



The Place of Local Media in Addressing the Child Labour Phenomenon in Anyigba Community: A Study of Radio Kogi Ochaja

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ABSTRACT

This study aimed at investigating the role of the local media in tackling child labour in Anyigba community. The study was anchored on the functional theory and the agenda setting theory. This study relied on the survey method, using the instrument of questionnaire and also adopted focused group interview to obtain factual information. To arrive at its objective the study was carried out in three phases. In the first phase 50 parents responded to the questionnaire, the focused group interview was in two phases; twenty children were selected and responded to questions raised while the second group comprising ten parents was asked questions based on the programmes of Radio Kogi Ochaja. Results show that child labour is very rampant in Anyigba community and that Radio Kogi Ochaja is not playing its role very well. The study recommend amongst others the need for the government to implement the rights of the child as stated in the United Nations Convention, that Radio Kogi Ochaja should rise up to their responsibility of setting the public agenda by producing their programmes in local language and also increase the number of programmes focused on child labour problem.

KEY WORDS: Child Labour, Local Media, Child Right, Anyigba.

INTRODUCTION

Child freedom as a phenomenon has received global attention. This is because the long sought world development cannot be achieved without the children being given adequate care and the rights they deserve. Olusola (2010 p. 203) states that “children are neither the possession of parents nor of the state or are they mere people in the making; they have equal status as members of the human family”.

The child occupies a unique and very important position in the African family unit; the child is the hope for the future of any given society, a tender plant whose components (cognitive, social, moral, physical etc.) need to be holistically developed for proper adaptation to the society.

According to Ubom (2004 p. 149)

“Every child is seen as an adult in the making, it is the duty of the parents to love and nurture the child; to give the child orientations and education on the values of life, morality, love, discipline, hard work and other responsibilities which make the child to live successfully and be useful to the community”.

To further support this view Awosola and Omoera (2008 p. 125) states that “childhood is recognized as a period of sensitivity requiring special care, attention and protection”.

Experience has shown that this group (children) that requires special care, love and attention are the most vulnerable, powerless and neglected members of the society. This is evidenced by the way children are used for one form of labour or the other.

It is worthy of note that for the child to reach maturity, gain independence and be a useful member of the society he must have passed through the process of socialization. Socialization according to Ugande (2011 p. 28) is “the provision of a common form of knowledge which enables people to operate as effective members of the society in which they live and which fosters social cohesion and awareness thereby permitting active involvement in public life”.

Unfortunately adults and parents entrusted with the care for children seem to have ignored their roles on the excuse of poverty or lack of knowledge of the rights of children. This situation is prevalent majorly in rural areas where majority of parents are illiterates or low income earners and it calls for the assessment of the extent rural radio has been used to enlighten the people on the rights of the child seeing radio as a medium proven to be more effective for sensitizing rural populace.

The Study Area

Anyigba is a Strategic University town in Dekina Local Government Area of Kogi State. It is the most prominent and fastest growing town in Kogi East Senatorial District. In the year 2000, Anyigba town had an estimated population of 56,000 and about 71,323 in 2006. Based on the growth rate of 2.5%, the population of the town was estimated at 78,726 in 2010. There is an increase in the rate of immigration to the town resulting from individuals coming in search of job opportunities and students of the university. This also indicates that economic activities in the town are on the increasing side. (Ogbe, F.G. et al, IIFET Tanzania Proceedings)

STATEMENT OF THE PROBLEM

The issue of child rights has in recent years received both national and international attention. Worthy of note is the reliance on the media to inform, educate and sensitize the populace on the provisions for the protection of child rights.

Despite the attention given to this phenomenon experience has shown that children in this part of the country are still subjected to various forms of child labour. Children are still used to raise income to fend for themselves and to provide for the family. This situation is blamed on ignorance, poverty and even the children's urge to be on their own.

It is to this effect that this research is embarked upon to determine the extent children are used for forced labour, the reasons given for this practice and the extent of coverage given to it by Radio Kogi, Ochaja.

OBJECTIVES OF THE STUDY

The study is meant to accomplish the following:

1. Ascertain the extent of child labour practice in Anyigba
2. Find out the reasons why these practices still occur.
3. Establish the negative effects of child labour on children in Anyigba
4. Ascertain the role of Radio Kogi, Ochaja in the move to curb child labour.
5. Suggest useful ways of curbing this menace.

RESEARCH QUESTIONS

1. Is child labour practice common in Anyigba community?
2. Why is child labour practice still prevalent in Anyigba community?
3. Does child labour affect the Children negatively?
4. What is the role of the radio Kogi Ochaja in handling child labour problem in Anyigba community?
5. How can the problem of child labour in Anyigba Community be tackled?

CONCEPTUAL CLARIFICATIONS/ LITERATURE REVIEW

Definition of a Child:

A child is a human being that have not reached maturity. It has been defined in both local and international instruments dealing with the rights and welfare of the child.

In the UN convention on the rights of a child, "a child is every human being below the age of eighteen years". The Nigerian Child Rights Act (2003) passed into law at the Federal Capital Territory (Abuja) defines a child as a person who has not attained the age of eighteen years. On the other hand, Article 2 of Children and Young Persons' Act (CYPA) enacted in Eastern, Western and Northern regions of Nigeria defines a child as a person under the age of fourteen, while young persons means a person who has attained the age of fourteen years and is under the age of seventeen years.

This age ceiling in Nigeria is lower than the age standard in the relevant international instruments. The Article 1 of the United Nations Convention on the rights of the child stated that "A child means every human being below the age of eighteen". This notwithstanding, for the purpose of this research a child a human being under the age of fourteen. It is therefore not out of place to say childhood is the period of life between birth and age 14. This period is characterized by the following unique and special features;

- The child is helpless and dependent.
- The child requires more specialized care.
- It is a period for purposeful socialization.
- The child needs to be promoted and nurtured
- The child needs to be fully provided for.

Child Rights Provision:

Globally concrete efforts have been made to protect Children. According to Thompson as quoted by Awosola and Omoera (2008 p 125) "children's rights has been a world focus since 1979, when the United Nations designated that year, a year of the children and developed a list of children's rights".

United Nations convention on the Rights of the Child was also passed on November 20th 1989 by the United Nations general assembly. To further adopt this, Organization of African Unity (now African Union) adopted a charter on the rights and welfare of the African child at its Head of States Summit in Addis Ababa in 1990.

Corroborating with the global focus, Nigeria promulgated the Child Rights Act 2003 which seeks to set out the rights and responsibilities of a child in Nigeria and provides for a system of child justice administration and the care and supervision of a child amongst other things.

According to Olusola (2010 p. 203) "children's rights are claims that all children have for survival, development, protection and participation.

The rights of the child as stated in the United Nations Convention and also signed and ratified by Nigeria in 2003 has the following basic principles;

- Every child has the right to life and to be allowed to survive and develop.
- Every child is entitled to a name, family and nationality.
- Every child is free to belong to any association or assembly according to the law.
- Every child has the rights to express opinions and freely communicate them on any issue subject to restrictions under the law.
- Every child is entitled to protection from any act that interferes with his or her privacy, honors and reputation.
- Every child is entitled to adequate rest, recreation (leisure and play) according to his or her age and culture.
- Every child (male or female) is entitled to receive compulsory basic education and equal opportunity for higher education depending on individual ability.
- Every child is entitled to good health protection from illness, and proper medical personal growth and development.

- Every child must be protected from indecent and inhuman treatment through sexual exploitation, drug abuse, child labour, torture, maltreatment and neglect.
- No child should suffer any discrimination, irrespective of ethnic origin, birth, colour, sex, language, religion, political and social beliefs status or disability.

Ladan (2007 p. 5) stating the structure and content of the Child Rights Act 2003 said “the act has been divided into twenty-four parts and eleven schedules. The various parts address broadly rights and responsibilities, protection and welfare of children, duties and responsibilities of government, institutions for children, as well as other miscellaneous matters. The schedules for their own parts deal with rules and regulations, procedures and specified form for application and/or for decisions”

To be specific part III (Sections 21-40) of the Childs Right Act provides for the protection of a child against discriminatory, harmful and exploitative practices. This it does through the prohibition of: child marriage, child betrothal, infliction of tattoos and skin marks, exposure to use, production, trafficking etc. of drugs and psychotropic substances, use of children in any criminal activity, abduction and unlawful removal and transfer of a child from lawful custody, forced, exploitative or hazardous child labour, including outlawry of employment of children as domestic helps outside their own home or family environment, buying, selling, hiring or otherwise dealing in children for the purpose of hawking, begging for alms, prostitution, unlawful sexual intercourse, other forms of sexual abuse and exploitation prejudicial to the welfare of the child.

Child Labour:

Child labour is a wide spread phenomenon. It is globally known to be an aspect of child abuse. According to International Labour Organization (ILO 2002) child labour refers to “conditions where children within the age of 15 engage in work or employment with aim of earning livelihood for themselves or their families” similarly Yinusa (1996) cited in Anmiyau, Haruna and Sarust (2004) as quoted by Nnodum (2004 p. 34) advanced that “it is a situation where under aged children are made to prematurely lead adult lives and made to work for long hours for wages under conditions damaging to their health and their physical as well as mental development”.

Effects of Child Labour

Child labour has many negative effects on the child and the entire society. It exposes the child to health hazards, sexual abuse, unwanted pregnancies, contraction of different diseases. Such as HIV/AIDS and venereal diseases among others; physical, verbal and psychological/emotional abuse; falling prey to ritualist, fatigue, and lowered academic achievement among others. Furthermore, it predisposes the child to joining bad gangs, cultism, engaging in criminal activities and other social vices such as gambling e.t.c. Lending voice to the effect of child labour, Nnodum (in Okubanjo 2004 p 221) said “child labour generally is a phenomenon that endangers the lives of children physically, mentally and spiritually. It refers to economic activities which may be strenuous, exploitative on the child”.

Child labourers in tobacco growing areas are exposed to various hazardous activities, including working long hours, carrying heavy loads and being exposed to chemical products. Although they may go to school, such children are unable to concentrate in class since they are exhausted from having to work long hours. The factors that have contributed to the increase in children engaged in child labour in the region include: continued rapid population growth, increasing poverty and the devastation of the HIV/AIDS pandemic. (<http://www.eclt.org/site/completed-projects/uganda>)

Despite the provisions in the various instruments for the rights of the child and the obvious saddening and hazardous effect on its victims many parents claim they are ignorant of such provisions and several others claim the poverty level of the family compels parents and care givers to subject children to various forms of labour.

No matter the reasons, excuses and circumstances, this cannot be compared to the end product of child labour, which is emotional imbalance that leads to delinquency and deviant behaviors and its attending result of a chaotic and an insecure society like we are experiencing today.

To create the required awareness against child labour especially in our rural environment the media becomes a necessary instrument. The radio without doubt is the most appropriate medium for addressing the issue of child labour.

Local Media:

Local media refers to local vehicles such as newspaper, radio stations, television stations and cable stations, that function primarily to serve the communication needs of the community or metropolitan areas in which they are located. This research focuses on local radio and its place in addressing the problem of child labour. Local radio includes community radio and rural radio. Community radio is a radio service offering a third model of radio broadcasting in addition to commercial and public broadcasting. Community station serves geographic communities and communities of interest. They broadcast content that is popular and relevant to a local, specific audience but is often over looked by commercial or mass-media broadcasters. Community radio stations are operated, owned and influenced by the communities they serve. They are generally non-profit and provide a mechanism for enabling individuals, groups, and communities to tell their own stories to share experiences and, in a media-rich world, to become creators and contributors of media. (<http://en.wikipedia.org/wiki/community-radio>).

Rural radio on the other hand refers to radio station that are not necessarily owned by the community and that broadcast both national and local programmes.

Alumuku (2006 p 59) said, “what we understand as community radio in the strict sense, i.e. radio which is autonomous and in which the community participates, is not wide spread in most African countries, as rural radio is. Many countries have setup networks of rural radio stations that broadcast a mix of nationally and locally produced programmes. These rural stations share certain characteristics with community radio, but they differ from it in many ways.

Community radio is an example of a modern communication technology and method that can be used to reach the community. It provides programming that is particular to the community's identity and character. It also focuses on local or indigenous culture, i.e. the way the people, the individual members of the community express their dreams and hopes. Also, how they talk about their past and future. It also allows the people to communicate in their own language.

Radio and the Issue of Child Labour:

Radio plays unique and central role in creating awareness and persuading the people for attitudinal or behavioral change. Radio through its various programmes enlightens the people on the forms, and effects of child labour there by gradually influencing their disposition towards it. Radio is powerful because it penetrates every segment of modern-day society and effectively influence how people view themselves, their neighbours, their communities and their world.

According to Kasoma (1991) local media are veritable means of social change at the local level, it is necessary to note that the key participants concerned with children's rights are women, children themselves and teachers at the community levels. These people need to know about the rights of the child, what the convention on the right of the children is all about and what role they can play in fulfilling child rights. This can only be achieved if local media are effectively engaged to communicate these to them.

To further concretize this Olusola said, radio stations especially, are in better position to get this done. Explaining the contents of the right of the child will spur the key participants to take the issues that surround it seriously. When children themselves know their rights; they can make demands for those rights to be fulfilled. Effective popularization of those rights will require that the radio communicates in the language that the people can understand, that is, their indigenous languages.

Many communities have used radio to fight for the eradication of child labour in their various countries.

In Malawi, apart from CRECOM, the Story Workshop, an educational and creative center for community sensitization, has joined forces with the Malawi Government and donors to set-up the fight against the child labour through a new 18 episode radio soap opera titled "Tilitonse Tisazunze Ana" (Don't Exploit Children) (<http://www.newsfromafrica.org/newsfromafrica/articles/art1033.html>)

In Uganda a project was introduced known as, the Elimination of Child Labour in Tobacco Growing Uganda (ECLATU) which was followed up by the Community Empowerment for Elimination of Child Labour in Tobacco (COMMEECA). These programmes ran between 2004 and 2012. Serious awareness was created by the radio. It is recorded among other things that during the project:

- Different radio spots were developed and were broadcast over the course of the project well over 1,000 times on Masinidi Broadcasting Services (MBS) and Radio Kitara. Messages were broadcast mainly during the peak season of planting, harvesting and marketing and emphasized the dangers of child labour, the importance of sending children to school and the role of child labour committees in ensuring that children stay in school. Latterly, the radio spots urged parents to send older children to the Kyema Vocational Training Institute (VKTI)
- Five radio programmes were developed and broadcast that sensitized policy and law makers, farmers and the general public on the plight of children in labour.
- Four radio drama performances were conducted that was followed by a phone-in from listeners about child labour in tobacco farming.
- Three talk shows were aired, which featured the senior community development officer for Masinidi, the Executive Director of BUCODO and representatives from the child labour committees.
- 756 spot messages were broadcast in four languages. As with the talk shows, the key issues covered were the role of Village Child Labour Committees (VCLCs) in the fight against child labour, the importance of building effective partnerships and the need for parents and stakeholders to send their children to school or KVT instead of into tobacco growing.
- 9000 communities were reached with 6564 child labour programmes and messages on community radio. The community radio stations have an estimated listenership of 2 million people in the Bunyoro subregion where the project was located.
- The final external evaluation survey found that the number of farmers with knowledge of the law prohibiting child labour had dramatically increased from 36% in 2006 to almost 80% in 2009.

(http://www.eclt.org/site/completed_projects/uganda)

The records above gives explicit information on the power of local radio in the fight against child labour.

According to Alumuku (2006:133), Community radio encourages media education which the majority of citizens of Africa lack. Most Africans have been starved of information in the contemporary information society, community radio can help create an information culture. Community-led radio enhances political emancipation and creates a platform for debate, exchange of ideas and reactions to plans and projects. It can accommodate people's ideas and satisfy their spiritual and psychological yearnings.

To establish the role of local radio in addressing the issue of child labour phenomenon, this paper seeks to ascertain the role of Radio Kogi, Ochaja in sensitizing the Anyigba community on Child rights.

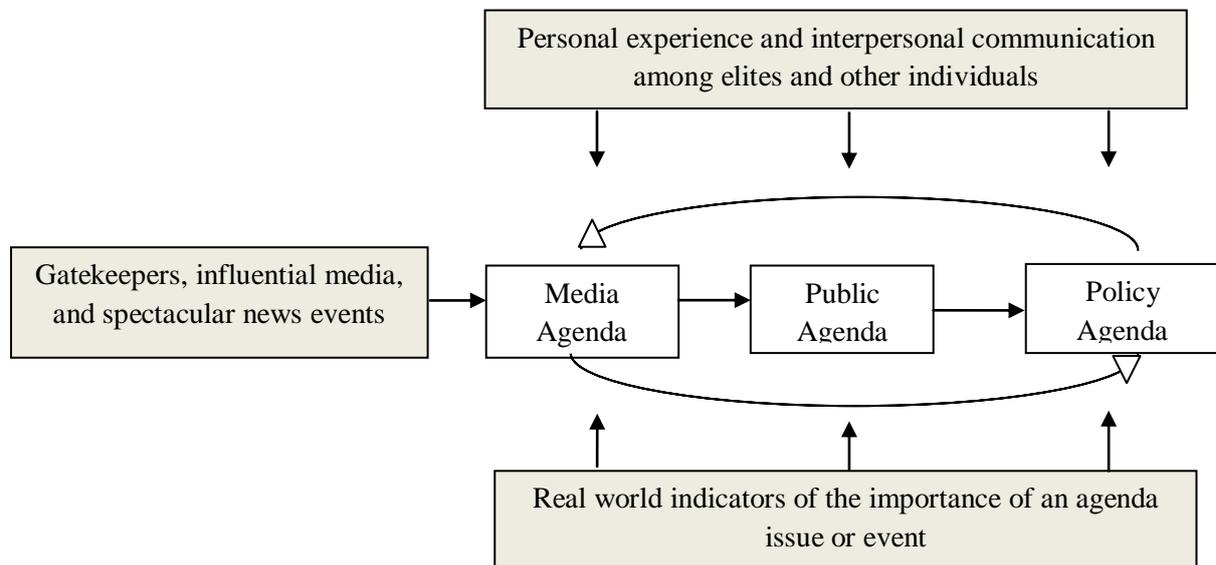
THEORETICAL FRAMEWORK

This research work is anchored on two theories, the agenda setting theory and the functionalist theory.

Agenda Setting Theory:

Agenda setting theory was coined by Mc Combs and Shaw (1981). Agenda setting is the process whereby the news media lead the public in assigning relative importance to various public issues Zhu and Blood (1997).

A diagram showing a broad-scope view of the Agenda Setting Process:



Source: From Rogers & Dearing, 1988

Rogers, Dearing and Bregman (1993) reviewed over 200 Articles on agenda setting theory. This review pointed out that agenda setting theory could be defined in two ways; broad-scope definition or narrow-scope definition.

The broad-scope definition involves the consideration of three related agendas; the media agenda, the public agenda and the policy agenda. The media agenda is the set of topics addressed by media sources (e.g. newspaper, television, radio) the public agenda is the set of topics that members of public believe is important, and the policy agenda represents issues that decision makers (e.g. legislators and those who influence legislative process) believe are particularly silent. (Miller : 2005 p. 271)

This theory is relevant to this research because the issue of child labour is important to the public, the media and even the policy makers. Mc Quail (2005 p.512) stated that the news media indicate to the public what the main issues of the day are and this is reflected in what the public perceives as the main issues. The theory has the following postulations.

- i. Public debate is represented by a set of salient issues (an agenda for action)
- ii. The agenda originates from public opinion and the proposals of political elites.
- iii. Competing interest seeks to promote the silence of their issues.
- iv. Mass media news selects issues for more or less attention according to several pressures, especially those from interested elites, public opinion and real world events.
- v. The outcome in media (relative degree of provenience of issues) both gives public recognition to the current agenda and has further effects on opinion and the evaluation of the political scene.

The media agenda influences the public agenda by giving more space and time to that issue and by giving it more prominent space and time. This means if the lead stories and other programmes of radio broadcast highlight the issue of child labour, its negative effect and solutions it will be seen as important item on public agenda and gradually change in perception and practice will be established.

The Functionalist Theory

Supporting the agenda setting theory is the functionalist theory which has its origin in the work of Emily Durkheim. This theory is said to be the oldest and still the dominant theoretical perspective in sociology and many other social sciences. Its perspective is built upon twin emphasis: application of the scientific method to the objective social world and use of an analogy between the individual organism and society. Relevant to this study is the second emphasis.

The second emphasis is on the organic unity of society. It speculate needs which must be met for a social system to exist and the way social institution satisfies those needs. The functionalist's postulates that institutions have certain function which are necessary for the survival of a social system. It shows how individual behavior is molded by broader social forces. Parsons (1951) conceptualizes society as a collection of systems within systems.

According to Ashley Cross, functionalism interprets each part of society in terms of how it contributes to the stability of the whole society, the society he said, is more than the sum of its parts; rather each part of society is functional for the stability of the whole society. The different parts are primarily the institution of society, each of which is organized to fill different needs and each of which has particular consequences for the form and shape of society. The parts all depend on each other. Functionalism focuses on social stability and shared public values and when one part of the system is not working or is dysfunctional it affects all other parts and create social problems which leads to social change

Radio as an institution within the society is expected to function appropriately by educating and informing the people on the rights of children and the effect of non compliance. If the radio functions well it will lead to a change in peoples behavior toward child labour and will in turn create societal stability.

METHODOLOGY

This research relies on the survey method, using the instrument of questionnaire and also adopted focused group interview to obtain factual information. We adopted purposive sampling method for this study.

We carried out our research in three phases. The population of study is Anyigba Community which is divided into five zones namely; Idah Road, Ankpa Road, Dekina Road, Iyale Road and Central Area. Since it is impossible to study the entire Anyigba community we purposively sampled some to represent the population.

We carried out our research in three phases. The first phase focused on the parents who may likely be the ones responsible for Child Labour. We shared questionnaire to the parents, we sampled ten parents each from the five zones in Anyigba bringing the total number of respondents to 50.

The second phase focused on the children who are the victims of child labour. We had focus group interview with some children, we sampled twenty children within Anyigba town that we saw hawking or working.

The third phase was geared towards discovering the role Radio Kogi Ochaja is playing in tackling this social problem of Child Labour. We had another focus group interview which was basically focused on the local media programmes, we sampled ten adults for this.

FINDINGS

Fifty parents responded to the questionnaire, some did it themselves while some were helped by the research assistant due to their inability to properly understand English language, in such cases the research assistant asked the questions in their native language and filled their answers himself.

The first question was aimed at discovering whether they know what child labour is and all the 50 respondents agreed that they know what child labour is .

We further discovered that 48 of them which is 96% of the respondents engage their children or wards in one form of child labour or the other.

We also gave a question to unveil the reason why they engage their children or wards in that and 32; 64% do that due to poverty while 8; 16 % engage in it because it is a normal practice in this part of the world and 6;12% believes that children should take care of themselves.

We further asked if they feel that child labour has some positive effect on children; 30; 60% are of the opinion that it has positive effects on the children while 20;40% disagrees with that.

It was very necessary to know why some of them feel that it has some positive effects on the children, so we asked for the reason why they feel it has positive effects, their reasons majorly was that it helps children to develop business skills very early and also makes them somehow self reliant.

We also asked whether child labour has negative impact on the children, 40; 80% agreed that it has negative impact on the children while 10; 20% disagreed with that.

To buttress this point we asked how it affects them negatively, they mentioned how it affects the children negatively among which they have no time for academics ranked higher followed by learning bad habits, stealing, exposes them to hazards etc

Since the problem of child labour can be handled by a collective effort we asked them to suggest how we can handle the child labour problem; they suggested as follows; that Child labour should be banned and child education should be emphasized, there is great need to educate the parents through different agents of socialization and that the government should enhance the economic system.

To ascertain the role of the local media specifically Radio Kogi Ochaja which is the only media around Anyigba some questions were also posed;

We first of all posed a question to know whether they have radio, we discovered that 26; 52% have radio while 24; 48% do not have radio.

We also discovered that only 23; 46% listen to Radio Kogi Ochaja and among those who listen we have 3 who do not have radio but listen to it in their neighbours houses while 27;54% including some who have radio do not listen to Radio Kogi Ochaja.

We also asked them whether there is any programme they have that discusses the issue of child labour 13 agreed that there is while 10 disagreed.

For those who said yes we went further to know the lessons they learnt from such programmes; many learnt that children should be sent to school early and the necessity of child education.

We sampled about 20 children within Anyigba town that we saw hawking or working. The research assistant filled their responses for them since they cannot write and most questions were also asked in the local language for easy comprehension. The 20 children gathered were of the age range of 7 to 14.

We discovered that 14; 70% of them stays with their parents while 6; 30% stays with their guardian. The research also revealed that 18; 90% attend school while 2; 10% do not attend.

We further wanted to know why they hawk and 19; 95% said they do it for money while 1; 5% just because others are doing it.

It was also necessary to know who is responsible for this, so we asked them who sent them to do those things and 16; 80% of them are sent by their parents/guardians while 4; 20% are doing it on their own. We also wanted to know if it affects their attendance to school 14 said it affects their attendance while 6 said it does not affect.

We further wanted to know how it affects their attendance and 5; 25% said they are always late to school, 7; 35% said they are often absent from school and others did not respond to this question

We also asked if it affects their academic performance, 16; 80% said it affects their academic performance while 4; 20% said it does not.

We further asked how it affects their academic performance, 7; 35% responded low performance, 4; 20% failure, 3; 15% repeating and 2;10% withdrawn

We also asked why they engage in this since it affects their academic performance, 11; 55% responded it is due to poverty, 2; 10% said because it is a normal routine, 7; 35% said it is due to parental interest

The last question was, if they would want to stop hawking or working and fully face their studies, amazingly they all responded 'yes'.

To ascertain the level of involvement of Radio Kogi Ochaja (which is the only local media around Anyigba) in handling this problem, we had another Focus Group interview. For the sampling design we used community programmes of Radio Kogi Ochaja.

Initially we intended to select one programme each day for the entire week but we discovered that in a week they have only three programmes focused on community issues. We used stimulus selection by availability sampling. Using purposive sampling we selected all the three community oriented programmes.

We randomly selected five men and five women from the Anyigba community who were not part of the earlier research, this time we decided to select from the educated ones since most parents interviewed were not educated. After their selection we exposed them to the stimuli, they listened to the three programmes severally after which they responded to the questions set by the researchers.

We used the following community programmes of Radio Kogi Ochaja;

Exclusive breast feeding (Lasted for 13 mins 36 secs)

Right of girl child education (31mins)

Child parliament edition (30mins)

Prior to the main thematic questions which were focused on the programmes they listened to, they had to respond to some entry questions reporting their age, their marital status, awareness of the child labour problem in Anyigba and if they are also involved.

The age of the respondent ranges between 22 to 49 and they are all married. 7; 70% of them agreed that they are aware of the problem of Child labour in Anyigba. Only 3; 30% agreed that they send their children to hawk or work. 8; of them agreed that Child labour is not good for the children

Thematic questions

To arrive at the aim of the research the following six thematic questions were shared to a group of ten respondents comprising of both gender.

Question 1: Do you think the programmes you listened to are useful for community development?

Question 2: Is any of the programmes suitable to address the problem of Child labour in Anyigba community?

Question 3: If yes, which one?

Question 4: What messages on the programme do you think will help in handling child labour problem in Anyigba Community?

Question 5: Do you think the programme can be packaged in a better way to be able to address child labour problem?

Question 6: What are the things that you feel when included will make it more suitable to handle the child labour problem?

Table I: usefulness of the programmes for community development

Usefulness	Number	Percentage
Yes	8	80
No	2	20
Total	10	100

The question was to discover if the programmes are useful for community development and 8(89%) affirmed that against 2(20%).

Table II: Programmes that can address child labour problem.

Programmes can address child labour problem	Nos	Percentage
Yes	9	90
No	1	10
Total	10	

The second question was to discover if the programmes can address child labour, 9(90%) affirmed that it can address it against 1(10%)

Table III . Which programme can handle the child labour problem

Programmes that can handle child labour	No.	Percentage
Exclusive breast feeding	0	0
Right of girl child education	7	70
Child parliament edition	3	30
Total	10	

It was necessary to know the programmes they have that can actually address child labour, from their response two out of the three can address the problem however 7(70%) agreed that the programme "right of girl child education" can handle it while 3(30%) agreed that the programme "child parliament edition" can handle it.

The next question was to discover the lesson they learnt from the programme and 6(60%) said the message is the merit of girls' education; 4(40%) learnt that girls should be sent to school for they are home managers and 1(10%) learnt that all children should be sent to school.

Table IV: Lessons learnt from the programme

Lessons learnt from the programme	No.	Percentage
Send girls to school for they are home managers	4	40
Merits of girl child education	5	50
All children should be sent to school	1	10
Total	10	100

Table V: If programmes are packaged better it will address the child labour programme

If programmes are packaged better it will address the child labour problem	No.	Percentage
Yes	10	100
No	0	0
Total	10	100

We further asked if they feel that if the programme is packaged better that it would handle better the problem of child labour and all the respondents affirmed that.

Table VI : What will make the programmes more suitable to address child labour problem

What will make the programme more suitable to handle the child labour problem	No.	Percentage
Broadcast in local language	6	60
More programmes on child labour	3	30
Other agents of socialization should be involved	1	10
Total	10	100

Finally we gave them the opportunity to suggest ways in which the programme can be improved to handle the problem of child labour, 6(60%) suggested that they should be broadcast in local languages while 3(30%) suggested more radio programmes on child labour and 1(10%) suggested that other agents of socialization should also help the media in fighting this social ill.

DISCUSSION OF FINDINGS

From the data garnered it is evident that Child labour practice is very common in Anyigba community because almost all the respondents in all the phases are aware of its existence in Anyigba area and 48 out of the 50 parents engage their own wards /children in one form of child labour or the other.

It was apparent that most of them are involved due to poverty while some engage in it simply because it is normal in this part of the world and a lesser percentage believes that children should take care of themselves.

Surprisingly 60% of the parents believe that child labour has some positive effects on the children their major reason being that it helps them to develop business skills very early and to be self reliant while 40% disagreed with that. Their earlier response notwithstanding 80% all affirmed that it has negative effects on the children their reasons being that it affects their academic performance, exposes them to learn bad habits like stealing and also to hazards. This is in line with what Nnodum (2004) said that it predisposes the child to joining bad gangs, cultism, engaging in criminal activities and other social vices. Okubanjo (2004 p22) said it endangers the lives of children physically, mentally and spiritually.

They suggested that child labour should be banned and child education emphasized, that there is need to educate the parents through various agents of socialization and that the government should work towards improving the country's economy. This exhibits that child labour as a societal problem should be handled by the entire society, this is in line the functionalist theory employed in this work.

Some question were directed towards realizing the role of Radio Kogi Ochaja in handling this problem, it was discovered that though a greater percentage have their own Radio many do not listen to Radio Kogi Ochaja. Again out of those who listen to Radio Kogi Ochaja a good percentage disagree that there are programmes that can handle child labour problem, however for those who agreed they learnt the necessity of child education.

The findings from the children who are involved shows that the children are majorly sent by their parents to do that and that it affects their academic performance and indeed all of them would like to stop hawking or working and fully face their academic pursuit.

The findings from the second group of parents engage in focus group interview as regard the content of the Radio Kogi Ochaja portrays that child labour is very common in Anyigba community. It can also be discovered from this group that the parents mostly involved in this are the uneducated ones because the group of educated parents involved in the third phase of this research out of ten only 3 engages their children/ward in that.

Though they affirmed that some of the programmes can help in tackling the child labour problem, they strongly affirmed that if the programmes are packaged in better ways they can handle better the child labour problem this affirms what the agenda setting theory incorporated in this work which says that the media has the power to set public agenda. Finally they suggested that the programmes should be broadcasted in local languages so that all the indigenes will benefit from the programmes and that all agents of socialization should help the media in fighting the child labour problem this affirms the functionalist theory which says that the entire system works together and non in isolation. When there is a problem it affects all the parts and therefore it is also important that all the parts get involved in fighting this problem as it affects the entire system. Finally that they should produce more programmes addressing child labour problem in Anyigba community. Connecting this to the findings of our literature review it is evident that in other countries where Radio has been employed in handling child labour programme that they produce such programmes in the local language and many programmes are geared towards that. A good example is Malawi where 18 episode radio soap opera titled Tilitonse Tisazune (Don't Exploit Children) was employed to fight Child Labour; another example in our literature review is the Ugandan experience different radio spots were developed and were broadcast over 1000 times on Radio.

RECOMMENDATIONS

This study has revealed that Child labour is very common in Anyigba community. That the local people are not well informed on the ills of child labour. The local media (Radio Kogi Ochaja is not playing an active role because they do not have enough programmes addressing child labour and the few programmes they have are not produced in the local language so a major part of the community who are illiterates cannot access the message and finally that the government are also not playing their part very well. These have continued to increase the number of children who are victims of child labour in Anyigba community. Therefore, the following recommendations are made:

The government should protect the children by enforcing the Nigerian Child Rights Acts.

The government should also work towards improving the country's economy to reduce the poverty level which is one of the major factors contributing to child labour.

The aim of rural or community Radio is to tackle community problems and reach the local people in their local language and at a time suitable depending on their major occupation.

Therefore Radio Kogi Ochaja should sit up to perform its function in Anyigba community by coming up with varied programmes addressing the problem of child labour and other problems that are manifest in the area which should be broadcast frequently. The Malawi and Uganda experienced should serve as an example to be copied.

Radio Kogi Ochaja (and by inference all the local media) should produce community programmes in local languages so that both the educated and uneducated can comprehend

Since child labour is a social problem in Anyigba area all other socialization agents like school, churches etc., can also help in fighting child labour in Anyigba community.

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