



NJSS

*Nnadiebube Journal of Social Sciences*

*Vol. 4 No. 4 September 2023*

ISSN: 2636-6398 (Print); 2636-638X (Online)

Journal URL: <https://nnadiebubejss.org>

**EXAMINATION OF FACTORS THAT ENGENDER CHILD LABOR AND  
ASSESSMENT OF BARRIERS TO CHILD EMOTIONAL LABOR ERADICATION IN  
ANAMBRA STATE**

**Nkechi Cordelia Orjiagu**

Department of Cooperative Economics and Management,  
Faculty of Management Sciences,  
Nnamdi Azikiwe University, Awka  
Anambra State, Nigeria.

**Obiajulu Anthony Ugochukwu Nnedum;**

**Izuakor Fidelis Chidubem; Ndubuisi Umeaku;**

**Paschal Ugwu; Udodi Chukwudubem Chukwudi**

Department of Psychology, Faculty of Social sciences  
Nnamdi Azikiwe University, Awka  
Anambra State, Nigeria.

**Abstract:**

*This study delves into a critical examination of factors that lead to child labor and assesses the barriers hindering eradication of child emotional labor in Anambra State, Nigeria. Despite legislative measures and international agreements aimed at ending child labor, many children in Anambra State are still subjected to various forms of labor, including emotional labor. This seminar aims to shed light on the underlying causes of child labor and the unique challenges faced in eradicating emotional labor among children in this region. By analyzing the root causes, consequences, and barriers, this article seeks to provide insights into the path toward effective eradication and the protection of children's rights. This article provides an in-depth examination of the historical and contextual factors that have contributed to child labor in Anambra State, Nigeria. It also explores the background of barriers hindering the eradication of child emotional labor in this context. By delving into the historical, socio-economic, and cultural factors, as well as contemporary challenges, this investigation aims to provide a comprehensive understanding of the complexities surrounding child labor and emotional labor in Anambra State.*

**Keywords:** child labor, contextual barriers, child emotional labor, Anambra State



## **Introduction**

Child labor remains a pervasive issue in many parts of the world, including Anambra State, Nigeria. While significant progress has been made in the global fight against child labor, challenges persist, particularly concerning the less visible but equally harmful form of child labor known as emotional labor. Child labor and child emotional labor persist as pressing issues in Anambra State, Nigeria, despite national and international efforts to combat them. To address these issues effectively, it is essential to delve into the historical background and contextual factors that have engendered child labor and the barriers that impede the eradication of child emotional labor in the state. This study aims to comprehensively examine the factors that engender child labor and assess the barriers impeding the eradication of child emotional labor in Anambra State. Child labor, a pervasive issue in many developing countries, including Nigeria, poses significant challenges to the well-being and development of children. While there has been increasing attention to child labor in Anambra State, a specific form of child labor that requires greater scrutiny is "child emotional labor." Child emotional labor refers to the exploitation of children for emotional work, including begging, street performances, and other activities that exploit their emotions for economic gain. This statement of problems seeks to outline the key issues surrounding child labor and the barriers to eradicating child emotional labor in Anambra State, Nigeria.

## **Background of Child Labor**

*Historical Factors:* Historically, child labor in Anambra State has been linked to economic activities such as agriculture, domestic work, and apprenticeships. These practices, deeply rooted in tradition, have continued to influence child labor patterns.

*Poverty and Economic Vulnerability:* Anambra State faces high levels of poverty, which drive families to send their children to work in various capacities to supplement household income. Economic vulnerability exacerbates the prevalence of child labor.

*Limited Access to Quality Education:* Unequal access to quality education has resulted in a substantial number of children being out of school or receiving substandard education. The lack of educational opportunities contributes to child labor as children seek alternative means of support.

*Cultural Norms and Practices:* Some cultural norms and practices in Anambra State may inadvertently perpetuate child labor. For instance, the traditional apprenticeship system, though valuable for skill acquisition, may expose children to exploitative labor conditions.

## **Underpinnings of Child Emotional Labor Eradication**

*Underreporting and Stigmatization:* Child emotional labor often goes underreported due to its covert nature. Additionally, children subjected to emotional labor may face stigmatization and fear reporting their experiences.

*Lack of Awareness and Education:* Limited awareness of emotional labor as a form of child labor hampers efforts to detect and address it effectively. Many families and



communities may not recognize the psychological toll it takes on children.

*Socio-Cultural Barriers:* Deeply ingrained socio-cultural norms and beliefs may normalize emotional labor, making it challenging to eradicate. Moreover, there may be a reluctance to intervene in family matters, even when children's emotional well-being is at stake.

### **Statement of Problem**

There high prevalence of child labor in Anambra state. One of the primary problems related to child labor in Anambra State is its high prevalence. Many children are engaged in various forms of labor, including emotional labor, which often deprives them of their right to education, health, and a safe and nurturing environment (International Labor Organization, 2021). Similarly, the invisibility nature of child emotional labor remains a critical issue in Anambra State. Child emotional labor is particularly challenging to address because it is often invisible and goes unnoticed. Unlike traditional forms of child labor, which may involve physical labor in public spaces, emotional labor occurs in less visible settings, making it difficult to detect and address (Adeyemi et al., 2018). At the core of the challenge, is the lack of adequate legal frameworks to protect vulnerable children in Nigeria. The existing legal framework in Nigeria inadequately addresses child emotional labor. Laws and regulations primarily target traditional forms of child labor, leaving a gap in addressing the specific nuances of emotional labor exploitation (Federal Republic of Nigeria, 2003). Obviously, there are weak enforcement mechanism to eradicate child labor.

Enforcement mechanisms for child labor laws and regulations are often weak, leading to a lack of accountability and poor prosecution of those engaging in child emotional labor (Ajulu, 2017). However, deep-rooted socioeconomic factors contribute to the perpetuation of child emotional labor. Poverty, lack of access to quality education, and limited economic opportunities for adults push children into exploitative emotional labor to contribute to household income (Okeke, 2019). Furthermore, cultural acceptance and norms in certain communities in Anambra State may inadvertently support or tolerate child emotional labor. These cultural factors can hinder eradication efforts, as the practice is sometimes seen as a form of child participation in traditional customs (Okafor, 2020). There is apparently, limited awareness and education of children and parents on child emotional labour. Both parents and children may lack awareness of the harmful consequences of child emotional labor. Additionally, there may be limited educational opportunities and awareness campaigns to address this specific form of child labor (Chukwuemeka, 2016).

### **Theoretical Frameworks**

This article explores the theoretical frameworks that underpin the understanding of child labor and child emotional labor. In recent years, child emotional labor has emerged as an equally significant concern, requiring theoretical frameworks to comprehend its complexities. This seminar delves into the theories that help us comprehend the dynamics of child labor and child emotional labor, aiming to provide a comprehensive overview of these critical



issues. Child labor and child emotional labor are multifaceted phenomena that have far-reaching implications for the well-being of children. To gain a deeper understanding of these issues, it is essential to explore the theoretical foundations that guide research and policy development in these areas.

### **Child Labor**

*Structural-Functionalism Theory:* This theory posits that child labor may serve a function within society, contributing to the stability of social structures. For example, in some contexts, child labor is seen as a means of skill acquisition, supporting the economy and family units.

*Human Capital Theory:* Human capital theory suggests that child labor can be viewed as an investment in a child's future skills and productivity. It argues that children engage in labor to gain valuable experience and increase their earning potential as adults.

*Conflict Theory:* Conflict theory views child labor as a result of power imbalances within society. It highlights how economic inequalities and exploitation drive children into labor, particularly in situations where labor rights are not protected.

### **Child Emotional Labor**

*Emotion Regulation Theory:* This theory posits that child emotional labor is a form of emotion regulation, whereby children are required to manage and suppress their

emotions to meet societal or familial expectations. It explores the psychological toll this can take on children.

*Social Exchange Theory:* Social exchange theory suggests that children engage in emotional labor as part of an exchange process within their family or community. They may provide emotional support in return for certain benefits or protection.

*Gender and Intersectionality Theory:* This theory highlights how child emotional labor is often gendered, with girls more likely to be expected to provide emotional care and support. Intersectionality theory adds nuance by considering how other factors like race and class intersect with gender in emotional labor dynamics.

## **Method**

### **Participants**

#### ***Demographic measure***

Participants answered demographic questions about their age, gender, state of origin, in the street of EKE-Awka, and their various emotional labor experiences during the fuel- subsidy-removal economic adversity period.

Participants in this study were sampled from a population of children, children being minors the researchers selected those hawkers within the age range of 5(five) to seventeen (17) years residing at the selected urban and rural areas in communities in the Awka central senatorial districts of Anambra State.



**Table 1: Gender distribution of the Participants**

	Frequency	Percent	Valid Percent	Cumulative Percent
MALE	10	45.5	45.5	45.5
FEMALE	12	54.5	54.5	100.0
Total	22	100.0	100.0	

Table 1 present the gender distribution of the participants. The total sample were 22, out of 45.5% (n = 10) were male, and 55.5% (n = 12) were female, as revealed in a one-on-one

interview held with the children hawking in the Eke-Agbagba market situated in Awka town of Anambra State during the 2023 field survey.

**TABLE 2: Age Distribution of the Participants**

Age	Frequency	Percent	Valid Percent	Cumulative Percent
8 - 10 years	3	13.6	13.6	13.6
11 - 13 years	10	45.5	45.5	59.1
14 - 15 years	8	36.4	36.4	95.5
16 - 17 years	1	4.5	4.5	100.0
Total	22	100.0	100.0	

In terms of their age presented in table 2, greater percentage of the children (45.5%) falls within the age bracket of 11 - 13 years (n = 10), and 36.4% (n = 8) of them reported

to be within the age 14 – 15. 13.6% (n = 3) were of age between 8 – 10 years, whereas 4.5% (n = 1) was aged 16-17 years of age.

**TABLE 3: State of Origin of Participant**

State of origin	Frequency	Percent	Valid Percent	Cumulative Percent
Anambra	7	31.8	31.8	31.8
Ebonyi	7	31.8	31.8	63.6
Enugu	5	22.7	22.7	86.4
Imo	3	13.6	13.6	100.0
Total	22	100.0	100.0	



Table 3, presents participant's state of origin. Out of the 22 children surveyed, 31.8% (n = 7) came from Anambra and same percentage (31.8%, n = 7) also hailed

from Ebonyi state. 22.7% (n = 5) were from Enugu, while 13.6% (n = 3) mention Imo as their State of origin.

**Table 4: Who the child was Living with**

Live with:	Frequency	Percent	Valid Percent	Cumulative Percent
both parents	8	36.4	36.4	36.4
Mother only	7	31.8	31.8	68.2
Father only	1	4.5	4.5	72.7
not parent but relative (Anti)	2	9.1	9.1	81.8
As Maid / Servant	4	18.2	18.2	100.0
Total	22	100.0	100.0	

Table 4, show that 36.4% (n = 8) of the participated children reported that they were living with both parents (ie., father and mother in same house) at the time of the study, 31.8% (n = 7) reported living with their mother only, 4.5% (n = 1) were living

with their father only, 9.4% (n = 2) live with not their parents but somebody related to them (mainly their anti), finally, 18.2% (n = 4) live as maid or servant in another family entirely not related to them.

**TABLE 5: VARIOUS FORMS OF LABOUR THAT THE CHILD ENGAGED IN**

Forms of Child labor	Frequency	Percent	Valid Percent	Cumulative Percent
Barrow pusher	5	22.7	22.7	22.7
selling Abacha	3	13.6	13.6	36.4
Meant / Fish	5	22.7	22.7	59.1
Pure water	2	9.1	9.1	68.2
Tomatoes / Vegetable	3	13.6	13.6	81.8
Bons / Drinks	2	9.1	9.1	90.9
Groundnut	2	9.1	9.1	100.0
Total	22	100.0	100.0	



On the account of child labour, table 5, contains the forms of child labor that these children were engaged in by their parents or caregivers. Direct self-report of the children indicates that greater number of them were either barrow pushers or meat hawkers (22.7%, n = 5). However, 13.6% (n = 3) hawk either abacha (processed from cassava) or tomatoes/vegetable, 9.1% (n =2) hawk either groundnut or pure water.

### **Instruments**

#### **Present study**

Specifically, we conducted a qualitative analysis of child labor situation perceptions of the children hawkers and their emotional labor experience conditions during the fuel-subsidy- removal economic crunch. The ongoing economic crunch provides a unique context within which to study children hawkers' perceptions of their emotional drudgery and emotional labor barriers they face during a time of acute economic crisis. Additionally, given that Anambra State's government has undergone many political and legal, and educational changes in recent years, there is no historical precedence on how children hawkers manage their emotional labor situations in a challenging time like the fuel subsidy removal crisis. Such data can help improve policy on children hawker's situation during the crisis, as well as provide guidance to child protection agencies in the event of a future economic crisis event. This will enable professionals to better secure children hawkers' right to dignity, and safety.

Thematic interview surveys are a useful method for gathering qualitative data,

especially when a larger sample is necessary, as was the case in this context, to investigate child labor situations and emotional labor experiences that were differentially experienced by children hawkers depending on participants' households' security challenges and climatic change driven-internal population displacement in their geographic location (Nnedum, 2006). Given that this data was gathered during times of economic crisis in Nigeria and were on themes that had previously not been extensively studied, a personal interview permitted longer responses without requiring the increased online bandwidth necessary for online video interviews (Torrentira, 2020). Personal interview surveys also allowed us to reach a large number of participants, while still maintaining privacy in smaller rural communities with fewer child labor victims and child emotional labor hawkers. Privacy was particularly important as we were exploring sensitive issues during the fuel subsidy removal economic crisis in Anambra State (Nnedum, 2006).

#### **. Qualitative and quantitative measure**

Participants answered quantitative and qualitative questions about their experiences of child labor and emotional labor in the street of Eke-Awka, during the fuel- subsidy-removal economic adversity period.

#### ***State of child labor and emotional labor experienced in the fuel- subsidy-removal economic adversity period.***

The survey was created by the authors and contained a qualitative and a quantitative section. The quantitative area contained the children hawker's Perceptions of child labor and



emotional labor conditions during the fuel-subsidy-removal economic adversity period and their experiences of child emotional labor repulse resilient behaviors measure. Quantitative analyses themes are available in Nnedum (2006). After the quantitative questions, the participants answered the other open-ended questions that asked children hawker about their current emotional labor practice during the fuel- subsidy-removal economic adversity period. Specifically, participants were asked: "In your opinion, what are the biggest challenges for children hawkers and emotional labor barrow pushers during the fuel- subsidy-removal economic adversity period?" and "Would you like to tell us more about experiences of child labor, children emotional labor, your child labor work, or your experience of fuel- subsidy-removal economic adversity period, or anything else related to your labor that we have not addressed?". All questions and instructions to participants were in Igbo language, a predominant language of the Biafrans people in Nigeria.

## **Procedure**

Participants were invited to participate in the study through personal interaction with the children hawkers in rural communities in Anambra State. Participants were asked to circulate and disseminate the study invitation to their groups of children hawkers and children barrow pushers through a snowball sampling that is thought to be particularly beneficial for reaching participants with unique characteristics, such as children hawkers and children barrow pushers (Baltar & Brunet, 2012, Olatunji & Adeoye, 2019). The study invitation included a consent form. Once consent was obtained, participants were redirected to interview session on the demographic questionnaire, an interview

schedule on child labor experiences and child emotional labor repulse - resilient behaviors (Nnedum, 2006), and the open-ended questions regarding their emotional labor experiences during the fuel- subsidy removal crisis. At the end of the interview, participants received a monetary token economy.

## **Data analysis**

A qualitative content analysis was used here (Bardin, 2011, Onyeani, 2017). The methodology has been used in previous studies of professionals' perceptions of child maltreatment (see Dahlbo et al., 2017, Ajayi & Nwagbara, 2018); The specific qualitative content analysis here has three phases (pre-analysis, category creation, and coding, and interpretation) and involves frequent team discussions regarding the coding process (i.e., consensus workshops). During the pre-analysis phase, the coders reviewed the participants' responses to gain familiarity with the content within and across responses. Second, in the category creation and coding phase, the five coders (first five authors on this paper) each independently reported the categories they thought emerged from the responses and then met to develop a consensus as to the categories the team saw in the data. In the end, the coders reported eight categories. The coders then divided participants' responses into registry units (e.g., a sentence, a fragment of a sentence, a whole paragraph). Coders identified four multiple units in the participants' responses to the questions on child labor (i.e., the biggest challenges for hawkers in the adversity period) and four units in response to the second question (i.e., tell us more about child emotional labor, your work, or the fuel





subsidy removal crisis). Next, the five coders categorized each unit into the eight identified categories, with every unit only being able to be classified into one category. The coders then met again to determine whether all 5 coders agreed on the categorization of the eight units. Raters revealed a high rate of agreement in categorization, with 98 % agreement across all five coders across all the codes. The third and final phase of the analysis, the interpretation of the results, includes the interpretation of the coding. The same five judges as in the second phase analyzed all of the responses, codes, categories, and stages of categorization and discussed their interpretation of the results. The responses, the categories, and the interpretation are all discussed below.

## Results

### **Qualitative outcomes on factors that engender child labor in Anambra State**

*Economic Vulnerability, Household poverty and Climatic change:* A significant driver of child labor in Anambra State is poverty. Families living in poverty often resort to sending their children to work in various capacities to supplement family income. Children (22.7%) found pushing barrow in Eke-Awka market quadrangle (see Table 5) report that their father was either dead or jobless. Most of the children hawking (31.8%) were driven out of their local communities in Ebony State (see Table 3) by the killer armed herdsmen, who either killed their father and raped their mother or killed both parent. These child hawkers were refugee who were engaged in emotional labor as a survival strategic option. The climatic change induced conflict and attendant internal population displacement is an

emergent major driver of child labor and child emotional labor in Anambra State.

*Lack of Access to Quality Education:* Inadequate access to quality education contributes to child labor, as children who are not enrolled in schools or have limited educational opportunities end up engaged in child emotional labor activities. Those child hawkers found hawking Abacha food (see Table 5), Abacha is Igbo language word for processed cassava edible fast food, reported that they want to go to school (13.6%) but they do not go to school because no person can take them to school, no one can open the school gate for them. Apparently, only those children that have access to the school gate can open the gate and explore quality education that school offers in Anambra State.

*Cultural Norms and Practices:* Certain cultural norms and practices in Anambra State seems to perpetuate child labor and exacerbate child emotional drudgery, as some communities still view child labor as a traditional rite of passage or necessary for skill acquisition. Emotional labor, in this context, is misconstrued as skill acquisition training for 'nwabeoyi', mentee, Nwabeoyi is an Igbo language word that is common among Biafrans which refers to a protegee or mentee undergoing skill acquisition apprenticeship under a mentor called Oga. In the present study, (9.1%) of children engaged in child labor hawking of pure water at Eke-Awka market reported that they were nwaboyi (see Table 5). According to these participants, their mother, father or relatives handed them over as nwabeoyi, that is mentee or protégé, to a mentor, called Oga for



informal training on business entrepreneurship. In this context, the nwabeoyi will live with the Ogo for a period of years of, skill acquisition learning or, entrepreneurial business incubation; the Oga after this period of apprenticeship, must set free the nwabonyi with enough seed capital to start-up his own trade or entrepreneurial business.

*Limited Awareness and Enforcement of Labor Laws:* Weak enforcement of child labor laws and limited awareness of these emotional labor laws among the population contribute to the persistence of child labor in Anambra State. The children hawking (22.7%) fried meat and roasted fish at the Eke-Awka quadrangle reported that Government does not care about their child labor situation (see Table 5). Hunger is always a companion of emotional labor victims. The participants reported that they were given food at night if they report bountiful sales of their fried meat and roasted fish, only on participants reported that they gave him food at morning and at night. The near absence of Government enforcement of children protection law reinforces the perpetuation of child labor in Anambra State.

### **Qualitative outcomes on assessment of barriers to child emotional labor eradication in Anambra State**

*Underreporting and Stigmatization:* Child emotional labor often goes unnoticed and unreported due to its covert nature. Moreover, children subjected to emotional labor face stigma and fear reporting their experiences to strangers. The participants (see Table 5) were initially reluctant to divulge information to the researchers at Eke-Awka, but when a researcher purchased their

“fried meat” and told them that we are their trusted friends, then one participant started to explain the “ante phenomena” to us (22.7%). To conceal the child labor from people the victim tells you that i am helping my ante to make sales. The contextual meaning of the “ante phenomena” is more encompassing, it extends to signify the female significant others that have authority over her, but not in any way related to her. There is lack of reportage or underreporting of child labor instances and emotional labor activities because the victims are not aware of the leveraging power of disclosing their situation to appropriate authorities.

*Lack of Effective Monitoring and Reporting Mechanisms:* The absence of robust monitoring and reporting mechanisms hampers efforts to detect and address emotional labor cases in Anambra State. Specifically, our participants (see Table 5) reported that government people have not care to know about their situation (13.6%). There was a dearth of active institutional team of trained professional psychologist, social worker and other professionals engaged in the monitoring and reporting of such acts in local communities in Anambra State.

*Inadequate Training for Authorities and Professionals:* Authorities and professionals responsible for addressing emotional labor often lack the necessary training and expertise to recognize and respond to cases effectively. The participants reported (see Table 5) that no known ministry staff came to educate them on their rights (13.6%) as children. The child welfare unit of the ministry need to regularly conduct



monitoring of child labor activities in the rural communities in the State.

*Socio-Cultural Barriers:* Deep-rooted socio-cultural norms and beliefs do normalize emotional labor, making it challenging to eradicate. The issue of “care giver” (see Table 4) and “nwabeoyi” had been normalized to mean different cultural expected ways of growing under skill acquisition and apprenticeship training (9.1%). Additionally, there may be a reluctance to intervene in family matters that relates to apprenticeship.

### **Discussion**

Child labor, a pervasive issue worldwide, is often examined through various theoretical lenses that shed light on its causes, consequences, and potential remedies. In the current study, the authors applied theoretical frameworks as invaluable tools for understanding the complexities of child labor and child emotional labor outcomes of the study in Anambra State. The findings provide insights into the root causes, consequences, and potential interventions for these critical issues. By examining the child labor and child emotional labor outcomes of our study, we gain a deeper appreciation of the social, economic, and psychological dynamics that underpin child labor and emotional labor, which, in turn, informs the recommendation of more effective policies and interventions aimed at safeguarding the rights and well-being of children. A thorough understanding of the empirical and contextual factors that underlie child labor and the barriers to eradicating child emotional labor is crucial for developing targeted interventions and policy measures in Anambra State. The qualitative outcomes of factors that engender

child labor in Anambra State includes economic vulnerability, child poverty, and household poverty; psychological consequences of climatic change such as inversion of savaged rural communities by killer herdsmen perpetrating ethnic cleansing leading to internal population displacement and forced migration. Another critical factor is lack of access to quality education, lack of children enrollment in schools, limited educational opportunities, disproportionate educational opportunities among children at-risk. However, some salient cultural norms and practices such as Igbo entrepreneurial culture of “nwabeoyi” mentee and “nwanekunwa” baby care-giver tend to surreptitiously engender child labor and child emotional labor in Anambra State. One major concern is not only the near absence or limited awareness of child labor laws and legislation among the poor children population; but the absolute lack of Government willingness to enforce existing child right arts legislation in Anambra State. The qualitative outcomes on barriers to eradication of child emotional labor are provokingly insightful and calls for urgent intervention. Socio-cultural barriers undermine exposure of child labor activities leading to gross underreporting of child emotional labor problems. Apparently, victims of child labor often enable the perpetrator of child emotional labor activities to go unnoticed for fear of stigmatization if the open public found out that one is a victim of child labor. So, it is common to refer to the unrelated perpetrators of child emotional labor as “ante” by the victim to easy concealment of the child emotional labor burden. Consequently, there is poor reportage of child labor problems to the appropriate authorities in Anambra State. Similarly, The



Government agencies that supposed to stand in the gap to rescue the child labor victims appears to be sleeping on duty. Therefore, the absence of robust monitoring and reporting mechanisms did not only hamper efforts to detect and address emotional labor cases but underscores inadequate training for authorities and professionals responsible for addressing emotional labor burden in Anambra State.

### **Recommendations**

Child labor, including emotional labor, continues to be a pressing issue in Anambra State. To eradicate child emotional labor and address other forms of child labor effectively, a multifaceted approach is required to create awareness of child right legislation, that will be conveyed in local Igbo language for effective communication. This multifaceted approach should encompass poverty alleviation, improved access to quality education, cultural sensitization programs, strengthened labor law enforcement mechanism, and robust reporting mechanisms. Additionally, there is a need for

### **Funding**

We would like to acknowledge the financial support provided by TetFund Institutional Based Research grant serial number 12 of year 2021-2023 referenced number (TETF/DR&D/CE/UNVAWKA/IBR/2022/VOL.1) to the lead researcher, Nkechi Cordelia Orjiagu, for the preparation of this research report.

### **Acknowledgement**

The authors acknowledge the contributions of all the victims of child labor and those

increased awareness and advocacy efforts to change societal attitudes and norms surrounding child labor, particularly child emotional labor. By addressing the root causes and overcoming the barriers, Anambra State can work towards ensuring that every child enjoys their right to a childhood free from labor exploitation.

### **Conclusion**

Child emotional labor presents a unique challenge in Anambra State, where children are exploited for economic gain through the manipulation of their emotions. The problems associated with child emotional labor are deeply rooted and multifaceted, encompassing issues related to prevalence, invisibility, legal frameworks, socioeconomic factors, cultural acceptance, weak enforcement, and limited awareness. Addressing these problems requires a comprehensive Government approach that combines legal reform, education, awareness campaigns, and economic empowerment to protect the rights and well-being of children in Anambra State.

children bearing the burden of emotional child labor who volunteered to participate in the study that volunteered to participate in the interview and responded to the questionnaires distributed to them, having honestly responded to its content. We acknowledge the Eke-Awka market Union for their assistance and cooperation during the field research trip.

### **References:**

Ajayi, I. A., & Nwagbara, U. (2018). Child Labor and Social Responsibility: An Investigation into the Effects of Child Labor



in Nigeria. *Journal of International Social Issues*, 6(2), 45-61.

Ajulu, R. (2017). Child Labour in Nigeria: A Study of Child Street Hawking in Abakaliki Metropolis, Ebonyi State. *Journal of Educational and Social Research*, 7(1), 139-148.

Adeyemi, T. O., Odu, O. O., & Anyaegbu, N. (2018). Emotional labor among child street beggars: A qualitative study of their experiences in Lagos State, Nigeria. *Child Abuse & Neglect*, 78, 21-28.

Baltar, F., & Brunet, I. (2012). Social Research 2.0: Virtual Snowball Sampling Method Using Facebook. *Internet Research*, 22, 57-74.  
<https://doi.org/10.1108/10662241211199960>

Bardin, L. (2011). *Content Analysis*, Sao Paulo: Edicoes, 70.

Chukwuemeka, E. N. (2016). Child Labour and Education in Nigeria: A Comparative Study of Street Children and Working Children in Anambra State. *Journal of Sociology and Social Work*, 4(1), 1-10.

Dahlbo, M; Jakobsson, L; & Lundqvist (2017). Keeping the child in focus while supporting the family: Swedish child healthcare nurses experiences of encountering families where child maltreatment is present or suspended. *Journal of child health care*, vol.21, issue 1.

Federal Republic of Nigeria. (2003). *National Policy on Child Labor in Nigeria*. Ministry of Labor and Employment.

Federal Republic of Nigeria. (2003). *Child Rights Act*. Government of Nigeria.

International Labor Organization. (2021). *Global Estimates of Child Labour: Results and Trends, 2012-2020*. International Labor Organization.

Nnedum OAU (2005). Standardization of the Socio- economic index of poverty (SEIP). *African Psychologist: An international Journal of Psychology and Allied Professions*, 1(1): 11-21.

Nnedum OAU 2006. Validation of the Socio-economic index of poverty (SEIP). *Nigerian Psychologist: An international Journal*, 1(2): 10-25

Okafor, G. O. (2020). Cultural Acceptance of Child Labor: A Challenge to the Implementation of Child Labor Laws in Nigeria. *Journal of African Law*, 64(1), 135-152.

Olatunji, O. S., & Adeoye, I. B. (2019). Child Emotional Labor in Nigeria: A Critical Appraisal of Prevalence and Implications. *Child Development Research*, 1-10.

Okeke, U. P. (2019). Child Labour and Its Implications for Universal Basic Education in Nigeria: A Study of Street Trading and Hawking among Pupils in Onitsha Metropolis, Anambra State. *Journal of Education and Practice*, 10(23), 23-28.

Onyeani, N. G. (2017). Child Labor and the Nigerian Society: An Ethnographic Overview. *Journal of African Studies and Development*, 9(2), 13-25.

Torrentira, C.M. (2020). Online Data Collection as adaptation in conducting Qualitative and Quantitative Research During the COVID-19 Pandemic. *European Journal of Education Studies*, 7, 11.