single mothers /fathers. This is done with the aim of solving personal or psychological problems associated with their experience on CR violation. In most case, the counselling is one-on-one with victims of CR abuse<sup>25</sup>.

Also, the Special School usually counsels' parents of students in their school on the need to support the school to advance the right of their children to education not minding that they are intellectually impaired. The Don Bosco Street Boys home counsels their inmates on private issues that children may not want to talk about such as teenage life, which include puppetry, personal crushes, and their molestation experience during their interaction with adult. In the same vein, the Coordinators of CR programme of the JDPC also counsel members of CR Club in their meetings, with their school coordinators in attendance. In addition to this the JDPC also counsel children and parents who voluntarily visited their office at Bashorun on CR violation related matters. Generally, the counselling mostly borders on all the CR earlier mentioned. Much emphasis is placed on the rights of children under difficult circumstances, vulnerabilities of children, and relevant terms relating to children in difficult situations e.g., orphans, VC, refugees, child soldier, parental separation, etc.

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<sup>25</sup> We witnessed one of the consoling sessions during one of our visits to Servant of Charity home and that of the JDPC on November 27 and 28, 2018 respectively



**Plate 4.34.** One of the Coordinators of JDPC was in Counselling session with a mother complaining about CR violation at JDPC office, Bashorun, Ibadan February 11, 2019. The researcher was in attendance.

**Source:** Photo taken during the Club meeting held at Loyola College on 11 February, 2019



**Plate 4.35.** Counselling session at Don Bosco at the instance of one of the caretakers of the school. It was culled from the School Album upon permission from the home.

**Source:** Don Bosco Boys Home Album



**Plate 4.36.** This is evidence that the JDPC engages in Counselling as a strategy in implementing RVC. This picture shows Group Counselling for Parents of Rescued Children at the JDPC office, Bashorun, Ibadan February 13, 2019

**Source:** Picture taken at the JDPC office, Bashorun, Ibadan February 13, 2019

#### 4.2.2 Results of the strategies deployed

To the best of our knowledge of sociology of religion, the efforts put in place towards promotion of RVC imply something dealing with group, societal, shared value, association, community, relationship, contact and interaction as far as VC are concerned. Therefore, we discuss the outcomes in terms of how such efforts have really guaranteed RVC earlier mentioned in our previous chapter. Based on information gathered through of data method, the under listed are gathered as the outcome of the Roman Catholic methods of implementing the RVC. We shall discuss these outcomes one after the other in the next subsections.

##### 4.2.2.1 Rescue and protection

The three agencies at one time or the other have succeeded at rescuing and protecting some VC whose rights were trampled upon by their parents, wards, traffickers and their agents and some unclassifiable element in the society generally.

The coordinators of the three RCSA further classified some of the rescued VC as victims of child labour and indecent and inhuman treatment, sexual exploitation, drug carrying business, and those that lack parental cares or tortured by their parents as disciplinary measure. We were told of a pathetic case of one boy whose mother gave out for child labour at the age of 2 years old. He was used for forced labour in different homes in Ibadan and its environs from the age 2 to age 13. At 13 years, the boy was said to have fallen sick and unattended to by his beneficiaries of his labour, and this made him to run away from the home of the one who hired him, laid by the roadside around Beere area of Ibadan and sought public sympathy. It was at this point that a member of the stakeholders on CR alerted the JDPC, who later rescued the child and gave him to Galilee home where his welfare is being taken care of.<sup>26</sup> In other words, the CR programmes the JDPC have succeeded in guaranteeing protection to the classified categories of VC in Ibadan earlier listed above.

Regarding rescuing cases, it is discovered that, the open-door policy of Bosco Boys Street Children has led to the protection of rights of 51 Street Boys Ibadan. This is evident in the statistics of boys who enrolled at the Don Bosco Street Boys home, Ogungbade, Ibadan between January 2017 and October 2018.

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<sup>26</sup> We confirm the information during our visit to Galilee Foundation, Behind New Adeoye Hospital, Ibadan on September 4, 2019. But we were strictly told not mention the name of the child in question.

**Table 4.3.** Number of boys enrolled per years as sourced from the records of the home made available by Mr. Anthony Chukwura, one of Volunteer Staff of the Home on November 21, 2018

<b>S/N</b>	<b>Year</b>	<b>Number of Boys</b>
1.	2017	25
2.	2018	26
	<b>Total</b>	<b>51</b>

**Source:** Archival records of Don Bosco Boys Home

Worthy of note is that fact that 3 and 1, making 4 students of the Don Bosco Street Boys Home were sent to schools and training institutes respectively. By so doing, their rights to receive compulsory basic education (so that they can have equal opportunity like their counterpart- the non-vulnerable) for higher education, depending on their individual ability as early emphasized, was guaranteed. Again, this fact is buttressed with the following statistics obtained from the home.

**Table 4.4. Boys Currently in the Project**

<b>S/N</b>	<b>Category</b>	<b>Numbers</b>
1.	Education	3
2.	Training	1
	<b>Total</b>	<b>4</b>

**Source:** Archival records of Don Bosco Boys Home

Similarly, the SSCID also has a record of 3 children with intellectual disability that were rescued from the street after being abandoned by their parents. According to Father Nathan, the 3 children were abandoned on the three different streets in Ibadan. The Children were brought to the home for care by somebody with the approval from the Archbishop of the Diocese and the Nigerian Police. Since then, they have been under the care of the school<sup>27</sup>. The affected children now have their rights to life, survival, enjoy compulsory basic education and good health. Quite a few of them practically had accessed proper medication when they were sick; this consequently made them grow and develop accordingly. Stigmatisation they suffered because of their states of origin, birth, colour, sex, language, political and social beliefs, status, or disability was replaced with social integration, family reunion/reunification.

Records made available to us by the Coordinators of CR programme of the JDPC show that that between 2014 -2018, 350 indigent children were rescued at Gbagi, Gangansi and Cultural Centre<sup>28</sup>. They are children whose rights were violated by their parents or guardians who subjected them to child labour, street begging and all forms of abandonment at one time or the other. According to the Coordinators of CR programme of the JDPC, this giant stride was made possible by the joint efforts of their partnering agencies earlier listed during our discussion.

With the accounts of rescuing and protection mission, we can say categorically that, the three Catholic social agencies have succeeded directly or indirectly in granting the concerned VC some of their rights, which they had been denied by the action or inaction of their parents or guardians.

#### **4.2.2.2 Rehabilitations**

In the context of our discussion, the word ‘rehabilitation’ is used in VC in relation to restoration of the image, self-identity and personhood and provision of therapies,

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<sup>27</sup> Father Nathan, the Coordinator of the Special School revealed the information to us during our interview with him.

<sup>28</sup> We got this information from Mrs Adebayo Tayo and Mr Olanipekun Oyerinde during our interaction with them on February 7, 2019. See also 2017 Annual Report of Justice, Development & Peace Commission Catholic Archdiocese of Ibadan, Nigeria. 39.

recuperations, and convalescences mechanisms for some of the rescued children who were sexually abused, subjected to force labour, suffered parental care, conscious or unconscious parental abandonment and neglect because of disabilities. Also rehabilitated were victims of CR violation. These categories of children claimed to have suffered humiliation psychologically in the process of being used for drug trade, child labour and sex trade. Their experiences were traumatic, according to one of them who was given to child labour at age 2<sup>29</sup>. The victims had experienced neglect, stigmatisation, alienation and hence some of them had developed hardened heart and that of hatred for their parents, guardian, and the society in general.

Based on observation and experience, the Roman Catholic Social agencies embarked on comprehensive rehabilitations. The rehabilitation goes with provisions of psychological therapies to some of the VC who were already into drug addiction by virtue of being engaged in drug and alcohol trade, hence there were few cases of drug rehabilitation. Efforts were also made regarding what can be called Occupational rehabilitation; it goes with providing therapy to rescued children who hitherto were made by their parents or guardians to engage in sex work, prostitution, and child labour instead of being sent to schools. Such categories were sent to public schools, vocational training with financial implication catered for by the JDPC and Don Bosco Street Boys home respectively.

The rehabilitation of the identifies of VC was a joint effort of RCSA and cognate governmental and nongovernmental rehabilitation homes for children for record purpose, many of the rehabilitated VC were placed in the Juvenile Correctional and Care Home, Eleyele, Galilee Foundation, Ibadan. In these places their welfare has been attended to in collaboration with Oyo State Ministry of Women Affairs. Those that have been rehabilitated fully were reunited with their families earlier mentioned<sup>30</sup>.

In summary, the three Catholic Social Agencies have records of 61 VC that have been rehabilitated. The figure is broken into the following: (i) 7 from Don Bosco Street

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<sup>29</sup> This child desires anonymity

<sup>30</sup> We saw the affected children during our visits to Juvenile Correctional and Child Care Home, Eleyele; March 20, 2018, and Galilee Foundation, Ibadan, March 27, 2018. The Ministry of Women Affairs, Oyo State according to Mrs Titilayo Adenipekun on March 20, 2018 also confirmed the collaboration the Ministry had with the Catholic Social agencies in rehabilitation the concerned vulnerable children

Boys Home in 2018, (ii) 54 by the JDPC between 2016 -2017, while rehabilitation is an on-going exercise in the SSCID.

The BBSCH from their archive gave us list of their achievements in the process of implementing RVC as indicated below:

**Table 4.5. Boys currently in the project**

<b>S/N</b>	<b>Category</b>	<b>Numbers</b>
1.	Rehabilitation	7
2.	Education	3
3.	Training	1
4.	Fostered	1
	<b>Total</b>	<b>12</b>

**Source:** Archival records of Don Bosco Boys Home

1. **Rehabilitation:** The boys in this category are kept in the home and engage in the full rehabilitation process.
2. **In Education:** The boys here have been enrolled in schools for formal education.
3. **In Training:** The boys here are undergoing skill training.
4. **Fostered:** The boys here are in the care of a foster family.

#### 4.2.2.3 Home tracing and reintegration

Another outcome of the efforts made by the Roman Catholic Social agencies in promoting the rights of the VC is exemplified in what the agencies describe as Home tracing and Reintegration/Unification. Home tracing has to do with tracing to know the homes where they hail from. They are interested in ascertaining the homes of the Street boys, abandoned children and those that were used for child labour, trafficked, or used as sex workers. The group also comprises the categories of children that were rescued and protected and rehabilitated. The homes of the VC are traced as a step following rehabilitation, rescuing and protection exercised that have been successfully done by the agencies towards reuniting, reintegrating and reunification of the concerned VC to their parents, guardians or fostered parents. It is worthy of note that reuniting, reintegrating, and reunification process is not automatic. It involves the three stakeholders, that is, the concerned VC, the parents or guardians of the affected VC and the Coordinators of the Roman Catholic Social agencies reaching a consensus on certain issues.

The exercise begins with the Coordinators of the Catholic Social agencies having interactive discussion with the parents or guardian of the concerned VC. The Coordinators narrate to the parents of the VC the story of their encounters with their children and the efforts they made so far to protect, rescue, or rehabilitate them in one way or the other. The Coordinators also bring to their notice the future the agencies have for the concerned VC, including those that have already started going to schools or learning one skill or the other. The parents too also tell the story of either why they made use of their children in ways that resulted to violation of their rights and at times, some circumstances that take their children

to the streets with or without their knowledge, especially those that were living with grandparents or parents with ill health.

After this, the three stakeholders could strike a deal as to what they could do together to sustain the efforts made so far on the children and whether the concerned children are ready or not to reunite with their parents or guardians. The consent of the concerned children is always sought at this point. According to Mrs Adebayo, in a case where a child or children decline the move for reunion, reunification or reintegration with the parents or guardian, such child /children will be taken to homes provided as alternative by the Catholic Social agencies. Those who agreed are reunited with their families while the Catholic Social agencies follow up later and those who decline among the children were taken to some homes partnering with the Catholic Social agencies on the subject matter; quite of number of such children are found in Juvenile Correctional and Child Care home, Eleyele and Galilee Home, Ibadan

As far as the issues of home tracing and reunifications are concerned, the Don Bosco Street Boys Home, Ogungbade in Ibadan were able to trace the home of 39 street boys who were later reunified with their parents. The reunification was sealed by Don Bosco with the issuance of Reunification certificate. The form requests the following information from the parents or guardians to which the Vulnerable child will be united to: Passport photograph, Name, Sex, Phone number, Relation to the Child, Name of the Returnee Vulnerable Child, His /Her Birthday/Age, Address, Date, and place where reunification is taken, Signature and Name of Director of Don Bosco Street Boys Home, and Name and Signature of the Child been reunited.

**Table 4.6. Family Reunification Certificate of Don Bosco to be filled by parents or foster parents of rescued child**

**Family Reunification Certificate**

Picture

Case number

I/We undersigned

Name   
 Sex  Male  Female  
 Address   
 Phone   
 Relation to child

*and*

Name   
 Birthday/Age   
 Address

Hereby agree that I/we have been reunited with the above named child and commit myself/ourselves to full care and welfare of the child as it is the responsibility of parents.

Place  Date

*Signature*  
 Name:   
 Director Bosco Boys Street Children Home

Name:   
 Social worker/care taker

Name:   
 Person to whom the boy is reunified

Name:   
 Child/Youth

Don Bosco Boys Home, Ogungbabe, Ibadan. 09070571520 boscoboysibadan@gmail.com

**Source:** Archival records of Don Bosco Boys Home

The 39 street children comprise of 20 in 2017 and 19 in 2018 as indicated from this table obtained from Mr Anthony Chukwura, one of volunteered social workers in the home<sup>31</sup>.

<sup>31</sup> This information was obtained on 21 November 2018

**Table 4.7. Number of boys reunified annually**

<b>S/N</b>	<b>Year</b>	<b>Numbers of Reunification</b>
1.	2017	20
2.	2018	19
	<b>Total</b>	<b>39</b>

**Source:** Archival records of Don Bosco Boys Home

Some VC were enrolled in different secondary schools in Ibadan, Oyo State. According to the coordinators of the home, the children were registered in different schools so that they will not gang up again and return to the streets. By placing them in different schools, the expectation is that they will have opportunity to meet new faces and interact with them and obtain new orientations and world view.

The SSCID has no definable story of home tracing and reintegration because of the nature of children it deals with. What it does rather is to follow up a few children who were sent to the sister home vocational centres at Moniya where they learn possible skill in the context of their abilities.

On the part of the JDPC, 10 children were reunited to their parents in an exercise known as family reunion. Such children have been enrolled in different secondary schools in Oyo State while 1 of them who declined reunion, that is, the child that was subjected to child labour at the age of 2, as earlier discussed, was taken to Galilee Foundation home in Alakia area of Ibadan where his shelter, security, food and access to formal education or vocational empowerment are taken care of.

#### **4.2.2.4 Reduction on child right abuse**

Through observation and interview, we noticed that the methods employed by the three Roman Catholic Social agencies have led tremendously to reduction in the abuse of CR, particularly in the areas of child labour, child trafficking, street begging, sexually exploitation of children in Ibadan. The reduction is consequent upon the enlightenment campaign for the Catholic Social agencies as discussed earlier. For example, in the case of the JDPC, the success story is attributed to various methods employed by the Catholic social agencies at combating abuse of CR most essentially various joint action taken by the NDCR, Local Cluster Group (LCG), Police /Community Relations Committee (PCRC), Civil Coalition for Good Governance (CCGG). This fact is established by the 2017 Annual Report of the JDPC<sup>32</sup>.

Various biannually reports from Don Bosco Street Boy Home and the JDPC have demonstrated the reduction in the CR abuse, especially going by the number of children they have rehabilitated, counselled, educationally and vocationally empowered. Bullying

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<sup>32</sup>The 2017 Annual Report of the JDPC. 32

among students has also reduced because of knowledge about CR they are exposed to by being members of child right club<sup>33</sup>. Our visits to places such as Bodija, Oja'Oba, Gbagi, Cultural Centre, Sanmonbola in Mokola, Agbaje, Ayeye, and Odo-Olodo evidently show that many Street children are no longer there. They have been evacuated and made to enjoy welfare schemes provided for them by the RCSA. The Annual Report 2014 of JDPC, indicate that the joint efforts of RCSA and NDCR activities have contributed to the reduction of child trafficking and labour in Ibadan. The joint actions include reporting cases of CR violation, monitoring of offender and marking of relevant International Days. These were done to make children rescued from different locations of Ibadan happy and reunited to their biological and foster parents in Ibadan<sup>34</sup>. Summarily, we noticed reduction in child labour, trafficking, and street begging in the areas of Ibadan earlier mentioned.

#### 4.2.3 Sociological implications

As background information to this aspect of the work, we need to reiterate the fact that the concern for the rights of the VC, the efforts put in place to promote them by the Roman Catholic Social agencies and the results of such efforts had sociological significance. This is so because as earlier mentioned, they all border on sociological matters because they have to do with sociological variables such as group (for example, the VC constitute a group of people in a social setting), societal shared value( such as compassion, hospitality and generosity towards people irrespective of whether or not they are Vulnerable or otherwise), community, relationship, contact and interaction( for example, the interaction between the Roman Catholic Social agencies and their partners, the VC themselves and their parents involve what sociologists call social action<sup>35</sup>. Thus, all the issues of group, society value, interaction and interrelationship are subjects of sociological disquisition. The outcomes of the efforts of the catholic agencies towards promotion of rights of the VC have holistic implications directly or indirectly on all the immediate and

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<sup>33</sup> Interview with Kabiru Adelowokan at Loyola College, Gate Area Ibadan, and Oba Akinbiyi Grammar School Bashorun during their CRClub meetings held on 6<sup>th</sup> and 13<sup>th</sup> February 2019, respectively. The same was also confirmed by Mrs Omotoso, the Coordinator of CRClub, Loyola College, Gate Area, Ibadan

<sup>34</sup>Annual Report 2014 of Justice, Development and Peace Commission, Catholic Archdiocese of Ibadan 34

<sup>35</sup>O.A, Ogunbameru, 2000 *Sociology: A Biographical Approach in Man and His Social Environment: A Textbook of Sociology* (Revised Edition) (Eds) Ogunbameru, Kunle and Wale Rotimi, Ibadan: Cardinal Crest Limited, 1-23, 20

remote stakeholders on the child matters, particularly those that partnered with the Roman Catholic Social agencies as earlier discussed.

It is in the light of this premise that we want to discuss the sociological implications on the part of the VC whose rights were promoted, the Catholic social agencies that promoted the rights and all those who partnered with the Catholic social agencies particularly the Oyo state government through her cognate ministries.

#### 4.2.3.1 Socialisation advantage

It is arguable, from sociological point of view, that the formation of CR club employed by the RCSA in promoting RVC has led to what is known as socialisation. Socialisation is the process of social interaction in which the individual acquires those characteristics ways of thinking, feeling, and acting that are essential for effective participation within society<sup>36</sup>. In other words, socialisation pertains to internalising the norms and ideologies of society, which encompass both learning and teaching. As far as Cromdal is concerned, socialisation represents the complete process of learning of individuals in something that can be called life course. The learning in practical terms has influence on the behaviour, beliefs, and actions of adults as well as of children irrespective of their status in terms of vulnerability<sup>37</sup>.

For instance, the rules and regulation guiding the Don Bosco Street Boys Home directly or indirectly provide some form of socialisation to street boys whose lives were hitherto characterised by lawlessness, bullying, rudeness, and disrespect for fellow boys. In the home, they were groomed to give respect to Staff and Volunteers, reporting anyone who offended them to the school authority instead of fighting such a fellow, handling every material with care, eating what is provided to them and not skipping the meal, finishing the assignments given to them, knocking the door and waiting for answer before entering into any of the offices, going to toilet one at a time during lesson activity in group, raising their hands first before talking during group activity in the home, maintaining decorum in the dormitories- being a place for sleeping only and, keeping quiet during prayers.

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<sup>36</sup> O.A. Ogunbameru. 2000, " Culture: The Fabric of Human Society" in *Man and His Social Society: A Textbook of Sociology* eds Ogunbameru, Kunle and Rotimi Wale, Ibadan: Cardinal Crest Limited. 51.

<sup>37</sup>J. Cromdal, 2006. "Socialization". In K. Brown, *Encyclopaedia of Language and Linguistics*. North-Holland: Elsevier. 462–66

As a matter of fact, five of the boys in the Don Bosco Street Boys Home during our interaction with them are of the view that the home has changed their level of thinking, feeling, acting and their social relation have improved because they have learned new things in the home. Seven of them said that they have learnt to be patient in airing their grievances because the home has technically inculcated such new traits in them. The boys interviewed opted for anonymity as demanded by the ethics of the home. However, upon persuasion, I could take their photograph with them backing the camera to authenticate that I had group discussion with them.



**Plate 4.37.** 2 Coordinators of Don Bosco Home and 3 Students backing the Camera and I on 21 August 2019. They are housed here for the purpose of rehabilitation and later unification with their parents. For ethical reasons, we made them back the camera

**Source:** Photo taken at Don Bosco Boys Home



**Plate 4.38.** 3 Students of Don Bosco Home Backing Camera and I on 21 August 2019. This is to validate our findings on the role of this home in helping street children. They are housed here for the purpose of rehabilitation and later unification with their parents. For ethical reasons, we made them back the camera

**Source:** Photo taken at Don Bosco Boys Home

In the same vein, the activities embarked upon by the three Roman Catholic Social agencies in the process of promoting the RVC, as earlier enumerated, have the capacity to advance socialisation among the VC directly or indirectly taking place. For example, from sociological point of view, we observed that Child right club activities are purely interactive in nature. It is characterised by pictorial reading, play, debate, cultural question and answer, cultural display, quizzes, and evaluation. For example, discussion about rights to life requires the club members identifying factors and provisions that promote child's interest and development e.g., food and shelter and health care. Discussion about activities on rights to leisure and recreation goes with play, and cultural activities for children as activities on freedom of association encompasses debates: e.g., boys are better than Girls, Female Lawyers make more headway than male lawyers, Mothers' roles are better than fathers' roles and activities on right to education involves group discussion among club members about their desired chosen careers paths.

In other words, exposing club members to the contents of the scheme of activities is a form of socialisation because through it they are taught certain norms that have to do with the basic rudiments of CR, which have been taken for granted in Nigerian society. Club members were exposed to knowledge about rights to life during which some factors are identified as capable of promoting child interests and development such as food, shelter, and health care; effects of lack of the provisions, and other factors that can have negative effects on any child in terms of growth and development. During the interaction, club members are made to understand what constitutes freedom of association with attention placed on specific associations children are expected to belong such as Christian and Islamic fellowship while they are warned not to belong to secret cult. They were enlightened about the positive and adverse effects of good and bad association including the effects of thuggery and truancy.

By so doing, the formation of CR club falls into the category of what sociologist describes as secondary socialization. It stands for a process of learning appropriate behaviour and course of action in a society, which one belongs, and which is a microcosm of larger society. At this point, behaviour of members of CRC is modified if the need arises and reinforced appropriately by socialising agents of the club, that is the CRC coordinators. This is so because the forum provides club members opportunities to acquire knowledge on

how to act in a way that is socially approve<sup>38</sup>. This fact was confirmed by Bamigbade Samson. A. of Oke-Bola Comprehensive High School, Iyaganku, Mr. Oyedele A.A. of St Patrick's Grammar School, Basorun, Ibadan, Mrs. Bello A.T. of Community Secondary School, Awotan-Orisun, Apete and Mrs. Adebisi B.O. of Ikolaba Grammar School, Agodi as Coordinators of CR Clubs in their respective during our interaction with them at the Club meetings with the Coordinators of CR programme in attendance.<sup>39</sup>

#### 4.2.3.2 Attitudinal change /Creation of new mind set

Closely associated with socialisation process taken place in CR Club, Bosco Street Boys home and Special School for the Children with intellectual disability are sources of attitudinal change and creation of a new mindset among children who had in the past abused the rights of other children through instances like rape, bully, marginalisation, stigmatisation, or discrimination against particularly children of opposite sex- male or female and children with physical disabilities.

For instance, Fr Nathan of the Special School for the Children with intellectual disability confirms that many parents who hitherto locked up their children with disabilities are now bringing them to their school, while those who have their children there are more caring to the children than before. He attributes this to their Ring the Bell advocacy policy. Similarly, we also confirmed that some members of CR Clubs in the 20 secondary schools confess that they have positive and friendly mindsets towards VC in their schools more than before as they interact and interrelate with them during sport activities and end of the year parties to which they are invited<sup>40</sup>.

Sociologically, it is our opinion based on observations at various sessions of meetings of CR Club that the new mindset created on the part of children is attributed to various topical issues members of CR Club are made to interrogate by way of discussion, quizzes, debate, and stage play during various CR Club meetings. For instance, in some instances, they engage in debate about whether Boys are better than Girls, Female Lawyers

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<sup>38</sup> <https://www.bassalegschool.com/> Accessed March 23, 2019

<sup>39</sup>The interview was conducted with them in their respective school on 19/03/2019, 30/01/2019 and 14/02/2019.

<sup>40</sup> This information is obtained randomly during our focus group discussion with members of CRclubs in the 20 schools visited as indicated in the table.

make more headways than Male Lawyers, and Mother's role is better than Father's role. They also interrogate through a group discussion and presentation about their desire career, balanced diet, drug abuse, blood groups and genotypes, forms of discrimination, stereotypes, differences between sexes based on cultural and biological background, the cultural and biological roles of male and female as perceived by society. They also deal with issues bordering on different forms of child exploitation and abuse e.g., child labour, child trafficking, female genital mutilation, rights of children under difficult situations and relevant terms relating to children in difficult situations e.g., orphans, VC, refugees, child soldier, parental separation, etc.<sup>41</sup>

There is also a noticeable attitudinal change /creation of new mind set among parents who are guilty of abusing the rights of their children. That is, the category of parents who are guilty of child abandonment, neglect, child labour and trafficking. The list also includes VC who suffered discrimination by the fact that their race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status are at variance with non-vulnerable children. On the long run, such caliber of children has their rights to good health or education tampered with negatively. This brings them physical, mental, and moral underdevelopment compared to non-vulnerable children. The development of a new mindset among parents was also confirmed by some parents of children who brought their children to events marking the distribution of educational and vocational resettlement package for rescued children's materials to beneficiaries of the three Catholic Social agencies<sup>42</sup>.

There is also respect for CR by parents of victims of CR abuse as some of them show sense of remorse during the period of home tracing, reunion and follow- up exercise by the JPDPC concerning those that have been united with their parents. It was reported that some parents have become vanguards for promoting CR in their various domains<sup>43</sup>. The new mindset or attitudinal change is a product of one-on -one counselling embarked upon, especially by the JDPC with parents of children whose rights are abused. This happened during the process of home tracing and reunion of abandoned children with their parents as

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<sup>41</sup> We can see the detail of the timetable in Appendix 3.

<sup>42</sup> This was one of the submissions of Mrs Oyelami Oyetunde, Mr Akinade Lolade, Mrs Onokede Sofiat, Fatmat Adeleke, Mrs Chineye Adolphus and Mr Olaoluwa Aiku during their presence at event in the JDPC office Ibadan on 6<sup>th</sup> and 7<sup>th</sup> February 2019.

<sup>43</sup> This was the assertion of Mrs Adebayo Tayo and Mr Olanipekun Ayorinde during our interaction with them on February 7, 2019.

well as on some occasion when parents were invited by the JDPC to react to allegation levelled against them by their children. Through observation method, we discover that a few children that are maltreated by their parents or abandoned to leave with their grandmothers or neighbours do report to the JDPC about their experiences<sup>44</sup>. The children in question got the boldness to report their parents or anybody accused of violating their rights to the JDPC because of their awareness on various advocacy programmes of the JDPC AND Don Bosco Streets Boys<sup>45</sup>.

#### 4.2.3.3 Forum for social and inter-ethnic, cultural, and religious interactions

From the sociological context, it is our opinion that some of the methods put in place by the Roman Catholic Social agencies while interacting with the VC, their parents and all stakeholders in matters related to RVC have made the agencies medium for social and inter-ethnic, cultural, and religious interactions. This is so because interaction (be it social, religious, or cultural) is a central concept in sociology as Onyeonoru noted<sup>46</sup>, which has to do with action of individuals in human society. And, of course, interaction is the basis for both inter-personal and inter-group relations, including relations at the wider societal level, be it a local community, town, or state.

We used the word inter-ethnic, cultural, and religious interactions because the VC under consideration are of different religious, ethnic, and cultural backgrounds. Religious wise, we have both Christians and Muslims among them and Ethnic wise, there are Hausa, Igbo, and Yoruba among the VC. All of them without discrimination based on ethnic, religious, and cultural difference can enjoy the services of the Catholic Social agencies targeted at promoting their rights. We need to note the fact that religion has never been a yardstick of admitting any of the VC to Don Bosco Street Boys Home and likewise the Special School for Children Intellectually disabled. Also, Christian Religious denomination of Catholic extraction was also not a criterion for the vulnerable access to enjoying the educational vocational supports of the JDPC.

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<sup>44</sup> I was with Mrs Adebayo Tayo and Mr Olanipekun Ayorinde during our interaction with them on February 7, 2019 during which a girl of 12 years came with her mother on the invitation of the Mrs Adebayo Tayo and Mr Olanipekun Ayorinde based on the earlier report made by the girl in questions

<sup>45</sup>Mr Olanipekun Ayorinde gave us this information during our interview session with him on February 10, 2019

<sup>46</sup> I. Onyeonoru, 2000, "Social Interaction and Human Society" in *Man and His Social Society: A Textbook of Sociology* (eds) Ogunbameru, Kunle and Rotimi Wale, Ibadan: Cardinal Crest Limited, 84

On this, Fr Nathan of Special School for Children with Intellectual Disabilities said categorically as quoted verbatim that:

In fact, presently, most of the school clients are Muslims; hence volunteers need not be Catholic or Christian. What is important to the management of the school is that the staff, whether employed or volunteer, should abide by the guiding educational and rehabilitation principles of school's preventive system of education that has its roots in a Christian vision of the human person.<sup>47</sup>

We have similar experience of non-discriminatory attitude of the Catholic agencies during our presence at the event marking distribution of Educational facilities to the rescued children at the JDPC office, Bashorun. For example, among the beneficiaries of educational and vocational supports of the JDPC. For instance, we have names such as Rokiat, Samuel, Abigail, Rukayat, Mubarak<sup>48</sup>; the listed names are both Christians and Muslim names. We have similar practice in the Don Bosco homes. Again, we are not permitted to ask the names, but we are sure that some of the boys are of different ethnic, religious, and cultural backgrounds. All of them are housed together and subject to the processes of socialisation as part of methods of promoting their rights.

From sociological point of view, it is arguable that the practice of bringing these categories of people together under one roof, exposing them to the same process of socialization particularly about the essence of child rights, has a lot of implications for relationship and interactions among the VC today and in the future. As Bales puts it, the relationship and interactions are characterised by verbal and non-verbal communication, social networking, and bonds, etc.<sup>49</sup> Our argument is that bringing VC together provides a subtle forum for social and religious interaction that transcend beyond their different religious, ethnic, and cultural backgrounds. It is also arguable that the coming together of the VC has in one way or the other enhanced emotional and interpersonal bonds among them. The bond may be positive actions when it comes in form of social support and social consideration or negative when it is coloured with criticism and conflict. This becomes prominently evident during the interactive session of the children at the class and club

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<sup>47</sup>Interview with Farther Nathan on August 18, 2019

<sup>48</sup> This is evident in one of the appendixes

<sup>49</sup>R.F Bale, 1950. *Interaction Process Analysis: A Method for the Study of Small Groups*. MA: Addison-Wesley. 33

levels. For instance, during meetings between the Roman Catholic Social agencies and the VC, there is always allowance for prayers. When the programme starts with Christian prayers, it also ends with prayers said by the Muslim. This, in a way, creates an atmosphere for respect and mutual respects for religions, which Ayantayo judges as one of the best ways to prevent interreligious conflicts in Nigeria<sup>50</sup>. This development is a good one because ordinarily, the Roman Catholic Social agencies have capacity to allow only Christian prayers during the programme. But rather than doing so, which may lead to indoctrination, Catholic agency allows multi religious prayers. We can also amplify that this gesture by the Catholic Social agencies is a possible reference point and a good way to advance interreligious dialogue among the children now and in the nearest future.

The terms interfaith or interreligious dialogue are used to represent joint action among people of different faith, which resulted to cooperative and positive interaction and in terms of better understanding different religious tradition and spiritual or humanistic beliefs of each religion. This development will, at both the individual and institutional levels, create a common ground in religious beliefs, similarities among faiths and consequently understanding of values, and commitment to the world. Thus, their living together like the ones in Don Bosco Street Boys home and the ones learning together in the Special school for intellectually impaired children in Yemetu Alaadorin, Ibadan and the ones that meet at various for a for a created by the JDPC could easily realise that man is of the same origin, though they may come from different background, yet they are interdependent.

In addition, the interaction among vulnerable children via quizzes, essay writings and debates about the importance of right to identity such as names, family, nationality including religious, ethnic and cultural identity has a way of making the children understand the right of each of them to communicate with one another, express their individual ideas, opinions, and thoughts in the class rooms, club meetings games and recreation exercise without fear or favour and in atmosphere devoid of discrimination or any forms of discrimination based on gender, disability, minority group status, stereotypes

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<sup>50</sup> J.K. Ayantayo, 2005 "A Sociological Examination of Interreligious Conflicts in Africa" in I.O Albert. Ed *Perspectives on Peace and Conflicts in Africa. Essays in Honour of Gen (Dr) Abudusalami Abubakar*, Ibadan: Peace and Conflicts Studies, University of Ibadan in Collaboration with John Archer Publishers, 55-64.

etc. This kind of non-discriminative atmosphere under which the VC operate has a way of sending positive signal to them, which has capacity to make them potential Nigerian citizens capable of living harmoniously irrespective of their cultural, religious, gender and ethnic difference. This is a noble achievement in a country like Nigeria that has greatly been divided on the note of pluralistic religions. In other words, the experience of the children at every level of their interaction while under the tutelage of Catholic Social agencies would lay foundation for respect and mutual respect among them not minding those that are abled or disabled among them. The mindset so created publicly could go a long way to enhance right to freedom of thought, conscience and religion as guaranteed by the constitution. For emphasis, section 31(1) of 1999 Constitution of Federal Republic of Nigeria states that every person shall be entitled to freedom of thought, conscience, and religion. Such will also make allowance for freedom to change from one religion to the other individually or collectively. The law also grants religious practitioners' freedom to manifest and propagate their religions or belief in worship, teaching, practice, and observance without fear or favour<sup>51</sup>.

#### 4.2.3.4 Avenue for social integration /inclusion

We argue that the methods that Catholic social agencies adopted for promoting the rights of the vulnerable earlier stated: home tracing, reunion and protection and care among others provide avenue for social integration /inclusion of the VC. This is so because what the VC suffered most or experience were problems of neglect, abandonment, exposure to insecurity, exploitation, abuse and in most case social exclusion particularly on the part of the people with physical disability. Reuniting the vulnerable to their families accorded in them sense of belonging. Sense of belonging presuppose acceptance of someone as a member or part of society once again.

Man is a social animal and by so doing he/she is naturally bound to relate with each other or with one another before they can meet their social. Material and immaterial needs such as food and shelters It is with understanding that Vonnegut, a psychologist couched the term "the need to belong". It informs people's sense of social belonging and the sense that they need to have good relationships with others as a precursor to meeting their

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<sup>51</sup>*Constitution of Federal Republic of Nigeria, 1999*

fundamental human need<sup>52</sup>. The term can as well be used synonymously for adjustment, association, bonding, engagement, connectedness, security, and commitment<sup>53</sup>. In other words, the concept – sense of belonging could be interpreted sociologically as connoting concept of fit, togetherness, inclusion, and relatedness.

Furthermore, taking care of the needs of the VC by some of the methods deployed by the Catholic is a clear application of the concept or practice of social inclusion, which the Catholic religious' organisation stands for. By social inclusion, we mean the act of making all groups of people within a society feel that they are valued and considered very important and hence they are not inferior to any other person. We need to state quickly that the term social inclusion is multi-dimensional: socially, politically, and educationally. The first and last aspects of the three are important to us in the discussion of the RVC. From educational point of view social inclusion implies that VC who suffer neglect, intimidation, abuse, and exploitation, which deprived them of right to education are entitled to right to education like their counter part, that is, non-VC. On the account of this, it is arguable that the best interests of the VC shall be the guiding principle of those responsible for their education, principally their parents or guardian and by extension welfare organisation like Catholic Social agencies. For this reason, one needs to appreciate the Catholic Social agencies who by their methods employed to promote the rights of the VC have given the VC full opportunity for play and recreation and, access to educational materials including school fees.

Again, meeting the educational, social, and psychological needs of children with disability by the Special school, while in school and provision of vocational skill and job for them after school is a clear demonstration of sense of social inclusion. This is because by so doing, such methods used to achieve the goal of promoting their rights, technically encourages social interaction among VC, who originally are of different social, biological, religious, ethnic, and cultural backgrounds.

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<sup>52</sup><https://study.com/academy/lesson/sense-of-belonging-definition-theory>. Accessed March 18,2019

<sup>53</sup> R. C. Jones 2009, "Sense of Belonging and its relationship with Quality of Life and Symptom Distress among Undergraduate College Students" A *Dissertation submitted to the Faculty of the Graduate College of the Oklahoma State University*, in partial fulfillment of the requirements for the Degree of Doctor of Philosophy, July

#### 4.2.3.5 Mission fulfilled

On the part of the Catholic Church, her intervention in the lives of VC is adjudged by Archbishop of Metropolitan Archdiocese, the Most Rev. Gabriel Ojeleke Abegunrin as a fulfilled mission. He said, the activities of RCSA are practical applications of Catholic social teachings, which are centred on promotion of human dignity and common good of members of society. As noted earlier, Catholic Social Teaching, emphasises life and dignity of the human person. This implies that that human life is sacred, and that the dignity of the human person is the foundation of a moral vision for society. It also calls to family and community participation in the development of society. At this point, every person is considered not only as sacred but also as social being who has a lot of economics and political roles to play in sustenance of society law and policy, which directly or indirectly affects human dignity and the capacity of individuals to grow in community. The teachings also define rights and responsibilities of members of society in such a way that that human dignity can be protected, and a healthy community can be achieved. This can only take place if human rights are protected, and responsibilities are met. On this note, every person will be entitled to a fundamental right to life and a right to those things required for human decency.

Another issue charactering the Catholic social teaching is what the church tag as Option for the Poor and Vulnerable. This is concerned with basic moral test on what most vulnerable members are facing in each society particularly a society that is marred by deepening divisions between rich and poor and all forms of injustice. Therefore, there is an obligation for church members to put the needs of the poor and vulnerable first based the story of the Last Judgment (Mt 25:31-46). The Church also advocates for the dignity of work and the rights of workers. This implies that economic apparatus of any society must be designed to serve people, not the other way around. Work is considered as something more than a way to make a living but rather a form of continuing participation in God's creation. It suggests that if the dignity of work is to be protected, then the basic rights of workers must be respected. The right to productive work, to decent and fair wages, to the organisation and joining of unions, to private property, and to economic initiative are also considered very important as far as Catholic Church is concerned.

Furthermore, Catholic Church emphasises the need for solidarity among people irrespective of their national, racial, ethnic, economic, and ideological differences. In this kind of social structure, all the Catholics consider themselves as brothers' and sisters' keepers, wherever they may be. Love of neighbours is taken as solution to redeeming a shrinking world. From this point, the church progress to the level of man's caring for God's Creation. Man is expected to show their respect for the Creator by demonstrating stewardship concerning creation rather than domineering it. Therefore, care for the earth is not to be taken just as an Earth Day slogan; it is a requirement of Catholic faith. Because of this, the church calls the public for protection of people and the planet, thereby living their faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored by contemporary churches in Nigeria<sup>54</sup>:

If we subject the Catholic teachings and practices to their relationship with the VC from sociological point of view, it is easy to argue that church has engaged in what can be labelled as Christian Social responsibility (CSR). This is an offshoot of the general concept of Corporate Social responsibility; it connotes the act of the church providing social assistance to the powerless and the needy members of society as was the practice in the early Christian Church, which Abogunrin describes as the Community of Goods.<sup>55</sup>

Broadly speaking, the (CSR) is characterised with giving social, economic, and educational assistance to the VC and the oppressed, underprivileged, poor, handicapped, disabled persons and victims of family violence and new immigrants. This course of action is interpreted as a way of encouraging justice and avoiding injustice in the society like Nigeria, which is characterised by poverty, discrimination, segregation, oppression as offshoot of injustice.

Furthermore, this action of the church, which can be described sociologically as a social action is predicated on some passages of the Old and New Testaments such as God cares about the poor and the oppressed (Dt 15:7-11; Ps 146:7-9), particularly widows and orphans (Isa 1:16-17; Ex 22:22-24). He has agenda aimed at reducing inequality between the rich and the poor, such as Jubilee year when everyone could return to their original land,

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<sup>54</sup><https://catholiccharitiescamden.org/principles-of-catholic-social-teaching/> Retrieved June 22, 2019

<sup>55</sup> S. O. Abogunrin, 1986. "The Community of Goods in the Early Church and the Distribution of National Wealth (Acts 2:44-47; 4:32-5:11; 6: 1-6)" *AJBS: African Journal of Biblical Studies*. 1.2: 74-95.

which might have been lost (Lev 25:10-17). This provides justification for reason why God denounces the rich and the powerful for oppressing the poor (Isa 3:14-15; Jer 5:26-29; Eze 16:49; Am 2:6-7; 5:11-12). Oppressing a poor man insults God (Pr 14:31; 17:5). In the same vein, God is seen as the one who encourage action by associating righteousness to one who promotes justice and acts fairly in society (Ezekiel 18:5-9). For this reason, the ministry of Jesus is a demonstration of evangelism and social assistance together. In Jesus' public ministry, He went about teaching as well as helping the poor (Lk 18:22) and healing. It is on this note that the social ministry of Jesus was followed by his disciples (Ac 3; 5) while provision of social assistance to fellow Christians and non-Christians is made a priority (1Jn 3:17 and (Gal 6:10)<sup>56</sup>.

Given the above illustrations, our submission is that from sociological point of view, the Roman Catholic church's drive towards CSR (through the activities of her three social agencies among others) is a positive response of the church to the reality that apart from showing concern for the spiritual portion of their members, there is also a need to take care of social aspect particularly the seemingly neglected members of the society most essentially the VC. For this reason, the activities of the three agencies towards promotion of the RVC are a mission fulfilled when interpreted from the sociological point of view.

#### **4.2.3.6 Social-political relief**

The efforts of Catholic Social agencies at promoting the rights of the VC are of sociological significance to the Oyo State government, particularly and the Nigerian government in general. This argument is premised on the fact that it is the main duty of the government through her agencies to guarantee rights of all citizens, including the vulnerable ones as implied in the Chapter 4 of the Federal Constitution of Nigeria. Fundamental Rights makes provision for right to life, peaceful assembly and association, dignity of human persons, personal liberty, fair hearing in case of conflict, private and family life. It also guarantees freedom of thought, movement, choosing of religion of one's choice conscientiously. And freedom of expression as well as right to acquire and own immovable property among others are guaranteed.

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<sup>56</sup><https://kwing.christiansonnet.org/courses/ethics/eth-10.htm>. Retrieved June 22, 2019

Furthermore, it is also the duty of the government as stated in the Chapter II of the Federal Republic of Nigeria Constitution to harness the resources of the nation, promote national prosperity, offer an efficient, a dynamic and self-reliant economy and provide for all citizens suitable and adequate shelter, suitable and adequate food. The government is also expected to offer reasonable national minimum living wages for her workers, take care of old people, pay their pensions among others. Provision of employment for working class provision of sick benefits and welfare package for the disabled and guaranteeing the sanctity of the human person and human dignity are parts of the duties of the government. Other government obligations are ensuring that conditions of work are just and humane, offering adequate facilities for leisure and for social, religious, and cultural life and ensuring that children, young persons, and the age are protected against any exploitation. Citizens are to be saved from moral and material neglect through creation of government policies targeted at confirming that there are equal and adequate educational opportunities at all levels.

It is on the account of the social expectation that Nigerian government designed her educational policies to promote learning of science and technology education, endeavor to eradicate illiteracy by providing free, compulsory, and universal primary education and extended to free secondary, university education and adult literacy programme. Discharging the social responsibilities by the RCSA towards the VC rather than by the Nigerians government in our own opinion has provided some social-political relief to the government.

Perhaps, it is the realisation of this sociological fact that the Ministries of Women Affairs and Education in Oyo State have it as obligations in coming to the aids of the Catholic social agencies in providing accommodation and some other social services to some homes that are assisting the agencies in their rehabilitation rescuing of victims of CR violation and providing of some accommodations to VC who decline reintegrating or reuniting them to their parents or guardians as earlier discussed<sup>57</sup>. This assertion was confirmed by Mrs Ayanniran Bola of the Juvenile Correctional and Child Care, Eleyele and Mrs Titilayo Adenipekun of Oyo State Ministry of Women Affairs on March 20, 2018.

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<sup>57</sup> We obtained this information on March 20, 2019

#### 4.2.3.7 **Good atmosphere for cooperation and social synergy**

Within the context of sociological analysis, it is our opinion that the involvement of Catholic agencies in the affairs of the VC, coupled with the methods adopted to do so provide good atmosphere for cooperation and social synergy among stakeholders involving in the promotion of the RVC in Ibadan. This is so because the action so involved has social characters, which are exemplified in ‘get-together’, social gathering, joint social action, social engagements, social links, and social networking to mention a few. For example, the methods of the RCSA partnering with some agencies earlier mentioned provided good atmosphere for cooperation and social synergy in waging sociological war against the abusers of RVC<sup>58</sup>. Cooperation implies collegueship, co-partnership, and tie-up relationship and where there is cooperative spirit as Ayantayo noted; there is always growth of fraternity, solidarity, fellow-feeling, voluntary association, coalition, federation, united fronts, common front, mutual assistance, and reciprocity<sup>59</sup>.

#### 4.2.4 **Problems encountered**

The problems encountered by RCCSA in implementing RVC are discussed below:

##### 4.2.4.1 **Socio-cultural barriers**

Despite the fact there is a reduction in the abuse of rights of some VC, the coordinators of the Catholic Social agencies under consideration told us that they still noticed apathy in some parents or fostered parents of VC and the public. For example, the coordinators of CR programme of the JDPC said that during the JDPC’s rally /sensitization with several stakeholders in Ibadan, some parents still did not understand what is bad in what it called child labour<sup>60</sup>.

We raised this problem of apathy in our engagement with some parents of children, who enjoyed the educational facilities of the JDPC. We observed that a few of the parents said they have not seen what is bad in engaging one’s children in activities such as fetching water, firewood, petty trade, working at bars and restaurants and other domestic services.

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<sup>58</sup> This assertion was made by Mrs Mabel Nwajare, a Senior Staff of the Nigerian Civil Defence Corps, Alesinloye, Office, Ibadan, August 18, 2019.

<sup>59</sup> J.K. Ayantayo 2017 *Fundamentals of Religious Ethics*, Ibadan: Samprints and Graphics Co, Revised and Enlarged Edition, 78

<sup>60</sup> Interview with Mr Olanipekun October 15, 2018

To them, the activities are ways of inculcating in the children the traditional/economic education as well as preparing them for entrepreneurship skill now and in the future<sup>61</sup>. In other words, parents of this categories are yet to agree with the term Child labour<sup>62</sup>. To them, the concept of child labour is incongruent with Yoruba culture that parents have absolute control over their children and that it is the parents who determine any rights a child could have.

#### 4.2.4.2 Uncooperative attitudes of some parents

During our interactions with the coordinators of the Bosco Boys Street Children Home, Ibadan, SSID, and CR Programme of the JDPC, we were told about the uncooperative attitudes of some parents and foster parents with them on sustaining their efforts on children reunited to them after they had been rescued and rehabilitated. The Coordinator of CR programme of the JDPC complained about some parents refused to pay school fees or buy textbooks for their children after the unification, and after they had promised to do so (for a few of them who could afford to do so) and some of the parents who had collected the money from the JDPC with the promise of paying their children school fees or buying textbooks for them. According to Mr Ayorinde Olanipekun, there were a few cases of parents who did not go to the JDPC office to collect educational supports the JDPC promised them as a follow up to the reunification exercise. Mr Olanipekun lamented that over 50 bags and educational supports meant for children who had been reunited with their parents were not collected as some of them had gathered dust. In fact, I was shown these during one of my visits to their Bashorun office. In fact, the parents who came on 6<sup>th</sup> and 7<sup>th</sup> February 2019 according to Mr Olanipekun Ayorinde ought to have done so a month earlier when the programme kick started. The affected parents after being lambasted, apologised after giving some unacceptable excuses, but promised to change for better<sup>63</sup>.

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<sup>61</sup> This was one of the submissions of Mrs Oyelami Oyetunde, Mr Akinade Lolade, Mrs Onokede Sofiat, Fatmat Adeleke, Mrs Chineye Adolphus and Mr Olaoluwa Aiku during their presence at event in the JDPC office Ibadan on 6<sup>th</sup> and 7<sup>th</sup> February 2019

<sup>62</sup> Implementation handbook for the convention on the rights of the child (Fully revised third edition 2007 Prepared for UNICEF by Rachel Hodgkin and Peter Newell, Switzerland: Printed on chlorine-free paper by Attar Roto Press, 479

<sup>63</sup> This is what we observed while the educational supports earlier mentioned were given to the vulnerable children on 6<sup>th</sup> and 7<sup>th</sup> February 2019 at the office of JDPC, Bashorun, Ibadan



**Plate 4.39.** Picture of the bags awaiting collection. This demonstrates nonchalant attitudes of VC's parent despite the effort of JDPC provision of educational materials for VC

**Source:** Photo taken at JDPC office, Bashorun, February 15, 2019

It was also mentioned that two of the children united to their parents still engaged in child labour. This situation made a few of them affected lodged complaint at the JDPC office. The JDPC invited the parents of such children for discussion. Regarding what was the way out of the quagmire, the affected children, with consensus reached with the parent, were withdrawn from their parents, and taken to foster parent and the other one taken to Galilee home<sup>64</sup>.

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<sup>64</sup>This fact was cross checked during our visit to Galilee Home on August 21, 2019. I was even shown the child in question who the home said came on the note of it calls referrer



**Plate 4.40.** My visit to Galilee foundation on verification mission. With me are two of the Coordinators of the Foundation by name Mrs Adu Omowumi and Mr Tolu Maboroje respectively 21 August 2019. We went to confirm the claim made by JDPC that some of the rescued children are kept in this home as partner in protecting rights of vulnerable children.

**Source:** Photo taken at Galilee foundation, Adeoyo Hospital Area, Ibadan 21 August 2019



**Plate 4.41.** Standing by the Signpost placed at the entrance of Galilee Foundation on 21 August 2019. It showcases ethical principles the home follows in implementing rights of vulnerable children

**Source:** Photo taken at Galilee foundation, Adeoyo Hospital Area, Ibadan, 21 August 2019

The uncooperative attitudes of some parents are also evident in the account of Fr Nathan, the Coordinator of the Special School for Children with Intellectual disabilities. According to him, a few parents of day students slacked in their duties by not bringing them to school on time. We were told the story few parents who brought their children late to the bus stop designated for carrying their VC <sup>65</sup>. And by so doing, the lateness affected the sticking of the School timetable. He added that some of the parents of the children they deal with do not always attend Parent Teachers Association meeting or any emergency meeting on issues related to their VC. He equally complained that some of the parents of the children who live outside Ibadan do not regularly pay visit to their children as scheduled. Father Nathan was also of the opinion that such parents take the school for granted and hence take the advantage of the leniency of the school to engage in the bad manner.

He also noted that some parents refused to carry home their children who are on holidays. He said by the agreement the school reached with the parents, parents of boarding students are expected to carry their children home during the holiday. But as of August 21, 2019, 5 children are still awaiting their parents. The same story was told by the coordinator of Don Bosco home who are yet to carry four of the student's home. The two coordinators complained that taken care of them cost the schools additional expenses.

The coordinator of Special Schools for Children with Intellectual disability also complained that some parents do not show financial commitment to taking care of their children. He said, the school does not levy the parents so that they would not be discouraged in bringing their children to the school; he said they only ask them to pay a token they could afford so subsidise an average of ₦20,000.00-~~₦30,000.00~~ the school spends on Day and Boarding students on monthly basis. He said to his dismay, some parents take them for granted by not paying a single Naira<sup>66</sup>. Apart from the problem of finance, Fr Nathan also said that some parents of Day student do not do a follow up to their activities at improving the situation of their students. He gave example of a few students that were thought in the school how to use their hand to feed themselves but on getting home instead of the parents to follow up, they sometime feed the children. So, on returning to the school, they notice that such children have renege from the previous training.

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<sup>65</sup> We obtained this information during our interview with him June 11<sup>th</sup>, 2019

<sup>66</sup>This view was expressed by Fr Nathan during our interaction with him on August 21, 2019 at the school

#### **4.2.4.3 Backsliding by a few VC**

Another challenge the Catholic social agencies claimed they have encountered is the problem of backsliding by a few VC that either have been rescued, rehabilitated, or reunited with their parents. These categories of VC are said to have gone back to the streets begging instead of attending the schools where they were placed with their school fees paid by Don Bosco Street Boys Home or the JPCC or continued with the vocational skill they were made to learn at the expenses of the Bosco home or the JPCC. To buttress this claim, the Bosco home supplies this information as follows:

**Table 4.8. Status of reunified boys**

	<b>Status</b>	<b>Number</b>
1.	Success	15
2.	Failed	24
	<b>Total</b>	<b>39</b>

**Source:** Archival Record of Don Bosco Home, Ogungbade, Ibadan 21 August 2019

Mr. Anthony Chukwura, while analysing the status of reunified boys as shown in the table, during our interaction with him said variable: ‘Success’, measures the success of the rehabilitation and reunification process. It means, that, after the boys were returned home, they have not run away from homes nor returned to the streets or returned to the Boys’ Home. The ‘Failed’ variable is interpreted as the number of boys who ran away from home, returned to the streets. In this table, we can see that 24 boys representing 62% of the street boys reunited with their parents or foster parents go back to the streets and with only 15 representing 38 % of the boys have not run away from homes, return to the streets, or return to the Boys’ Home. The failed story outweighed the success story. To Bosco home, this is a story of backsliding, and such did not make the objectives of the home realisable.

The Coordinators of CR programme of JDPC also complained that a few of the children have returned to the streets. The Special school complained of a few cases of parents who have stopped bringing their VC to the school for reasons best known to them. However, the Coordinators of the Special School and CR programme of the JDPC did not give us the exact figures of children who returned to the streets.

#### **4.2.4.4 Unabated stigmatisation**

The Coordinator of SSCID complained that one of the problems they encounter with their intervention with the VC is that of stigmatisation against those who passed from their schools and have learnt one trade or the other. He said that those children who have started vocational job were not patronised by the public because of the nature of their disability.

Apart from this, the Coordinator of the SSCID complained that the public always feel reluctant to interact with the children each time they take them to public party or gathering with non-VC also attended like Christmas Carol, Sport Centres and Fun Fair activities. Fr Nathan also added that some of their students who was trained in Barbing and Shoe making were not patronised as members of the public feel uncomfortable patronising them. On this, he is of the opinion that this development is a big challenge confronting them in making this set of people enjoy their rights. Reflecting on this, Fr Nathan in a paper presented at St Mary’s Development and Rehabilitation Centre, Ipetumodu, Osun State on November 28, 2018 with Roman Catholic Bishops, Priest and Laity present he remarks that:

It could be commonly noticed that the people with disability in our society are treated as less important and pushed aside without much consideration and recognition. Thus, they have no voice, no place, and no identity. The only identity ascribed to them is the so called “disabled or handicapped”. As a result, there is little or no project for them, not much consideration, they do not even have a class in the categorical distinction as citizens.<sup>67</sup>

In what looks like a corroboration, the Committee on the Rights of the Child, established by UNESCO in her General Comment No. 9, 2006, notes that children with disabilities are still experiencing serious difficulties and facing barriers to the full enjoyment of the rights enshrined in the Convention. It is also noted that the Committee emphasises that the barrier is not the disability itself, but rather a combination of social, cultural, attitudinal, and physical obstacles, which children with disabilities encounter in their daily lives. In other words, social stigma, fears, overprotection, negative attitudes, misbeliefs, and prevailing prejudices against children with disabilities remain strong in many communities and lead to the marginalization and alienation of children who have physical challenges<sup>68</sup>. This development is a recurring one that needs urgent attention as much as possible.

#### 4.2.4.5 Funding problems

Problem of funding most of the programmes designed for promoting the rights of VC is one of challenges confronting the Catholic social agencies. The JDPC complained of poor funding, which made it difficult to meet the financial needs of some homes such as Juvenile Correctional home, Eleyele, Ministry of Women Affairs that the agency partners with when it comes to provision of facilities for the rehabilitee or housing those among them who opted & not to get reunited to their parents. Likewise, the Coordinator of SSCID complained of paucity of fund in feeding the children under their care and in financing the End of the Year party for them, which is a way of making them have sense of belonging and enjoy the aroma of Christmas. Because of paucity of fund, the Catholic Social agencies

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<sup>67</sup>Fr Nathan Anukam. 2018. Evangelisation: the church and people living with disabilities — the place of priests, religious and parents. A paper presented by Rev. Fr. Nathan C. Anukam (S.C.) at Ipetumodu Osun State, November 28, 2018.

<sup>68</sup> The General comment and report of Committee on the Rights of the Child, No. 9, 2006, CRC/C/GC/9, paras. 5 and 8 is published in Rachel Hodgkin and Peter Newell, Implementation Handbook for the Convention on the Rights of the Child, prepared for UNICEF, 2007.

always ask for donation from generous individuals as spelt out in their fliers<sup>69</sup>. The paucity of fund is attributed to poor and sometimes non-financial commitment from the Oyo State government who partner with them through her Ministry of Women Affairs. All the Social agencies complained that the government was not releasing money to the Ministry of Women Affairs that they always interacted with in all their dealings with the VC. They said for that reason, they had problem of admitting more children to their homes because some homes they partner with such as Juvenile Correctional home, Eleyele, Ibadan<sup>70</sup> and Galilee Foundation, Omololu Olunloyo New GRA, Behind New Adeoyo Hospital, Ibadan in most time feel reluctant to accommodate some children due for rehabilitation.<sup>71</sup>.

#### 4.2.4.6 Shortage of personnel

The SSCID complained about shortage of personnel such as Speech Therapist to attend to some of their students who have challenge of speech or talking. He said the speech Therapist who volunteered does not come regularly. This is because he renders the service free of charge and that because of paucity of fund, they could not afford to pay him as a professional speech therapist<sup>72</sup>. The Bosco Street Boys Home also complained of shortage of personnel because according to them, 4 out of their 7 workers are volunteers. As of August 21, 2019, 2 of them have left the home for school<sup>73</sup>. On this account, only 5 available persons are overworking to cope with the needs of the school.

#### 4.2.5 Solutions to problems encountered

Given the numerous problems encounter by the RVC, we have the following as possible solutions:

##### 4.2.5.1 Need for dynamism of culture

We recommend the need for dynamism of culture to solve the problem of socio-cultural barriers. Some parents believe that children are the properties of their parents and

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<sup>69</sup> We have earlier provided this information while discussing the funding and logistics of the three Catholic Social agencies in the previous chapters.

<sup>70</sup> Mrs Bola Ayanniran and Mrs Dorcas Alasoadura concurred to the observation of the coordinator of the Catholic Social agencies during our interaction with her in the home on Monday 19<sup>th</sup>. August 2019.

<sup>71</sup> Mrs Adu Omowumi and Mr Tolu Maboroje concurred to the observation of the coordinator of the Catholic Social agencies during our interaction with her in the home on Wednesday 21<sup>st</sup> August 2019.

<sup>72</sup> This complaint was made by Fr Nathan Anukam during our interview with him on August 21, 2019

<sup>73</sup> Mrs Tolu Olojo, A social worker in the home avail us this information on August 21, 2019

that they can be maltreated. This suggestion is imperative because culture should be dynamic. By this we imply that there is need for such parents to move from old time culture to new time culture, knowing fully well culture itself by nature changes all the time. This is so because society is changing fast more than ever before. For example, we would recall that Ibadan city was once homogeneous in nature, but today it is heterogeneous. The changes in the state of Ibadan city, which witnessed people of different cultures and ethnic groups living in it calls for a review of old traditions to accommodate new traditions that are essentially relevant for the needs of today's social relations.

This call for cultural dynamism, from the sociological point of view, is an appreciation of diversity of today's society in terms of changes and difference, which is occasioned by globalisation, which the process of interaction and integration among people, companies, and governments worldwide. This manifests in changes in cultural assumptions, cultural stereotypes, cultural behaviour, cultural values, cultural principals, cultural systems, cultural communication<sup>74</sup>. Obviously, all these variables are no longer static but dynamic to accommodate new global culture as the need arises.

The implication of this recommendation in the spirit of globalisation is that, the cultural belief that one can handle one's children by the ways and manners one desires can no longer hold water. This is because Nigeria is a signatory to some laws and conventions appropriating RVC among other rights. For instance, Nigeria ratified the Convention on the Rights of the Child (thereafter the CRC) on April 16<sup>th</sup>, 1991 and afterward makes it Chapter Four of the Nigerian Constitution. On this note, there is need for parents, guardians, and caretakers of children to act in tandem with CR laws at every point when they are relating with children, especially the vulnerable ones among them.

Doing so, it is pertinent to reflect on some Biblical passages that tend to appropriate rights of children including vulnerable ones. For example, Leviticus 20: 3 seems to imply CR to life survive and develop when it reads that If any of them offer their children as a sacrifice to Molech, they must be put to death. The people of the community must stone them to death. There is also a promise to return turn against them and cut them off from the

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<sup>74</sup> J.K. Ayantayo 2004 "Globalization: A New Ethnocentric Culture with Implications on African Social Values" in *International Review of Politics and Development: A Journal of the Department of Political Science and Sociology, Babcock University*. 2.2: 54-64.

community, because they have defiled my sanctuary and brought shame on my holy name by offering their children to Molech. The conclusion is that if the people of the community ignore those who offer their children to Molech and refuse to execute them.

In the same vein, Gal. 3:28 says: there is neither Jew nor Greek. There is neither bond nor free, there is neither male nor female: ye are all one in Christ Jesus. Thus, Jesus' proclamation that little children should come to him and that they should not be hindered for the kingdom of God belongs to them. It is seen a truth that anyone who will not receive the kingdom of God like a little child will never enter it. On this account, he took the arms of the children and put his hands on them and blessed them<sup>75</sup>.

From socio-religious point of view, it can be taken that technically or metaphorically, this passage condemns every form of discrimination, which in most cases is one of the reasons for indecent and inhuman treatment of some species of man and animal.

#### 4. 2.5.2 **Radical review of the extant strategies**

We are of the opinion that the Roman Catholic Social agencies need to radically review some of the strategies they employ to promote the RVC particularly those ones pertaining to advocacy, partnership, sensitisation, and counselling. On advocacy, partnership and sensitisation, it is important for Roman Catholic Social agencies to enlarge its web of partners by (apart from the Christian Association of Nigeria, (CAN)), engaging other various Christian religious bodies such as Pentecostal Fellowship of Nigeria (PFN), Ecumenical Organisations and Council, Evangelical Associations of Nigeria and other cognate Muslims or Islamic associations in Nigeria regarding the advocacy about rights of vulnerable generally.

It is also not out of place if the agencies could also partner with Children and, Youth departments of churches in Ibadan. In fact, this would be a good avenue to teach CR being the units of the Church that handles children and the Youth matters. The advocacy should also be taken to the pulpit especially on a Sunday service that comes before or after the Children Day anniversary, which comes every May 27 of every year. We are of the opinion that advocacy taking place in the Church is likely to have far reaching, enduring and positive

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<sup>75</sup>Matthew 19:13-14, and Mark 10:13-16

results because from the time immemorial, the church, according to Adeogun has been adjudged as School for Ethical Development and development<sup>76</sup>.

#### **4.2.5.3 Promotion of sprit of self-esteem among VCs**

Drawing from our experiences during the counselling session, we suggest that there is also a need for the agencies to dwell much on promotion of self-esteem among the rescued or rehabilitee VC. This would enable them stand the test of stigmatisation often awaiting them while interacting with the public. The subject of discussion pertaining to self-esteem should go with telling the VC, especially those living with disabilities that they have their worth. Thus, they should be reminded that they are also created in the image of God like the non-vulnerable ones and, that God has plans for every one of them no matter the situation they find themselves. Doing so goes with citing of the under listed biblical passages. One says by the grace of God, I am what I am (1 Corinthians 25:10) Another one says but you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellences of him who called you out of darkness into his marvelous light. (1 Peter 2:9). In the same vein, 2 Chronicles 20:15 emphatically says the battle is not ours, but God's. Corroborating this. It is said in 2 Timothy 1:7 that for the Spirit God gave us does not make us timid, but gives us power, love, and self-discipline. Conclusively, we have the sayings Do not fear, for I am with you; Do not anxiously look about you, for I am your God. I will strengthen you, surely, I will help you, Surely, I will uphold you with My righteous right hand and Fear not, for I have redeemed you; I have called you by name, you are mine in Isaiah 41:10 and Isaiah 43:1 respectively.

#### **4.2.5.4 Legislation against stigmatisation**

On the problem of unabated stigmatisation, which the VC suffer most especially those among them living with disabilities, we recommend legislation against stigmatisation. The point needs to be reiterated that stigmatisation can lead the stigmatised to commit suicide for itself doubt and shame. In most cases, stigmatisation creates self-doubt and shame, which could make stigmatised individuals suffer depression. The depression could also affect them adversely to the point of them committing suicide. On this, it is our recommendation that the stigmatised VC on their part should avoid isolating themselves but

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<sup>76</sup> E.O. Adeogun, 1986 "The Church as a School for Ethical Development" *Religion and Ethics in Nigeria* S. O. Abogunrin. Ed. Ibadan: Daystar Press, Ibadan. 88.

try to join any social group and feel free in interacting with the group without fear but with the spirit of boldness. Furthermore, the stigmatised VC in school should seek help from the counsellor and report to the appropriate authority cases of peer group stigmatising him or her. At this point, there is need for School counsellor to pay special attention to cases relating to VC.

Because of the sensitivity of stigmatisation, it is our submission that the National Assembly in Nigeria should make law against discriminations and stigmatisation of any kind. On the surface, illegalisation of stigmatisation against VC may be difficult in terms of its application as Burris<sup>77</sup> noted but could to a level reduce the degree of stigmatisation. In addition, to the issue of legality, the government at all levels in Nigeria should lead by example by making available public facilities such as accommodations for VC with disabilities. It is also important for the government and non-governmental organisations to make provision of human assistance, changes in physical aspects of the public facilities like motor park and, application of existing policies that would promote the welfare of people experiencing physical disabilities.

Furthermore, there is necessity for public awareness to be spearheaded or sponsored by the National Orientation Agency (NOA) on the need to speak publicly against stigmatisation against VC on Radio and Television as they do in the case of People Living with HIV/AIDS (PLWA) in Nigeria. We also want the NOA to orientate the public about the need for them to change their attitude towards the VC especially those living with disabilities. If the public have good attitudes to the vulnerable, the parents of VC would be encouraged to care for their children, particularly those living with one disability or the other like the cases the Special School, Yemetu, Ibadan handles. To us, this clarion call should not be taken for granted because as Falase and Oyewumi remark:

...parent's attitudes of children with disabilities are influenced by the societal attitudes towards their disabled children Even in the circumstance where parents may be willing to accept their disabled children, the society may not thereby negatively be influencing the parents be willing to accept their disabled children.<sup>78</sup>

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<sup>77</sup> S. Burris, 2006 "Stigma and Law" in *The Lacet*, Volume 367, Issue 9509, pp 529-531, February 11, 2019.

<sup>78</sup> A.O. Falase, and A.M. Oyewumi, 2000, Transdisciplinary Approach to Sustenance of Family with Special Needs Children. *The Journal of the National Council for Exceptional Children*. 12.3: 141- 150.

Finally, on the same issue of stigmatization which led to non-patronage of the products produced by VC with disability in their Vocational Centre, we enjoin the government through her commerce and trade agencies to patronise them by purchasing the products made by the VC who were vocationally trained and empowered by the Roman Catholic Social agencies.

#### 4.2.5.5 **Intensified follow-up**

To curb or reduce cases of rescued or rehabilitee VC, there is also the need for the Roman Catholic agencies to intensify their follow-up, mechanism, which goes with checking regularly whether the parents of the children whose children have been united to them have renege or still sustain the pact they all reached during the reintegration process. Though, this may require more time and money, but it is an achievable step so that all their efforts would not be in vain. At this juncture, more efforts could be made to take those who VC who return to the streets to Juvenile and Correctional home for thorough monitoring. At this point, the assistance of Social workers may be sought. Because Social workers as Ayangunna noted are professional in handling case of VC with special attention paid to those living with disabilities among them<sup>79</sup>. This is the reason (to which we concur) to Ayangunna advocacy that:

Free counselling services should be provided for parents of children with disabilities who are the primary care giver with the help of social workers and other care givers. Social workers and other care givers should educate parents of the children with disabilities and the general society on attitudinal changes and response towards persons with disabilities. Such public enlightenment will be useful in dispelling misinformation regarding the occurrence of disability, which largely is erroneous attributed to cultural factors<sup>80</sup>.

In other words, we are of the opinion that there is a need for the Roman Catholic Social agencies to involve social workers in the general rehabilitation exercise carried out by them.

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<sup>79</sup>J.A. Ayangunna, 2012 “The CReAct and the Dilemma of Social Workers in Nigeria” in Ibadan *Journal of Educational Studies* (IJES). 7: 33-42.

<sup>80</sup>James A. Ayangunna. The CReAct and the Dilemma of Social Workers in Nigeria. Ibadan *Journal of Educational Studies* (IJES). 7:128.

#### **4.2.5.6 Need for government intervention**

Given the challenge of funding inhibiting the pace at which the Roman Catholic Social agencies are moving at promoting the rights of the VC, there is urgent need for the government at local government and state levels in Ibadan and by extension the nation at large to wake up to her responsibility of guaranteeing the rights of all citizens, including the vulnerable ones as stated in the Constitution of Federal Republic of Nigeria. As adjunct to the above, the Oyo State government, which has its capital in Ibadan, should develop policies and programmes for the protection and promotion of the RVC. This is a good way to guarantee their God's given rights. The dignity of VC must be sustained by saving them from traditional, social, and religious practices that are harmful to them.

Regarding the right of VC to education and good health, we recommend that the government must make their education compulsory and free, advance the creation of vocational education for them, provide them with relevant educative and vocational materials freely, encourage their equal access to educational materials like their able-counterpart, and make educational facilities accessible to them. In the same manner, it also important for the government to make special provision such as clinic and hospital for VC especially the ones living with disabilities. Such special health centres should be well equipped with modern medical facilities that would enhance rapid treatment of them, enhance adequate medical checkup, combat diseases and malnutrition which most VC suffer, and make provision for proper hygiene.

#### **4.2.5.7 Sanctioning of non-cooperating parents**

In solving the uncooperative attitudes of some parents, we recommend severe sanction to such parents. The sanction could be imposed by the Law enforcement agents to which such cases could be reported. On this, we suggest that there should be a special court where parents who violate the RVC would be trialed and punished. Thus, we should not have Juvenile court only, we also need Parent Delinquency courts to attend to matters relating to parental violation of the rights of their children generally and that of vulnerable ones particularly. Our recommendation is predicated on the observation of Ayangunna where he emphasises the great role a parent of children with disability plays in the enhancement or otherwise of the rights of children living with disabilities cannot be taken

for granted. He adds that the greatest responsibility for care and support to the disabled persons lies with their parents and that resultantly, parent's understanding of the condition and required responsibilities play critical role in the development or otherwise of such children with disability.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATION**

#### **5.1 Summary**

Summarily, this work brings to the fore the Roman Catholic Social agencies involved in the implementation of RVC. The Vulnerable children, their types of vis- a- vis their rights generated principally from Child Rights generally were also discussed. Also captured in this work are the five strategies the RCCSA adopted for implementing the rights of the VC in Ibadan, the results generated from them, the problems militating against the RCCSA endeavor and the sociological implications of the intervention of Roman Catholic Church Social Agencies. The sociological implications manifest in the attitudinal change, socialisation, inter-religious interactions, social integration of the majority of VC and improved mobility and access of the disabled VC to public and private buildings and spaces in Ibadan, Nigeria from 2014 to 2018

#### **5.2 Conclusion**

From this study, we demonstrate categories of VC generally and those that are prevalent in Ibadan. The prominent ones in Ibadan are: Street Children (SC), Children Exploited (CA) and Children with Physical Challenges (CPC) to which Roman Catholic Social agencies paid some attention in terms of promoting their rights. The agencies who engaged in the promotion are Bosco Boys Street Children Home, SSCID and CR Programme of the JDPC as they partnered with some associations of equal motives such as Juvenile Correctional Home, Eleyele; Network for the Defence of Child's Rights (NDCR), Local Cluster Group (LCG), Police /Community Relations Committee (PCRC), Catholic Relief Services Abuja, African Women Development Fund, Oyo State Ministry of Women Affairs, Association for Orphaned and VC in Nigeria, Civil Society on Malaria Immunization And Nutrition Society for Family Health, Civil Society Network Against HIV/AIDS, Galilee Foundation, Ibadan, International Federation of Women Lawyers, Nigerian Bar association, Oyo State, Ministry of Education, Oyo State, Nigerian Union of Journalists, National Orientation Agency, Oyo State Universal Basic Education Board, Anti-Human Trafficking Units of the

Nigeria Police, Immigration Service, Nigerian Civil Defence Corps and the National Agency for the Prohibition of Trafficking in Persons (NATIP).

Away from this, we have also succeeded in identifying and discussing various methods used by the social agencies to promoting such rights notable among which are: enumeration of victims of CR abuse, awareness creation and advocacy, networking and partnership, rally/sensitisation, the use of media, capacity building, provision of educational materials and vocational empowerment, formation CR clubs (CRCS) and counselling. The methods have consequently led to rescuing, protection, rehabilitations, home tracing and reintegration of many VC and general reduction in the cases of and reduction on child right abuse in Ibadan.

Thus, from the sociological point of view, the efforts of the Roman Catholic social agencies at promoting the RVC have advanced sociological implications such as socialization advantage, attitudinal change /creation of new mind set, forum for social and inter-ethnic, cultural and religious interactions, avenue for social integration /inclusion, mission fulfilled and social- political relief for the affected VC themselves, the Roman Catholic Church that engaged in the promotion and finally, all the stakeholders in the promotion or protection of the rights of children generally and VC specifically.

However, this success story is also marred, to a manageable level, with some challenges which the agencies encountered during their engagement. Such problems include apathy, lack of cooperation from some parents of VC, backsliding by a few VC and unabated stigmatisation problem. To manage these challenges, we make some trackmen actions, which if well-articulated, would go a long way to sustain the success made by the agencies and make more success as the agencies continue to advance the RVC in Ibadan. A few of the recommendations include: the need for dynamism of culture, radical review of the extant strategies, promotion of the spirit of self-esteem among VC, legislation against stigmatisation, intensified follow- up, need for government intervention, and sanctioning of non-cooperating parents.

In conclusion, the role played by the Roman Catholic agencies in promoting the RVC in Ibadan is conspicuous, rewarding, and productive and should therefore not be glossed over or swept under the carpet of history. The examples laid by the Catholic Church should be a model for all other churches who are yet to key into a drive towards application of rights of children in general and that of VC. It is our desire that both parents, government and relevant institutions dealing with children matters should join

hands to sustain the good work of the Roman Catholic Social agencies, and even help them to achieve more as they continue to advance the dignity of man as an image of God.

### **5.3 Recommendations**

To sustain the laudable achievement of three Roman Catholic Social agencies in implementing the RVC, it is our recommendation that they should retain all their strategies put in place to attain the giant stride on the one hand and do a time to- time review of them as the need arises.

It is also important that, all the partnering agencies continue to assist the RCCSA, particularly in capacity building. There is also a need for cooperation from both biological and foster parents of VC in complementing the efforts of the RCCSA by ensuring that the rehabilitated VC, do not go back to the streets after the rehabilitation and reunification. It is our candid opinion that Nigerian government from local to federal levels should vote for fund in the provision of public facilities needed for mobility of the disabled VC in public and private buildings and spaces in Ibadan.

### **5.4 Contribution to knowledge**

This study establishes that, apart from legal and conventional frameworks associated with the definition of RVC and mechanism put in place for their implementing, religion, through the Roman Catholic Social Agencies, is a veritable instrument for implementation of rights of the VC with verifiable facts and figures in Ibadan. This clearly shows the social relevance of religion in Ibadan and Nigeria by extension.

### **5.5 Suggestion for further studies**

Noting that the RCCSA strategies provide framework for rehabilitation, social integration, socialisation, and attitudinal change of VC in Ibadan as actualisation of their rights, it is our suggestion that further studies be carried out by other religious organisations, and individuals dealing with VC are encouraged to adopt the RCCSA strategies.

## REFERENCES

### (1) Primary Sources

#### List and Particulars of Interview Respondents

S/N	Name of Respondent	Age	Place of Interview	Occupation	Date of Interview
1	Boy A	18	Don Bosco Street Boys Home, Ogungbade, Ibadan	Student	21/08/2019
2	Boy B	19	Don Bosco Street Boys Home, Ogungbade, Ibadan	Student	21/08/2019
3	Boy C	21	Don Bosco Street Boys Home, Ogungbade, Ibadan	Student	21/08/2019
4	Boy D	20	Don Bosco Street Boys Home, Ogungbade, Ibadan	Student	21/08/2019
5	Boy E	17	Don Bosco Street Boys Home, Ogungbade, Ibadan	Student	21/08/2019
6	Boy F	16	Don Bosco Street Boys Home, Ogungbade, Ibadan	Student	21/08/2019
7	Boy G	20	Don Bosco Street Boys Home, Ogungbade, Ibadan	Student	21/08/2019
8	Bro. A. Kingsley	27	Don Bosco Street Boys Home, Ogungbade, Ibadan	Supervisor	21/08/2019
9	Bro. Joseph Oduyeru	26	Salesians of Don Bosco (SDB) and Director, Don Bosco Street Boys Home	Supervisor	16/11/ 2018
10	Dr. Franklin Njaka	35	SSCID, Yemetu Alaadorin, Ibadan	Psychotherapist	06/09/2018
11	Dr. Mrs. Doris Chukwuma	45	Methodist Grammar School, Bodija	Coordinator, CRC	07/03/2019
12	Dr. Titilope Ignatius	50	SSCID, Yemetu Alaadorin, Ibadan	Volunteer Medical Doctor	07/08/2018
13	Fr. Mikky Joe	43	Don Bosco Street Boys Home, Ogungbade, Ibadan	Acting Director, Don Bosco Street Boys Home, Ogungbade, Ibadan	21/08/2019

14	Fr. Nathan C. Anukam	37	SSCID, Yemetu Alaadorin, Ibadan	Director, House of Providence, and SSCID	04/01/2019, 21/11/2018, 21/08/2019
15	His Grace Most Rev. Gabriel 'Leke Abegunrin	67	The Metropolitan Archbishop of Ibadan, Archbishop's House, Ibadan, Nigeria	The Metropolitan Archbishop of Ibadan	10/02/2019
16	Miss Abogunrin Alice	18	St. Luke's Grammar School, Molete	Student	19/03/2019
17	Miss Adeagbo Iyanu	19	St. Louis Grammar School, Mokola	Student	07/03/2019
18	Miss Adeniran Ajoke	21	JDPC Office, Bashorun, Ibadan	Student	07/02/2019
19	Miss Adeogun Josephine	20	St. Patrick's Grammar School, Bashorun	Student	30/01/2019
20	Miss Akanbi Rokibat	17	JDPC Office, Bashorun, Ibadan	Student	07/02/2019
21	Miss Akindele Oreoluwa	16	Olodo Grammar School, Olodo	Student	20/02/2019
22	Miss Aramide Bilikisu	20	Ikolaba Grammar School, Agodi	Student	14/02/2019
23	Miss Beatrice Fada	38	JDPC, Orita Basorun Road, Ibadan	Assistant Coordinator, CR Programme, JDPC	15/10/ 2018
24	Miss Bibire Alice	18	Baptist Secondary School, Oke Ado	Student	28/03/2019
25	Miss Dipeolu Faithfulness	21	Sacred Heart Secondary School, Ode Olo	Student	21/03/2019
26	Miss Faniyi Abigail	19	JDPC Office, Bashorun, Ibadan	Student	07/02/2019
27	Miss Funmi Olagunju	36	JDPC, Orita Basorun Road, Ibadan	Social Worker	06/02/2019, 07/02/2019, 13/02/2019
28	Miss Igbanago Patience	18	Ibadan Grammar School, Molete	Student	20/03/2019

29	Miss Iyiola Kaosarat	19	JDPC Office, Bashorun, Ibadan	Student	07/02/2019
30	Miss Mofehinti Jesu Agboola	21	Oba Akinyele Memorial High School, Anlugbua	Student	06/02/2019
31	Miss Rasaq Rukayat	20	JDPC Office, Bashorun, Ibadan	Student	07/02/2019
32	Miss Tosin Andrew	17	Oke Bola Comprehensive High School, Oke Ado	Student	19/03/2019
33	Mr Akanmu C.A.	42	St Luke's College, Molete	Teacher	19/03/2019
34	Mr Joseph Babalola	37	JDPC, Orita Basorun Road, Ibadan	Teacher	06/02/2019, 07/02/2019, 13/02/2019
35	Mr Ogundiran Tomi	42	JDPC, Orita Basorun Road, Ibadan	Social worker	06/02/2019, 07/02/2019, 13/02/2019
36	Mr Omoniyi Peace	42	JDPC, Orita Basorun Road, Ibadan	Social worker	06/02/2019, 07/02/2019, 13/02/2019
37	Mr. Abdul Musa	17	Methodist Grammar School, Bodija	Student	07/03/2019
38	Mr. Abifarin Olayemi	18	JDPC Office, Bashorun, Ibadan	Student	07/02/2019
39	Mr. Afolayan Olusola	43	Sacred Heart Secondary School, Ode-Oolo, Ibadan	Social Worker	21/03/2019
40	Mr. Akinade Lolade,	57	JDPC, Orita Basorun Road, Ibadan	Farmer	06/02/2019
41	Mr. Andrew Peters	20	Anglican Commercial Grammar School, Yemetu	Student	06/03/2019
42	Mr. Anthony Chukwura	43	Don Bosco Street Boys Home, Ogungbade, Ibadan	Social Worker	16/11/ 2018
43	Mr. Badamosi Paul	21	Community High School, Airport, Ibadan	Student	13/03/2019
44	Mr. Bamigbade Samson. A.	37	Oke -Bola Comprehensive High School, Iyaganku	Teacher	19/03/2019
45	Mr. David Fagbure	38	SSCID, Yemetu Alaadorin, Ibadan	Teacher	28/08/2018

46	Mr. Fadipe Emmanuel	17	St. Gabriel Commercial Secondary School, Mokola	Student	13/03/2019
47	Mr. Felix Babajide	54	JDPC, Orita Basorun Road, Ibadan	Board Member, JDPC	15/10/2018,
48	Mr. Ibidolapo Kareem	18	Monatan High School, Monatan	Student	14/02/2019
49	Mr. Ibrahim Khadija	19	Government Secondary School, Aperin	Student	30/01/2019
50	Mr. Ifesowapo Adelere	37	Oyo State Ministry of Education	Civil servant	20/03 /2018
51	Mr. Jekayinfa Adeolu	38	Ministry of Women Affairs, Oyo State	Civil servant	20/03/ 2018
52	Mr. Kabiru Adelowokan	17	Loyola College, Ibadan	Student	13/02/2019
53	Mr. Lawal B.	37	Don Bosco Street Boys Home, Ogungbade, Ibadan	Social Worker	21/08/2019
54	Mr. Ogbodo Uchechukwu	38	JDPC, Orita Basorun Road, Ibadan	Social Worker	15/10/ 2018
55	Mr. Ogungbe M.O.	37	Monatan High School, Iyana, Church, Ibadan	Teacher	31/01/2019
56	Mr. Ogungbe M.O.	38	Monatan High School, Iyana, Church	Teacher	
57	Mr. Ogunwale Gbeminiyi	38	JDPC, Orita Basorun Road, Ibadan	Social Worker	15/10/ 2018
58	Mr. Olanipekun Ayorinde	37	JDPC, Orita Basorun Road, Ibadan	Social Worker	15/10/2018, 06/02/2019, 07/02/2019, 13/02/2019
59	Mr. Olanrewaju Josephine	17	Ifesowapo Community High School, Kute	Student	28/03/2019
60	Mr. Olaoluwa Aiku	53	JDPC, Orita Basorun Road, Ibadan	Artisan	06/02/2019
61	Mr. Olasedidun A.T.	44	Community High School, Agbowo, Ibadan	Teacher	14/02/2019
62	Mr. Opetola Jaiyeola	36	JDPC, Orita Basorun Road, Ibadan	Social Worker	15/10/ 2018

63	Mr. Oyedele A.A.	34	St Patrick's Grammar School, Basorun, Ibadan	Social Worker	30/01/2019
64	Mr. Paulina Chukwunonso	17	Community High School, Alegongo, Akobo	Student	06/03/2019
65	Mr. Sheu Mubarak	51	JDPC Office, Bashorun, Ibadan	Artisan	07/02/2019
66	Mr. Solomon C.	38	Don Bosco Street Boys Home, Ogungbade, Ibadan	Social Worker	21/08/2019
67	Mr. Subiomi Titilope	21	Monatan Secondary School, Monatan	Student	31/01/2019
68	Mr. Taiwo Moses O.	16	Lagelu Grammar School	Teacher	31/01/2019
69	Mr. Tolu Maboroje	37	Galilee Foundation, Behind New Adeoyo Hospital, Ibadan	Social Worker	21/08/ 2019
70	Mr. Toyin Adeboye	42	Immigration Service, Secretariat, Ibadan	Immigration Officer	19/08/2019
71	Mr. Wale Tiamiyu	37	Anti-Human Trafficking Unit of the Nigeria Police, Sango, Ibadan	Civil servant	19/08/2019
72	Mrs Fatmat Adeleke	42	JDPC, Orita Basorun Road, Ibadan	Trader	06/02/2019
73	Mrs Mabel Nwajare	39	Nigerian Civil Defence Corps (NCDC), Alesinloye, Ibadan	Officer	18/08/ 2019
74	Mrs Omotara Oluwasehun	38	JDPC, Orita Basorun Road, Ibadan	Social Worker	15/10/ 2018
75	Mrs. Adebisi B.O.	42	Ikolaba Grammar School, Agodi	Teacher	14/02/2019
76	Mrs. Adelekun A.G.	39	Baptist Junior Secondary School, Oke-Ado, Ibadan	Teacher	28/03/2019
77	Mrs. Adesope Stella	38	SSCID, Yemetu Alaadorin, Ibadan	Teacher	21/11/2018
78	Mrs. Adetifa	42	St. Gabriel Commercial Secondary School, Mokola	Teacher	07/03/2019
79	Mrs. Adu Omowumi	42	Galilee Foundation, Behind New Adeoyo Hospital, Ibadan	Social Worker	21/08/ 2019

80	Mrs. Akinola	39	Oba Akinyele Memorial High School, Basorun	Teacher	06/02/2019
81	Mrs. Ayankoso O.C.	38	Ifesowapo Community High School, Kute	Teacher	28/03/2019
82	Mrs. Bankole F.B.	42	Monatan Secondary School, Wofun, Ibadan	Teacher	31/01/2019
83	Mrs. Bello A.T.	39	Community Secondary School, Awotan –Orisun, Apete, Ibadan	Teacher	14/02/2019
84	Mrs. Bola Ayanniran	43	Juvenile Correctional and Child Care Home, Sango, Ibadan	Teacher	19/08/2019
85	Mrs. Chineye Adolphus	51	JDPC, Orita Basorun Road, Ibadan	Carpenter	06/02/2019
86	Mrs. Dorcas Alasoadura	42	Juvenile Correctional and Child Care Home, Sango, Ibadan	Social Worker	19/08/2019
87	Mrs. Maria Ahmed	39	Don Bosco Street Boys Home, Ogungbade, Ibadan	Cook	16/11/ 2018
88	Mrs. Michael D.O.	38	Community High School, Airport, Ibadan	Teacher	13/02/2019
89	Mrs. Olajide O.M.	42	Oba Akinbiyi High School, Mokola, Ibadan	Teacher	07/03/2019
90	Mrs. Omotoso O.O.	39	Loyola College, Ibadan	Teacher	13/02/2019
91	Mrs. Onokede Sofiat	38	JDPC, Orita Basorun Road, Ibadan	Hairdresser	06/02/2019
92	Mrs. Oyelami Oyetunde	42	JDPC, Orita Basorun Road, Ibadan	Trader	06/02/2019
93	Mrs. Oyeniran O.A.	39	Anglican Commercial Grammar School, Oritamefa	Teacher	06/02/2019
94	Mrs. Oyerinde A.O.	38	Government Secondary School, Orita-Aperin	Teacher	06/02/2019
95	Mrs. Sherifat Anjola	42	Oyo Sate Universal Basic Education Board (SUBEB)	Civil Servant	20/03/ 2018

96	Mrs. Tayo Adebayo	39	JDPC, Orita Basorun Road, Ibadan	Social Worker	15/10/2018, 06/02/2019, 07/02/2019, 13/02/2019
97	Mrs. Titilayo Adenipekun	38	Ministry of Women Affairs, Oyo State	Civil servant	20/03/2018
98	Mrs. Tolulope. Olojo	42	Don Bosco Street Boys Home, Ogungbade, Ibadan	Social Worker	16/11/2018, 21/08/2019
99	Mrs. XZY	39	Special School for Children with Intellectual Disabilities	Civil servant	21/11/2018
100	Rev. Fr. E. Ade Owoeye	53	JDPC, Orita Basorun Road, Ibadan	Director, JDPC	07/02/2019

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## APPENDIX 1

### INTERVIEW QUESTIONS ON THE ROLE OF ROMAN CATHOLIC SOCIAL AGENCIES IN THE PROMOTION OF THE RVC IN IBADAN, NIGERIA

1. What is your name?
2. What religion do you practise?
3. Mention your religious denomination.
4. What do you know about ALL or ANY of the following Roman Catholic Social Agencies in Ibadan: (1) Don Bosco Street Boys Home (2) SSCID and (3) Programme of Justice Development and Peace Commission?
5. How, when, where and why did you get in contact with all or any of the following Roman Catholic Social Agencies: (1) Don Bosco Street Boys Home; (2) SSCID; and (3) Programme of Justice Development and Peace Commission?
6. If your answer to question four (4) is yes, what is your relationship with all or any of them?
7. If your answer to question four (4) is yes, what is the status of such relationship?
8. Are you partnering with all or any of the following Roman Catholic Social Agencies: (1) Don Bosco Street Boys Home; (2) SSCID; and (3) Programme of Justice Development and Peace Commission?
9. If yes, what is the nature of the partnership?
10. What success story has that partnership brought about as such concerns with promotion of the right of VC in Ibadan?
11. Have you had any contact with any VC in Ibadan?
12. If yes, what did you do with them?
13. Since the contact, how do you describe your relationship with them?
14. Are you aware of any activities put in place by the Roman Catholic Social Agencies in promoting the RVC in Ibadan?
15. How long have you been with the agencies?
16. Have you or your relations benefitted from such activities? If yes, name them.
17. Are you still relating with the agencies and in what capacity?
18. If you are no longer with the agencies, when did you leave them and what are you doing now?
19. How did you part with the agencies?
20. Have you or your relations benefitted from such activities? If yes, name them.

21. Could you identify sociological implications of such benefits as far as you are concerned?
22. List (if any) the challenges facing the Roman Catholic Social Agencies in promoting the RVC.
23. What and how have you personally, your parent, children or organisation benefitted from the Roman Catholic intervention in the situation of VC in Ibadan?
24. Of what social importance are the methods adopted by the Roman Catholic social agencies in the promotion of the RVC in Ibadan?
25. What do you consider as remedies for addressing the identified challenges?