

# **THE MEDIATING ROLE OF IGBO TRADITIONAL SOCIAL SECURITY SYSTEM IN THE REHABILITATION OF STREET CHILDREN**

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**Abstract:** *The title of this paper is the mediating role of Igbo traditional social security system (ITSSS) in the rehabilitation of street children. People of all cultures cherish their children and envisage a proper upbringing for them. The Igbo nation also desire healthy socialization and education of their children. The socialization and education may be undertaken by either the immediate family or by the extended family members and this defines the, communal life of the Igbo. As a result of this, the Igbo traditional Social Security, System was put in place to help out families that were faced with the risks accruing from poverty, ill health, disability, loss of job and so on. Along the line, some social factors disrupted this communal bond and its disintegration started to the point that stranded children from poor homes could find no help any more outside their stranded family. So these children finding no help any more, drift into the street and lives as street children. The study took place in Onitsha South and Onitsha North L.G.As, to find out whether rehabilitation exercise can help bring street children out of street life. Eighty six street children, 76 males and 10 females were interviewed, also interviewed were 42 adult male beneficiaries of ITSSS. Three research questions and two hypotheses guided the study. The study made use of mixed descriptive survey design as oral interview was made us of Availability sampling technique was used to collect data from respondents. Three set of interview schedules were constructed and used. Analysis of data was done using percentages, means and standard deviation. T-test was used to test the two null hypotheses. The results of t-test showed that in hypothesis number one is no significant difference between the mean scores of male and female street children on the extent ITSSS can mediate in the rehabilitation of street children. The result of number two hypothesis showed that there is significant difference between the mean scores of street children and those of adult beneficiaries on the extent ITSSS can mediate in the rehabilitation of street children. Discussion, conclusion and recommendations were made at the end of the study.*

**Keywords:** Igbo traditional, social security, rehabilitation.

## **INTRODUCTION**

People of all ages and cultures cherish their children and envisage a wholesome and healthy development of their children into useful adults. The family is seen as the basic environment all where the “business” of such development originates and is sustained for good norturing to take places. The

family environment has to be comfortable devoid of harsh and intimidating atmosphere. Such wholesome nurturing has to accommodate love, care and provision of basic needs.

The Igbo people cherish their young ones and are also mindful of their proper upbringing. Building on the above, they developed a very beautiful and useful system which has been sustaining the communal life of the group for centuries. This beautiful arrangement which is termed Igbo traditional social security system (ITSSS) is what this paper is studying to find out whether it can mediate in the rehabilitation of street children. This arrangement which the author termed igbo traditional social security is what this paper is studying. Social security system differs in different parts of the world. In some areas children and the extended family members are meant to cater for the aged.

Puffer in (1988) defined social security as the set of programme that is publicly arranged to provide for people in case of loss income due to retirement, health issue, disability, death of a bread winner, maternity, unemployment and work. The World Bank (2004) classified social security as follows: formal and informal. Formal social security system is organized by various levels of governments and some establishments for those who have worked and retired or for those laid off from service. The informal or traditional social security arrangement is where the elderly, and those in need are assisted by providing food, shelter and money by family remembers and kingsmen. According to kaseke (2013) keseke and Oliver (2008), there are (a) traditional or family support and (b) self-organized mutual arrangement which is community or neighborhood based. The Igbo ethnic group refers to number (b) above as community development effort. This self-organized mutual assistance group example a group of rich kinsmen coming together to construct roads, build schools” form committee of friends which are a common feature in Igbo land. These operate in the event of anyone or friend needing help; for instance, marriage ceremony. These groups can also be found in Zimbabwe, Botswana (Ngivey, 2003), (Demba et al 2002).

There are various types of Igbo traditional social security in Igbo land. The two most popular ones are (a) for security of life and property of the people. It is as old as Igbo nation. (b) This is an arrangement put in place by the very early generations of Igbo ethnic group like (a) above, it is also as old as Igbo people. This study focuses on the second one which is family and kinship based to help members in times of need.

It is a system arranged by Igbo ancestors to secure the future of their young ones and for the enjoyment and happiness of the elderly. In answer to a question on why ITSSS was put in place unoudu replied that (ITSSS) is one of those social practices which is as old as the Igbo ethnic group which gave and still gives meaning to the life of average young and indigent children to help them become useful to themselves and to their community. ITSSS is an environmental arrangement that helped to sustain the Igbo during Biafran war and even immediately after the war. It gave and still gives life and meaning to average Igbo youth who has been supported by his kinsmen and friends in times of great need. When Ejekam was asked what ITSSS actually stands for. He replied that ITSSS is

not a vigilante group. It is an offshoot of the traditional communal living sustained through socialization by immediate, and extended, family and kingship system as put together by the very early generations of Igbo people. Tashie, (2019), said that ITSSS was fully functioning even before the colonial masters set their feet on Igbo soil.

The earlier generations mentioned above may not have had any kind of formal education and so may not have had facilities and capacity (both human and material) to put in place and preserve any documented evidence regarding the origin of what led to the institution of ITSSS. There is also no evidence of the things that constituted the elements of operation, its mode of operation, and the recipients at that time Nnaji, in answering a question on the mode of assistance or help to any needy individual said that from his own observation, there was no defined mode of assistance; any one in need could be helped depending on the need and the urgency of such a need. Even currently such recorded information is not readily available. As result of this whatever information that has been gathered for this study was mainly from oral tradition derived through oral interview.

Nigeria is a developing country and like any developing country, she depends on tradition or informal social security system where people on their own volunteer to invest in their children and aged members of their families. This is a cycle because after parents have trained their children, it will be the turn of the children to cater for their parents at old age. Ekpenyong, Oyeneye and Piel (1986) wrote that 97% of the old people in urban towns and 93% of elderly people in rural communities are receiving some financial and material support from family members and kins in Nigeria. This statistics may have been modified by events brought about by certain circumstances like unemployment, insecurity, level of hardship. Nigeria also operates the formal type which is based on defined- benefits in form of pension or 'pay as you go' for those working in formal sectors. The extended and kinship system provides support for its members when they are exposed to risks. Various communities look after the sick, the vulnerable, orphans, the elderly, those that are disabled and the bereaved (Ouma, 1995). This is based on the principle of solidarity.

The Igbo as a unique ethic group is located mainly in the South Eastern part of Nigeria, a sizable population can be found in Delta and Rivers, Benue, kogi and Edo States. The group evolved the kinship and extended family system where members are closely knitted. Everyone knows one another, when in need and urgency of such a need. They migrate a lot to various parts of Nigeria and even to foreign countries looking for greener pastures or opportunities and wherever they migrate to, they make sure of moving their relations also, all in the bid to lend a helping hand.

In answer to working modality of ITSSS Obiagwu replied that ITSSS mainly worked through apprenticeship. He mentioned iron work bronze, copper, and wood work as the trades learnt. For iron work, blacksmithing was the most prominent and popular around Awka axis and notable in the production of musical instruments like gongs (small & big) war gadget (dane gun, spear, machets) farm implements (hoes, cutlas, machets) etc. For wood works, there were wood carvers producing

carved doors, kola nut dishes, mortar, pestle carved flutes. There were also sculptors, designers designing back of calabash. Shaw (1977) documented excavated materials from Igbo Ukwu, produced by Igbo people mainly from bronze and copper. Women were mainly in native tattooing with native herbs and seeds - eg 'uli' 'atuere' and 'ogalu'. There were native/traditional medicine men, herbalist, diviners, and sorcerers, migrants trading from one town to another. Obiagwu narrated that the children were apprenticed to these service providers according to choice to learn the art and from there make a living at the end of their training. Sometimes kinsmen would marry a wife for a disabled or an indigent member, build a house for him and help to sustain the marriage. The philosophy behind the adoption of ITSSS as noted by Onyeneje is that the Igbo have social and biological interconnectedness. As a result, they have an adage which says 'onye aghana nwanne ya' which means in literary term 'be your brother's keeper'. So, this adage became the propelling force that helps to ignite the urge for the Igbo man to become a conduit pipe/avenue through which help could be provided for their kinsmen when anyone of them is in need of help.

ITSSS which is environmentally arranged, culturally based and sustained through socialization (also known as social feeling) starts from home, initiated first by the mother and later by the immediate family members and extending to the community. ITSSS mechanism constitutes ways of cushioning the effects of hardships in individuals, groups or communities, Bukuluku and Watson (2014) in their study discovered that the interconnectedness of man to his fellow man as sustained by the extended and kinship system provided support for its members in the event of exposure to risk. Alder (1988) discovered in his research on social interest the values of interconnectedness of man to his fellow man just as the Igbo did, hence the ITSSS arrangement. Adler and the Igbo people saw that through the interconnectedness of people, man needs the help of his fellow man to live a meaningful life and that man is connected to other people in a web of interactions that make for the wellbeing of man and his environment. Holland (1981) pointed out that man is not an Island, he needs other people to live a meaningful life and without whom he cannot survive and perform effectively and actively in life. According to holland, man is naturally and socially connected to others from whom he expects to obtain relief in time of need. The International Labour Organization (ILO) (2000) has some kind of policy which is akin to social security which helps people against contingencies like sickness, maternity, invalidity, employment injuries, old age, death of bread winner etc. ITSSS provides humanitarian assistance through family connections to all members of the extended family faced with problem of bereavement, orphan hood, poverty, disability, illness, old age or retirement (Eneze, 2019). For Kaseke (2013) social security traditionally is kinship based and sees the family as an important social security institution that provides supports to its members in the event of exposure to risk .This is what the Igbo ethnic group envisaged when they came up with the idea of ITSSS; unfortunately much of its impact is no longer being felt or experienced currently.

When the Europeans arrived in Igbo land, they introduced formal education, trades, and skills of all kinds. These were readily accepted; children were either enrolled in school or made to learn some trade or skills. With time, quasi-industries were built, civilization started emerging and along the line quasi technology came on board too as a result of the emerging civilization. The Igbo people began to migrate to other parts of Nigeria to work or to trade. According to Obiagwu with this development the use of some elements of ITSSS began to dwindle and become less important, e.g. blacksmithing, local wood works, local tattooing and body designs. For Ejekam, as civilization and advancement progressed, Igbo people began to live a new kind of family life and the value of ITSSS and kinship system became much more affected and threatened, most of the original element of ITSSS became modernized.

Unfortunately some other factors emerged and helped to weaken the ITSSS and kinship system. These are globalization, mobility and tendency towards nuclear family life, migration, and secular education, breakdown of traditional and social norms. Over time as the impact of the above – mentioned factors continued, the practice and the progress of ITSSS continued to be eroded more and more (the indignant children in the villages could rarely find help anymore from their kinsmen). In pre – colonial era through Nigeria’s independence up to 1980s, needy and indigent children would find ready help because the philosophy of Igbo being “their brother’s keeper” was being fully practiced at the time. At that time, it was difficult to find young boys especially roaming the villages. The rich people gladly and without hesitation picked up the indigent children and helped to train and bring them up to become useful in life. Between 1980s and early 1990s, even till date, most of these children gradually and continuously became abandoned to their fate. The resultant effect was that most young children whose families could not afford to train rarely find any help from anyone anymore. These children roam and loaf around in villages without any genuine means of livelihood. Finding no help, eventually and in frustration they drift into urban cities and become street children. Street children are those children who have made street their home. Some of these children were either abandoned or at some point they decided to live on their own by moving into the street because of certain circumstances of life. Street children are young, most vulnerable and most deprived children who live and survive in the street in many major cities of the world. These are children for whom the street has become their home and source of livelihood and who are not sufficiently protected or supervised Benitez (2009). Some of them are forced out of their homes, abandoned and or thrown away especially by single parent families (Flowers 2010). Some children decide on their own to move into the street because of adverse circumstances in their home. There are some studies that classified street children under various categories. In a study of street children, Menkiti (1999) found that there are three categories (a) children in the street who move about in the street during the day doing some odd jobs and then go home in the night (b) children of the street who live and survive in the street permanently (c) children for the street known as potential street children, these are on

the verge of moving into the street. UNICEF (2007) has its own classification in this from (a) street living children – those who live and survive in the street; (b) street working children who work for themselves and their families and then go back in the evening to their home, and (c) street living families-children, parents and family members live in the street. Children start street life between 9 and 12 years (Lugallaix& Mbwamba, 1999)

Demographic data of street children are overwhelming. In 1989. it was estimated that the population of street children worldwide was about one hundred million. 1989 was a long way away, the above member will not be current and authentic now, it must have been outdated. Getting the actual data of street children would prove a herculean task because of certain circumstances which include (a) the fluid dynamic and mobile nature of street children. (b) All of them may not be on the street at the same time. (c) Some of them are invincible and a researcher that is carrying out any kind of research on street children will not be able to capture those at home or in hiding. He may only capture those that are currently seen in the street. Girls and disabled ones are less visible in the street. Non-Governmental Organizations (NGOs), individuals and governments are researching, trying to find ways and means of helping these children to live normal and fulfilled life. Here in Nigeria, there is no evidence that the challenges of street living by children form part of the national, states or local government projects to be implemented. Street children's welfare is nobody's business. There is no visible evidence that something is being put in place for them. Even in South East Nigeria especially Onitsha North and South L.G.As where this study was carried out these children roam the streets and nothing is done to or for them, they are utterly neglected.

Reasons for children moving into the street are varied. Each child has his\her peculiar reasons. The intersection of these can be domestic, economic and or sexual violence. These reasons also among others include (a) poverty, which is the main cause, breakdown of families (homes), adoption including the emerging of nuclear family life, emotional and physical abuses, luring away by pimps urbanization and rejection by families. Internet predators and begging syndicates; mental health problems and sexual orientation, others include eroding of communal family life and connectedness of people (Menkiti, 1999; Lugalla & Mbwambu, 1999.) Sometimes, children opt for independent life on the street where they enjoy autonomy without restriction from family members. They are highly stigmatized (Eugenia, 1997). According to Farant(1971) the influence of peers on their fellow members is much. He concluded that the associations of peer group are numerous in the lives of street children. For him peer group provides the intellectual, vocational, emotional, leisure and social needs of their members. The groups may form gangs to cliques and may share interests, skills, secrets and advice to members.

Street children can be located around the thickly populated areas of urban cities that is around motor parks, market places, railway terminals, bus stops, shopping malls. In these locations they are introduced to all sorts of delinquent, acts, crimes and tricks. Most of them cause havoc on the street

and may go into conflict with law enforcement agents because of their quest to survive at all cost. The survival mode of street children is extremely hazardous and traumatic. They embark on menial jobs like begging, working at car park areas, working as guides, girls though rarely found on the street, exchange sex for money, the males steal, rob, wash cars, scavenge, pick pocket, go into cultism, armed robbery, advanced fee fraud (419) among others. And in extreme cases they can kill their victim. (Lugalla and Mbwambo, 1999, Menkiti 2004.) According to Farant cited above these children are the most victimized and most vulnerable group in any society. They undergo all sorts of trauma – emotional, psychological, sexual and social. They are defenseless victims of brutal violence, abject neglect, drug administration and they can be sold to brothels to work (Lugalla a Mbwambo 1999). Sometimes they get caught by police who constantly snoop on them unawares. They get punished by the law that discriminates against them. Street children are denied education; health care and they are at times recruited into gangs against their will. They are not afforded moral or emotional support. Street children need help which will enable them to live rightly and meaningfully in the society. This can be achieved through rehabilitation initiative into various trade, businesses or education.

Rehabilitation is concerned with the education and training of individuals to be able to carry out activities of daily living by themselves thus promoting self-care and functional independence (de Benitez 2009) it is the care that can help people get back to normal life or help improve abilities that people need for daily life. These abilities may be physical, mental or cognitive (thinking and learning). Rehabilitation refers to services and programmes designed to assist individuals who have experienced trauma or illness that results in an impairment that creates a loss of function- physical, psychological, social or vocational. Those who also need rehabilitation include children who through frustration or poverty drift onto the street (Menkili, 2004), stroke patients, those with severe developmental defects, drug abuse defects or those with emotional challenges. The overall goal of rehabilitation is to enable an individual come back to normal life and regain independence. Another objective of rehabilitation is to maximize the potential to restore a person who has physical, mental or psychological challenges to become normal again and able to function well in the society. It provides a set of interventions needed when one is experiencing some limitations in everyday living activities.

Rehabilitation is highly person-centered, meaning that the intervention strategies and approaches selected for each person depends on preference and goal. It is an investment which enables individuals to participate and benefit from education, learning of trades and skills, securing gainful employment. This will help them to remain independent and minimize the need of financial or caregiver support. In this study kinship, and extended family –based rehabilitation program would initiate them either to the world of education, or to learning a trade or skill.

Currently rehabilitation has no unified understanding but is seen under varieties of perspectives which are portrayed in the following contexts; including developmental issues, health issues, human resources issue, security issue, disability issue among others. Generally rehabilitation includes the following benefits –improved quality of life, it gives hope, decreases the burden of care for care-givers, facilitates back to home process and affords independent living. Good rehabilitation focuses on good

outcome, it focuses on the needs of people, high vocational outcomes responds to changes in people`s need. People who are being rehabilitated can access advocacy, develop new skills, enhance their performance, may recover from major trauma and can manage their conditions themselves.

Rehabilitation has the following models:

- a) Correctional: which aims at protecting citizens and keeping the street children away from criminal living,
- b) Rehabilitation model: sees street children as damaged and in need of help. The objective of this model is to push street children into the main stream society through giving them education, detoxifying them from consciousness altering drugs and providing them with family environment that is safe and comfortable
- c) Outreach model: that is mainly embarked upon by non-governmental organizations (NGOs) and organs of different churches. This model has as its objective the empowerment of street children through outreach education and training in order to help to support them
- d) This is preventive model which is embarked upon by any of the following NGOs, group of churches, amalgam of street children and interested governments. They look mainly at the poor situation of street children brought about by situation that are socially negative. In trying to help street children this approach focuses on what pushes children into the street and targets parent`s, unemployment, poor housing. (Shelter) and then fight for children`s rights. (Ansell, 2008).All these models are targeting at helping street children live normal useful life. The difference in operation depends on the angle from which each approach perceives the challenges faced by street children and how each carries out its own objectives in order to move street children out of street life.

Of the above listed models, the focus of the rehabilitation activities of this study should center on the integration of rehabilitation model and outreach model because their objectives seem to be interrelated. The rehabilitation activities should be community and kinship based as indicated above. In this approach it is volunteers from various communities of the local governments and kinsmen of street children would be the agents of rehabilitation activities that means that they are to carry on the rehabilitation of street children themselves.

These volunteers would be individuals who are well known to have the capacity and facilities for proper rehabilitation activities. They can attract other rich individual`s non-governmental organizations or church charity outfits to help to support them through funding and advocacy. The volunteers have to be made up of people who have skills in various trades including teachers, guidance, counselors, and health practitioners all residing in the two local government areas of study. The rehabilitation programme would focus on two major areas – the world of work mainly through apprenticeship and the world of education mainly through sponsorship (scholarship). The choice from the two areas would be that of each street child. The process of collecting the street children will be articulated by those who will provide the rehabilitation activities

### **Problem Statement**

It is evident that the first context of ITSSS is the family where each child is first socialized. An infant is cherished and cared for first by members of immediate and extended families and even by community members. People place hope on the child and anticipate a bright future for him. The expectation is that the child will be well trained to become a useful adult member of the family and community (Ejekam, 2022). In pre-colonial era and up to 1980s needy children would find ready help because the

cultural philosophy of Igbo people being their brother's keeper was alive and functioning fully at the time. Because of interconnectedness of people, the needy would be helped to develop and overcome their inferiority complex or inadequacies. At the time when ITSSS was at its peak, it was difficult to find young children especially boys roaming around in villages. The people who were rich gladly and without hesitation picked up the young boys and helped to train them to become useful in life. But along the line this cherished philosophy started warning off and the needy children were gradually being overlooked and abandoned to their fate. Ifenze, reiterated that the abandonment of needy children began to creep in at the time when family and kinship interconnected started breaking down as a result of civilization and emerging foreign cultural family living. Ogbu (2021) in his own response emphasized that ITSSS was fast going into extinction and that the reason was the influence of urban life, foreign culture and weakening of family ties.

The resulting effect is that young needy children whose families could not afford to train rarely find any help any more. These children began to roam and loaf around in villages most times without any genuine means of livelihood. Finding no help eventually and in frustration these children drift into urban cities and eventually become street children. Once a child lives in the street he is lost to the family and perhaps to the society. As street children they face a lot of risks and undergo varieties of trauma. To survive in the street they can take up any kind of job from engaging in begging to cultism and other criminal and deviant acts. At this point in their lives they pose a serious threat to the society –to the security of life and property of the members of the community/society. The street children should not be left to continue to live this kind of risky and dangerous life. They need help .It is in the light of this problem that this study becomes necessary to find out how far ITSSS can mediate in the rehabilitation of street children in order to assist them to leave street life and become useful in life.

### **Purpose of the Study**

The purpose of the study was to find out how ITSSS can mediate in the rehabilitation of street children. Specifically the study was to:

- Find out the perceived social elements that are embedded in ITSSS which street children prefer.
- Determine the extent to which ITSSS can mediate in the rehabilitation of street children
- Find out how far the adult respondents benefited from the practice of ITSSS in the past.

### **Research Questions**

- What are the perceived social elements embedded in ITSSS, which the street children prefer?
- To what extent can ITSSS mediate in the rehabilitation of street children.
- How far did adult, respondents benefit from the practice of ITSSS in the past through rehabilitation?

### **Research Hypotheses**

- There is no significant difference between the mean scores of male and female street children on the extent ITSSS can mediate in the rehabilitation of street children.
- There is no significant difference between the mean scores of street children and adult beneficiaries of ITSSS on the extent ITSSS can mediate in the rehabilitation of street children.

### **Scope of the Study**

The study covered those street children that are found in the streets of Onitsha North and south Local Government Areas of Anambra State. It covered also the adults who benefited from the practice of ITSSS found in the two LGAs which formed the area of study

### **Methodology**

The study made use of mixed descriptive survey design because the researcher made use of secondary information from authors and also carried out oral interview on some elderly respondents. The research design was also used because the opinions of the respondents were sought. The population of this study consisted of all street children in the area and the adults who succeeded through the practice of ITSSS in the area of study. The target population consisted of all street children and adult beneficiaries of ITSSS from whom the researcher got information. Eighty six (86) street children 76 males and ten(10) females and forty two (42) male adult beneficiaries of ITSSS were interviewed. The two groups of respondents formed the sample of the study. Four (4) research assistants were employed to assist the researcher. Availability sampling technique was used to collect data from street children who were interviewed wherever they were located and identified in the street. Purposive sampling technique was employed to interview and collect information from adult beneficiaries of ITSSS. Both the researcher and research assistants spent one month (secretly) to identify and familiarize themselves with the operations of street children.

Three sets of interview schedules which were researcher constructed were used for the two groups of respondents and the elderly people that were interviewed. The instruments were validated by two experts from the department of Social Studies and one from the department of Sociology / Psychology. Split half method was adopted in order to determine the reliability co-efficient of the instruments which yielded 0.85 and 0.81 respectively. The interview of the street children which was done on the spot lasted for one month. The two instruments contained multiple choice items. The adult respondents were mainly located and interview in their sheds/shops at Onitsha main market and Ochanja market "Afia waya" and other commercial environs. This also lasted for one month.

After the collation of data, research question one was analyzed using percentages, while research questions two and three were analyzed using mean ( $\bar{X}$ ) and standard deviation. For decision making, 2.5 was used as the bench mark. T-test was used to test the two null hypotheses.

	Item of ITSSS	Frequency	Percentage
A	Education: Scholarship by: individual, community	20	23.26
B	Apprenticeship: learning trades like metal work, wood work, cane work, trading Raffia work, hair dressing/barbing, plaiting native tattooing, native medicine, ark work of choice, leather work, auto mechanic, house wiring, tailoring, designing, leather work.	22	25.58
C	Rice production and processing, poultry/ life stock feeds production, production of sachet water , production of palm kernel oil etc	10	11.63
D	Securing jobs of choice for them: security job, bar attendant restaurant work, office cleaner etc	11	12.79

**Table 1: Perceived Social Elements which Street children prefer**

E	Providing work tools for any learned trade	12	13.95
F	Creating good home environment by showing love, care and belongingness, providing basic needs.	8	9.30
G	Counseling services by local 'fit' persons or by schools.	3	3.5

The results of table 1 show that most of the street children (25.58%) prefer apprenticeship such as learning trades like metal work, wood work, cane work etc., 23.26% preferred education (scholarship by individuals, community) and 13.95% opted for providing work tools for any learned job. A further study of the table reveals that 12.79% were in favour of securing jobs of choice for them, 11.63% preferred rice production and processing, poultry, life stock feeds etc (production, production of sachet water, production of palm kernel oil and 9.3% choose creating good home environment by showing love, care and 3.5 for counselling services by local 'fit' persons or by school, was the least chosen item

2. To what extent can ITSSS mediate in the rehabilitation of street children?

**Table 2: Extent can ITSSS mediate in the rehabilitation of street children**

Item		Male				Female				Mean	SD	Decision
		VHE	HE	LE	VLE	VHE	HE	LE	VLE			
A	Education: Scholarship by: individual, community	31	24	13	8	2	4	3	1	2.99	0.99	High Extent
B	Apprenticeship: learning trades like metal work, wood work, care work, trading Raffia work, hair dressing/barbing, plaiting native tattooing, native medicine, ark work of choice, leather work, auto mechanic, house wiring, tailoring, designing, leather work.	32	26	12	6	5	2	2	1	3.10	0.95	High Extent
C	Rice production and processing, poultry life stock feed production, production of sachet water , production of palm kernel oil	21	26	18	11	1	2	4	3	2.67	1.02	High Extent

D	Securing jobs of choice for them: security job, bar attendant restaurant work, office cleaner etc	34	22	24	6	4	2	4	-	2.98	0.97	High Extent
E	Providing work tools for any learned job	42	47	5	12	1	3	4	2	3.05	0.96	High Extent
F	Creating good home environment by showing love, care and belongingness, providing basic needs.	31	18	16	9	6	2	2	-	3.01	1.04	High Extent
G	Counseling services by local 'fit' persons or by schools.	27	27	18	4	5	3	1	1	3.03	0.91	High Extent
										<b>2.97</b>	<b>0.97</b>	<b>High Extent</b>

The table two above shows the extent ITSSS mediate in the rehabilitation of street children. The results shows that the respondents agree that all the social elements of ITSSS listed A to G in the above table can to a high extent mediate in the rehabilitation of school children as all the mean scores obtained for the individual items listed were above 2.5 with a grand mean score of 2.97 and standard deviation of 0.97.

1. How far did adult respondents benefit from the practice of ITSSS in the past through rehabilitation?

**Table 3: Adult respondents benefit from the practice of ITSSS in the past through rehabilitation**

Item		Male				Female				Mean	SD	Decision
		VHE	HE	LE	VLE	VHE	HE	LE	VLE			
A	Education: Scholarship by: individual, community	3	5	5	4	4	4	7	10	2.21	1.08	Low Extent
B	Apprenticeship: learning trades like metal work, wood work, care work, trading Raffia work, hair dressing/barbing, plaiting native tattooing, native medicine, ark work of choice, leather work, auto mechanic, house wiring, tailoring, designing, leather work.	13	3	1	-	13	7	3	2	3.42	.85	Very High Extent
C	Rice production and processing, poultry life stock feed production, production of sachet water , production of palm kernel oil	4	5	4	4	6	3	6	10	2.33	1.17	Low Extent
D	Securing jobs of choice for them: security job, bar attendant restaurant work, office cleaner etc	8	5	3	1	10	6	4	5	2.98	1.08	High Extent

E	Providing work tools for any learned job	12	3	1	1	19	4	2	1	3.61	.72	Very High Extent
F	Creating good home environment by showing love, care and belongingness, providing basic needs.	6	4	5	2	9	6	5	5	2.79	1.10	High Extent
G	Counseling services by local 'fit' persons or by schools.	3	5	3	6	7	5	5	8	2.38	1.17	Low Extent
										<b>2.81</b>	<b>1.02</b>	<b>High Extent</b>

The table three above shows the extent that adult respondents benefit from the practice of ITSSS in the past through rehabilitation. The results shows that the adults respondents to a low extent benefited from education (mean = 2.21, SD = 1.08), rice production and processing, poultry life stock feed production, production of sachet water , production of palm kernel oil (mean = 2.33, SD = 1.17) and counseling services by local 'fit' persons or by schools (mean = 2.38, SD = 1.17). However, they admitted benefitting to a high extent from securing jobs of choice (mean = 2.98, SD = 1.08) and creating good home environment by showing love etc (mean = 2.79, SD = 1.10). Finally, to a very high extent they acknowledge to have benefitted from apprenticeship (mean = 3.42, SD = 0.85) and providing work tools for any learned jobs (mean = 3.61, SD = 0.72). The grand mean obtained was 2.81 which shows that the adults respondents benefited to a high extent from the practice of ITSSS in the past through rehabilitation.

**Research Hypotheses**

1. There is no significant difference between the mean scores of male and female street children on the extent ITSSS can mediate in the rehabilitation of street children.

**Table 4: T-test of no significant difference between the mean scores of male and female street children on the extent ITSSS can mediate in the rehabilitation of street children**

		Levene's Test for Equality of Variances					t-test for Equality of Means				
Score	Equal variances assumed	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference		
									Lower	Upper	
		.009	.923	1.603	84	.113	2.65789	1.65819	-0.63961	5.95540	

The table 4 above shows that the t-statistic obtained is 1.603 which is an indication of the difference between the means of male and female school children on the extent ITSSS can mediate in the rehabilitation of street children. The degrees of freedom of 84 ( a measure of the sample size) was useful in determining the critical region for the test. The p-value (0.113) represents the probability of observing a t-statistic at least as extreme as the one we got, assuming that the null hypothesis (H<sub>0</sub>) is true. In this case, the p-value is greater than 0.05 which indicates that the observed difference is not statistically significant. Since the p-value calculated is greater than 0.05, we fail to reject the null hypothesis (H<sub>0</sub>) of no significant difference between the mean scores of male and female street children on the extent ITSSS can mediate in the rehabilitation of street children. This suggests that there is no significant difference between the mean scores of male and female school children on the extent ITSSS can mediate in the rehabilitation of street children.

In other words, the result indicates that the difference between the means of male and female school children is not statistically significant, and any observed difference may be due to chance.

2. There is no significant difference between the mean scores of male and female adult respondents on their benefit from the practice of ITSSS in the past through rehabilitation.

**Table 5:** T-test of no significant difference between the mean scores of male and female adult respondents on their benefit from the practice of ITSSS in the past through rehabilitation.

		Hartley's Test for Equality of Variances		t-test for Equality of Means					95% Interval	Confidence of the
Score	Equal variances assumed	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
		1.195	.357	.509	40	.614	.185	.363	-.527	.897

The table 5 above shows that the t-statistic obtained is .509 which is an indication of the difference between the means of male and female adult respondents on their benefit from the practice of ITSSS in the past through rehabilitation. The degrees of freedom of 40 (a measure of the sample size) was useful in determining the critical region for the test. The p-value (0.614) represents the probability of observing a t-statistic at least as extreme as the one we got, assuming that the null hypothesis (H<sub>0</sub>) is true. In this case, the p-value is greater than 0.05 which indicates that the observed difference is not statistically significant. Since the p-value calculated is greater than 0.05, we fail to reject the null

hypothesis (Ho) of no significant difference between the mean scores of male and female adult respondents on their benefit from the practice of ITSSS in the past through rehabilitation. This suggests that there is no significant difference between the mean scores of male and female adult respondents on their benefit from the practice of ITSSS in the past through rehabilitation. In other words, the result indicates that the difference between the response of male and female school children is not statistically significant, and any observed difference may be due to chance.

3. There is no significant difference between the mean scores of street children and adult beneficiaries of ITSSS on the extent ITSSS can mediate in the rehabilitation of street children.

**Table 6: T-test of no significant difference between the mean scores of street children and adult beneficiaries of ITSSS on the extent ITSSS can mediate in the rehabilitation of street children.**

		Levene's Test for Equality of Variances		T-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error	Lower	Upper
Score	Equal variances assumed	.427	.514	3.314	126	.001	3.18217	.96008	1.28220	5.08215

Table 6 shows the t-test statistic for the null hypothesis of no significant difference between the mean scores of street children and adult beneficiaries of ITSSS on the extent ITSSS can mediate in the rehabilitation of street children. The t-statistic (3.314) indicates a significant difference between the means scores of street children and adult beneficiaries of ITSSS on the extent ITSSS can mediate in the rehabilitation of street children. The table further shows that the p-value obtained is 0.001 represents the probability of observing a t-statistic at least as extreme as the one we got, assuming that the null hypothesis (Ho) is true. In this case, the p-value is very low (less than 0.05), which indicates that the observed difference is statistically significant.

Since the p-value is less than 0.05, we reject the null hypothesis (Ho) and conclude that there is a significant difference between the mean scores of street children and adult beneficiaries of ITSSS on the extent ITSSS can mediate in the rehabilitation of street children. In other words, the result indicates that the difference between the means of street children and adult beneficiaries of ITSSS is statistically significant, suggesting that ITSSS may have a different impact on the rehabilitation of street children compared to adult beneficiaries.

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