

# Developmental violent practices against children at home and in early childhood education centres in South West Nigeria

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**Abstract.** The curriculum content implemented, the practices surrounding the implementation and the child raising practices at home determine what an individual child becomes later in life. Education exposed to individuals that become teachers, medical doctors and the likes, is the same exposed to those who become terrorists, kidnappers and other anti-social professionals. What brings about the different outcomes is the level of developmental violence in the education and the practices. The developmental traits common to children who received Early Childhood Education (ECE) in Nigeria provide evidence that there are problems with either the content of ECE or the practices in the child's immediate environment. The regurgitation of facts, development in intellectual domain only and the poor acquisition of language of the immediate environment are obvious in the children. This study, therefore, examines the ECE centres and homes of the children in terms of content delivered and the common practices adopted. A qualitative method of research with a desktop review of 35 studies was carried out. The findings revealed that adoptions of a foreign language, too much restriction from playing among others are some of developmental violent practices at homes and ECE centres. Creating awareness about hidden developmental violent practices and implementation and supervision of the language of instruction policy among others are recommended.

**Keywords:** Developmental violence, early childhood education, hidden violence, pre-school centre, violent childrearing practice, violent educational practices.

## INTRODUCTION

It is observed that education, as good as it is, is capable of producing positive, negative or both products in the development of an individual, depending on the content and practices adopted in providing it. Education is needed to produce teachers, medical doctors, engineers, technologists and the likes, so also is education needed to produce terrorists, militants, kidnappers and other anti-social professionals. These informed us that the learning experiences (content, resources and method adopted) at the school, complemented by childrearing practices at home determine what an individual would become. The level of developmental violence education recipients are

exposed to during the formative years determines significantly, the product of such education to be either positive, negative or both. Developmental violence in this paper are those practices injected into the educational programmes of children at home and school during the formative years (Birth to 8 years), though, not involve bullying, but are capable of leading to the development of anti-social, out-of-context and detrimental personalities in the recipients when growing up. Most of these developmental violent practices such as hurrying, hybridizing, home and instructional language and host of others are hidden, to the extent that the society has

accepted them as the normal modern-days practices.

Just like it is reflected in Nigeria, the problem of developmental violence at home and early childhood education centres permeates African communities. For instance in Kenya, Mainland (2015) reported on the problem of disallowing play and discipline children in major cities in the country. Amos (2013), while discussing parenting in Ghana, Nigeria and Liberia, submitted that compound family systems which enhance togetherness in childrearing practices in African communities are no more recognised. In the same vein, Aubrey (2017) found out that there is a problem of introducing foreign language to children in ECE centres. The danger about this problem is the detrimental nature of these developmental violent practices to socio-physical and emotional development of the children which are significant skills needed for societal development is not considered.

### **Types of violence and the call for corrective measures**

There are several meanings given to violence by different dictionaries but most of these dictionaries define violence with the term *physical force* which amount to bullying (Merriam-Webster, The Free Dictionary, Oxford and Business-dictionary). It is assumed that the majority of the literatures on violence look at it from the angle of physical, psychological, sexual and so on, as a result of the meaning given to it (Ogundipe, 2016; UNICEF, 2016). UNESCO (2016) while quoting the "World Report on Violence against Children", highlights the forms of school violence succinctly as: Physical and psychological punishment, bullying, sexual and gender-based and external violence (effect of gang, conflict situation, weapons and fighting). These types of violence are noticed immediately they happen as opposed to such violence that involve no physical force or bullying in the school system but capable of hindering the holistic development of the learners.

Physical punishment comes in different ways but what it has in common is the ability to inflict pain on the victim. It can be described as act of using force with the intention of causing some degree of pain or discomfort on an individual (UNESCO, 2016). The most common of this that children experience is beating (smacking, slapping, spanking, kicking throwing pinching pulling hairs, boxing ears, putting in an uncomfortable position and so on) either from a parent, teacher or an elderly person using bare hands, cane, horsewhip or any other object that is capable of causing pain to the receiver (Sopekan, 2014). Irrespective of the intention, the maturity of the victim, frequency and/or the extent of pain inflicted go a long way to determine if the action is either a behavioural corrective measure or violence. The effect of any type of physical punishment is the immediate pain the victim

experiences. In other words, the effect of physical violence is visible and immediate, so it gives room for rehabilitation which, if properly done, will not lead to potential loss/be derailed.

Psychological violence, which can also be referred to as psychological abuse, emotional violence or emotional abuse, is intertwined with physical punishment because all physical punishment automatically leads to some degree of emotional depression (Ogundipe, 2016; UNICEF, 2016). Again, there are some other forced actions that can lead to emotional depression, some of these are verbal, such as yelling (insulting, and swearing at); rejection (pretending not to notice someone's presence, contributions, conversation or worth); putting down (name calling, public embarrassment and/or blaming someone for everything); intimidating or threatening; isolation (limiting freedom of movement and so on) (UNESCO, 2016).

Psychological violence in this paper is considered more destructive than physical punishment because of its direct relationship with development and learning. The major effect of this violence is emotional depression which is a significant determination of cognitive and social functioning of an individual. If not well managed, psychological violence is capable of leading to potential loss/be derailed, which is capable of determining how successful one is in life. But, as destructive as psychological violence is, its characteristics can be noticeable in the individuals, which means it gives room for corrective interventions.

Sexual violence against children, which can also be described as sexual abuse, happens in various ways. At times, it takes the form of physical violence, such as rape, harassment and exploitation and it might also take the form of psychological violence like in the shaming of an individual because of his/her sex or embarrassing a victim of rape (UNESCO, 2016). Generally, sexual violence, like physical and emotional violence, can, most of the time, be physically noticed in the behaviour of the victim and this provides room for intervention so as to rehabilitate the victim.

### **Type of violence that does not call for corrective measures – Developmental violence**

The common violence in the child-raising and school practices found in literature have been highlighted and discussed. However, a question demanding an answer here is: are there other unconventional forms of violence against children that might not be visible hence making no room for interventions and capable of bringing about loss of identity, potential and reduce the chances of success of holistic development of an individual? This paper tries to answer this question by looking at another meaning of violence and use the lens to assess the common practices at home and in the schools.

An examination of the definition of violence as given by the Cambridge dictionary which sheds light on other forms of violence that could exist, is adopted as conceptual definition in this paper. The dictionary sees violence as “actions or words that are intended to hurt people”. This shows that violence might not be entirely through physical force. Some actions, practices and verbal pronouncements initiated by individuals (parents and caregiver) and/or systems (ECE centres, home, government and/or community policies) with no intent to harm, can in itself constitute violence, and has the capacity to “hurt” the recipient immediately or in the future. This paper considers these types of practices, actions or verbal pronouncements found in the developmental programme for children as developmental violence. But because it comes with ‘no intention to harm’, it is easy to think there is no need for corrective measures for the recipients. Therefore, there is the need to painstakingly and critically examine and analyse the totality of education exposed to children in Nigeria, both at ECE centres and at home in order to discover other forms of violence that can be termed developmental violence against children.

### Theoretical background

This study is anchored in the bioecological model propounded by Bronfenbrenner and Ceci (1994). Bioecological model is a theoretical model of gene-environment interactions in human development. The model explains human development as a bidirectional influences between individual’s development and their surrounding environmental contexts. The model is a four-point type presented as Process-Person-Context-Time (PPCT).

“Process” is seen from two propositions and the first proposition is that human development takes place in a complex reciprocal interaction between active, evolving biopsychological human organism in a person, and objects and symbols in the immediate external environment, which must occur regularly over a period of time. The second proposition is that the effect of the proximal processes varies as a joint function of the characteristics of the developing person, the environment (both immediate and remote); the developmental outcomes and social continuities and the changes occurring over time. “Person” is described in this model through three personal characteristics that can influence proximal processes. These are: demanding characteristics (age, gender or physical appearance), resources characteristics (mental and emotional resources) and material resources (housing, education and caregivers). “Context” is the environment in which the child is developing. These are, as explained in the ecological system theory, the microsystem, mesosystem, exosystem, macrosystem, chronosystem (Excell *et al.*, 2015). “Time” is also described at three levels, namely, micro, meso and macro.

Micro-time refers to what is happening during a specific episode of proximal processes; meso-time refers to the extent to which the processes occur (days, weeks or years) and macro-time refers to shifting expectancies in wider culture which affect the proximal processes across the lifespan.

The bioecological model of human development formed the bedrock of this study because it enabled the researcher to present, not only the environment as the predictor of human development, but also the interaction that happens during proximal processing among the developing person, the environment, the developmental outcomes, social continuities and the changes occurring over time (Mncanca and Okeke, 2016, 221-232).

### Objectives of the study

Specifically, the study examined:

- a. Common home childrearing practices that might be violent to the holistic development of the children;
- b. The possible consequences (later in life) of the violent home childrearing practices;
- c. Common ECE centres’ educational practices that are violent to the holistic development of the children; and
- d. The possible consequences (later in life) of the violent ECE centres’ educational practices.

### Research questions

1. What are the child rearing practices common at homes that are violent to the holistic development of the children?
2. What are the possible outcomes (later in life) of the violent home child rearing practices?
3. What are the common ECE centres’ educational practices that are violent to the holistic development of the children?
4. What are the possible outcomes (later in life) of the violent ECE centres’ educational practices?

### MATERIALS AND METHODS

This study adopted the qualitative research method wherein a desktop review of related empirical literature was carried out. Related findings of empirical studies on early childhood education practices and home child rearing practices in Nigeria were analysed qualitatively and the implications of the practices were inferred with justification from the literature. Both off-line and on-line journals, ECE association newsletters and textbooks were accessed for the study. In order not to reduce the study to Ordinary Review Approach, only studies with appropriate scientific methodology, that is, empirical (qualitative and quantitative) were analysed and, to

**Table 1.** Authors of studies reviewed on developmental violence in both ECE centres and homes.

S/N	Empirical study's author/(year of Publication)	S/N	Non-empirical study's Author/(year of Publication)
1	Dasyuva (2007)	1	Abidogun and Adebule (2013)
2	Makinde (2007)	2	Morondiya and Ohakawa (2014)
3	Salami and Oyaremi (2012)	3	Arinze (2015)
4	Salami (2016)	4	Orakpo, Abayomi and Youdeowei (2016)
5	Fasina (2011)	5	Adewumi, Olojo and Falemu (2012)
6	Greespring School (2016)	6	Shoaga (2015)
7	Oduolowu and Unachukwu (2014)	7	Ashiru (2014)
8	Sopekan (2014)	8	Bewaji (2015)
9	Salami and Falola (2016)	9	Agbedo <i>et al</i> (2012)
10	Garcia, Virata and Dunkelbe (2008)	10	Tait (2015)
11	National Population Commission (2011)		
12	Odejobi (2014)		
13	Salami (2015)		
14	Martinez (2016)		
15	UNESCO (2011)		
16	Salami and Folaranmi (2015)		
17	Akinyele and Akinbote (2016)		
18	Salami and Osawe (2016)		
19	Salami (2016) <sup>b</sup>		
20	Okoye (2009)		
21	Salami and Umoren (2011)		
22	Oguntimehin (2016)		
23	Amosun and Olatujayan (2016)		
24	Oduolowu, Zakariyya and Olowe (2016)		
25	Pesco and Crago (2008)		

reduce biasness, both findings “for” and “against” on each practices were reported. Position papers are not part of the papers analysed. Names of author(s) whose works were analysed are presented are presented in Table 1.

The table shows that 35 studies were analysed, of which 25 (71.4%) were quantitative studies, while 10 (28.6%) were qualitative/non-empirical studies. All the studies were published between 2007 and 2016, which shows how recent the literatures analysed are. Thematic approach of analysing qualitative data was adopted with the research questions adopted as the themes.

## RESULTS AND DISCUSSION

### Child rearing practices common at homes that are violent to the holistic development of children

#### *Home language exposed to the child*

There are several options of languages for new born babies in majority of Nigerian homes to be exposed to and lots of factors dictate the choice to be made. These options range from mother tongue of the parent, father's

mother tongue, language of the immediate community (if different from mother tongue) to national language (foreign). Any of these languages that are the most commonly used to communicate with the child at home is what this paper refers to as home language. Home language is highly important in the life of a child, not only because it gives the child the right identity but also for better understanding of the culture and continuity of the tribe to which the child belongs. But the following research studies have shown that many homes in Yoruba land, most especially in the urban setting and among the elites, make foreign language their home language (Abidogun and Adebule, 2013; Makinde, 2007; Morondiya and Ohakawa, 2014; Salami, 2016a; Salami and Oyaremi, 2012).

#### *Disallowing children from self-initiated play at home*

Children not only learn but experience better development when they are able to actively engage in exploration, experimentation and a series of self-initiated play activities. For such play activities to lead to creativity and idea generation which can promote contributions to societal economy, they must be self-initiated, self-directed and free of adult intervention. The skills of

creating lucrative ideas, job creation and exploration of new ways of doing things are initiated and developed at formative years through self-initiated and self-directed play. The types of play adopted by teachers in school most of the time are not considered as play by the children but rather as tasks. This is because whatever children will consider to be play must satisfy the following conditions: must be pleasurable and enjoyable; must have no extrinsic goals; there is no prescribed learning that must occur; it must be spontaneous and voluntary; it must involve an active engagement on the part of the player and it must involve an element of make-believe.

With the type of ECE centres around, where all activities are caregiver-initiated and highly structured, the only opportunity a child has to engage in the self-initiated play is at home. But the following literatures have revealed that a good number of children are not allowed to engage in free play at home: (Arinze, 2015; Fasina, 2011; Greensprings School, 2016; Orakpo *et al.*, 2016).

### ***Home support for too much academic activities for the child***

The new practice of the majority of ECE centres concerning homework is what I termed *back to sender syndrome*. This is so termed because what the caregivers are expected to expose to the children is gradually loaded for the child as homework. Parents not only spend hours putting the child through lots of academic activities at home, at times, many parents have to directly or indirectly do the assignment for the child. At the end, the parents perform those acts the caregivers were paid to do. Many studies have revealed that ECE centres in Nigeria give too much bookish homework to the children (Adewumi, *et al.*, 2012; Arinze, 2015; Oduolowu and Unachukwu, 2014; Orakpo *et al.*, 2016; Salami and Falola, 2016; Sopekan, 2014).

### ***Hurrying***

The Piagetian cognitive theory and age appropriateness of developmentally appropriate practices (DAP) made it clear that there are developmental milestones associated with the chronological age of children (Rala and Salami, 2019). One of the implications of this is that whatever children are exposed to should be appropriate to their age level. This is an important factor that determines the content of the curriculum guide developed for ECE, and Nigeria is not an exception. Unfortunately, research studies in Nigeria show that many parents not only enrolled their underage children in school, but they are also in a hurry for them to complete the primary education (Garcia *et al.*, 2008; NPC, 2011; Shoaga, 2015). Now, many parents do not allow their children to attend primary VI class but make them to join Junior

Secondary School after primary V class.

### ***Home support for hybridizing***

Africans generally are known as cultured people, Nigerians not an exception. But there are strong external and internal influences threatening the cultural practices of many African tribes. In Nigeria, the cultural practices inherited from the Britons that colonised the country are the major external influence. Others are the influences of exposure to modern technologies such as television, radio, the internet and so on. The degree of influence received from the external factors is less compared to that of internal factors. Most noticeable is the ways of life of the elites, most especially those that have opportunity to visit western countries either for a short or long term and will like to show other Nigerians how better *oyinbo's* ("White man's") life is, compared to ours. The effect of this internal influence is fast spreading because it comes in through schools, places of worship, social gathering and most influential is the family. The negative consequence of neglecting one's culture for others is enormous. The first to be quickly noticed is loss of one's identity. Such an individual will never be the *oyinbo* ("White man") he is trying to copy and he cannot be an African, which is defined in terms of the colour of his skin. Other effects include loss of language, values, origin and race. Studies on child rearing practices such as Ashiru (2014); Bewaji (2015); Odejebi (2014); Salami (2016a) revealed that many families adopt foreign culture in all their practices such as communication, social interaction, appearance, values and others.

### ***Possible consequences (later in life) of the violent home child rearing practices***

Agbedo *et al.* (2012) see speaking mother tongue to the child at home as one of the family plans that can bring about language development in the child. The major destruction of the act of adopting foreign language as home language and other child hybridizing practices brings to the child is the loss of identity by (a) being unable to speak the language of one's tribe, race or country and (b) the detachment from one's cultural practices. Consider this: have you ever seen a Briton, American, Chinese, Italian, German, or anyone from developed countries that is so proud of not being able to speak his dialect? It has also been discovered that the majority of Nigerians that have lost their identity condemned their childhood development (Martinez, 2016).

The degree of destruction a child that is not allowed to interact adequately with immediate environment will experience cannot be quantified. In terms of the socio-cultural aspect, such a child will not be vast in the

acceptable social norms of his people. It is believed that the general society is the custody of knowledge and one can only learn this through interaction with the immediate community. That is the basis for that Yoruba saying that *omo ti o gb'eko n'le, ita ni won a ti ko o wale* ("A child that refuses parental corrections will be so taught by outsiders"). In terms of the physical development, such a child cannot be in his/her best in physical and sport activities, which can only be developed with adequate constant practices. This is a great disadvantage considering how lucrative, attractive and supportive sport professions are toward the economy in this 21<sup>st</sup> century. The child that is kept indoor most of the time is also prone to disease attack (Hughes, 2014). The extent to which the majority of our children are alien to their communities in terms of indigenous knowledge cannot be imagined. One may be interested to know the percentage of Yoruba children who are 25 years old or less that have the knowledge of (a) the cosmetic plant called *osun* (cosmetic plant) (b) the herb plant called *iya'lode* or *lapalapa* (biofuel plant) (c) a bird that cry when evil is about to happen called *kowee* (a kind of bird) (d) *majala* (flying ashes from burning bush) that tells in the village when a distance farm is being consumed by fire (e) applying *owe* (proverbs) as *esin oro* (means of conveying thought) when communicating.

Again, hardly do we realise that too much of academic work or information is detrimental to the development of children. Parental support to too many academic assignments for the children and hurrying are equally violence to the life of the child. Tait (2015) reported that 87% of the parents opined that the more stimulation a child received, the more successful he/she would be.

### **Common ECE centres educational practices that are violent to holistic development of the children**

#### ***Language of instruction at ECE centres***

Being a multilingual society, Nigeria needs a common language that can be used for communication by all in order to enhance the socio-economic development of the nation. English language became the common official language and language of instruction in schools, not only because it was the language of the colonial masters, but also because it was the language used to introduce western education to Nigerians. The questions then remains: how do Nigerian children acquire their own mother tongue? What will then become of all Nigerian languages? It was an attempt to answer these questions that led to the policy made about the language of instruction in Nigerian schools. The latest of these policies, as presented in the 6<sup>th</sup> edition of National Policy on Education (FRN, 2013, 16) are:

I. Section 2A, sub-section 16j presents the language of instruction for education given to pre-school children

which reads: "ensure that the medium of instruction is principally the mother-tongue or the language of the immediate community..."

Section 2C, under sub-section 20 has the language of instruction policies for primary education too.

If these policies are implemented religiously, not only would Nigerian children be able to speak at least one Nigerian language, which could be the mother tongue (MT) or language of the immediate community (LIC), but they would acquire the national language (English) better (Agbedo *et al.*, 2012; UNESCO, 2011). But a good number of literatures have shown that foreign language (English) remains the language of instruction in all the levels of early childhood education in Nigeria (Akinyele and Akinbote, 2016; Makinde, 2007; Salami and Folaranmi, 2015; Salami and Oyaremi, 2012).

#### ***Content of ECE***

The purpose of early childhood education, most importantly, the first two preschool levels – Early Childhood Care and Education for age 0 to 4 years plus (ECCE) and One-Year Pre-primary School meant for age 4+ to 5years plus (Kindergarten), is to care for and equip the children with necessary skills needed to be able to start primary education with smooth experience. The important skills to be passed on to the children as enumerated in the National Policy on Education include social, moral norms, values, spirit of enquiry and creativity, sense of cooperation and team spirit and good health habits (FRN 2013). These skills are not for individual development alone but to enhance socio-economic development of the entire society at large. But literature has it that Nigerian preschool centres, most especially those in south west part of the country, concentrate only on teaching academic activities to the children (Salami 2016a; Salami 2016b; Salami and Osawe 2016). It gets worse to the extent that pre-school children are taught those things meant for lower primary classes.

#### ***Instructional methods and strategies adopted***

Early childhood education centres are supposed to be designed such that it would be a home-away-from-home for the children. In other words, the centre is to be a play centre for the children. Whatever is to be done for or by them must be through play. That is why it is not appropriate to call such a setting a "school" but "centre". But several literatures revealed that the majority of the ECE centres in Nigeria do not adopt play methods but expose the children to formal teaching, as expected in upper primary classes. Few centres that allow play in their schools only practice structured play (Oguntimehin, 2016; Okoye, 2009; Salami and Falola, 2016; Salami and

Folaranmi, 2015; Salami and Umoren, 2011).

### **Contextualisation of ECE practices**

Whatever kind of education that qualifies to be called early childhood education must satisfy the principles of developmental appropriate practices, one of which is the context appropriateness. Context appropriateness explains that whatever is to be exposed to children under the pretence of education must be things of their immediate environment or community. The importance of this principle is that it will allow the child to be well developed and appropriately integrated into the immediate society first before learning what obtains in another society, at least, charity, as they say, begins at home. The contemporary practices of ECE centres in Nigeria now are said to expose the children to foreign language and content at preschool level. Literature support that ECE in Nigeria has not been contextualised as expected (Salami and Folaranmi, 2015; Salami, 2016a).

### **Evaluation of holistic development in ECE**

The holistic development of a learner is crucial to early childhood education than other levels of education one can think of. That is why the developmental domain at this level of education is distinctively separated to four aspects, namely social, emotional, physical and intellectual, unlike learning domains which operate from upper primary classes with just three domains of cognitive, affective and psychomotor. Therefore, during teaching/learning activities at ECE centres, the caregivers are expected to set their behavioural objectives to cut across the four developmental domains and, during evaluation, these four domains must be evaluated without any one being emphasised more than the other. The evaluations must be quantitatively done so as to make the judgement scientific with minimal or no bias. Literatures that examined the ECE practices, as far as evaluation is concerned in Nigeria, have it that the centres only evaluate intellectual development quantitatively. The majority of the centres do not evaluate other three developmental domains, while very few that used to do it, did not make the evaluation quantitative, hence not scientific (Amosun and Olatujayan, 2016; Oduolowu *et al.*, 2016; Salami, 2016b; Salami and Falola, 2016; Salami and Folaranmi, 2015).

### **Possible outcomes (later in life) of the violent ECE centres educational practices**

Literature has it that the exposure of children to L2 under the disguise of national language or official language, not

only threatens the preservation of the world's linguistic and cultural diversity, but is also largely responsible for dropout, low performance in school, lack of self-confidence, loss of identity, unpatriotic attitude, reduces chance of success in school and in life among others (Pesco and Crago, 2008; UNESCO, 2011).

The overconcentration of preschool centres' activities on cognitive development has been shown to have negative consequences on the development of the child. In the words of Tait (2015, 2):

Worryingly, we all feel the pressure to do more, to experience more and, in turn, to provide more for our children. And so, more and more parents are hell-bent on stimulating and pushing their children further on the premise that the more young children know, the more they do, and the better their chances of success later in life.... The effect, we now know, can be damaging to neural development, which can lead to severe psychological and emotional difficulties later in life.

Early childhood education centres that are supposed be a place of play, which have been turned to formal schools where play seems not allowed, are doing more harm than good to the children. Disallowing children from engaging in self-initiated play has been seen as denial of our inner calling, our compass that points towards our true talents. This often leads to the development of children who lack creativity, shallow thinkers, have low self-esteem, covet for high performance, which leads to cheating, in some cases, and eventually corruption as well as individuals with too much knowledge but no skill.

The inability to contextualize the early years' education leads to the development of individuals who are alien in their fathers' land. These hybridized individuals lack the indigenous knowledge, values, culture, ideologies, beliefs, practices and are unpatriotic in any sense of the word. Most of the time, these individuals are elites with distorted personalities identity crisis. Any society where the citizenry is socialised in this manner might be a society with confused values, culture, celebrating 'successes' with no concern for the means.

### **CONCLUSION**

The common kinds of violence against children that are always reported in literature and newspapers include physical, psychological, sexual/gender-based and external violence. The destruction to human life caused by these types of violence could be corrected because, when exhibited, such are quickly noticed, hence given room for corrective or rehabilitative measures. But there exists some violence against children which comes

without any form of force but in the form of education and is capable of making life-long destruction to the life of the recipients. These kinds of violence practices are termed developmental violence and are common in the practices of ECE centres and at homes of many parents, more especially, in the south west part of Nigeria. This study has revealed that developmental violence, which is more common in the ECE given to children and child rearing practices in the majority of homes in south western part of Nigeria, might have stronger negative effects on child development than the effects of physical, emotional, sexual or external violence.

## RECOMMENDATIONS

1. There is the need for all ECE practitioners to ensure that the policy on language of instruction is implemented to the letter. To this end, experts in the field of ECE and language education should research more on how to move from adoption of foreign language to the language of the immediate community.
2. All ECE centres should ensure that professionals are employed so as to monitor the practices in the centres. The content delivered, instructional methods/strategies adopted and mode of evaluations must be age, individually and context appropriate.
3. ECE centres should see to it that awareness creation among parents about appropriate child rearing practices is part of their responsibilities.

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