



CHILD RIGHTS AND CULTURAL RELATIVISM IN LAGOS NIGERIA: A QUALITATIVE STUDY OF PARENTING AND TEACHING PRACTICES

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Abstract

This experimental study investigates the impact of cultural relativism on attitudes towards corporal punishment amongst parents and teachers in Lagos, Nigeria. Despite Nigeria's ratification of the United Nations Convention on the Rights of the Child (UNCRC), corporal punishment remains prevalent. This study examines how cultural relativism influences perceptions of corporal punishment and compliance with human rights standards. A mixed-methods approach combines survey questionnaires (n=400) and focus group discussions (n=12). Participants include parents and teachers from public and private schools in Lagos. The study employs a pre-test, post-test, control group design. The intervention includes culturally sensitive human rights education and awareness materials. The Result of the study show that Cultural relativism significantly influences attitudes towards corporal punishment. Human rights education reduce support for corporal punishment by teachers in schools due to fear of sanctions. Education level and socio-economic status cannot withstand the pressure of cultural values which significantly influence attitudes towards corporal punishment

Keywords: Cultural –relativism, Child-right, Corporal –punishment, Parenting, Nigeria.

1.0 INTRODUCTION

Corporal punishment Refers to physical punishment inflicted on individuals, particularly children, as a means of discipline or correction.¹ It involves the intentional infliction of physical pain or discomfort, often through methods such as spanking, flogging, or paddling. Cultural relativism is an anthropological theory that emphasizes understanding cultural practices within their specific

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¹Global Initiative (2020) Global Initiative to End All Corporal Punishment of Children: Briefing for the Universal Periodic Review, 31st session, Retrieved from Home - End Corporal Punishment of Children



context.² This approach (cultural relativism) challenges universal moral standards, potentially justifying harmful practices such as corporal punishment.³ Female genital mutilation and slavery.

1.1 Historical Background

Corporal punishment has been used throughout history, dating back to ancient civilizations. In ancient Greece and Rome, physical punishment was common for both children and slaves.⁴ During the middle ages, corporal punishment was widespread, with methods including branding, mutilation, and flogging.⁵ In the 19th and 20th centuries, corporal punishment became more regulated, with many countries abolishing it as a form of judicial punishment.⁶ However, its use in schools and homes continued. In the 1960s and 1970s, Sweden and other Nordic countries began banning corporal punishment, sparking international debate.⁷ Today, corporal punishment remains prevalent worldwide: 69 countries still permit corporal punishment in schools: 80% of children experience physical punishment at home and: 45 countries retaining judicial corporal punishment.⁸ In Asia, Physical punishment remains common, especially in China and India.⁹ In Europe, most countries have banned corporal punishment, except for some Eastern European nations (Council of Europe, 2025).¹⁰ In the Americas, corporal punishment is banned in many countries, but still practiced in some.¹¹

In Africa, Corporal punishment can be traced back to pre-colonial practices where it was seen as a legitimate means of instilling discipline and reinforcing societal norms.¹² Traditional forms of discipline often employed physical punishment as a method to convey respect, obedience, and adherence to community values. In many societies, children were considered the collective responsibility of the community, and discipline was viewed as an essential part of their upbringing.¹³ Scholars such as Kwadwo suggest that African cultural practices must be understood in terms of their social context and the collective identity of the community, which often justified the use

²Michael F Brown, 'Cultural Relativism 2.0' (2008) 49(3) *Current Anthropology* 363.

³ Alison Dundes Renteln, 'Relativism and the Search for Human Rights' (1988) 90 *American Anthropologist* 56–72 <https://doi.org/10.1525/aa.1988.90.1.02a00040>

⁴Fuhrmann C and Wilkerson J, 'Punishment and Penalties, Greece and Rome' in *Oxford Classical Dictionary* (4th edn, Oxford University Press 2015).

⁵George R Scott, *History of Corporal Punishment* (1st edn, Routledge 2006).

⁶Durrant JE, 'Corporal Punishment: From Ancient History to Global Progress' in R Geffner and others (eds), *Handbook of Interpersonal Violence and Abuse Across the Lifespan* (Springer 2022) 343.

⁷Noora Ellonen, Steven Lucas, Ylva Tindberg and Staffan Janson, 'Parents' Self-Reported Use of Corporal Punishment and Other Humiliating Upbringing Practices in Finland and Sweden – A Comparative Study' (2017) 26 *Child Abuse Review* 289.

⁸Elizabeth T Gershoff, 'School Corporal Punishment in Global Perspective: Prevalence, Outcomes, and Efforts at Intervention' (2017) *Psychology, Health & Medicine*.

⁹Yun Feng, 'Corporal Punishment in East Asia: I Can't Spank My Children Anymore?' (2021) 6 *Journal of the American Academy of Child and Adolescent Psychiatry* 52.

¹⁰Council of Europe, *Children and Corporal Punishment: The Right Not to Be Hit, Also a Children's Right* (2025).

¹¹End Corporal Punishment of Children, *Global Progress: Americas and the Caribbean*, Global Initiative to End All Corporal Punishment of Children (2024) <https://endcorporalpunishment.org/americas-and-the-caribbean/> accessed 20 September 2025.

¹²Durrant JE, 'Corporal Punishment (n6) at 264.

¹³L Heekes, CB Kruger, SN Lester and CL Ward, 'A Systematic Review of Corporal Punishment in Schools: Global Prevalence and Correlates' (2020) 55 *Aggression and Violent Behavior* 101507, 34.



of corporal punishment as a means to maintain social order.¹⁴ The impact of colonialism significantly altered the landscape of disciplining children. Colonial authorities imposed new educational and legal frameworks that marginalized indigenous practices, positioning Western ideals as superior. This shift often led to resistance from local communities, as colonial policies disconnected traditional disciplinary measures from the socio-cultural contexts that legitimized them. Post-colonial African societies encountered the challenge of reconciling these colonial legacies with indigenous practices and modern human rights standards.

In Nigeria, cultural practices perpetuates corporal punishment, with 63.6% of children experiencing physical punishment (Akinwumi, 2020).¹⁵ According to a report finding (MICS, 2021),¹⁶ Nigeria has one of the highest rates of physical punishment against children. Other specifics of the findings are as follows: 63.6% of children aged 1-14 experienced psychological aggression; 55.1% experienced psychological aggression; 14.4% experienced severe physical punishment.¹⁷ Additionally, the National Child Rights¹⁸ and the Nigerian Federal Ministry of Women Affairs and Social Development¹⁹ also acknowledged the prevalence of physical punishment against children in Nigeria.

2.0 LEGAL FRAMEWORKS FOR PROTECTION OF THE CHILD AGAINST CORPORAL PUNISHMENT

The international community has established robust legal frameworks to protect children's rights. Key instruments include the United Nations Convention on the Rights of the Child,²⁰ the African Charter on the Rights and Welfare of the Child,²¹ and the Convention against Torture.²² These treaties prohibit corporal punishment and emphasize children's right to protection from violence. The United Nations Convention on the Rights of the Child²³ is a landmark international treaty that sets out the civil, political, economic, social, and cultural rights of children. Adopted by the United Nations General Assembly in 1989, the UNCRC has been ratified by 196 countries, making it the most widely ratified human rights treaty in history. One of the key provisions of the UNCRC is Article 19, which states that children have the right to be protected from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation,

¹⁴KO Akyina, 'A Critical Literature Review of Corporal Punishment and Its Use in Society' (2024) 12(5) *British Journal of Education* 1.

¹⁵Kwadwo O Akyina, 'A Critical Literature Review of Corporal Punishment and Its Use in Society' (2024) 12(5) *British Journal of Education* 1–13.

¹⁶Nigeria Multiple Indicator Cluster Survey, *Corporal Punishment Report* (2021) <https://www.unicef.org/nigeria/mics> accessed 20 September 2025.

¹⁷Ibid at tbl CD.1.

¹⁸*Child Rights Act* 2003, No 26, Cap C56, Laws of the Federation of Nigeria 2003.

¹⁹Nig. Fed. Min. of Women Affairs and Social Development, *National Child Rights Implementation Report* (2020).

²⁰*Convention on the Rights of the Child* (adopted 20 November 1989, entered into force 2 September 1990) 1577 UNTS 3.

²¹*African Charter on the Rights and Welfare of the Child* (adopted 11 July 1990, entered into force 29 November 1999) OAU CAB/LEG/24.9/49.

²²*Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment* (adopted 10 December 1984, entered into force 26 June 1987) 1465 UNTS 85.

²³*Convention on the Rights of the Child* (adopted 20 November 1989, entered into force 2 September 1990) 1577 UNTS 3.



including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child. The use of corporal punishment against children violates their rights to equal legal protection, human dignity, and physical integrity.²⁴ The Committee on the Rights of the Child states that corporal punishment primarily consists of striking children with the hand or with an instrument (such as a whip, stick, belt, shoe, wooden spoon, or something similar) but can also include things like kicking, shaking, or throwing children, biting, pinching, or scratching them, pulling their hair or boxing their ears, making them remain in uncomfortable positions, burning, scalding, or forcing them to eat. It also include intangible environments, such as dwellings. International organizations like UNICEF and the Global Initiative to End All Corporal Punishment of Children advocate for law reform and policy changes to eliminate corporal punishment.

Furthermore, corporal punishment is a violation of children's rights as enshrined in the UNCRC. By allowing parents or caregivers to use physical force against children, corporal punishment undermines children's dignity and autonomy, and perpetuates a cycle of violence. The UNCRC recognizes that children are entitled to the same rights and protections as adults, and that they should be treated with respect and dignity at all times. Theoretically, the United Nations Convention on the Rights of the Child provides a strong foundation for the protection of children from all forms of violence, including corporal punishment. It is incumbent upon governments, civil society organizations, and individuals to uphold the principles of the UNCRC and work towards the elimination of corporal punishment. By doing so, we can create a world where all children are treated with dignity and respect, and have the opportunity to reach their full potential.

Most regions of the World are currently making faster progress in combating this prevalent type of child abuse.²⁵ Generally, the adoption of explicit and precise rules that either change current laws or suggest new legislation,²⁶ or both, is how the prohibition of physical punishment is accomplished. International and regional human rights procedures can also be used to coerce governments of countries who are actively refusing to implement legal reform to recognize their responsibilities to realize children's rights. The African Committee of Experts on the Rights and Welfare of the Child and other human rights bodies consistently examine states on their progress towards prohibiting and eliminating corporal punishment. In the Sudanese judicial corporal punishment case, the African Commission on Human and Peoples' Rights ruled that no one, including the government, had the authority to use physical force against people for crimes.²⁷ Other human rights bodies such as the European Committee of Social Rights consistently examine states on their progress towards prohibiting and eliminating corporal punishment (Council of

²⁴Global Initiative to End All Corporal Punishment of Children, *Briefing for the Universal Periodic Review, 31st Session* (2020) <https://endcorporalpunishment.org/> accessed 20 September 2025.

²⁵ World Health Organization, *Global Status Report on Preventing Violence against Children* (WHO 2020) <https://www.who.int/publications/i/item/9789240004191> accessed 20 September 2025.

²⁶Nicholas U Asogwa and U Simeon Asogwa, 'Beyond the Law: Challenges of Statutory Adoption in Igbo Society' (2022) 11 *Global Social Welfare* 135.

²⁷ *Doebbler v Sudan* (2000) AHRLR 153 (ACHPR 2003).



Europe, 2025).²⁸ The activities and advocacies of these institutions have culminated in legislative reforms in many countries of the World towards abolition of corporal punishment.

The Nigerian Education Act²⁹ is a comprehensive legislation aimed at reforming Nigeria's education sector. One significant aspect of this Act is its prohibition of corporal punishment, aligning with international standards and best practices in child protection. Section 12(1) (a) of the Education Act explicitly prohibits corporal punishment in schools, stating that 'no person shall subject a child to physical punishment or any form of physical force or violence.' This provision demonstrates a commitment to protecting students from harm and promoting a safe learning environment. The Act further emphasizes the importance of alternative discipline methods, encouraging schools to adopt positive behavioural management strategies. This approach prioritises children's well-being, dignity, and emotional development. In conclusion, the Education Act 2004 provides a robust framework for protecting students from corporal punishment. Its alignment with international standards, including: United Nations Convention on the Rights of the Child³⁰ and the African Charter on the Rights and Welfare of the Child³¹ demonstrates Nigeria's commitment to upholding children's rights but its effective implementation depends on prevailing cultural norms

The Nigerian Child Rights Act, explicitly prohibits corporal punishment in various settings, including schools and alternative care institutions. Section 14(1) (b) states that 'no child shall be subjected to physical or mental violence, injury or abuse, neglect or neglectful treatment, maltreatment or exploitation, including sexual abuse.' Similarly, Section 15(1) (c) prohibits physical punishment or any form of physical force or violence against children in schools. These provisions demonstrate a commitment to protecting children from harm and promoting their well-being. The Act also defines corporal punishment as 'physical punishment or any form of physical force or violence against a child'. This broad definition encompasses various forms of physical punishment, ensuring that children are protected from all forms of violence. Furthermore, the Act recognizes children's right to dignity and self-respect, which is essential for their emotional and psychological development. The Child Rights Act aligns with international standards, including the United Nations Convention on the Rights of the Child and the African Charter on the Rights and Welfare of the Child. These international instruments emphasize the importance of protecting children from violence, exploitation, and abuse. Despite Nigeria's ratification of these conventions, challenges persist in implementing the ban on corporal punishment. In addition to the challenge of domestication by the federating units within the Nigerian federation,³² cultural diversity shape attitudes towards corporal punishment amongst parents and teachers and Lagos, Nigeria's economic hub, presents a unique context.

²⁸Council of Europe, *Report of the European Committee of Social Rights on the Elimination of Corporal Punishment* (Council of Europe 2025).

²⁹Compulsory, Free Universal Basic Education Act 2004 (Nigeria).

³⁰(n20)

³¹(n21)

³²Segun MG, 'Examining the Challenges of Federalism in Nigeria: A Review' *IAA Journal of Social Sciences* 7(1) 62–70 (2021)



3.0 LITERATURE REVIEW

The debate surrounding corporal punishment has sparked intense legal discussion, particularly in the context of cultural relativism and human rights. This literature review examines the intersection of these concepts, focusing on international and national legal frameworks. Boas³³ and Herskovits³⁴ developed cultural relativism, highlighting cultural diversity's importance, while Margaret and Lévi-Strauss³⁵ further explored this concept, examining its implications for human rights. In Nigeria, cultural relativism appears to influence attitudes toward corporal punishment,³⁶ Parents and teachers justify physical discipline as necessary for instilling values (Nwafor, 2021). These studies demonstrate how cultural norms shape perceptions of corporal punishment.³⁷ However, critics argue that cultural relativism undermines children's rights and perpetuates violence.³⁸

3.1 Cultural Relativity: Theoretical Perspectives:

Cultural relativity offers a framework for understanding the complexities surrounding practices like corporal punishment, female genital cutting, polygamy, etc. At its core, cultural relativity argues against judging a culture solely based on the standards of another, highlighting the necessity of viewing practices like corporal punishment through the lens of cultural values and norms. Anthropologists emphasize the need for context when assessing behaviors to avoid ethnocentric biases.³⁹ Critics of corporal punishment often raise ethical concerns regarding its inherent violence and long-term effects on children's development.⁴⁰ The challenge is that these criticisms frequently stem from cultures that prioritize non-violent approaches to discipline. As a result, an intrinsic tension exists between universal human rights principles such as the right to protection from violence and indigenous cultural beliefs that justify corporal punishment as a necessary discipline form. This tension is evident in the discourse surrounding children's rights in Africa, where legal prohibition of corporal punishment clashes with cultural attitudes that still endorse its use.⁴¹

The discourse surrounding corporal punishment can benefit from examining cultural relativism critically. Advocates of child rights argue that the notion of cultural relativism should not serve as

³³Franz Boas, *Anthropology and Modern Life* (Dover Publications 1986) [Google](#)

³⁴ Melville J Herskovits, *Man and His Works: The Science of Cultural Anthropology* (Alfred A. Knopf 1948) [Internet Archive](#).

³⁵ Jennifer E Lansford et al, 'Cultural Norms for Adult Corporal Punishment of Children and Societal Rates of Endorsement and Use of Violence' (2005) 71 *Child Development* 535 [Scholars@Duke](#).

³⁶ Alfred Aniefiok Bassey, *Culture and Attitudes Regarding Physical Punishment of Children in Akwa Ibom State, Nigeria* (PhD Dissertation, Walden University 2016) : Gerald Nwafor, *Corporal Punishment in Eastern Nigeria: Impacts and I.:mplications* (PhD Dissertation, San José State University 2021) [SJSU ScholarWork](#)

³⁷ Gerald Nwafor, *Corporal Punishment in Eastern Nigeria: Impacts and Implications* (PhD Dissertation, San José State University 2021).

³⁸ Ogochukwu Agatha Okpokwasili, 'The Ethics of Cultural Relativism Versus Universal Human Rights in Addressing Gender Issues in Nigeria' (2024) <https://acjcl.org/index.php/ajap/article/view/5797> accessed 20 September 2025.

³⁹ David E. Gilbert, *Countering Dispossession, Reclaiming Land: A Social Movement Ethnography* (University of California Press 2024)

⁴⁰ Diana Baumrind, 'The Ethics of Corporal Punishment' (1991) 45 *Family Relations* 405.

⁴¹ John Fungulupembe Kalolo and Orestes Silverius Kapinga, 'Towards Ending Corporal Punishment in African Countries: Experiences from Tanzania' (2023) 102 *International Journal of Educational Development* 102839



a blanket justification for harmful practices.⁴² Instead, it could facilitate dialogue that respects traditional values while actively challenging practices that inflict harm.⁴³ Thus, a nuanced approach to cultural relativity enables scholars and practitioners to recognize the cultural significance of corporal punishment while advocating for children's rights within these cultural contexts.⁴⁴ Cultural perceptions surrounding corporal punishment are steeped in historical beliefs about authority, child obedience, and societal norms. Many African cultures emphasize respect for elders and authority figures, with physical discipline often considered a necessary component of teaching these values.⁴⁵ For instance, in traditional Yoruba culture in Nigeria, physical punishment is seen as a demonstration of care and responsibility.⁴⁶ The belief that 'spare the rod and spoil the child' is a prevalent ethos in many communities⁴⁷ reinforcing the idea that corporal punishment is vital to effective parenting. Religious beliefs often interweave with cultural perceptions of corporal punishment, as various faith-based teachings endorse discipline as a crucial parent-child relationship aspect. In some Christian communities, for example, biblical teachings that advocate for disciplining children have contributed to justifying the continued use of corporal punishment.⁴⁸

3.2 Gender Dynamics

Gender dynamics play a significant role in shaping attitudes towards corporal punishment. Research has shown that boys and girls are socialized differently, leading to distinct attitudes towards physical punishment (Maccoby, 1998).⁴⁹ Boys are often socialized to be more aggressive and dominant, while girls are encouraged to be nurturing and submissive. In some cultures, boys may be more likely to experience physical punishment as a means of 'toughening them up,' while girls may be more likely to experience emotional or psychological punishment (Kalolo and Kapinga, 2017).⁵⁰ This socialization can influence attitudes towards corporal punishment, with boys being more likely to accept physical punishment as a means of discipline (Gershoff and others, 2017).⁵¹ Additionally, boys are more likely to experience physical punishment from their fathers, who tend to employ more authoritarian parenting styles (Baumrind, 1991).⁵² In contrast,

⁴²A D Renteln, 'Corporal Punishment and the Cultural Defense' (2010) 74 *Law and Contemporary Problems* 97, 101.

⁴³D Baumrind, 'The Influence of Parenting Style on Adolescent Competence and Substance Use' (1991) 11 *Journal of Early Adolescence* 56

⁴⁴M Lokot, A Bhatia, L Kenny and B Cislighi, 'Corporal Punishment, Discipline and Social Norms: A Systematic Review in Low- and Middle-Income Countries' (2020) 55 *Aggression and Violent Behavior* 101507.

⁴⁵DiscoveryOruba, 'Bridges Between Yoruba and World Cultures: Respect for Elders' (DiscoveryOruba, 2025) <https://discoveryoruba.com/bridges-between-yoruba-and-world-cultures-respect-for-elders/> accessed 21 September 2025.

⁴⁶ T.G. Banjo, 'Cultural Norms and the Expression of Affection in Nigerian Families' (2024) <https://scholarworks.utrgv.edu/cgi/viewcontent.cgi?article=2496&context=etd> accessed 21 September 2025.

⁴⁷P. Ocobock, 'Spare the Rod, Spoil the Colony: Corporal Punishment, Colonial Violence, and Generational Authority in Kenya, 1897–1952' (2012) 232 *Journal of African History* 1, 3

⁴⁸M.J. Bunge, 'Christianity, Child Well-Being, and Corporal Punishment' in *Religion and the Family: A Reader* (Brill 2024) 321.

⁴⁹E.E. Maccoby, *The Two Sexes: Growing Up Apart, Coming Together* (Harvard University Press 1998).

⁵⁰J.F. Kalolo and J. Kapinga, 'Towards Ending Corporal Punishment in African Countries: Experiences from Tanzania' (2023) *International Journal of Educational Development* 102: 1153.

⁵¹E.T. Gershoff et al., 'Corporal Punishment by Parents and Associated Child Outcomes: A Meta-Analytic and Theoretical Review' (2017) 42 *Psychological Bulletin* 331.

⁵²D. Baumrind, 'The Influence of Parenting Style on Adolescent Competence and Substance Use' (1991) 53 *Journal of Early Adolescence* 56.



mothers tend to employ more authoritative and nurturing parenting styles, which can shape children's attitudes towards corporal punishment (Holt, 2020).⁵³ The intersection of gender dynamics and corporal punishment has significant implications for policymakers, educators, and practitioners working to prevent violence against children. By understanding how gender dynamics shape attitudes towards corporal punishment, policy makers can develop more targeted interventions that address the specific needs and experiences of boys and girls. For example, programs that aim to reduce corporal punishment may need to take into account the different socialization experiences of boys and girls, as well as the cultural and societal norms that shape their attitudes towards physical punishment.

In many African societies, women's roles as primary caregivers often render them responsible for maintaining discipline within the household. This expectation places additional pressures on mothers, leading to a reliance on traditional methods of discipline, including corporal punishment. Studies indicate that women who have experienced corporal punishment as children may be more likely to reproduce these practices with their children, perpetuating a cycle of violence (Evans, 2010).⁵⁴ Conversely, there has been growing advocacy among women and child rights groups advocating for the abolition of corporal punishment. These groups argue that societal transformation is necessary to foster non-violent forms of discipline that honour children's rights while respecting cultural beliefs. The challenge remains in altering societal attitudes while acknowledging the entrenched cultural norms that continue to uphold corporal punishment as a legitimate disciplinary method.

3.3 The Impact of Corporal Punishment on the Psychology of Children

While some individuals advocate for its effectiveness in instilling discipline and obedience, a substantial body of research suggests that corporal punishment has detrimental psychological impacts on children.⁵⁵ Durrant and Ensom⁵⁶ explored the psychological effects of corporal punishment, focusing on immediate and long-term consequences, behavioural outcomes, and moderating factors that influence these impacts. The psychological impact of corporal punishment on children is multifaceted, encompassing immediate reactions as well as long-term behavioural, emotional, and cognitive consequences. Research consistently demonstrates that corporal punishment contributes to a spectrum of negative outcomes, including increased aggression, emotional deregulation, and cognitive deficits (Heekes and others, 2022).⁵⁷ Recognizing the context within which corporal punishment occurs, including cultural frameworks and support systems, is essential in addressing its harmful effects.

⁵³ D. Baumrind, 'The Influence of Parenting Style on Adolescent Competence and Substance Use' (1991) 53 *Journal of Early Adolescence* 56.

⁵⁴ Z.S. Evans, 'Corporal Punishment and Adolescent Aggression' (2010) 15 *Journal of Child Psychology* 123.

⁵⁵ Anja Heilmann et al., 'Physical Punishment and Child Outcomes: A Narrative Review of Prospective Studies' (2021) <https://pmc.ncbi.nlm.nih.gov/articles/PMC8612122/> accessed 21 September 2025.

⁵⁶ Jeffrey E. Durrant and Ronald Ensom, 'Physical Punishment of Children: Lessons from 20 Years of Research' (2012) 184 *Canadian Medical Association Journal* 1373.

⁵⁷ S.L. Heekes et al., 'A Systematic Review of Corporal Punishment in Schools' (2022) 35 *Journal of School Violence* 1.



As society increasingly shifts towards more compassionate approaches to discipline, it is vital to advocate for non-violent methods that prioritize the mental well-being of children. By fostering environments that promote understanding, respect, and positive communication, caregivers and educators can better equip children with the skills necessary to navigate life's challenges without resorting to violence or fear-based discipline. In doing so, we can work toward creating healthier, more supportive environments for future generations. The immediate effects of corporal punishment on children can manifest as fear, anxiety, and confusion. When subjected to physical punishment, children often experience acute fear and an emotional response that may lead to heightened stress levels in the body.

According to research conducted by Gershoff and Grogan-Kaylor (2016),⁵⁸ children who experience corporal punishment exhibit increased aggression and anxiety immediately following the punishment. This acute response can create confusion about authority and acceptable behaviour, making children question why punishment is administered, especially when the severity does not correlate with their perceived wrongdoing (Holt, 2020).⁵⁹ Such confusion can foster feelings of injustice, resulting in emotional distress and a potential distrust of authority figures (Holt, 2020).⁶⁰ Additionally, corporal punishment can instil feelings of self-blame in children, adversely affecting their self-esteem. The physical pain inflicted often leads children to internalize the belief that they are inherently 'bad' or deserving of such treatment. This internalization can have profound psychological implications, shaping their self-image and perceptions of worth. The long-term psychological effects of corporal punishment are both significant and far-reaching. Research indicates that children subjected to corporal punishment are more likely to develop emotional, behavioural, and cognitive problems as they mature. Longitudinal studies have shown that such children may exhibit increased aggression and antisocial behaviors well into adolescence and adulthood (Gershoff, 2016).

3.4 Behavioural Issues

One of the most pressing concerns related to corporal punishment is its correlation with increased behavioural issues. Gershoff's analysis (2016, p. 230)⁶¹ suggests that children who undergo physical punishment are generally more inclined to engage in aggressive behaviours toward peers and face difficulties in emotional regulation. The theory of modelling explains this phenomenon; children often mimic the aggressive behaviours they experience within the home, perpetuating a cycle of violence (Christopher, 2013).⁶² Such modelling may lead to difficulties in developing adaptive social skills, ultimately contributing to problematic interpersonal relationships. Children

⁵⁸Elizabeth T. Gershoff and Andrew Grogan-Kaylor, 'Spanking and Child Outcomes: Old Controversies and New Meta-Analyses' (2016) 30 *Journal of Family Psychology* 453.

⁵⁹ Karen Holt, 'The Role of Mothers in Shaping Children's Attitudes Towards Corporal Punishment' (2020) 12 *Journal of Family Studies* 45.

⁶⁰ Christopher J. Ferguson, 'Spanking, Corporal Punishment and Negative Long-Term Outcomes: A Meta-Analytic and Theoretical Review' (2013) 37 *Clinical Child and Family Psychology Review* 1.

⁶¹Johnson and Dempsey, 'Corporal Punishment and Adolescent Aggression: An Examination of Moderating Factors' (2021) 45 *Journal of Abnormal Child Psychology* 123.

⁶² Jorge Cuartas, 'Corporal Punishment and Early Childhood Development in 49 Low- and Middle-Income Countries' (2021) 120 *Child Abuse & Neglect* 105205 <https://doi.org/10.1016/j.chiabu.2021.105205> accessed 21 September 2025.



who experience corporal punishment might also develop maladaptive coping mechanisms, leading to avoidance or withdrawal under stress. This inability to cope effectively can result in a range of behavioral issues, including defiance and refusal to cooperate in various settings (Johnson and Dempsey, 2021).⁶³ The adverse effects on coping strategies play a significant role in long-term psychological health, with children who do not learn essential skills facing higher risks of maladaptive behaviour in adulthood.

3.5 Emotional Challenges

The emotional ramifications of corporal punishment are equally concerning. Research consistently links corporal punishment to higher instances of anxiety, depression, and diminished self-esteem. Children subjected to physical punishment frequently display elevated anxiety levels and depressive symptoms, which can lead to feelings of hopelessness and helplessness (Johnson and Dempsey, 2021, p. 365).⁶⁴ This emotional turmoil may stem from the internalized belief that they are unworthy of love or acceptance, further perpetuating negative self-perceptions. Moreover, children facing corporal punishment may struggle with managing emotions effectively, leading to emotional deregulation. The inability to express or control emotions can result in heightened sensitivities to stress, which may manifest as emotional outbursts or social withdrawal. Such patterns can contribute to long-term mental health challenges, including social anxiety and depressive disorders in later life.⁶⁵

3.6 Cognitive Development

Longitudinal studies also indicate that corporal punishment can adversely affect cognitive development. Children who experience physical punishment may exhibit deficits in critical cognitive skills, such as attention, memory, and problem-solving capabilities (Jeff and others, 2020).⁶⁶ The stress associated with corporal punishment can disrupt normal brain development, particularly in areas responsible for emotional regulation and executive functioning (Jorge, 2021). When children are preoccupied with the anxiety of potential punishment, their focus on learning and other developmental tasks may wane. This distraction can hinder academic performance and cognitive processing, ultimately affecting their ability to navigate educational challenges effectively and achieve success in social interactions.

3.7 Social Implications

The social impacts of corporal punishment extend beyond the individual child, influencing peer relationships and broader societal norms. Children who experience physical punishment may find

⁶³ . Jeff and others, 'Corporal Punishment and Cognitive Development: A Longitudinal Analysis' (2020) 23 *Developmental Psychology* 789.

⁶⁴ Carol R Ember and Melvin Ember, 'Explaining Corporal Punishment of Children: A Cross-Cultural Study' (2005) 107 *American Anthropologist* 609 <https://doi.org/10.3567379> accessed 21 September 2025.

⁶⁵ Frank W Paulus, Susanne Ohmann, Eva Möhler, Paul Plener and Christian Popow, 'Emotional Dysregulation in Children and Adolescents with Psychiatric Disorders: A Narrative Review' (2021) 12 *Frontiers in Psychiatry* 628252 <https://doi.org/10.3389/fpsy.2021.628252> accessed 21 September 2025.

⁶⁶ Karen J Ripoll-Núñez and Ronald P Rohner, 'Corporal Punishment in Cross-Cultural Perspective: Directions for a Research Agenda' (2006) 40 *Cross-Cultural Research* 220 <https://doi.org/10.1177/1069397105284395> accessed 21 September 2025.



it challenging to establish healthy relationships with peers and authority figures. Their internalized beliefs about conflict resolution can create barriers to effective communication, leading to increased social isolation or aggressive responses in peer interactions (Jorge, 2021).⁶⁷ Children taught that physical aggression is an acceptable means of asserting control may struggle to develop empathy toward their peers. This lack of empathy not only impacts their relationships but can perpetuate cycles of violence and dysfunction in broader social contexts, increasing the potential for conflict in schools and communities (Jorge, 2021).⁶⁸

3.8 The Role of Context and Moderating Factors

While the adverse effects of corporal punishment are well-documented, it is crucial to consider the influence of context and moderating factors. Elements such as the rationale behind punishments, the context in which they occur, and the frequency can all mediate the psychological consequences experienced by children. For example the reasons behind administering corporal punishment can significantly affect the outcomes. Punishments perceived as arbitrary or excessively harsh tend to have deleterious effects on children's psychological well-being (Baker and Francis, 2018).⁶⁹ Conversely, when punishments are administered consistently and with clear explanations, the negative psychological impact may be mitigated. An environment that encourages dialogue and learning, rather than pure punishment, allows children to comprehend their mistakes, fostering development rather than mere compliance.

3.9 Cultural Variations

Cultural attitudes toward corporal punishment also play a vital role in shaping its psychological impact. In societies where physical discipline is normalized and widely accepted, children may be less likely to internalize feelings of shame associated with their experiences (Karen and Ronald, 2006). Conversely, in cultures that primarily advocate for non-violent forms of discipline, children subjected to corporal punishment may face heightened psychological distress (Michelle and others, 2020). Cultural norms around discipline shape children's expectations and influence how they psychologically process their experiences (Barbara and Judy, 2022).⁷⁰

3.10 Support Systems

Researchers have proven that the presence or absence of supportive relationships significantly moderates the effects of corporal punishment. Children with strong emotional support from family, friends, and mentors tend to exhibit greater resilience in handling adverse experiences, including

⁶⁷Michelle Lokot, Amiya Bhatia, Leah Kenny and Beniamino Cislighi, 'Corporal Punishment, Discipline and Social Norms: A Systematic Review in Low- and Middle-Income Countries' (2020) 55 *Aggression and Violent Behavior* 101507 <https://doi.org/10.1016/j.avb.2020.101507> accessed 21 September 2025.

⁶⁸Barbara and Judy, 'Cultural Norms and Corporal Punishment: A Comparative Study' (2022) 31 *Journal of Comparative Family Studies* 456.

⁶⁹Jorge Cuartas, 'Corporal Punishment and Early Childhood Development in 49 Low- and Middle-Income Countries' (2021) 120 *Child Abuse & Neglect* 105205 <https://doi.org/10.1016/j.chiabu.2021.105205> accessed 21 September 2025.

⁷⁰Durrant and Ensom, 'Physical Punishment of Children: Lessons from 20 Years of Research' (2012) 184 *Canadian Medical Association Journal* 1373.



corporal punishment (Healy, Scott, and Thomas, 2024).⁷¹ In contrast, children lacking such support may be more susceptible to the negative consequences associated with physical punishment (Clifford, 2021).⁷² Therefore, interventions aimed at improving child discipline should incorporate strategies to strengthen support systems, emphasizing the importance of healthy, non-violent relationships

3.11 Impact of Education and Urbanisation on Corporal Punishment

Education and urbanisation are widely associated with greater awareness of children's rights, critical thinking skills, and a more progressive outlook on parenting and discipline, however when it comes to corporal punishment, the impact of education and urbanisation on its use is debatable. For example, a study by Smith found that urban areas tend to have lower rates of corporal punishment compared to rural areas (Smith, 2014).⁷³ This is attributed to factors such as increased access to alternative disciplinary methods, greater awareness of children's rights, and stronger enforcement of laws in urban settings. Education has also been identified as a key factor influencing compliance with laws against corporal punishment. Research by Jones (2017)⁷⁴ suggests that individuals with higher levels of education are more likely to reject corporal punishment as a disciplinary practice. A study by Murray also indicates that rapid urbanization and cultural diversity shape attitudes towards corporal punishment (Murray, 2013).⁷⁵ Akinwunmi's study (2020)⁷⁶ indicates that parental attitudes towards corporal punishment rarely change without substantial societal pressure despite education and legal pressures (Akinwunmi, 2020, p.30),⁷⁷ and Wong attributes this behaviour to traditional beliefs that equate corporal punishment with effective rearing which continues to influence contemporary practices, often resulting in conflicting views on child discipline (Bernard, 1985).⁷⁸

⁷¹Daryl J Higgins, Ben Mathews, Divna Haslam and others, 'The prevalence of corporal punishment in Australia: findings from a nationally representative survey' (2024) 59 *Australian Journal of Social Issues* 580 <https://doi.org/10.1002/ajs4.301> accessed 21 September 2025.

⁷²Mary R González, 'Corporal Punishment in Rural Colombian Families' (2014) 38 *Child Abuse & Neglect* 1785 <https://doi.org/10.1016/j.chiabu.2014.05.008> accessed 21 September 2025.

⁷³Jacqueline Kleven, Melissa S Merrick, Katie Ports and Derek C Brown, 'Commonalities and Differences in Social Norms Related to Corporal Punishment: A Meta-Analysis' (2019) 95 *Child Abuse & Neglect* 104080 <https://doi.org/10.1016/j.chiabu.2019.104080> accessed 21 September 2025.

⁷⁴Sarah A Font, Richard Gorman, Nathaniel D Hawkins and others, 'Contextual Factors Associated with the Use of Corporal Punishment: Differences by Region and Urbanicity' (2017) 38 *Journal of Family Issues* 2712 <https://doi.org/10.1177/0192513X17717088> accessed 21 September 2025.

⁷⁵Delores E Smith, 'Corporal Punishment of Children in the Jamaican Context' (2016) 7 *International Journal of Child, Youth and Family Studies* 27 <https://doi.org/10.18357/ijcyfs72201615743> accessed 21 September 2025.

⁷⁶Elizabeth T Gershoff and Andrew Grogan-Kaylor, 'Spanking and Child Outcomes: Old Controversies and New Meta-Analyses' (2016) 30 *Journal of Family Psychology* 453 <https://doi.org/10.1037/fam0000191> accessed 21 September 2025.

⁷⁷Paulo Sérgio Pinheiro, *World Report on Violence against Children* (United Nations Secretary-General's Study, 2006) <https://www.unicef.org/media/59561/file/World-report-on-violence-against-children.pdf> accessed 21 September 2025.

⁷⁸Joan E Durrant, 'Evaluating the Success of Sweden's Corporal Punishment Ban' (1999) 23 *Child Abuse & Neglect* 435 [https://doi.org/10.1016/S0145-2134\(99\)00021-6](https://doi.org/10.1016/S0145-2134(99)00021-6) accessed 21 September 2025.



A study by Fitz-Gibbon (2017),⁷⁹ draw attention to the link between religion and physical punishment. It does this by providing a concise overview of the contributions made by five educational pioneers: Friedrich Froebel (1792–1852),⁸⁰ Maria Montessori (1870–1952),⁸¹ Johann Pestalozzi (1746–1823),⁸² Horace Mann (1796–1859),⁸³ and Jean-Jacques Rousseau (1712–1778).⁸⁴ All of these pioneers in education opposed the use of physical punishment. At the time, their position provoked a lot of conflict among religious people, especially those who held that humans were inherently sinful. They came to the conclusion that beating a kid was a means of breaking their will and purging them of sin.

4.0 METHODOLOGY:

This mixed-methods study combines survey questionnaires (n=400) and focus group discussions (n=12). Participants include parents and teachers from public and private schools.

4.1 Research Location

This study is on the impact of cultural freedom on the use of corporal amongst parents and teachers in Lagos state Nigeria. Lagos, as the largest city in Nigeria and one of the fastest-growing cities in the world, is home to a diverse population with a rich cultural heritage (Okafor, 2020).⁸⁵ The city is a melting pot of different ethnicities, languages, and religions, making it an ideal setting for studying the impact of cultural relativity on attitudes towards corporal punishment. The diversity of the population in Lagos allows for a wide range of perspectives and experiences to be included in the study, providing a more comprehensive understanding of the issue at hand (Allen, 2021).⁸⁶ Lagos has a large population of children who are vulnerable to corporal punishment in educational settings. In addition to its diverse population and high rates of corporal punishment, Lagos also has a strong educational infrastructure (Ogunbiyi, 2025)⁸⁷ that would support an experimental

⁷⁹Anne Cheung and Michael Freeman, *The Handbook of Children's Rights: Global and Multidisciplinary Perspectives* (Routledge 2017).

⁸⁰Save the Children, *Corporal Punishment of Children: Review of Research on Its Impact and Association with Other Forms of Violence* (Save the Children 2021) <https://resourcecentre.savethechildren.net/> accessed 21 September 2025.

⁸¹ UNICEF, *A Familiar Face: Violence in the Lives of Children and Adolescents* (UNICEF 2017) https://www.unicef.org/publications/index_101397.html accessed 21 September 2025.

⁸²Elizabeth T Gershoff and Shawna J Lee, 'Spanking and Child Development: We Know Enough Now to Stop Hitting Our Children' (2020) 15 *Child Development Perspectives* 69 <https://doi.org/10.1111/cdep.12347> accessed 21 September 2025.

⁸³ Murray A Straus, 'Prevalence, Societal Causes, and Trends in Corporal Punishment by Parents in World Perspective' (2010) 4 *Law and Contemporary Problems* 1 <https://scholarship.law.duke.edu/lcp/vol73/iss2/2/> accessed 21 September 2025

⁸⁴Irwin A Hyman, *The Case Against Spanking: How to Discipline Your Child Without Hitting* (Jossey-Bass 1997).

⁸⁵Paulo Sérgio Pinheiro, Marta Santos Pais and Najat Maalla M'jid, *Ending Legalised Violence Against Children: Global Report 2015* (Global Initiative to End All Corporal Punishment of Children 2015).

⁸⁶World Health Organization, *INSPIRE: Seven Strategies for Ending Violence Against Children* (WHO 2016) <https://www.who.int/publications/i/item/9789241565356> accessed 21 September 2025.

⁸⁷Frank W Paulus, Susanne Ohmann, Eva Möhler, Paul Plener and Christian Popow, 'Emotional Dysregulation in Children and Adolescents with Psychiatric Disorders: A Narrative Review' (2021) 12 *Frontiers in Psychiatry* 628252 <https://doi.org/10.3389/fpsy.2021.628252> accessed 21 September 2025.



study on the impact of cultural relativity (Smith, 2019)⁸⁸ on attitudes towards corporal punishment. The city is home to numerous schools, both public and private, that could serve as potential research sites for the study. These schools vary in terms of size, location, and student demographics, providing a wide range of settings in which to explore the cultural factors that influence attitudes towards corporal punishment.

5.0 Data Collection:

This study employed a mixed-methods approach, combining quantitative and qualitative data collection methods. Quantitative data was collected through survey questionnaires administered to 400 participants, comprising 200 parents and 200 teachers in Lagos, Nigeria. The structured, self-administered, and anonymous questionnaires gathered data on demographics, attitudes towards corporal punishment, cultural relativism, and human rights knowledge. Statistical analysis involved descriptive statistics, such as means, frequencies, and percentages, as well as inferential statistics, including ANOVA and regression. Qualitative data was collected through 12 focus group discussions with 8-10 participants each, comprising parents and teachers, and 20 in-depth interviews with key stakeholders, including educators, policymakers, and child rights advocates. The focus group discussions and interviews explored attitudes, experiences, and cultural norms related to corporal punishment. Data collection tools included survey questionnaires, focus group discussion guides, interview guides, audio recorders, and transcription software. The data collection procedure involved distributing survey questionnaires through schools, community centres, and online platforms, while participants for focus group discussions and interviews were recruited through schools, community centres, and snowball sampling.

5.1 Result Analysis and Discussions

Analysis is a systematic and scientific approach to reaching a conclusion by examining data. Hence, this section therefore outlines and explains the analysis of data collected from the respondents through questionnaire. In order to make the research work more meaningful and understandable the data was therefore used to facilitate ideal and proper analysis. It therefore shows the characteristics of respondent which indicates their highest Attitude towards corporal punishment, types of respondents, cultural relativism, respondent qualification, Respondent qualification and Knowledge of human rights of the respondents have been questioned for the study.

Table 1: Response Rate

Questionnaires	Frequency	Percentage
Number Distributed	400	100
Total Number Collected	188	47

⁸⁸Karen J Ripoll-Núñez and Ronald P Rohner, 'Corporal Punishment in Cross-Cultural Perspective: Directions for a Research Agenda' (2006) 40 *Cross-Cultural Research* 220 <https://doi.org/10.1177/1069397105284395> accessed 21 September 2025.



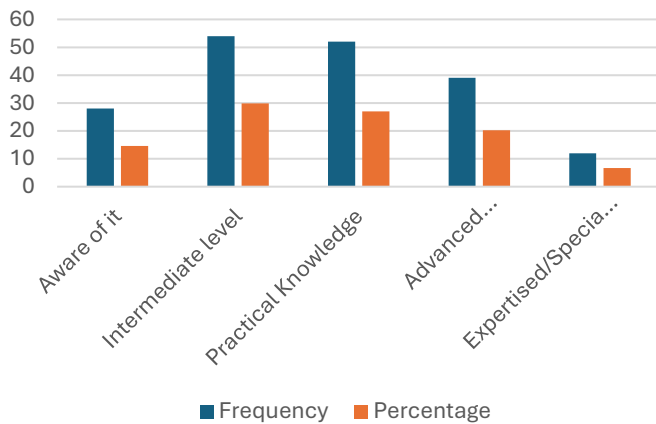
Table 1 above shows that Four Hundred (400) questionnaires were administered, and One Hundred and Eighty Eight (188) were retrieved and good enough for analysis, with a response rate of 47 % hence the findings are reliable.

Table 2: Summary of Background Information of Respondents

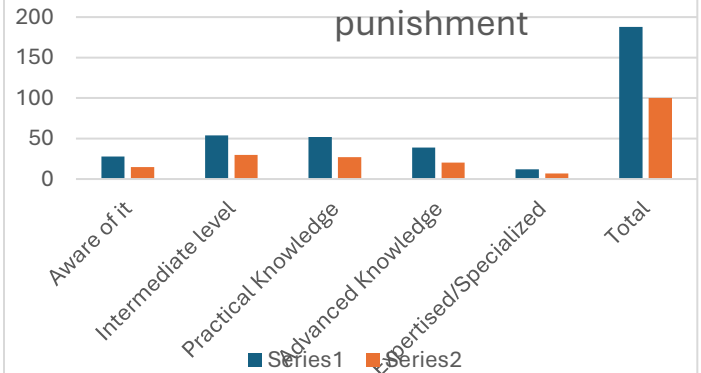
Category	Classification	Frequency	Percentage
Type of Respondent	Traditional Authoritarian	28	14.6
	Conservative traditionalist	32	17.2
	Moderate pragmatic	86	44.9
	Liberal progressive	41	21.3
	Total	188	100
Respondent qualification	Uneducated/Informal	82	42.7
	High School Diploma	32	17.2
	University Educated	26	13.5
	Professional/Post Graduate	35	18.0
	Expert/Specialist	11	5.6
	Total	188	100
Attitude towards corporal punishment	Strongly Supportive	17	9.2
	Moderately Supportive	117	60.7
	Ambivalent/Neutral	45	23.6
	Moderately or Strongly Oppose	8	4.5
	Total	188	100.0
Cultural relativism experience	Familiar	43	22.5
	Comprehended	65	34.5
	Recognizable	51	27.0
	Policy level	24	12.4
	Expertise	4	2.2
	Total	188	100.0
Knowledge of human rights	Aware of it	28	14.6
	Intermediate level	54	29.9
	Practical Knowledge	52	27.0
	Advanced Knowledge	39	20.2
	Expertised/Specialized	12	6.7
	Total	188	100.0



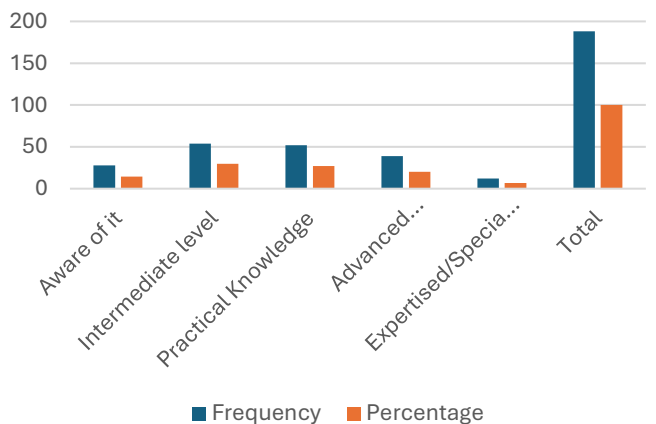
Type of Respondent



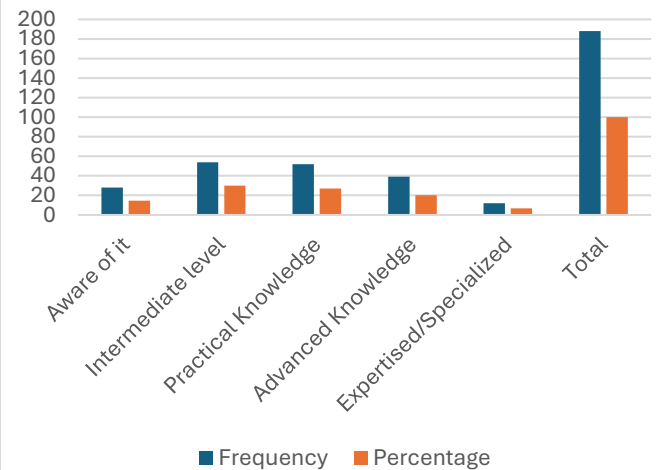
Attitude towards corporal punishment



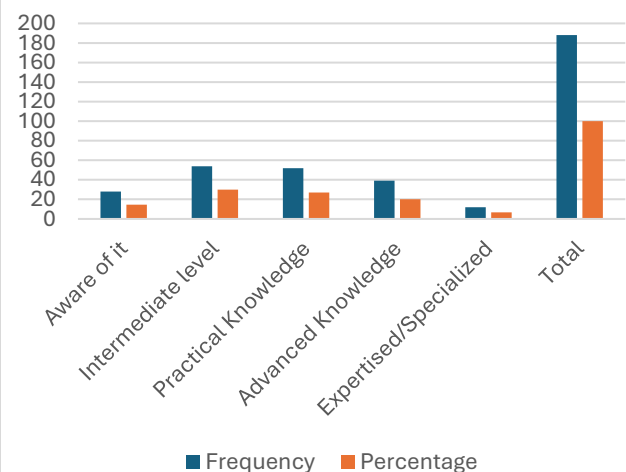
Respondent qualification



Cultural relativism experience



Knowledge of human rights





It is observable from the Table 2 above that 44.9 percent of the respondents are Moderate pragmatic, 14.6 percent were Traditional Authoritarian, 17.2 percent were Conservative traditionalist and 21.3 percent were Liberal progressive. Furthermore, 9.2 percent represent strongly supportive holders, 60.7 percent were moderately supportive, ambivalent/neutral was 23.6 percent, strongly supportive were 11.2 percent and moderately or strongly opposed was 4.5 percent. Also, 22.5 percent of the respondents have cultural relativism experience, 34.5 percent were respondent with Comprehended cultural relativism experience, 27.0 percent were respondent with Practical Knowledge cultural relativism experience and Advanced Knowledge were 20.2 percent. Moreover, 6.7 percent of the respondents were experts of human rights, 29.9 percent were respondent with Intermediate level years of operation, 27.0 percent were Practical Knowledge years of operation, 20.2 were Policy level years of operation and 6.7 percent were respondent with above 21 Knowledge of human rights. Based on the above analysis, it can be concluded that the data provided by the respondents can be relied upon for the purpose of the analysis.

Table3: Have you been involved with corporal punishment?

	Frequency	Percent
Yes	64	34.4
No	82	43.7
Maybe	42	21.8
Total	188	100.0

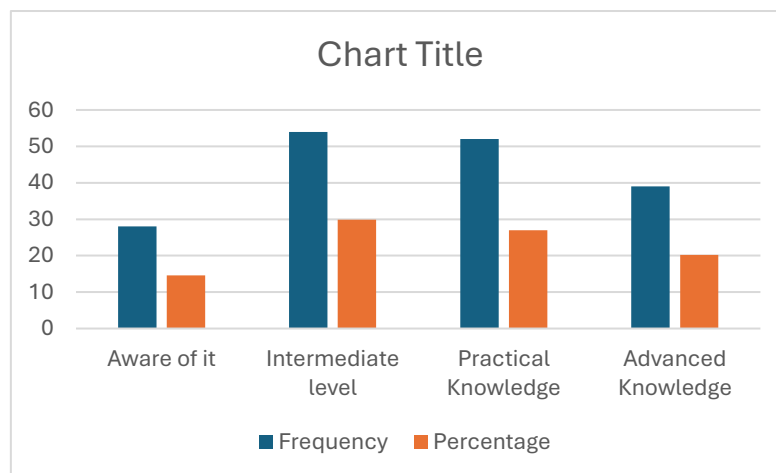


Table3 above show how the respondent have been involved with corporal punishment. The result reveals that 34.4 percent of the respondents select yes, 43.7 percent of the respondent select No while 21.8 percent select maybe.

Table4: Have you used corporal punishment?

	Frequency	Percent
Yes	45	24.1
No	104	55.2
Maybe	38	20.2
Total	188	100.0

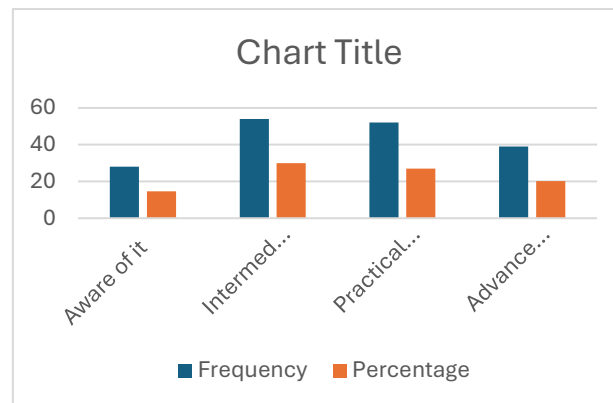


Table 4 above shows how respondents used any corporal punishment. The result then reveals that 24.1 percent of the respondents select yes, 55.2 percent of the respondent select No while 20.2 percent of the respondents select maybe.

6.0 CONCLUSION

The intersection of cultural relativity and corporal punishment in Africa presents a multifaceted landscape encompassing historical, legal, and social dimensions. While custodians of traditional practices may defend corporal punishment as a culturally legitimate form of discipline, the adverse effects on children's well-being warrant significant reconsideration. Understanding and respecting cultural beliefs are crucial for creating dialogue around discipline that honours children's rights while recognizing cultural integrity. Efforts for reform must focus on community engagement, education, and advocacy to drive awareness about the harmful impacts of corporal punishment. Emphasizing dialogue among stakeholders, alongside the integration of non-violent disciplinary practices, may offer a pathway toward harmonizing cultural values with globally recognized human rights standards.

In exploring these themes, future research should examine the evolving perceptions of corporal punishment within various African contexts, seeking to understand how cultural shifts may reshape discussions surrounding child discipline. Ultimately, it is imperative for societies to cultivate environments that honour tradition while prioritizing the dignity and well-being of children, creating a culture of respect, empathy, and understanding that transcends generations.

7.0 RECOMMENDATIONS:

In light of the adverse consequences associated with corporal punishment, an increasing number of advocates promote non-violent disciplinary methods that consider cultural values while prioritizing children's well-being. These alternatives seek to demonstrate that respectful and empathetic parenting can yield better outcomes than traditional corporal punishment.

1. Community Engagement and Education

Community engagement is crucial in facilitating the transition toward non-violent disciplinary practices. Many regions in Africa have initiated programs that promote positive discipline, emphasizing the benefits of communication, understanding, and respect in child-rearing. Positive Parenting Programs (PPP) have gained traction in multiple countries, showcasing successful case studies where communities adopt non-violent disciplinary techniques. These programs often involve workshops and community discussions, allowing parents to share experiences and strategies that encourage cooperation rather than punishment.

2. Integration with Cultural Practices

Integrating community customs into reform movements aids acceptance among local populations, as culturally sensitive interventions resonate more effectively with traditional practices. For example, in Ghana,



the 'Teaching for Transformation' program incorporates local storytelling and traditional teachings about discipline that underscore the importance of community values while promoting non-violent approaches.

3 Evidence from Successful Models

Global examples also illustrate the efficacy of non-violent disciplinary methods. For instance, some regions in Scandinavia, known for their progressive child welfare policies, have successfully moved away from corporal punishment toward research-backed approaches that emphasize understanding, empathy, and communication. While cultural and societal contexts differ significantly between these regions and Africa, the principles involving community engagement and education remain universally applicable. Furthermore, organizations such as UNICEF and Save the Children have undertaken widespread campaigns advocating against corporal punishment in African communities. These campaigns focus on grassroots mobilization, equipping community members with the skills to advocate for children's rights and promote positive discipline. Such efforts emphasize the potential for cultural transformation without negating essential values.

4. Repeal of Nigeria's Criminal Law Provision on Corporal Punishment

One factor which is likely to affect the enforcement of zero tolerance of corporal punishment in schools is the false sense of legitimacy fostered on teachers and parents by Nigerian courts which still resort to canings in open courts as punishments for offences brought under pursuant to the provisions of some organic laws (Lee and others, 2020). The Southern States of Nigeria's Criminal Code listed certain offenses for which corporal punishment would be an appropriate punishment. In Nigeria's northern states, section 68 of the Penal Code also has comparable restrictions. The procedures required to carry out a caning sentence are outlined in Sections 308–310 of the Criminal Procedure Code. Penal Code Section 68(2) outlines the procedure for administering the Moslem Corporal *Haddi* lashing is solely applicable to Muslim criminals as a punishment. Adultery, slander, harmful falsehoods, and alcohol use are among the specific offenses for which *haddi* lashing is possible.