



**EXPOSITION OF CHILD SEXUAL ABUSE FOR MONEY RITUAL IN NIGERIA: A  
SETBACK FOR NATIONAL SUSTAINABLE DEVELOPMENT.**

**Oluyemo Catherine Ajoke (PhD)**

**Department of Sociology.**

**Ekiti State University, Ado-Ekiti. Nigeria**

**E-Mail: [catherine.oluyemo@eksu.edu.ng](mailto:catherine.oluyemo@eksu.edu.ng)**

**Abstract.**

The pervasiveness of the child sexual abuse for monetary and spiritual rituals is a critical concern in the contemporary world and Nigeria is a hard hit on it. Money ritual for quick wealth in Nigeria traditionally refers to an untenable situation whereby someone is intentionally murdered for ritual purposes. This is to enable them to typically acquire swift wealth, considerable power, self-protection, and enduring fame. Regrettably, observable shreds of evidence about the child sexual molestation for money-makings remain ambiguous. It has not been conveying the seriousness it deserves but rather, has been deliberately ignored because of cultural practices and belief systems within different socio-cultural societies in Nigeria. As a result, victims of sexual abuse are not courageous to report their experiences. This is because they are afraid of stigmatization and the threat of abuser on their consciousness. It is against this background that this paper argues that the supposed correlates of the child sexual assault for money ritual in Nigeria constitute a setback for national sustainable development. Therefore, the inclination towards sexual abuse of minors must be directly addressed to safeguard the life of children from the devastating effects.

**Keywords:** Child sexual abuse, Money Ritual, Setback, National sustainable Development.

**Background Information.**

The United Nations (2010) opines that globally 50% of sexual attacks are committed against girls under the age of 16. Similarly, in a 2014 survey on violence against children in Nigeria, it was exposed by Akinwotu in (Guardian News Paper, 2020) that out of four women one had experienced sexual violence in childhood, with roughly 70% indicating more than one incident. Only 5% sought help, and only 3.5% received any services. Omoera (2004) explains that child sexual abuse is to seize a child by force for sexual intercourse. On the part of the child, it is unwanted sexual intercourse. Bourke (2001) opined that sexual abuse was the embodied violation of another person; it is forcing another person to sexual intercourse without giving

consent. However, the American Professional Society on the Abuse of Children (2002) defines child sexual abuse as:

“Any sexual activity with a child where her/his consent is not or cannot be given. This includes sexual contact that is accomplished by force or threat of force, regardless of the age of the participants. All sexual contact between an adult and a child irrespective of whether there is deception or the child understands the sexual nature of the activity. Sexual contact between an older and a younger child also can be abusive if there is a significant disparity in age, development, or size that may render the younger child incapable of giving informed consent”.

The American Psychological Association (2014) opines that "characteristic central to any abuse is the dominant position of an adult that allows him or her to force or coerce a child into sexual activities". This means the abusers exercise power over the powerlessness of their victims. In essence, therefore, child sexual abuse is an infringement to the right of the child, an act that is unlawful and that can be determinants to how the child reacts to issues, people, environment, and in making choices in later life. It may affect their decision to establish a relationship with the opposite sex.

The money ritual from the perspective of this study refers to a situation whereby someone is kidnapped and killed for ritual sacrifice to make money. The child could be lured into this act anywhere, some on their way to school or from school, while hawking, on the way to the church, while going on an errand for parents and while playing with friends. A baby can also be kidnapped when the mother is not around where the baby is sleeping. When these children are kidnapped, their body is dismembered; some are raped before the commencement of the ritual sacrifice. In the Nigerian perspective, these children are used for ritual purposes, and the perpetrators cut across the social status. Nigerians assume that agents of money ritual sacrifice include; some poor people who want to be wealthy desperately, some young and elderly people, some rich people who want to maintain their status in society, some elites intoxicated by power and wealth, and some politicians looking for positions and fame are classified as perpetrators.

National sustainable development in the framework of this paper refers to the capacity of a nation to improve the lives of its citizens and make it maintainable which may include enhancement in material needs and personnel. For instance, improvement in the living standard

of the people, increase in gross domestic product or per capita income and providing social amenities among others. Such amenities include; availability of medical care, electricity, basic sanitation, water quality, the security of life, and property of citizens as well as quality and accessible education. It involves a holistic development whereby human resources are adequately managed and developed. However, in a nation where the security of children is inadequately attended to and the children become the object of sexual abuse for money ritual creates doubt in achieving sustainable development. It is imperative, therefore; that the children in this part of the world must be adequately protected. When children are sexually abused, it affects them psychologically, emotionally, physically; later decisions in life, and consequently; the human and physical development processes of the nation are invariably retarded.

Every ethnic group in Nigeria love to have and value children. Couples in Nigeria traditional society may have more than eight children for various reasons. Even today with all the hardships of caring for children and the economic meltdown, some marriages, especially among the uneducated, still embrace a large family system. Barrenness is seen as a taboo and any woman who could not conceive and give birth to children is given names in an attempt to ridicule her. Women in this situation are disgraced by their in-laws and people in their environment especially when there is conflict. Therefore, a marriage in Nigeria that failed to produce offspring experience anxiety, and the union may end up in the couple's cheating on each other, separation, or divorce to give room for another woman who will produce children. In corroborating the preceding ideas, Rasak and Oladipo (2017), assert that childlessness in Nigeria has major psychological and social implications for the affected persons and children are not by choice, but a rite of passage.

When a child is born community members are happy with the parents of the new-born baby and they participate in bringing up and rearing the child. This is done through various socialization agents. It shows that the child is not left alone to his fate after birth, neither is the training left for the child's parents' alone. It becomes a communal responsibility, and this demonstrates the magnitude at which Nigerian culture values children. Child Fund Alliance (2014) thinks that all children possess the fundamental right to live in a safe society where there is caring of significant persons. This includes the family, schools, churches, mosques, and people around the environment of the broader communities where the children are living. This cultural ideology

seems to be in extinction in Nigerian society as a result of individuals' craving for wealth and power at all costs without considering the right and freedom of children.

People and institutions expected to contribute to the upbringing of children are now the ones who continually abuse them sexually, kill them and diabolically use them for ritual sacrifices in contemporary Nigerian society. In empirical research carried out by Aruna (2018), it states that some of the elderly dishonoured children for money rituals to get spiritual powers and longevity. Some of the culprits maintain the belief that their gods ordered them to have canal knowledge of an innocent girl who is a virgin. They are no longer interested in adult girls because of the sexual immorality being experienced in the society among girls and boys which have caused many girls to lose their virginity; hence, their preference for innocent adolescent children who are, nonetheless, virgins.

In the contemporary Nigerian society, there have been cases of school children especially girls who are sexually molested by their teachers, fathers, grandfathers, uncles, siblings, neighbours, and family friends, and some are killed for ritual sacrifices. The sexual abuse has been judged by a considerable percentage of people in Nigerian society as having a demoniacal undertone. Notwithstanding when the mature age of consent is 18 years for any sexual relationship, children of two years or less among others are at various times subjected to sexual abuse in Nigeria and it is always on the news on daily bases. For specific instances, in the Punch Newspaper (2016), it was reported that a girl-child of three-year-old was defiled in Lagos by a neighbour. It was stated that the innocent girl's heart-breaking cry attracted the mother to the scene. Likewise, a 49-year-old man allegedly raped his seven-year-old daughter. The man also defiled his seventeen-year-old daughter and also sexually molested his eighteen-month-old granddaughter.

A primary five pupil was gang-raped by six men in Bariga, Lagos. In Osun State, a twenty-six-year-old man raped his ten-year-old cousin and strangled her for raising alarm during the act. As narrated by Abah (2019) sexual abuse of innocent children especially minors ranges from age two to twelve. A four years old girl was raped in the Ogba area of Lagos, South West, and a sixteen-year-old in Edo, South-South. A six months old baby in Kano, in the Northern part, was badly deformed after being defiled by a man in his 40's. It was instantly discovered on an official investigation that his wife aided the process as a possible cure for their childlessness as directed by their spiritualist. This behaviour cut across every ethnic group in Nigeria. The rapid rate at

which children are being imperiled to sexual abuse is becoming alarming in Nigerian society and it is swiftly assuming a distressing condition.

The perpetrators of a child sexual abuse for money ritual cut across all categories of age in Nigeria. It is undoubtedly that this crisis compounds the possible risk of survival for today's children. It remains a major challenge to the children's human rights and a terrible setback for national development. This is supported by Howard (2016) who opines that children are vital to the survival of the family. The children vehemently maintain family economies through their contribution to household labour by involving themselves in agriculture or food processing activities, in trading like hawking and artisanship. Apart from the established fact that children remain the overwhelming joy of marriages in Nigeria, they also serve as the economic mainstream of the family as well as the sustainer of the family succession. By practical implication, children indisputably contribute to societal continuity and economic development. It might be difficult to attain the capabilities inherent in the children when they are already subjected to physical, social, psychological, emotional, magical money ritual and medical trauma. When their life is plagued with these grave crises of sexual abuse for ritual money making by insinuation, it means their contributions as mature adults to societal development will be impeded.

### **Literature review.**

Child sexual abuse is a global social problem that is persistent and worrisome in the contemporary world. The World Health Organization (2002) estimated globally that 150 million girls and 73 million boys under the age of 18 had experienced forced sexual intercourse or other forms of sexual violence. Though it is a global issue the prevalence in the developing nations is more unbearable and demoralizing. Nigeria is not excluded from the menace because there is no passing day without hearing on the news about sexual abuse of children and it cut across the entire ethnic group. In an empirical study carried out by UNICEF, it is reported that in Lagos State University Teaching Hospital (LASUTH) in Western Nigeria, from 2008 -2012 out of 287 reported cases of sexual assault, 235 of the victims were below the age of 19. In Enugu in Eastern Nigeria, a study that was carried out from 2012-2013 at Enugu State University Teaching Hospital 70% of assault were under the age of 18. In 2012, the Centre for Environment, Human Rights, and Development reported that 1,200 girls had been raped in

Rivers State. It is further opined that in Nigeria, one in four girls and one in ten boys experienced child sexual violence before the age of eighteen years (UNICEF, 2015).

In Northern Nigeria, in a research carried out in Kano, it was revealed that the majority of rape victims were girls within the age of 5 – 9 years. Rape cases occurred both in urban and rural communities. However, it is high in urban with 63.7% while in rural it is recorded as 36.6%. The incidence of underage rape was highest in Kano (Okon, & Ibrahim, et.al. 2017). The above information shows the prevalence of child sexual abuse in Nigeria and the fact that it cut across all ethnic groups. Sexual abuse in Nigeria's perspective has a charming meaning that is linked to traditional beliefs as many Nigerians alleged that abusing a child sexually in some cases is for ritual sacrifice. To substantiate this, in most parts of the ethnic groups there are shrines dedicated to the performance of the ritual sacrifices and it is always seen on the media when nemesis catches up with perpetrators in some cases. However, clarity is yet to be empirically proven. The experience of children after exposing them to sexual abuse varies, some risk physical injuries, psychological harm, and long- term devastating physical disorders. When it is linked to ritual sacrifice, they risk losing their lives.

As indicated in the Nigeria Criminal Code, child sexual abuse is an offence under several sections of chapter 21. While there are enacted laws against this problem, not many States in Nigeria are putting into action the dictate of the law. Many scholars, human rights, and freedom fighters have written on similar topics to find a solution to the issue of child sexual abuse; yet, the problem persists. However, not many works have been carried out to discover the correlates of child sexual abuse for money ritual making empirically, because of its complexities and the question on the lips of social scientists whether human beings can be used successfully to make money. The complexities and lack of empirical study make it difficult to discover the basic fact as related to child sexual abuse for ritual money making in Nigeria. Since this problem is becoming prevalence on daily basis and the perception of majority in the society is that child sexual abuse is for ritual money-making, then, no amount of ideas will be non-operational to explain and find a solution to the problem and also to create more awareness to control the hazard.

Hence, this paper goes further from the human right and freedom fighters' perspectives to explain the relationship of child sexual abuse and ritual money-making in an attempt to explain its effect

on the victims and national sustainable development. The main concern is the serious consequences this is having on the victim which could be a long term effect or short term depending on the magnitude of the sexual abuse. When children are lured into sexual exploitation early in life, it affects the child's education and some may end up getting pregnant which will result in dropping out of school. This invariably deters them from building their capacity and contribution to national development. Consequently, when the child is killed for the supposed money-making as it is widely believed in Nigeria it becomes a devastating and painful experience for the family. In a study carried out by Alsehaimi (2016), the assertion is that child sexual abuse (CSA) affects 2% - 62% of females and 3% - 16% of males. The implication of this empirical statistic is dangerous to the individual, the family, the community, and the world at large. The experience of child sexual abuse can leave the child who experienced the ordeal with long-lasting serious psychological trauma.

This assertion is supported by Chukwemeka, Unchenna & Iheriohanma (2009), Centers for Disease Control & Prevention (2014) as they claim that child sexual abuse has a devastating outcome on the psychological and emotional development of a child. Furthermore, they assert that it may lead to labour absenteeism, lifelong costs of health care and loss of quality life, early pregnancy, educational imbalance, and productivity decline at work because of health problems. By implication, therefore; it leads to emotional insecurity to the abused children and they grow up to be socially nonconformist in the society and thus become a pain in the neck for society and which invariably affects the individual child and societal development. Alsehaimi, (2016) further explained to corroborate these preceding ideas that once a child experiences sexual abuse it is likely to have significant consequences on the child in terms of psychological, physical, social, and educational development. For instance, when a pre-school child is subjected to sexual abuse such a child may tend towards withdrawing rather than exhibiting aggressive behaviour. Likewise, a school-age victim of sexual abuse is likely to engage in aggressive or inappropriate sexual behaviour, demonstrate depressive mood and low educational attainment. In agreement with this ideology Akpoghome, (2016) opines that the sexual abuse has consequences on the health, psychological, social, and emotional behaviour of the child. In most cases, when the abuse involves raping it may eventually lead to pregnancies coupled with gynecological complications and other related issues such as; gonorrhoea, herpes simplex virus, and human immune deficiency virus (HIV).

Similarly, mental health and behavioural problem have been associated with forced sexual abuse. The survivors suffer from depression, suicide, and other forms of mental health disorders. It was discovered that the rate of lifetime depression among rape survivors was 52% compared to 27% among non-victims. Furthermore, Saunders, et al (2001) supports the above impression that sexual abuse can lead to a variety of unhealthy outcomes, such as; behavioural and psychological problems. The consequences also include sexual dysfunction and perversion, relationship problems, low self-esteem, depression, suicide, alcohol, and drug abuse coupled with social stigma among others. In corroborating the preceding philosophies, Centres for Disease Control and Prevention (2014) explain more that there is a possibility that half of the sexually abused children will either die or suffer major injuries such as psychological trauma or disabilities. This may invariably result in a total loss of productivity in terms of their economic value added to society during the rest of their lifetime. The nonchalant attitudes of our leaders supported by some cultural beliefs that relegate women generally to powerlessness in the society continue to aggravate the prevalence of child sexual abuse in Nigeria.

One would think that Nigerians would be free from the hazard of child sexual abuse because of their love and value for children; however, Nigerian children are experiencing the risk of sexual abuse in the hands of their guidance and caregivers. The children that were once held in high esteem are now objects of sexual abuse and killing to meet the wants of the adults. The adults without missing words are creating future psychological, social, economic, and health problems for Nigerian children. If a drastic measure is not taken in curbing the issue of child sexual abuse for ritual money making either real or imaginary in the consciousness of Nigerians, the result will be devastating in the future for the children and the nation. When some children are being eliminated because of the greed of adults to make quick money, the society is at the edge of annihilation as it will be difficult for the nation to attain human and national sustainable development. When the child's aptitude is destroyed at an early age because of the ravenousness and lack of control of adults, society is at a loss.

National development is more than putting up infrastructures. It also includes developing human persons starting from childhood to adulthood and old age. The development should be in such a way that the children enjoy security in all dimensions. It should enhance their freedom of movement within and outside their environment without molestation of any kind. When this is lacking in any society, the development of such a nation will be difficult to achieve. According to Sarma, (2018) the United Nations (UN) Decade Report defined National development as



growth plus change. Change is social, cultural, economic, qualitative as well as quantitative. National development is the change in growth which includes social, cultural, and economic change. Furthermore, the UN indicates that National development would be the expansion and growth of people. Some aspects of the scope of national development include the removal of poverty, improving the economic condition of the people, and developing quality in education.

However, the fundamental issue is that if children are persistently subjected to sexual abuse, the reality of poverty will continue to live with such children. In this way, they will find it difficult to improve their economic condition. This is because they may no longer have the opportunity of going back to school due to pregnancy, stigmatization, fear, hatred, and lack of concentration in class. Not only will these hinder human development but also the development of the society at large. When children who are expected to be future members of society are being subjected to sexual abuse, they exhibit aggressive behaviour, withdrawn from others, displaying inappropriate sexual behaviour, and it has an impact on societal development. If they are eventually killed for ritual money-making, gradually it decreases the population of children in the society who are expected to be future contributors to societal development.

Fang, Brown, Florence, & Mercy (2012) explain the social, economic, and health impacts of child sexual abuse as it affects everyone both the abused and the members of the society. They believe that the impact of child sexual abuse is devastating for survivors, affects those close to them, as well as the surrounding community. It is linked to the source of many social, economic, and health challenges and touches the national development especially when the prevalence is high and no strategic measure to curb the occurrences. The implications of child sexual abuse are immeasurable. Besides, Fang, Brown, Florence, & Mercy (2012), said that in the United States, for instance, the expenses on child sexual abuse are mostly paid for by the public sector through the taxpayer which include; health, criminal justice, child welfare, special education costs, and productivity losses. They argue that the social and health impacts last for a lifetime, per victim the cost of child abuse is \$210,012, in other words, it costs the United States billions annually.

From the above, the United States has strategic measures to deal with the menace of child sexual abuse as well as addressing the problem financially for the welfare of the children that are affected. This kind of measure is not yet forthcoming in Nigeria because even the enacted law against child abuse is yet to be put into practice in all Nigerian States. All these measures have economic consequences which invariably influence the development of any nation. In other

words, if child sexual abuse is non-existent the money being spent on health, criminal justice, child welfare, and special education to control the menace would have been channeled to different institutional sectors for human and national development. It would have been valued added to national productivity. Therefore, child sexual abuse is not only affecting the victim but it is a national problem that also affects the development of a nation in all aspects. For this reason, Nigeria needs to wake up to her responsibility, to re-emphasize the value for children once held in high admiration.

### **Juxtaposing the crime, criminals, and criminality of child sexual abuse and money rituals in the theoretical world.**

Broken window and collective consciousness theories are embraced to explain the concept of child sexual abuse for money rituals in Nigeria as a setback for national sustainable development. The broken window is adopted because of its criminological orientation while the collective consciousness is embraced because, in the context of this paper, perpetrators of child sexual abuse have lost their connectedness to the values of the society that held them together in form of commonality. The broken window theory first appeared in 1982 and the proponents are James Q. Wilson and George L. Kelling. The theory was used as a metaphor for describing the disorders experienced within neighbourhoods. In another word, disorders and abusiveness within a community with continuous expressions of serious crime was linked to the theory of broken window.

The broken window is a physical symbol representing a system whereby people have a nonchalant attitude and insensitivity to the social problems in their environment. Hence, the attitude leads to allowing deviance behaviours with no strategic plan to curb it, which later became a devastating predicament for the neighbourhood. The theory suggests that if there is one broken window left without replacing it, then it will produce many broken windows thereafter. In another word, if there are serious social problems in society and the problems are neglected without effort to curb it, it leads to more serious problems that will be distressing to members of society. Such neglected social problems will affect people and every aspect of society. It could affect the community's economic, social relationships, education, politics, and religion among others; in fact, all the social institutions are likely to be greatly affected. Childress, (2016),

opines that the major claims of the theory include; improving the quality of the neighbourhood environment, reduces petty crime, anti-social behaviour, low-level disorder, and prevention of major crimes.

According to Herbert & Brown (2006), broken window theory gives to criminals the impression of lack of informal social control in the community because the community is unable or unwilling to protect itself against criminal assault. The theory thus becomes relevant for the study because the problem of child sexual abuse for money ritual has been neglected for a long time in Nigerian society without adequate measures to curb it. Likewise, the informal social control previously used in pre-industrial communities in correcting ills had gone to extinction in contemporary Nigerian society. It then seems Nigerians have embraced rape culture. As explained by Olfam, (2009) & Flintft, (2001) rape culture is a sociological concept for a setting in which rape is pervasive and normalized due to societal attitudes about gender and sexuality. In Nigeria, victims of child sexual abuse mostly accept their fate for various reasons for which stigmatization is one, and protecting the privacy of the victims is another motive for its acceptance. It was not until recently when the law was enacted in dealing with child sexual abuse that some parents started coming out to report such violence against their children. Although some level of awareness has been created by various segments of society; not many states, people, and families are utilizing the legislated law.

Many victims still prefer to stay away from the law to protect their privacy and avoid stigmatization. On the other hand, due to the lack of empirical study in explaining money ritual, it is a neglected issue in Nigeria because it cannot be proved; the facts about it are difficult to come by. Therefore, like the broken window, that is not replaced, it gives room for more broken windows. However, Nigerians believe that many of the perpetrators of child sexual abuse used them for money rituals. The broken window is applied because neither the law nor community informal social control has been adequately applied to curtail the menace in society. As a result, there is an increase in child sexual abuse and ritual money-making in contemporary Nigerian society. One of the critics of the broken window is that there is little empirical evidence that disorder, when left unchallenged, cause crime and that crime must be shown to increase levels of disorder.

The theory is criticized for its unsound methodology. According to Bratton & Kelling (2014), when the theory was applied to policing in New York City by the police commissioner, William

Bratton & Mayor Giuliani, it was criticized as targeting racial minorities. The concept of zero tolerance advocated in broken window policing has been criticized as a form of an extreme obligation of rigid, moralistic standards of behaviour on a diverse population. Furthermore, from the line of thought of this study, the theory only concentrates more on criminology while other aspects of the social system such as the economic, political, religion, family, and education among others as affected victims are neglected. It is not shown how broken windows may affect the anomalies in the social institutions which may eventually lead to anti-social attitudes, like the family for instance. That is to say, the theory remains within the principles of perpetrators of crime.

The individual victims are not addressed in this theory because if there is a crime there must be a victim of the crime; therefore, there is a need to explain how the victims of the broken windows are treated and restore to the community. The theory only mentioned the fact that when serious steps are not taken to curb deviance behaviours, it affects the collective consciousness and solidarity, there is no further explanation as to what the collective consciousness and solidarity signify within the context of broken window theory. Hence, the above limitations of broken window theory as well as the need to capture adequately the seriousness of the child sexual abuse for money-making informs the relevance of the collective consciousness cum solidarity as amplified by Emile Durkheim to shed more light on the menace of child sexual abuse for money ritual in Nigeria.

Emilie Durkheim proposed the theory of collective consciousness in 1893 in the book written on "Division of Labour". The focus of the book was on the emergence of industrialized societies as it indicates a change from the primitive arrangement of society to complex society (Wikipedia). Greenwood, ((2004) used the concept to describe people within a social group, becoming aware of their shared traits and circumstance, and as a result, acting as a community and achieving solidarity. It is developed to describe how the whole community comes together to share similar values. Though according to Durkheim, collective consciousness exists in both primitive and modern societies, however, it differs from each other. Central to the collective consciousness is the concept of solidarity. It is a set of shared ideologies that bring people together. The types of societies in the primitive and industrialized societies are referred to as mechanical and organic societies. There is a correlation between the types of society as stated by Durkheim and social solidarity.

From the line of thought of this study, the powerlessness of the sexual abuse children and egoistic desire of perpetrators is hypothetically being used to explain child sexual abuse. The competitive and capitalist culture coupled with using sophisticated commodities in society has informed the motivation of the perpetrators of child sexual abuse. Basic to these factors is the patriarchy ideology of men dominance that renders women powerless. The dominating power of the men informs their egoistic desire, the quest for upward movement in the social ladder, prestigious positions, and quick money without considering the vulnerability and powerlessness of minors whose voices are not to be heard. The notion of powerlessness is imbedded in gender relations and for the fact that Nigeria is a patriarchal society women have always been seen as powerless in their relationship with men. The beliefs in women powerlessness stand as one of the factors that motivate the perpetrators of child sexual abuse to dominate the vulnerability of the girl-child in achieving their egoistic desire. A desire motivated by the self-interest of the perpetrators for pleasure and acquisition of quick money. The concern is about what they want to gain from their victims, hence, the age of such a victim is of no concern as long as they satisfy their ego and they are ready to go to any length to achieve the egoistic desire. Neither is the common good of the society their ultimate goal, rather their desire is the benefit they aspire to gain. The craving for the societal common good is lost because of their individualistic centre mindedness. For such people, the values of society have no meaning for them; their actions are embedded in inflicting pain on their victims for their satisfaction. The perpetrators of child sexual abuse for money-making lack empathy to the groan and pains, weakness, brokenness, freedom, helplessness, and in fact, the child's uniqueness and capability to be a contributor to the development of the society. The perpetrators lost the principles of the societal common good because of their individualistic pursuit without adherence to the ethics of society.

Durkheim's idea of mechanical solidarity refers to the social integration of members of a society who have common values and beliefs. It is these common values and beliefs that constitute a collective consciousness that fosters cooperation among members. It is about having a sense of closeness in society as they perform similar works, share customs, values, beliefs, and share the same experiences. The mechanical society according to Emile Durkheim was simple and more homogenous; the community members are bonded through shared beliefs and values. Their simplicity made it easier for them to share a system of belief and their religion was their primary source of solidarity. On the other hand, according to Emile Durkheim was organic society driven primarily by the division of labour. In organic society, there is interdependence that ascends from

the specialization of works due to the division of labour in this society; hence, people complement each other as they depended on one another to survive. They perform different tasks, have different values and interests, nevertheless; the solidarity depends on the support of each other to perform their expert roles.

From the above discussions, broken window, powerlessness, egoistic desires, and collective consciousness theories are apt in describing child sexual abuse for money-making in Nigeria as it has become a daily occurrence in society. The broken window signifies the disorder in the contemporary Nigerian society, it is becoming a devastating phenomenon in the society as children kept on disappearing and child rape is daily on the increase. Though, there is an enacted law addressing child sexual abuse in Nigeria, the irony of it is that not all Nigerian States adhere to enacting the law. Less attention has been placed on this social problem in contemporary society either by parents or victims. This is because of the fear of the unknown and stigmatization, hence, most of the time no report is made to the law enforcement institution. As a result, there is a prevalence of child sexual abuse for money ritual making; this indicates a broken window that is left unfixed.

As Newman (1972) explained in his book *Defensible space*, "regardless of how many times the windows are repaired, the community still must invest some of their time to keep it safe. Residents' negligence of broken window-type decay signifies a lack of concern for the community". This in a way corroborates Durkheim's collective consciousness, when a community loses the sense of commonality, it will be difficult to fight forces eating up the members of the community. Not until the law is enforced with a serious sanction on the abusers the children will continue to suffer due to the uncontrollable desires of perpetrators. The social problem, on the other hand, has been accepted as a way of life to some people within society; hence, abusers are going scot-free without apprehension and punishment. In this manner, the child sexual abuse which is referred to here as the broken window is expanding daily. There is no repair for the already shattered children in terms of established laws and strictly following the law to fight for the right of the children, especially those involved in the injustice meted on them. Consequently, the outcome of such activities will have a devastating effect on the child, society, development, socio-political, economic, and religion, among others. This anti-social behaviour happens in a society that has no link to their past in terms of their cultural values, solidarity, beliefs, custom, and religion. For such societies, the untreated broken window has led to the

death of their collective consciousness and solidarity. There is no longer a sense of closeness, consequently; this is why fathers, siblings, relatives, and neighbours indulge in having carnal knowledge of the girl-child particularly under their care for diabolic reasons in contemporary Nigerian society.

Hence the theory of collective consciousness is no longer a source of unity as emphasized by Emile Durkheim in Nigeria contemporary society. The communities of today lack informal social control to protect themselves against child sexual assault. The solidarity is no longer strong as experience in the pre-industrial society. Depending on each other to survive is gradually given way in modern society which is one of the features of the organic society. People can no longer leave their children with neighbours, depending on another today is like given one's food to the goats especially when it comes to living your girl-child with your neighbour. The sense of solidarity and connectedness is gone from society. Therefore, the prevalence of child sexual abuse is on the increase. Since society has been quiet about it for long, and no severe punishment meted on the perpetrators, it has been encouraging more people to be involved in the molestation of the children sexually.

### **Moving forward from the past.**

In conclusion, it is an observable reality that some children in Nigeria are being sexually abused by people who are expected to be mentoring the personal progress of the children to enhance the development of society. However, it is on the lips of the majority of Nigerians that these children are being used for money-making. It thus becomes a problem that needs urgent solution if contemporary children are to serve the purpose of their existence for society. Although, some parts of the nation have recognized the prevalence of child sexual abuse as a problem which must be controlled and eliminated; yet, not all the states of the Federation and communities have seen the evil and danger of child sexual abuse nor proactive in preventing the occurrence. The community members, families have been observed to be tolerating this social evil for the fear of stigmatization by their community members.

Though recently some are coming out gradually to report cases of child abuse, however, not many dare to report. This, therefore, support the central idea of a broken window; that is; if there is damaged without replacing it, then there will be many broken windows and the damage might be very serious. This informs the increasing rate of child sexual abuse in Nigeria. The collective consciousness in Nigeria that makes solidarity and cooperation possible in the mechanical

society as theorized by Emile Durkheim that fosters common values, beliefs and religion have been overtaken by social change that encourages individualism, personal values, beliefs, interest, and division of labour. By implication, it has given way to the values, custom held in high esteem in the mechanical society, and today the value held for mentoring children by community members and social institutions has gone to extinction. The cultural beliefs that women are powerless stand as one of the factors that motivate the perpetrators of child sexual abuse to dominate the vulnerability of the girl-child in achieving their egoistic desire. A desire motivated by the self-interest of the perpetrators for pleasure and acquisition of quick money.

This has various effects on the child and the community. Many of the children may get pregnant at an early age which also affects their educational attainment. They may no longer have the opportunity of going back to school due to pregnancy, stigmatization, fear, hatred, and lack of concentration in class. Likewise, the reality of poverty may continue to live with such children and in this way, they may find it difficult to improve their economic condition. When children who are expected to be future members of the society are being subjected to sexual abuse, they may exhibit aggressive behaviour, withdrawn from others, display inappropriate sexual behaviour, and these will eventually have an impact on societal development. If perchance they are killed for ritual money-making, the population of children in the society who are expected to be future contributors to societal development is strategically reduced. Therefore, Nigerian leadership, communities, and parents must swiftly move into action to protect the vulnerability of the children in the hands of today's adults. If the children are regarded as future members that will be saddled with responsibility in building the society then their life and integrity must be safeguarded for tomorrow.

### **Reference.**

- Abah, B. (2019). Child rape in Nigeria: The weathered hands of the law and endangered human rights defenders. Alcuin Research Resource Center, Campus West, University of York.
- Akinwotu, E. (2020) in Guardian News Paper, Tue. 2 June, 2020. [www.theguardian.com/global-development/2020](http://www.theguardian.com/global-development/2020). Retrieved online 4-6-2020
- Akpoghome, T. (2016). Analysis of the Domestic Legal Framework on sexual Violence in Nigeria. *Journal of law and Criminal Justice* 4 (2) pp. 17 – 30.
- American Professional Society (2002) Abuse of Children. Handbook on Child Maltreatment (2nd Edition,) <https://www.rainn.org/articles/child-sexual-abuse>.



- American Psychological Association (2014). Understanding Child Sexual Abuse. Education, Prevention and Recovery. Retrieved from <http://www.apa.org/pubs/info/brochures/sex-abuse-aspx>.
- Aruna, J. (2018). Trends in child Sexual Molestation, Rape, and Incest. A view from South-West Nigeria. *Humanities and Social Science Letters* 6 (4) P. 137 – 148.
- Bourke, R. (2001). *Rape Work: Victims, gender, and emotions in organization and Community context*. New York. Routledge.
- Bratton, W. & Kelling, G. (2014). Why we need Broken Window Policing. *City Journal*
- "Chapter 21: Offences against Morality" Criminal Code Act, Chapter 77, Laws of the Federation of Nigeria 1990. Retrieved 21/4/2020
- Chukwemeka, Unchenna & Iheriohanma (2009). UN decade report (2018) <https://www.quora.com/What-is-national-development>
- Child Fund Alliance (2014). Violence and Exploitation Against Children in the Post-2015 Sustainable Development Agenda. <https://www.childfundalliance.org>.
- Childress, S. (2016). "The Problem with Broken Windows Policing". Public Broadcasting Service (PBS). PBS Frontline. Retrieved 14/5/2020
- Collective consciousness. [En.m.wikipedia.org/wiki/Collective\\_consciousness](http://en.m.wikipedia.org/wiki/Collective_consciousness). Retrieved 21/4/2020.
- Fang, X., Brown, D., Florence, C., Mercy, J. (2012). The Economic burden of Child Maltreatment in the United States and implications for prevention. *Child Abuse & Neglect*, 36:2,156-165
- Flintoft, R. (2001). *Violence Goes to College: The Authoritative Guide to Prevent and Intervention*. John Nicoletti, Sally Spencer-Thomas, Christopher Bollinger (Eds). P. 134. ISBN 978-0398071912
- Greenwood, J, ((2004). *The Disappearance of the Social in American Social Psychology* pp.110
- Herbert, S. & Brown, E. (2006). "Conceptions of Space and Crime in the Punitive Neoliberal City". *Antipode*, 38 (4): 755 -777, DOI: 10.1111/s. 1467 -8330. 2006.00475, x
- "Hoodlums rape 1,200 girls in Rivers", *Vanguard*, 27 February 2013. [https://en.wikipedia.org/wiki/Child\\_sexual\\_abuse\\_in\\_Nigeria](https://en.wikipedia.org/wiki/Child_sexual_abuse_in_Nigeria)
- Howard, S. (2016). *Children and Childhood*. [www.oxfordbibliographies.com](http://www.oxfordbibliographies.com). Retrieved 3/3/2020
- Is'haq Modibbo K. (23 May 2013). "Nigeria's troubling epidemic of rapes", *Vanguard*.

- Newman, O. (1972). *Defensible Space: Crime Prevention through Urban Design* ISBN 978-0-0Z-000750-0
- Okon, U., Ibrahim, B., Usman, R., Balogun, M., Olayinka, A., Nguku, P. (2017). Descriptive Characterization of child Rape Cases in Kano State, Northern Nigeria. A Two- Year Review, 2013-2014. *Pan African Medical Journal*.
- Olfma, S. (2009). *The Sexualization of Childhood*. ABC-CLIO. P.9.
- Omoera, O (2004 ). A Review of Literature: Rape and Communication Media Strategies in Nigeria. Vol. 4. *Ekpoma Journal of Theatre and Media Arts*. <https://www.ajol.info>. *Article.view*. Retrieved 03\03\2020
- Punch Newspaper (2016). Rising Pandemic of Child Sexual Abuse. [www.punching.com/rising-pandemic-child-sexual-abuse/](http://www.punching.com/rising-pandemic-child-sexual-abuse/) Retrieved, 28/4/2020.
- Rasak, B. & Oladipo, P. (2017). Childlessness and its Socio-Cultural Implication on Married Couples within Some Selected Yoruba Communities in South-West Nigeria. *International Journal of Innovative Social Sciences & Humanities Research* 5(1):42-54. ISSN:2354-2926
- Sarma, Apurba (2018) National development: meaning, scope and different perspectives. <https://bluemington.com/national-development-meaning-scope/>
- Saunders, B., Hanson. R., Kilpatrick, D. & Crouch, J. (2001). Impact of Childhood rape and aggravated assault on adult mental health. *American Journal of Orthopsychiatry* 71(1), 108-119.
- Townsend, C., & Rheingold, A. (2013). Estimating a Child Sexual abuse prevalence rate for practitioners <http://www.d2l.org/wp-content/uploads/2017/02/PREVALENCE-RATE-WHITE-PAPER-D2L.pdf> Retrieved online 21/2/2020
- UNICEF (2015). Release of the findings of Nigeria Violence Against Children Survey. [Wikipedia.org/wiki/Child\\_sexual\\_in\\_Nigeria](https://www.wikipedia.org/wiki/Child_sexual_in_Nigeria). Retrieved 21/4/2020.
- United Nation (2010). Fast Facts: Statistics on Violence against Women and Girls. <https://www.endvanow.org/en/articles/299-fast-facts-statistics-on-violence-against-women-and-girls-Html>. Retrieved 21/2/2020
- World Health Organization (2002) Child Sexual Abuse <https://www.sciencedirect.com/science/article/pii/S2665910719300477>. Retrieved 12/3/2020
- [https://en.wikipedia.org/wiki/Collective\\_consciousness](https://en.wikipedia.org/wiki/Collective_consciousness)
- <https://www.acog.org/clinical/clinical-guidance/committee-opinion/articles/2011/08/adult-manifestations-of-childhood-sexual-abuse>

<https://quizlet.com/30163823/social-work-ch-9-flash-cards/>

<https://www.d2l.org/the-issue/impact/>

[https://en.wikipedia.org/wiki/Rape\\_culture](https://en.wikipedia.org/wiki/Rape_culture)

<https://www.scribd.com/document/327644488/Broken-Windows-Theory>

© GSJ