



THE EFFECTS OF IGBO CULTURAL IMPORTANCE AND PARTICIPATION IN CULTURAL EVENTS ON THE PARENTS' USE OF PHYSICAL PUNISHMENTS ON THEIR CHILDREN IN IMO STATE OF NIGERIA

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ABSTRACT

This study examined parents' use of physical punishments in disciplining their children from the cultural perspective. The importance of Igbo cultural values, parents' participation in Igbo cultural events and how the parents respond to the bad behaviors of their children in their families were determined. The cultural aspect of the Ecological system model was used to examine how the parents use physical punishments on their children. Multi-staged sampling method was used to select the 411 parents who were administered the questionnaires. Dimensions of Disciplinary Inventory (DDI) developed by Straus and Fauchier (2007) was used to measure the parents' use of physical punishments on their children while the Cultural Values and Belief Scale developed by Rusty, Reynolds, Randal, Beth and Duane (2004) was used to measure cultural importance (Part 'A') and the participation in cultural events (Part 'B'). The study indicated that parents' use of physical punishments have moderate and positive correlation with cultural importance and the participation in cultural events. Results of the Multiple Linear Regression analysis demonstrate the unique contributions of the variables to the parents' use of physical punishments on their children. The discussion highlighted the roles of cultural importance and the participation in cultural events among the parents and how they cope with the bad behaviors of their children in their families. The result of this study was used to further support some earlier findings on the study of culture and the use of physical punishments on the children.

Key Words: Cultural importance, Participation in cultural events, Families, Parenting, Physical punishments.

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INTRODUCTION

Culture refers to an integrated pattern of human knowledge, belief and behavior that depends on the capacity for symbolic thoughts. It could also be seen as the set of shared attitudes, values, goals and practices that characterizes an institution, organization or group (Eric, 2004). In their study, Ijaz, Yasin & Zafar (2012) maintained that cultural values and norms were considered as the standard patterns of human behavior which helps them to control and shape their cognition and motivational variables such as guiding their choices, commitments and standards of behaviors. Cultural values and beliefs can encourage the use of physical punishments during child rearing. Such cultural acceptance of abusive practices in the homes can be either in the form of parents' normal method of resolving conflict within their families or as a usual part of rearing a child and also a risk factor for all types of interpersonal violence (Lansford & Dodge, 2008). The cultural acceptance of harsh physical punishments on the children can help to explain the reasons for high levels of the use of physical punishments among parents in some countries.

The use of harsh physical punishment could result to the child suffering from serious injury or injuries inflicted upon him or her by the parents, caretakers or any other person. The physical punishments can occur in form of spanking, slapping, smacking, swatting, severe beating or punishing the children for minor offences as a way of training them, exploiting the children for economic gains, using the children as slaves and sending the children to hawk on the streets (Okeke, 2006). It was stated in some studies that the ability of the parents to use harsh physical punishments on their children is likely to be learned by them during their childhood as they witness the use of harsh physical punishments in their families, the mass media such as television and videos (Abrahams & Jewkes, 2005; Brookmeyer & Henrich, 2005).

Parents who believed that using punitive strategies in training their children can make them behave well tend to adopt the harsh physical punishments such as kicking, hitting, slapping and smacking in training their children. Parents' use of physical punishments on their children could be influenced by their parents' or other family members' acceptance and use of physical punishments during their childhood and cultural acceptance of physical punishment as the best way of training the children (Abrahams & Jewkes, 2005; Brookmeyer & Henrich, 2005).

It was shown in some studies that cultural factors can contribute to the perpetration of child abuse in Nigeria; such that it is culturally approved for parents to punish or severely beat their children for minor offences without recognizing that it is an offence to abuse a child. However, the common view in many African countries is that child abuse is foreign to the culture unlike in the Western countries where it is more relevant and punishable under the law to use harsh physical punishments to discipline the children (Nuhu & Nuhu, 2010; Madu, 2003).

It was evidently shown in the study of Uwaoma, Osita-Njoku & Madukwe (2012) that cultural

factors favor abuse on the female children among Igbo families in Imo State as the fathers placed much emphasis on having male children. Lack of male children in the families could result to abuse in the families. There were traces of abuse in the study of Uwaoma et al. (2012) as 93 respondents representing 28.1% had no male children. However, the Igbo society is organized in such a way that the men are the breadwinners and possess superior authorities in their families and should be respected by their wives and children. The fathers in the families can issue directives against using physical punishments on their male children. Lack of respects on the orders from the husbands and fathers could spring up abuse among the families in Imo State in particular and Igbo land in general.

Izugbara (2001) maintained that Nigerian cultures are deeply rooted in socio-cultural values, customs, beliefs and ideas about what constitutes good and bad behavior such as in the cases of child maltreatment. The birth of a male child which is considered as a good omen to an Igbo family is often heralded with greater joy than that of a female child which showed that male children were important in Igbo families.

It was discovered in some studies that the preferential treatments given to the male children in Igbo land was so intense that during emergencies and disasters, many parents in Igbo land selectively attend to their male children (Ejikeme, 2003). Nwosu (1972) supported the importance of male children to Igbo families as he evidently reported that during the civil war in Nigeria, many parents fled with their sons, livestock, bicycles, clothing, and jewelries, leaving their female children behind.

It is a common phenomenon among Igbo people that male and female children are treated as separate people to the extent that the female children could be abused more than their male counterparts. This could result to the male children being socialized to see themselves as future heads of households, breadwinners and possessing superior authorities over their wives and children while the female children were taught to be obedient, submissive, meek and humble housekeepers (Izugbara, 2004). Many studies done in other parts of African countries supported that female children were trained to play the roles of house wives in African families. Mazuru & Nyambi (2012) stated that Shona/Africana women accepted the duties and tasks of house-keeping which always await them in the home as they have been socialized and trained from childhood to prepare them for these inevitable tasks such as child bearing, nurturing, rearing and protection.

The male children in the families were often preferred to the female children in the majority of Nigerian cultures (Ejikeme, 2003). The quest for having male children in their families can make parents in Igbo land to go to the extent of consulting oracles to ensure that they give birth to a male child. Ibanga (1994) maintained that the preference for male children in Nigeria is considered as one of the strongest in West Africa. Male children are less to suffer rejection, prejudice, discrimination, and abandonment than their female counterparts. Majority of the parents prefer

sending their male children to school while the female ones are often left at home to do domestic work or engage in child labor as a way of life or as a means of supplementing family resources.

Nuhu and Nuhu (2010) discovered that 26.6% of the parents in Nigeria identified cultural factors as one of the causes of child abuse whereas the majority of the parents who participated in cultural events believed that it is culturally acceptable to abuse the children in their families. Culture was viewed as one of the variables contributing to the incidences of child abuse in Nigeria such that cultural factors were recognized to be playing vital roles in determining the levels of child abuse in Nigerian families.

Many researchers have used many psychosocial variables such as cultural values to study child abuse. The study of Cle´ment and Chamberland (2008) noted that cultural factors such as customary laws regulating physical punishment have also been associated with lower approval of this disciplinary strategy. These abusive behaviors from the parents could result from factors related to culture, factors emanating from their child's temperament and based on a change in social status. These parents more often use harsh physical punishments on their children. The parents tend to physically abuse their children due to the beliefs associated with their family's parenting styles.

Another study conducted by Tennfjord (2006) maintained that cultural values influence use of physical punishments at home. Use of harsh physical punishments on the children is seen as an expression of underlying cultural and social values as different cultural values were used to investigate the parents' use of physical punishments on their children. Cultural conditions play important roles in shaping the behaviors of the parents towards using harsh physical punishments to discipline their children. The study further maintained that some cultures may promote abuse thereby giving room for parents to physically abuse their children.

Harkness and Super (1993) stated that when coercive and harsh parenting strategies were accepted in parent-child relationships, there is likelihood that the parents will abuse their children. Parents were culturally empowered to use physical punishments to discipline their children thereby making them to see physical punishments as legitimate ways of responding to child behaviors. Bower-Russa, Knutson & Winebarger (2001) and Knutson & Bower (1994) maintained that individuals who were victims of harsh physical punishment as children should view those acts as acceptable parenting strategies and in turn use those physical punishments to discipline their children.

Irfan and Cowburn (2004) stated that child abuse occurs within parents in different cultural backgrounds in Pakistan but the most important issue is the degree and the class of the parents involved in the abuse of the child. The findings of the study in relation to the parents' cultural values and child protection showed that majority of the respondents up to 75% without much protection experienced some kinds of physical punishments during their childhood as their parents

use abusive behaviors to train them. These physical punishments ranged from kicking, slapping, punching, pushing/showing, thumping and pulling hair, scratching and beating, throwing objects and some other forms of abusive behaviors.

The study maintained that 72% of the respondents who received physical punishment during their childhood accepted it as an appropriate disciplining method. Those parents who were physically abused during childhood believed that the cultural values in their country or province accepted physical disciplining of their children as the best approach or way of correcting their erring children. This invariably showed that many parents in Pakistan are likely to use hitting or throwing shoes and spanking in training their children (Irfan & Cowburn, 2004).

According to Bronfenbrenner (1994), the macro-system is the larger system consisting of the cultural beliefs, societal values, political trends and the happenings in the community that determines the societal structures and activities in the immediate system levels. It was characterized by a given culture or subculture with particular reference to the belief system, bodies of knowledge and customs. There is a cultural belief in Igbo land which is one of the major tribal groups in Nigeria that parents should use harsh punishments during parent-child relationship. This is more important when a child misbehaves in Nigerian families. The parents who fail to use harsh punishments in their families were seen as negating the child-rearing processes in Nigeria (Mejiuni, 1991).

The study of Howze & Kotch (1984) maintained that ecological theory consists of the cultural values that may contribute to the problem of child abuse and as well provides a framework for understanding how some risk factors contribute towards the parents using physical punishments on their children. Cultural values affect the abusive behaviors of the parents in the society. Rosenstein (2008) pointed out that the socio-cultural components in studying child maltreatment were deeply emphasized in ecologically oriented models. The study further stated that culture is one of the integral parts of the society that affects the parents in the families. However, Alokun & Bimbola 'Kemi (2010) and Madu (2003) stated in their studies that behaviors viewed as acceptable by one culture can be viewed as abusive in another culture as cultural norms vary widely in what constitutes child abuse.

The macro-system determines how and when individual relates with others in the society and whom to relate with. As cultural values are passed down from generation to generation, it has influences on many other factors such as the family, the school and the community at large (Bronfenbrenner, 2005). The study done by Seifert (1999) confirmed that culture is one of the strongest elements with the power to affect all other elements in Bronfenbrenner's ecological theory.

Purpose

This study seeks to fulfill its purpose by focusing on the relationships between cultural importance, participation in cultural events and the use of harsh physical punishments among parents in Imo State of Nigeria. This study further looked into the following research objectives:

1. To determine the scores of cultural importance, participation in cultural events and the use of harsh physical punishments among parents in Imo State of Nigeria.
2. To examine the relationships between cultural importance, participation in cultural events and the use of harsh physical punishments among the parents in Imo State of Nigeria.
3. To examine the factors predicting parents' use of harsh physical punishments on their children.

METHOD

Imo State was purposively chosen due to the three geographical zones (Owerri, Okigwe and Orlu zones) with the characteristics of minor variations in their cultural values and events. Owerri zone of Imo State has the indices of urbanization such that the people of Owerri Zone were not showing much interest in cultural events whereas Okigwe and Orlu zones have the indices of rural setting which showed that the people from these zones will be more inclined to the cultural values and showing interest in cultural events. The three zones satisfied the purpose of having slight differences in their cultural values and ways of living. Simple random sampling method was adopted in the selection of the Local Governments and communities to give equal opportunities to all the Local Governments and communities in Imo State. Three Local Government Areas were randomly selected from the three geographical zones in Imo State. From the three Local Government Areas that were selected, four communities were also selected at random from each of the Local Governments giving a total of twelve communities.

In Okigwe zone, Isiala Mbano local government area was selected which produced four communities namely Amaraku, Anara, Ogbor and Umuelemai. In Orlu zone, Nwangele Local government was selected which produced four communities namely; Abaja, Amaigbo, Dim na Nume and Owerri Nkworji. In Owerri zone, Owerri Municipal Council was selected which in turn produced Aladimma and Egbeada Housing Estates, Ihechiowa and Ikenegbu. However, it is worthy to state that purposive sampling method was used to select the participants from the communities. The participants who met the purpose of having children with cases of physical abuse such as fractures, severe or minor bruises, swollen parts of the body and wounds from burns, scars and cuts were selected from the records obtained from the Health Centers in the sampled communities.

Dependent variable: Dimensions of Disciplinary Inventory (DDI)

Thirteen questions from the Power Assertive/Punitive Discipline in the Dimensions of Disciplinary Inventory (DDI) developed by Straus & Fauchier (2007) were adapted and used in this study.

Corporal punishment, deprivation of privileges and psychological aggression dimensions produced four items each while the remaining one item was adapted from the penalty task and restoration dimension. The grading was on 4-point Likert scale which ranged from 1 = 'Never OK' to 4 = 'Always or Almost Always OK'. The examples of DDI include "Spank, slap, smack, or swat my children" and "Use an object such as a paddle, hairbrush, belt, etc. on my children". However, the respondents were asked to grade whether it was "always or almost ok" or "never ok" to use spanking, slapping, smacking, or swatting in training their children as well as whether they use any of these objects such as a paddle, hairbrush, belt, etc. on their children. The alpha coefficient of the Power Assertive/Punitive Discipline of the Dimensions of Disciplinary Inventory (DDI) was .64 (Straus & Fauchier, 2007) while the internal consistency of the Dimension of Disciplinary Inventory scale after the pilot study of our research was .71.

Independent variable: Cultural importance and participation in cultural events

Cultural importance and participation in cultural events were measured using the ten items adapted from Cultural Values and Belief Scale developed by Rusty, Reynolds, Randal, Beth and Duane (2004). The Cronbach's Alpha Values in the original instrument for both cultural values (Part 'A') and the practice of these cultural values (Part 'B') were .90 and .92 respectively. Cronbach alpha of the pilot study for the Part 'A' and 'B' of the modified Cultural Values and Belief Scale with 5 question from each part stood at .77 and .83 respectively.

Examples of Cultural values and participation include: Part 'A' "How important to you is being an Igbo man/woman?" and "How important to you would it be to discipline your children? While" Part 'B' has "How often do you practice Igbo cultural ways?" and "How often do you discipline your children?" The items were presented in two parts of five items for each part. Part 'A' was used to assess how importance the respondents attached to their cultural values. The response options in Part 'A' were on a five-point Likert scale ranging from 1 "Not Important At All" to 5 "Very Important".

The questions in 'Part B' were also used to assess the respondents' levels of participation in Igbo cultural events. The response options were also assessed on a five-point Likert scale ranging from 1 "Not At All" to 5 "All the Time". The scoring procedures were as follows:-five points were given to the respondents with answers "Very important" in part "A" and "All the time" in Part "B". While one point was given to the respondents with "Not Important At All" in Part "A" and "Not At All" in Part "B". The highest score for "Part A" and "Part B" were 25 each while the lowest scores were five each. High scores indicated high attachment to the cultural values and participation in cultural events thereby showing high use of physical punishments on the children while low scores indicated low attachment to the cultural values and participation in cultural events and low use of physical punishments on the children.

Data Analyses

All the data analyses were conducted using Statistical Package for the Social Sciences (SPSS). The data collected were computed and analyzed in the computer using the descriptive and inferential analyses. Descriptive analyses in the forms of mean, frequencies, standard deviations and percentages were used to describe the respondents' background profile. Pearson Correlation Test was used to examine the relationships between cultural values, participation in cultural events and parents' use of physical punishments while Multiple Regression Analysis was used to determine the predictors of the parents' use of physical punishments on their children.

Participants

Among the 411 respondents, 213 respondents were below 30 years old, 108 respondents were between the age brackets of 31 and 40 years old while 90 respondents were 40 years and above (Mean = 29.6, Standard Deviation = 7.21). The married respondents were 243, total of 97 were divorced while the widowed were 71. The female respondents were 303 while 108 were male (Note 1).

Majority of the respondents in this study (295 representing 71.8%) got high scores in cultural importance showing that they attached much importance to the cultural values in Imo State while 116 respondents representing 28.2% indicated low attachment to cultural importance (Table 1). High scores showed attaching much importance to the cultural values. It was further revealed that majority of the respondents (224 representing 54.5%) participate in cultural events in Imo State while 187 respondents representing 45.5% do not show interest in cultural events.

It is worthy to note that 356 respondents representing 86.6% had high scores in using physical punishments on their children while 55 respondents representing 13.4% expressed low level in using physical punishments on their children (Note 1). This showed that majority of the respondents use physical punishments which include slapping, spanking, smacking, swatting, grabbing, shaking, pulling of hairs, hitting their children with stick or other hard object, burning the body of their children to leave marks etc.

RESULTS

Table 2 presented the results from Pearson Product-moment correlation analysis which was conducted to determine the relationships between the parents' use of physical punishments with cultural importance and participation in cultural events. The result of the analysis showed that there is a positive and moderate relationship between cultural importance and parents' use of physical punishments ($r = .573, p < 0.01$). This implies that high importance the respondents attached to the cultural values is associated with high use of physical punishments in their families. This could be linked to the ecological system theory where culture plays an important role in determining how parents interact with their children in their families. The physical punishments which parents use in

their various families include spanking, slapping, smacking, swatting and other forms of physical punishments. In this study, the parents who attached much importance to the cultural values indicated that it is 'always ok' to use physical punishments such as spanking, hitting, slapping swatting etc. in disciplining their children.

The second result of the analysis of this study as presented in Table 2 showed that there is a positive and moderate relationship between participation in cultural events and parents' use of physical punishments ($r = .672, p < 0.01$). This implies that high participation in cultural events is associated with high use of physical punishments among parents in their families in Imo State of Nigeria. In Nigeria, cultural factors play vital roles in determining whether the parents should favor the use of physical punishments on their children. Cultural values compel the parents to use physical punishment such as kicking, slapping, punching, pushing/shoving, thumping and pulling hair, scratching and beating, throwing objects in disciplining their children.

The predicting variables for parents' use of physical punishments were determined through Multiple Linear Regression analysis. The essence of Multiple Regression test was to determine the variable that made the highest contribution to the parents' use of physical punishments on their children. The parents' use of physical punishment was used as the dependent variable while the cultural importance and participation in cultural events were entered as the independent variables. The result of regression equation in this study showed that the R^2 was .466 which invariably indicated that 46.6% of the two variables explained the variations in parents' use of physical punishments on their children. The results of this study supported this Multi Regression model as the two variables (cultural importance and participation in cultural events) contributed to the variations in parents' use of physical punishments on the children.

The result recorded in this present study showed that the F statistics ($F_{2, 408} = 178.274, p < 0.01$) was significant. The results of the Multiple Linear Regression (MLR) analysis showed that cultural importance and participation in cultural events can significantly contribute to the parents' use of physical punishments on their children at home. The findings in this study further showed that though cultural importance and participation in cultural events were significantly contributing to the parents' use of physical punishments on their children, participation in cultural events made the highest contribution to the parents' use of physical punishments on their children.

The results of the MLR analysis showed that the largest beta coefficient of .953 was contributed by participation in cultural events. This means that when all other variables were controlled for, participation in cultural events has the strongest unique contribution in explaining the use of physical punishments among the parents in Imo state in Nigeria. This invariably suggested that standard deviation increase in parents' use of physical punishments (Y) is consequently increased by contribution of participation in cultural events by .953 (X_1) and cultural importance by .304 (X_2) with t-statistics of 31.137. It was discovered in this study that all the two variables

(participation in cultural events and cultural importance) were significant and made contributions to the parents' use of physical punishments at the multiple regression analysis stage (Note 3).

DISCUSSION

The results in this present study which showed that parents in Nigeria physically punish their children with the belief that it is the best way of correcting their child's misdeeds was supported by the results in the previous studies done in Nigeria, within African countries and Western countries. Culture should be viewed as an important factor contributing to the incidences of child abuse as cultural factors play vital role in determining child abuse in Nigeria (Uwaoma, Osita-Njoku & Madukwe, 2012; Nuhu & Nuhu, 2010). Meanwhile, it was shown in some studies that child abuse occurs within parents in different cultural backgrounds (Cle'ment & Chamberland, 2008; Tennfjord, 2006; Abrahams & Jewkes, 2005; Brookmeyer & Henrich, 2005; Ejikeme, 2003; Irfan & Cowburn, 2004; Izugbara, 2001; Izugbara, 2004; Ibanga, 1994 and Nwosu, 1972).

The results showing that the importance of cultural values and participation in cultural events contribute to the parents' use of physical punishments on their children were supported with the findings of the studies done by Uwaoma, Osita-Njoku & Madukwe (2012), Nuhu & Nuhu (2010) and Irfan & Cowburn (2004) which revealed that in some cultures, physical discipline is acceptable. The findings of the study done in Nigeria by Nuhu & Nuhu (2010) showed that parents in Nigeria use beating as a disciplinary method because of the cultural belief that their children will behave well after being punished. Though, the study by Irfan & Cowburn (2004) was conducted having the teenagers as its respondents whose views stipulated that their parents use slapping and smacking as an acceptable disciplinary method. The respondents identified cultural acceptance of physical abuse as one of the common causes of physical abuse.

Uwaoma, Osita-Njoku & Madukwe (2012) stated in their study that cultural factors play important roles in determining how parents discipline their children. Evidences were provided that parents favor using physical punishments on their female children more than their male children in the Igbo families as the parents more especially the fathers placed much emphasis on having male children. Lack of male children in the families could result to parents' use of physical punishments in the families. There were more traces of parents' use of physical punishments among the 93 respondents representing 28.1% who had no male children (Uwaoma et al., 2012).

As cultural values were transmitted from generation to generation, the use of physical punishments in training the children in the families can equally be transmitted from generation down to generation. Abrahams & Jewkes (2005) and Brookmeyer & Henrich (2005) maintained that the parents who use harsh physical punishments on their children could likely learn the bad habit during their childhood as they witness use of harsh physical punishments from their parents in their families. These parents may adopt using punitive strategies in training their children because they

believed that their children will behave well when the use harsh physical punishments such as kicking, hitting, slapping and smacking in training them.

Ejikeme (2003), Izugbara (2001) and Nwosu (1972) stated in their various studies that Nigerian cultures more especially in Igbo land are deeply rooted in socio-cultural values, customs, beliefs, and ideas about what constitutes good and bad behavior such as in the cases of parents' use of physical punishments. This could be evidently shown during the birth of a male child which is often heralded with greater joy which showed that male children were important in Igbo families. The preferential treatments given to the male children in Igbo land was so intense that during emergencies and disasters, many Nigerian parents in Igbo land selectively attend to their male children. The parents in Igbo land can flee with their male children, livestock, bicycles, clothing, and jewelries without their female children.

Ibanga (1994) maintained that the preference for male children in Nigeria is considered one of the strongest in West African countries. Male children are less to suffer rejection, prejudice, discrimination, and abandonment than their female counterparts. Majority of the parents prefer sending their male children to school while the female ones were often left at home to do domestic work or engage in child labor as a way of life or as a means of supplementing family resources.

Tennfjord (2006) and Irfan & Cowburn (2004) stated that parents in different cultural backgrounds use physical punishments as cultural values influence use of physical punishments at homes. Cultural conditions play important roles in shaping the behaviors of the parents towards using harsh physical punishments to discipline their children. Parents who were physically abused during childhood believed that the cultural values in their country or province accept physical disciplining of their children as the best approach or way of correcting their erring children.

The theoretical support to this study was drawn from the Ecological theory propounded by Bronfenbrenner (1994) which showed that cultural beliefs can influence the parents' use of physical punishments on their children. There were evidences in the theory that culture or subculture, with particular reference to the belief system and customs can make the parents to abuse their children within their families. Culture is one of the components of macro-system in the theory. The study of Mejiuni (1991) showed that cultural beliefs in Igbo land in Nigeria encourage parents to use harsh punishments during parent-child relationship. Alokun & Bimbola 'Kemi (2010) and Madu (2003) stated in their studies that behaviors viewed as acceptable by one culture can be viewed as abusive in another culture as cultural norms vary widely in what constitutes child abuse.

CONCLUSION

The importance of cultural values and participation in cultural events in Igbo land has significant influences on how the parents in Imo State should use physical punishments on their children. The

findings of this study revealed that the attachment of high importance to cultural values and participation to cultural events has the consequences of teaching the parents to use physical punishment in disciplining their children. However, the reason for this could be traced to the old cultural teachings from the fore-fathers in Igbo land on the ground that physical punishments should make a child to behave well. From the ecological theory, cultural values have influence on the parents' use of physical punishments on their children as it is a powerful source of awareness to the parents within the family and the society at large. In this modern era, this study recommends that parents should be taught that one of the best ways of training a child is by counseling and not by spanking, hitting and slapping the child. This research can be highly significant in the study of child abuse in general and parents' use of physical punishments in particular since it deeply highlighted the general effects of cultural importance and participation in cultural events on the use of physical punishments among the parents in Imo State of Nigeria.

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NOTES

Note 1

Table-1. Frequency distribution of the respondents’ age, marital status, gender, cultural importance, participation in cultural events and discipline dimension (N = 411)

Variables	Frequency	(%)	Mean	SD
Age				
Below 30 years	213	51.8	29.6	7.21
31 – 40 years	108	26.3		
41 years and above	90	21.9		
Marital status				
Married	243	59.0		
Divorced	97	23.7		
Widowed	71	17.3		
Gender				
Male	108	26.3		
Female	303	73.3		
Cultural Importance				
Low scores (5-15)	116	28.2	21.39	3.11
High scores (16-25)	295	71.8		
Participation in cultural events				
Low scores (5-15)	187	45.5	18.53	5.74

High scores (16-25)	224	54.5		
Discipline Dimension				
Low scores (33-42)	55	13.4	41.13	6.47
High scores (43-52)	356	86.6		

Note: SD= Standard Deviation

Note 2

Table-2. Correlation Matrix of the respondents' use of physical punishment with cultural importance and participation (N=411)

	1	2	3
1. Discipline dimension	-		
2. Participation in cultural events	.672**	-	
3. Cultural importance	.573**	.921**	-

** . Correlation is significant at the 0.01 level (2-tailed).

Note 3

Table-3. Result of Multiple Regression Analysis on Predictors of Parents' use of physical punishments.

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t-value	p-value
(Constant)	5.478	.176	-	31.137	.000
Participation in cultural events	.193	.019	.953	10.290	.000
Cultural Importance	.064	.019	.304	3.287	.001

R= .683^a, R²= .466, Adjusted R²= .464, F_{2,408} = 178.274