7. Guaranteed Needs and Rights of the Child: prerequisites for Development

Every human being has basic rights and needs which must be met in order to guarantee an existence worthy of the human being. Talking of needs, one must immediately distinguish between *wants* and *needs*. Sometimes, the human being wants more than he needs. Our wants could be associated with our greed. A want can be a mere feeling of need, which may not necessarily be a need. Something may be seen as a need, which in the real sense is simply a want – an extra wish, desire, longing or a sense of craving. As such, not all things that we tend to want can count as needs; but needs, on the other hand, belong to the essentials of life, and form the basis for the things we want. As opposed to want, a need is a necessity and demands the obligation of being fulfilled. Need is an instance of lack requiring fulfillment.

Conceiving needs in relation to accepted standards of moral or legal behaviour, accords them the status of rights. "Certain needs are so fundamental, it may be argued, that they should be treated as a social right and society should accept a duty to provide them to all citizens."[1] When a need assumes the title of a 'claim' which can be morally justified or legally granted as allowable or as due to a person, then it becomes a right. It cannot be a human right to live in need; but it is a human need to have rights. Human rights, in effect, belong to the human needs. And it is a desirable goal of everyone to have the human rights and needs guaranteed. These two concepts of right and need provide us with complementary channels, which (when guaranteed) ensure the appropriate development of our children. Meanwhile, "both rights and needs entail an implication of an obligation to respond. Whereas rights are based on moral or legal status, needs are derived from human characteristics perceived to be inherent to individuals or everyone. The rights perspective tends to concentrate on mechanisms to ensure that claims can be made and met. A needs approach is interested in the nature, causes and distribution of the circumstances which appear to warrant a response. In some respects, rights can be seen as entitlements to have certain needs met."[2]

On the whole, children have a vital need for the knowledge of their rights, as well as the basic right to have their needs met. A convention of the United Nations articulated the rights of children in 54 articles.[3] Politics and governments are also obliged to protect the rights and welfare of children. The German "*Bürgerliches Gesetzbuch*" BGB[4] ensures a legal backing for any measures endangering

1 CHARLES, S. & WEBB, A., *The Economic Approach to Social Policy*, Brighton, 1986, 71.
2 HILL, M., & TISDALL, K., *Children and Society*, Harlow, 1997, 39.
3 UNITED NATIONS, *Convention over the Rights of the Child*, 20 November 1989.
4 BGB – *Bürgerliches Gesetzbuch, 71.Auflage, 2013, §1666.*

the welfare of children; it also issues sufficient measures in the "*Jugendrecht*"[5] for helping, promoting and protecting children and youth in their welfare in other aspects of life – media, work, education and etc.

7.1 Rights of the Child

We do not intend to discuss comprehensively, taking the scope of our work into consideration, the details of human rights in all its ramifications. However a brief touch on its history is relevant. The idea of rights is natural to man, although some philosophers, in their discussions on human rights, have criticized the idea of natural rights and claimed that rights are socially or legally constructed rather than natural.[6] But we have tried in the early part of our work to establish the indispensability of dignity and freedom in the human nature from its origin and that rights are a substantial part of human dignity as persons. No doubt, rights demand legal and political accreditation in order to be effective, but their fundamental basis cannot be found outside the human nature. Therefore our point of departure remains that rights have their basis in human nature, even though their legal and political appreciation and formulation came later, and indeed very late, in human history.

Briefly, we can recall three epochs in the history of the development of the idea of human rights. The first epoch begins in the antic with the natural law discussions of the Greek and Roman stoics – although here the idea of rights unfortunately excluded the slaves. We encountered in the middle ages the first official document discussing rights (also class restrictive) in the "Magna Charta Libertatum" of 1215. This epoch lasted till the end of the middle ages.

The second epoch was ushered in with the religious wars in the 16th century – sparking off the idea of religious freedom as right. Also the English act – "Habeas Corpus" (1679) highlighted the protection of freedom for the masses. Furthermore, the Virginia Bill of Rights (12 June 1776) and the American-Independence-Declaration (4 July 1776) were big land marks: "We hold these truths to be self-evident, that all men were created equal, that they are endowed by their creator with certain inalienable Rights, that among them are Life, Liberty and the pursuit of happiness."[7] In this era also, the sermon of the Dominican Priest Bartolomé de Las Casas in defence of the indigenes against the Spanish colonial oppression in Latin America was influential in the discussion on rights. The consequent discussions to this sermon gave birth officially to the terminology "*derechos humanos*" – "human rights". Another unforgettable milestone in the establishment of rights in

5 SGB VIII – *Jugendrecht (Kinder und Jugendhilfe)*, 33.Auflage, 2012.
6 Refer JONES, P., *Rights*, London, 1994.
7 Declaration of Independence of the United States of America (1776), quoted in: HILL, M., & TISDALL, K., *Children and Society*, Harlow, 1997, 22.

this epoch was the French Revolution (1789) with its extraordinary emphasis on 'equality of rights', 'freedom' and 'sovereignty of the masses': *liberté, egalité* and *fraternité* (liberty, equality and fraternity).

The third epoch of the idea of human rights set in with the atrocities of the then German regime of National Socialism and the horror of the Second World War in the 20th century. As a consequence, the United Nations came together and published the official General Declaration of Human Rights (1948). An overview of the entire document reveals three major categories or generations of rights: Rights of freedom; socio-economic and cultural rights; and the rights of human solidarity. The rights of freedom are in some sense defensive in nature, while the socio-economic and cultural rights as well as the rights of solidarity could be termed participatory rights. T.H. Marshall[8] calls the three types of rights: civil, political and social rights. Following this classification, James Griffin explained: "The first generation consists of the classic liberty rights of the seventeenth and eighteenth centuries – freedom of expression, of assembly, of worship, and the like. The second generation is made up of the welfare rights widely supposed to be of the mid-twentieth century, though actually first asserted in the late Middle Ages – positive rights to aid, in contrast, it is thought, to the purely negative rights of the first generation. The third generation, the rights of our time, of the last twenty-five years or so, consists of 'solidarity' rights, including, most prominently, group rights. A people, a nation, a race, an ethnic or cultural or linguistic or religious group are now often said to have rights."[9]

The United Nation's declaration of human rights has enjoyed a massive acknowledgement and discussions at various levels. The development and expansion of its documents gave relevance, among others, to our subtitle regarding the rights of the child. In this regard, when rights are discussed in connection with children, the relationship between rights and duty should be emphasized. This is because children are not yet capable of asserting their rights; some other person must assume the corresponding duty and obligation to guarantee the rights of children. Here a distinction must be made between legal and moral rights. Legal rights are those set out in law, which the law can enforce. Here, the state and the agents of law have the duty and responsibility to ensure the rights. Moral rights, on the other hand, are not established in law, but are put forward as what ought to be. In this case, the only chance of guarantee lies in the form of the upbringing accorded the young. The parents, teachers or guardians must assume the duty and obligation to inculcate morality in their lives and in their methods of educating and bringing up children.

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8 MARSHALL, T.H., "Citizenship and Social Class", in: *Sociology at the Crossroads and other Essays*, London, 1963, 74.

9 GRIFFIN, J., *On Human Rights*, Oxford, 2008, 256.

Some authors like N. MacCormick[10] have also examined the possibility of having rights without someone else having to assume the corresponding duty. In this case we must differentiate between the exercise of right and its prevention. For example the political right to vote can only be actualized and exercised by the bearer of this right; the other, in this case the state, can only come into play to prevent the nonexistence or abuse of this right. As regards children, "in relation to some rights, it is relatively easy to identify who is the duty-holder and what the duty is. For example, a child may have a right to its parents care and supervision. The child has the right; the parent has the duty; and the duty is for care and supervision."[11] There could be situations however, where identifying the duty and the duty-holder would be more difficult. For instance, we all accept that the child has a right to an adequate standard of living. But the problem and question is: Who has the responsibility to provide this so called standard of living? The parents or the state? What, if the parents do not possess the material means to fulfill this duty? And to what extent can we define this 'adequate standard of living'? What is the standard for measuring the pendulum between the so-called "low" and "high" standards of living? Where does the duty of the parents end and where does the duty of the society begin? And what if the immediate society or state is not able to fulfill this duty for all of its members? Should other states be burdened with the responsibility of this duty of ensuring an 'adequate standard of living'? We may find answers to some of these questions in the so-called "solidarity rights", and perhaps later in our work when we shall discuss globalization and the justice of sustainable solidarity. It is likely that answers to some of these questions considerably require some collective and international solutions. Fundamentally, however, for any right to assume any moral credibility, it requires that the right must basically possess the possibility of its being fulfilled.

In the case of children, relating their rights to their own responsibilities would be difficult. Some writers like L.F. Harding[12] raise the concern that if children must be made to take the corresponding duty for their rights, that would amount to giving them a somewhat inappropriate responsibility for themselves or their actions. Bearing this in mind, and the fact that the child does not yet posses adequate reasoning, it is responsible to assert that in such rights like the liberty rights, the corresponding duty should lie on an external adult – the parent, guardian or state. Meanwhile, even though the corresponding responsibilities to the 'protection rights' like security or 'welfare rights' like education lie predominantly on the adult, children must in some sense take little responsibility so that the goals of such rights can be materialized. For example: The duty to the child's right to education lies on the parents and the society/state; nonetheless the child

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10 Confer MacCORMICK, N., *Legal Right and Social Democracy. Essays in Legal and Political Philosophy*, Oxford, 1982.

11 HILL, M., & TISDALL, K., *Children and Society*, Harlow, 1997, 23.

12 HARDING, L.F., *Family, State and Social Policy*, Basingstoke, 1996.

must assume the responsibility of going to school and learning in order to make this right fruitful.

In the international political scene, there have been movements directed at promoting the rights and welfare of children. After the experience of the First World War, the "Save the Child Fund" was established by Eglantyne Jebb in 1919. This fund assumed the international podium for the welfare of children, and drafted the Declaration of the rights of the child, which the League of Nations adopted in the Geneva Declaration of 1924. Furthermore, having noticed the plight of children in the Second World War, the community of nations saw the need to improve the security and welfare of children in its declaration of 1948; whose aspect on the rights of children were further expanded in 1959. One observes the gradual development of the declarations on children's issues: from guaranteeing children's material needs (1924), to the inclusion of non-discrimination and respect for the family (1948), to the inclusion of protective and civil rights for children – rights to personal name and nationality (1959). But still, the problems remain: being mere declarations, they had more of a moral force possessing little or no legal enforcement.

A major milestone in the fight for children's rights was achieved with the United Nation's general convention – a meeting convened specifically for the welfare of children in 1989. Over and above earlier declarations, this convention emphasized that children must enjoy equal value to adults. In addition, they must be accorded special guide, care and protection; and must be supported to grow up within an environment with human family standards. In this convention for the rights of the child, all human beings who are not yet of the age of eighteen years are categorized as children; but they are entitled to all human rights. In their declaration, which had 54 articles, three main categories are outstanding: *Protection category* – which guarantees the security of children and protects them against abuse, neglect and exploitation; *Care/Provision Category* – which guarantees such special needs of children like education, home, feeding and health care; *Participation Category* – which demands the acknowledgment of the potentials and abilities of children which can enable them be part of decision-makings, and on the long run integrate actively into the society.

From this convention on the rights of the child, one could pin-point four general principles[13]:

1. *Without discrimination* (art. 2): All rights are due to all children without exception. The state has utmost responsibility to protect children against all forms of discrimination. Children of all social classes, races, colours, languages, religions and nationalities must have free and equal access to their rights. The convention even made a substantial contribution to the issue of gender equality by

[13] Confer: Deutsches Institute für Menschenrechte (Hrsg.), *Compasito: Handbuch zur Menschenrechtsbildung mit Kindern*, Berlin, 2009, 22-23.

innovating the combined use of the pronouns – "*he and she*" – to represent the different sexes of boys and girls (instead of the normal general use of "*he*" for all).

2. *In the best interest of the child* (art. 3): The well-being of the child is the guiding criterium and the measuring standard in all matters affecting children. The interests of the adults who deal with children – parents, teachers, guardians, etc, – should not be given priority over and above the interest and well-being of children; even though the question of what and who determines the so called "interest and well-being of the child" still remains an open topic for discussion. One may get into a very big dilemma when the interests and opinions of children are opposed to those of their parents, guardians, teachers or other authorities. In such a situation, the problem is: who determines what, and with what measure, "the best interest of the child" is? Should the judgment about "the best interest" be based on the standards of short term or long term gains?

3. At the basis is the *right to life, survival/existence and development* (art. 6). The right to life is inborn in every child and the society and state has the duty to guarantee the survival and development of every child. That means that no child may be condemned to death or assisted to die – directly or indirectly; or just ignored to die (of hunger for instance).

4. *The opinion of the child must be taken into consideration* (art. 12). Children have the right to air their views, and also have the right to be heard. So, in dealing with matters concerning children, their opinions should be considered. Situations should be created and guaranteed in which children can make themselves strong in pursuing their interests. This idea belongs to the participation category of the convention's declaration. Certainly, children have the right of participation. But we must warn: "A child's right to participate is, however, minimally qualified by the child's age and maturity. While a child's view must be taken into consideration, it does not have to be adhered to. Thus, while a child should be involved in decisions, the child is not the final arbiter."[14] This view can readily be justified considering the level of reasoning of the child. The opinion of the child is important, but the child still needs the direction of a reasonable adult for its decisions.

The major critic we may raise against this declaration, especially against its contribution to the participation of the child in matters concerning children, is the contradictory nature of its principle. It is contradictory, that, in the construction of this convention which absolutely deals with the rights of the child, children were not called in to participate. As such, the declarations purely remain what adults think that the rights of children should be, without the opinion of the children themselves. For the rhetoric of the convention – regarding participation – to be functional, the adult hegemony (and in some sense the male hegemony) in most societies of the world must be broken. Meanwhile, R.A. Hart

[14] HILL, M., & TISDALL, K., *Children and Society*, Harlow, 1997, 30.

called this participation right of children "exploitative or frivolous"[15]. Elucidating his ideas, he tried to conceptualize participation in different forms pictured in a ladder with eight steps. The first three steps – 1- Manipulation, 2- Decoration and 3- Tokenism – are in the real sense non-participative. The rest of the five – 4- assigned but informed; 5- consulted and informed; 6- Adult-initiated, shared decisions with children; 7- Child-initiated and directed; and 8- Child-initiated, shared decisions with adults – in its ascending order reflects a gradation of increased participation.[16] These steps or levels of participation explicitly show that the adults are never to be left out in the participatory decisions of children. On the whole, children should be educated on knowing their rights; but at the same time, the exercise of their rights must remain under the direction of adults who are reasonable enough to know the implications of the so called rights.

Going through the 54 articles of the Declarations of the convention of the United Nations on the rights of the child and some resolutions in subsequent general assemblies, one sees a collection of rules and directions, over the rights of children, which could be coined (for remembrance) in the form of the Ten Commandments:

The child is precious with every human dignity; you dare not place any interest (economic, political, social, religious or otherwise) over and above or against his personhood.

1. Remember to guarantee the child's right to life, equality with other humans without discrimination; irrespective of origin, nationality, race, colour, age, gender or religion.
2. Remember to guarantee the right of the child to a healthy physical, emotional, spiritual, mental/intellectual development.
3. Remember that every child is an individual, and as such different, and has a right to a personal name, family, community, state and nation.
4. Remember to guarantee the child's right to be properly fed, clothed, housed, and be accorded adequate Medicare, and other economic and social wellbeing.
5. In the case of handicapped or sick children, do not forget to guarantee their full right to special support and assistance, to make them feel equal to others in worth and dignity, and have a sense of belonging.
6. Remember that every child needs love, understanding, care and protection from inadequate labour; these rights must be guaranteed.
7. To guarantee the proper development of the child, remember that he has the right to education, play and recreation; and a standard of living worthy of humans.

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15 HART, R.A., *Children's Participation. From Tokenism to Citizenship*, Innocenti Essays 4, Florence, 1992, 4.

16 Ibid, 9.

8. Remember that in periods of need, poverty and catastrophe, the child has every right to immediate help and support.
9. Remember to guarantee the child's right to be protected against aggression, exploitation, violence and terror, neglect, mental/physical/sexual abuse.
10. Finally, our world is becoming a global village; remember that the child has the right to be brought up with the proper understanding and mentality to see every human being as fellow, brother or sister, and equal member of this global family.[17]

As has been said above, the problem with such declarations is that they often remain at the level of moral injunctions lacking legal force. In order to guarantee to some extent the effectiveness of the content of the children's right's convention therefore, governments of nations must publicize them and make them known by creating the awareness in the citizenry to respect children and their rights. Some organs should also be established to monitor the success or failure of this campaign.[18] Above all, different nations must have to incorporate the guarantee of the rights of the child into law so that they can be legally enforceable. After this must have been done, there is then the need for the international community and different nations of the world to work together in checking abuses and guaranteeing the rights of children all over the world.

Guaranteeing children's rights should be a priority in our world today because there is massive increase in problems currently and negatively affecting our children. According to the report of the "*Kinderhilfswerk*" in Cologne Germany in 2009, in accordance with the UNICEF (in preparation for the 20th anniversary of the United Nations' Convention for the rights of the child), more that 150 million children under the age of 15 years worldwide are under hard labour, and as such irregular in school or even not attending school. Many of them are victims of violence, exploitation, human trafficking and sexual harassments. And over a million under-aged children are locked up in prison in some parts of the world, sometimes without trial. Over 18 million children are growing up in families driven from their homes, and living in asylum or in camps as a result of war or natural catastrophe. Besides, alone in 2007, over 51 million children were born without registration; and without any birth certificate, it is difficult to gain admission for them in schools, and as such they become liable to all forms of criminal exploitations.[19] The fight against child-marriage and genital mutilation in some parts of the world is still on. All these situations make it a necessity to

17 I gained the insight for this formulation from a UNICEF Publication – Ein Buch über die Rechte des Kindes: STÖCKLI, E., & INGPEN, R., *Glückliche Kinder?*, Zürich, 1992, 41.

18 For the monitoring procedures, see especially articles 42-45 of the Declarations of the Convention of the United Nations on the rights of the child, 1989.

19 Reported in the *Passauer Neue Presse* of 7th October 2009.

enforce laws that would guarantee the rights of children all over the world. This is a pressing need (among other needs) for the children of our time.

7.2 Needs of the Child

Every child, like all humans, has needs. Need, in its real meaning, has to do with necessity or requirement in one sense; deprivation, insufficiency or inadequacy in another sense; or even wish or longing – in which case, we have earlier warned, must be distinguished from mere want, which possibly may result from greed. Seeking the satisfaction of tastes may not always be considered as need. Wants keep changing from time to time and does not always reflect need. A child may want an ice-cream even when he really doesn't need it considering how he is rapidly getting too fat. Or an adolescent may want to put on his nice T-shirt to school in winter just to look very attractive among classmates even though he/she doesn't need to do it for fear of catching cold. These examples simply show the desired objects of the moment – a want (being attractive), which may eventually run contrary to the person's real need (good health). Want sometimes can be short-lived and does not always take other consequences into consideration.

As opposed to want, people like Ware A. and Goodin R.E.[20] argued that a need has more to do with a long-term interest. And because young people lack experience and may not readily see, or think of, or asses this long-term interest, the guidance of the adult is required; or in special cases, the competence of specialists and experts must be sought. In fact, a need is more substantial than a want. It has more in it than an immediate wish. A need is something which infers necessity for a response in the bid to achieve the desired well-being. "The implication is that a want *may* be satisfied, if resources or goodwill permit, but that a need *should* be satisfied, or else the child will suffer. Herein lies the strength of the word 'need', since like 'right', it implies an obligation to meet it."[21]

Generally, to be in a state of need implies a situation of gap between one's present state of life and another desired state. This desired state may be seen as the goal, which in the case of the child, another person – parent/guardian or teacher – may be the one desiring this goal for the child. Relating this process to discussions about health, P.E. Liss[22] identified three elements that must be considered in tracing the gap of need: 1) the current state of need; 2) the goal of the need; and 3) the means of satisfying the need. Applying these elements to our process of bringing up the child; a child may be in a current state of quarrelling,

20 WARE, A. & GOODIN, R.E., *Needs and Welfare*, London, 1990.
21 HILL, M., & TISDALL, K., *Children and Society*, Harlow, 1997, 52.
22 Cf. LISS, P.E., *Health Care Need: Meaning and Management*, Aldersshot, 1993.

which shows a psychological lack – deprivation of love; the goal may be that of gaining a feeling of being loved; and the means for satisfying this need could be a more showing of presence by the mother, who takes time to play with the child. Therefore, anybody placed in charge of children must be in the position to associate these three elements.

Along the line of associating needs to goals, some authors like M.O.A. Durojaiye[23] stressed the relationship between motives and deeds. For him, the term "motive" is generally used to refer to certain conditions within the individual which, apart from arousing and sustaining a particular activity in that individual, actually predispose him to behave in ways that are appropriate to the task, aims or objectives in view. Whereas needs are appropriate antecedent conditions for activity, motives direct the activity towards a goal. Need arises out of deprivation or as an attempt to prevent deprivation. The child who is failing to learn *needs* sometimes to succeed. A successful child also *needs* to prevent failure. Popular children *need* to remain popular or to avoid becoming unpopular. A hungry man *needs* to eat; a thirsty man *needs* to drink. In general, the energizing aspects of a need are relatively proportional to the degree of deprivation, or likely deprivation, of the need – especially in physiological needs for example.

Need as concept is not an Island. It is interrelated with motivation. Durojaiye sees "motivation" as an umbrella term that encompasses needs, drives, motives, etc, and they are the determinants of behaviour. In this regard, two fundamental components are identifiable: *Internal* and *external* stimuli. Inner stimuli involve things like hunger, thirst, curiosity for information. These induce the individual to activity and he tries to quell the hunger with food, or the taste with water, or satisfy his curiosity by reading. The next is an external stimulus, such as the sight of food, water, an interesting book, which arouses the desire to need. Actually, behaviour does not just occur. It arises in response to some internal or external stimulation and is directed towards a goal. In the learning situation, curiosity or an intrinsic desire to learn can serve as an internal stimulation; while an exciting teaching method on the other hand, can offer external stimulation. Meanwhile, the purely motivated (reactionary) behaviours of need are more often triggered by external stimuli, like the presence of a desired object, than by internal stimuli. However, in action, both the external and internal stimuli are often connected and interwoven.

Furthermore, it is relevant to distinguish between two levels of needs: *Basic* and *specific* needs. A. Weale[24] regards the basic needs as corresponding to the minimum requirements for living in time and culture. These are the basic necessities for life. These include but must not necessarily end with material needs. Life is more than mere matter. Basic needs must include all things which give us access to a meaningful human life, in all its socio-cultural, political and religious

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23 DUROJAIYE, M.O.A., *A New Introduction to Educational Psychology*, London, 2004, 56-60.
24 WEALE, A., *Political Theory and Social Policy*, London, 1983.

ramifications. Specific needs on the other hand correspond to the requirements which allow or guarantee the fulfilment of specific activities; a need which is seen as a requirement for the achievement of something else; a need which is a step to a higher goal. I would like to call such specific needs *ladder-needs*. For instance: basically as human, the child needs education (basic need); but specifically, a student needs to learn mathematics in order to be a good engineer (specific need). Here, mathematics has become the *ladder-need* for achieving the engineering profession.

We can access the manifestations of need from different avenues: socially, psychologically and physiologically. Children need material, personal and social resources for an effective social participation both in the present and in the future. Over and above the basic needs which are universally common to all children, there are relatively bound to be differences in what is seen as needs, depending on the living standard of the society in question. For instance, in the technologically developed societies, it might count as a basic educational need for a child to have a computer in his learning room, while this need may not yet be of necessity in poorer societies where children are still battling with the problems of insufficient food and inadequate health-care.

There is also the possibility of difference in need according to gender. The style of education a girl needs may be different from that of a boy. The level of instructions and explanations a girl may require from her mother about the functioning of the female body may be considered a less need for the boy. On the other hand, the cultural initiations of the boy into manhood (in the African context for instance) may not even be considered a need by the female gender. This suggests that, outside the general basic needs of the human person, some needs must be classified (biologically, socially, psychologically and otherwise) to reflect the particular nature of the being in question.

Meanwhile, just as we distinguished between need and want, there is also need to distinguish between need and drive. Ordinarily, drive means to push or propel; in this sense it means to be pushed or be propelled – an energy that compels or urges one to act. It often comes in the form of a forceful, vigorous or an urgent pressure. Its pressure can be mistaken and interpreted as need. Psychologically, drive is considered to be a motive or an interest, such as sex, hunger, or ambition, which actuates an organism to attain a goal. Like want, drive in its entire vigorous urge is often short-lived; lacking the overall view of consequences of action. Care must therefore be taken not to categorize all human drives – be it sociological, psychological or physiological – as needs. A sex drive in a child at the age of puberty does not necessarily mean that this child needs sex at this age, bearing in mind the overall consequences of such an act. Unfortunately, some psychologists like Hilgard[25] outlined a good number of drives and referred to

[25] HILGARD, E., *Introduction to Psychology*, New York, 1962.

them as needs. Durojaiye took after Hilgard and tried to summarize his varieties of needs which he related to African children thus:

"Needs associated chiefly with things

(i) Acquisition: the need to gain possessions and property.
(ii) Preservation: the need to collect, repair, clean and preserve things.
(iii) Orderliness: the need to arrange, organize and put away objects, to be precise.
(iv) Retention: the need to retain possession of things, to hoard, to be frugal, economical and miserly.
(v) Construction: the need to organize and build.

Needs expressing ambition, will power, desire for accomplishment and prestige

(i) Superiority: the need to excel, a composite of achievement and recognition.
(ii) Achievement: the need to overcome obstacles, to exercise power, to strive to do something difficult as well and as quickly as possible.
(iii) Recognition: the need for praise and commendation, the need to command respect.
(iv) Exhibitionism: the need for self-dramatization, the need to excite, amuse, stir, shock or thrill others.
(v) Self-respect: the need to remain inviolate, to prevent a depreciation of self-respect, to preserve one's "good name".
(vi) Avoidance of inferiority: the need to avoid failure, shame, humiliation or ridicule.
(vii) Defensiveness: the need to defend oneself against blame or belittlement to justify one's actions.
(viii) Counteraction: the need to overcome defeat by retaliation.

Needs related to power

(i) Dominance: the need to influence or control others
(ii) Deference: the need to admire and willingly follow a superior, the need to serve gladly.
(iii) Imitation: the need to imitate or emulate others, to agree with and believe others.
(iv) Autonomy: The need to resist influence, to strive for independence.
(v) Contrariness: the need to act differently from others, to be unique, to take the opposite side.

Needs related to subjugating others or oneself

(i) Aggression: the need to assault or injure another, to belittle, harm or maliciously ridicule a person; the need to fight and to win.
(ii) Abasement: the need to comply and accept punishment, self-depreciation.

(iii) Avoidance of blame: the need to avoid blame, ostracism or punishment by inhibiting unconventional impulses; to be well behaved and obey the law.

Needs related to affection

(i) Affiliation: the need to form friendships and associations.
(ii) Rejection: the need to be discriminating, to snub, ignore or exclude another.
(iii) Nurturance: the need to nourish, aid or protect another.
(iv) Dependence: the need to seek aid, protection, or sympathy; to be dependent.

Additional socially relevant needs

(i) Play: the need to relax, amuse oneself, seek diversion and entertainment.
(ii) Cognizance: the need to explore, to ask questions, to satisfy curiosity.
(iii) Exposition: the need to point out and to demonstrate, to give information, explain, interpret, lecture."[26]

Most of these human drives (positive or negative, constructive or destructive) he is enumerating cannot just be regarded as needs without running the risk of upgrading every human urge to the grade of being a need. The same warning we gave earlier against the danger of equating greed or want with need also applies to human urges and drives. It was perhaps in the attempt to minimize such misapplications that Doyal and Gough[27] suggested that the human being has mainly two basic needs: 1) Survival (with good health) and 2) Autonomy. I would readily add 'Love' to this list. The human being only needs to survive, to be loved and be free. All other needs hang around these three. With the autonomy, the human person is equipped, as a participant in social life, with the capacity to make significant choices. From this capacity, his social, emotional, intellectual and psychological needs would be addressed. Achieving this autonomy is not an easy task. It requires love and freedom. In modern societies, this would entail that a good number of immediate needs, which are basic for every human being everywhere in the world like education, security, housing and health-care be guaranteed for the child. Such needs still remain at the level of desire – calling for fulfilment – in most societies of the world today.

Along this line of determining what belongs to the basic needs of the human being, A. Maslow postulated a hierarchy of needs. We find, at the basis of his hierarchy of needs, the fundamental needs – the *physiological needs* – without which, guaranteeing other needs – the higher needs – would be difficult. Second to the physiological needs are the *safety needs.* Next in the hierarchy are the *social needs*;

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26 DUROJAIYE, M.O.A., op.cit, 61-62.
27 DOYAL, L. & GOUGH, I., *A Theory of Human Need*, London, 1991.

esteem; *knowledge and understanding*; and finally *Self-actualization*.[28] In fact, outside the physiological needs (food and drink, rest and recreation, etc.), which are considered to be the basic requirements for physical health, the other (higher) needs in his hierarchy may be regarded in my opinion as *ideals* – worthy desirable goals – which on the long run however also qualify to be human needs. In another sense, they qualify as a model of a programme for the human life span: the physiological and safety needs are indispensable for the human stage of infancy; the social needs, esteem and knowledge assume prominence in the childhood and adolescent stage; self-actualization and full intellectual development are then expected at a very mature age as an adult. Meanwhile, we do not imagine that anyone would try to dichotomize and localize these needs according to life's stages; rather we expect that these needs would be conceived as complementary to each other. At every stage in life, all possible needs for that stage must be put into consideration and genuine efforts be made towards guaranteeing them.

The non-physiological (what we may call the psychological) needs, which in effect occur simultaneously rather than successively, received further detailed emphasis in the work of M.K. Pringle.[29] She postulated four categories of needs: 1) feeling of Love and Security, 2) gaining new Experiences, 3) receiving praise and recognition, 4) having a sense of responsibility. A loving relationship between children and adults guarantees a sound upbringing of the young ones and forms the bases for their moral development. "Everyone wants to be loved. This is true for very young babies as well as for adults. Young children need the affection of parents and siblings, and later of their peer group, classmates and teachers at school. After school age, affection takes the form of affiliation with workmates and with close friends, then with a friend of the opposite sex. This may lead to courtship, marriage and raising a family."[30] When the child feels loved, he can then offer his trust completely and is receptive of the training and instructions from the adult. He does these because he knows he is secure in his hands and can gain new experiences from the loving adult, whose recognition and approval he does not want to lose. With praise and recognition, the child is motivated to think and act positively – taking responsibility for himself and for others, and learning to live a life of discipline.

This freedom accorded the child to take responsibility encompasses his taking decisions that are adequate to his level. Children want to know everything from its base. So it is a good idea to let them learn by experimenting with things around them as long as the situation does not expose them to danger. For e.g. allowing the child in a room with writing materials on a table, and encouraging him to draw something with them is a good beginning in the art of learning how to write. On

28 MASLOW, A., *Motivation and Personality*, New York, 1970.
29 PRINGLE, M.K., *The Needs of Children*, London, 1980.
30 DUROJAIYE, M.O.A., *op.cit*, 63.

the other hand, the danger of cutting his fingers makes it uncalled for to let him alone in a room with sharp knives just to let him experiment and learn how to cut.

These issues of being allowed to take responsibility equivalent to their level and the fact of getting attention, respect and understanding from the adult are the major points expressed by children themselves as they were asked to air their own views about their needs. Following the research of Gibbons and his colleagues[31], children's main views of their needs are as follows: that they be taken seriously and given enough attention and time; they want their parents or adults to be predictable and reliable – being able to keep their promises; they love to be supervised in whatever they are doing – not to mortgage their independence, but rather to support and encourage them. To this list, J. Lindon[32] added that open communication with the adults is one of the needs children expressed they want to experience in their dealings with adults. Children want the actions and anxieties of the adults explained to them. They want information and want to understand the feelings of their parents. These informations would enable them act or react correctly, because they also want to have the feeling of having achieved something right.

The sense of achievement is an emotional need which helps the child in his development and especially in the African context where achievement is a fundamental cultural value[33]. The child may be corrected but he needs to be encouraged in his initiatives. "Everyone needs to feel he is achieving something. This need is closely related to the need for recognition, esteem or prestige. Achievement in the classroom situation comes in different ways and all children achieve something at one time or another. The school should be aware of the need to recognize achievements, no matter how little."[34] To achieve this goal, other needs relevant to be fulfilled at this juncture are: The need for affection; the need to belong; the need for independence; and the need for self-esteem. Moreover, to enable him acquire the capacity for achievement, every child needs to feel that he is an acceptable, and in fact, an accepted member of the group. This need is so strong in the schoolchild that if a child feels he does not belong to one group he will do everything possible to associate with another group. They always want to show the other members of the group what they can. It is unusual or even abnormal to find a lone-ranger at this stage of life.

The need to have a sense of belonging notwithstanding, the child wants to be independent. From a very young age, the child tries to establish the fact that he is an independent individual. When being fed, he cries and wants to free himself from his mother's hold. Later he tries to grasp the spoon from his mother. At

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31 GIBBONS, J.,/GALLGHER, B.,/BELL, C.,/GORDON, D., *Development After Physical Abuse in Early Childhood*, London, 1995.

32 LINDON, J., *Growing Up: from Eight Years to Young Adulthood*, London, 1996.

33 See NDUKAIHE, V.E., *Achievement as Value in the Igbo/African Identity: The Ethics*, Berlin, 2006.

34 DUROJAIYE, M.O.A., *op.cit*, 64.

school, children from nursery to secondary school level want little interference in their own chosen tasks. They pursue their own course without compulsion from the teacher or adult. Although they like to be helped when in difficulty, in general they are content to work on their own. What adults or teachers call stubbornness and insubordination of the child is often no more than the urge for or a show of independence.

Fundamentally, at one time or another, everyone feels the need to challenge authority, especially when one feels that one's independence is unjustly violated. To this effect, all people charged with the responsibility of bringing the young ones up must recognize this desirable human need and should not repress or frustrate the need for independence in the young people. The adult must learn to respect children's independence and not see every confrontation as a challenge to their own authority. It is a known fact that adolescents, particularly, resent being told what to do all the time. They dislike not being consulted before decisions are made about them and want to be involved in whatever affects them. They want their independence to be respected, and the fact of their considerable physical, social and intellectual prowess to be appreciated. This would give them a high sense of self-esteem. The need to feel that we have some self-dignity and a high standard, from which we are not prepared to fall without disappointment, is very important. [35] These needs are probably passed on to children during the process of socialization and they remain fundamentally essential for the ego of the human person, including that of the young.

We stated above that the child, like every human being, wants to belong. In modern understanding, the growth of the child seems to reflect the development of the history of thought. Like in the ancient societies, the newly born and the nursling are not centered upon themselves; they relate directly to their environment and are incapable of distinguishing their bodies from their nearest objects. Their individuality seems to dissolve and disperse in their ambience. Beginning about the age of three, the child finally attains a rather precise awareness of his own existence. Several more years pass before the young person discovers the autonomy of his thought; and it is only after the years of adolescence that the balance of subjective individuality and moral responsibility are attained – if they are ever attained.[36] Here we must add that from the African perspective, even after the attainment of the subjective individuality, the autonomy of the self is not totally guaranteed because of the idea of collective identity, the notion of solidarity and communality in the African philosophy of life and worldview. This is evident in the so-called axiom: "I am because we are, and since we are, therefore I am"[37]. Thus, the child is first and foremost seen as part and parcel of this col-

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35 Ibid, 64-67.

36 GUSDORF, G.P., *Anthropology, Philosophical*, in: *Encyclopaedia Britannica*, Vol.1, (ed, M.J. Adler), Chicago 1979, 982.

37 MBITI, J.S., *African Religion and Philosophy*, London, 1969, 106.

lective identity, which is shared by every individual person in the community. His independence goes so far this consciousness of the collective identity can allow. This understanding of collective identity plays a significant role in the upbringing of the young person in the African society.

Today however, the western style of life – the so-called "Western individualism" – is rapidly influencing the African traditional standards. The philosophy of collective identity is gradually waning. People are now beginning to emphasize their individuality over and above the collective interests. The "we" is making way for the "I". This influence is gaining or has gained inroad in almost all the cultures of the world today. This is unfortunate but, however, understandable. In every age, the status of the individual person varies with the historical context of the prevailing civilization. The western civilization is proving to be too strong for other cultures of the world today. Who is to blame? The truth remains that every culture must take the responsibility for its survival. All cultures of the world have equal moral right and must possess the moral responsibility to resist all foreign influences that are humanly disadvantageous to its people, and militating against global coexistence. While respecting the culture of others, every people must uphold and insist on the good tenets in their own culture. This must be taken more seriously in the field of education. Every child should be educated to be confident and proud of his culture. In addition, however, he must be conscientised not to lose sight of the fact that he is also a citizen not just of his culture, but rather of the world – our global village; and as such must embrace the utmost need for living and coexisting peacefully with people of different cultures. Education has the task of teaching the young to uphold his cultural identity but at the same time respect the plurality and multiculturality of our global village. This is one of the challenges of today.