

“Sharenting” As an Evolving African Social Media Culture: Implication for Child Rights in Ebonyi State, Nigeria

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Received: 10 June 2023

Revision: 20 July 2023

Accepted: 12 August 2023

Available Online: 20 September 2023

Published: 12 October 2023

Volume-4, Issue-3

✔ Cite This: *ICRRD Journal*, 2023, 4(3), 238-249

ABSTRACT: Sharenting which in this study is viewed as an evolving social media practice of sharing personal information of the child on social media spaces by parent(s) or guardian(s) is gaining increasing gratifications among African social media users. However, critics have argued that in spite of any justification or gratifications derivable from sharenting, that it largely translate to ignorance- ridden breach of the child’s right to privacy, dignity and reputation. Consequently, the study aimed at: determining the level of knowledge in social media use among parents in Ebonyi State, ascertaining the extent to which parents engage in social media sharenting in Ebonyi State determining the major gratifications that parents in Ebonyi State get from sharenting and ascertaining the extent to which parents in Ebonyi State know that sharenting violates a child’s right to privacy. Survey research design was adopted for the study. Consequently, a sample size of 398 adult respondents was drawn through the use of online Australian calculator from the projected 2,917,479 adult population of Ebonyi State as at 2022. 385 copies of the questionnaire distributed were validly filled and retrieved. The findings of the study suggest that: majority (84%) of the parents in Ebonyi State, Nigeria admitted that they have knowledge of social media use, majority of them (97%) also admitted that they engage is sharenting, 65% of them said that they sharent for the purpose of showing love to the child and as well, express gratitude to God for the gift of the child and more than half of the them cannot explain if sharenting violates the child’s rights including right to privacy. We therefore, recommended that: Ebonyi State Ministry of Education in conjunction with Ministry of Justice should embark on school to school sensitization of pupils and secondary school students on the dangers of sharenting and Governments in Ebonyi and relevant security agencies should seek intervention of churches, opinion leaders to mobilise parents across the state against irresponsible sharenting.

1. Introduction

The advent of social media handles like Facebook, Twitter, WhatsApp, Tiktok, Twitter, Telegram and

others has brought back the controversies and debates that had trailed the era and principles of media libertarianism. Prior to this era of social media popularity, mass media contents globally were largely reflections of the postulations of the social responsibility theory as recommended by the Sean MacBride's Commission. Perhaps, that was because they were largely contents of conventional mass media which passed through gatekeeping processes. Unfortunately, the contemporary global media system is once again challenged by the weaknesses and ignorance-driven abuse/misuse of social media by many users across the world, Ebonyi State of Nigeria not being an exception. There is no doubt to the fact that every new technological advancement has always impacted human endeavours/ culture, including, but not limited to the people's ways of life and parenting. No wonder, the Canadian philosopher, Marshall McLuhan in his dictum: "the medium is the message" asserts that communication technologies have continued to occasion cultural dynamism and exert influence on people's way of life. Social media platforms as mentioned above are globally applauded for the democratisation of the hitherto repressed mass media spaces, providing increasing opportunity for social interaction and for providing opportunity for individuals to produce and consume idiosyncratically gratifying media contents.

It is now obvious that many social media users now use the platforms to announce and connect families, relations, friends, loved ones, will wishers and the general public on such joyous and sad events as birthday, childbirth, wedding, graduation, accomplishments, sickness/illness, death, accidents, disasters, misunderstanding, marriage crisis, emergencies, among others. No wonder, it is no longer surprising that some parents post pictures of their child/children on social media for public views and comments. This new trend of sharing children's pictures for massive public views is now referred to as sharenting. Perhaps, the quest for fame, showing off and fun, among others could be the reasons for this trending public display of pictures and identities of one's child/children. Udeze & Bode (2020) submit that the gratifications inherent in social networking constitutes the reasons parent share the picture and videos of their children.

According to Urban Dictionary, the term sharenting is derived from two words, parenting and sharing. Thus, sharenting means a situation whereby parents share their children's information, pictures and private moments online through social media handles like Facebook, Twitter, Instagram, TikTok and WhatsApp. Udeze & Bode (2020) note that one of the earliest forms of sharenting is the posting of sonograms online by some Onliners. In Nigeria, Brosh (2016) discloses that celebrities, actors and actresses show off a sonographic pictures of their unborn children on a social media, especially on Instagram. The author further made references to Mercy Johnson Okoji who shared sonogram of her 4th child on social media and William Uchemba who also shared his baby sonogram on social media. Brosh (2016) explains that parent share the joys, activities and challenges of parenthood and document children's lives publicly which is now becoming a social norm in many parts of the world.

Researches like Udeze & Bode (2020) and Brosh (2016) have indicated that Nigerian parents who share their children pictures on social media platform(s) do not intend to expose them to physical risks and other negative online experiences. However, instances abound in the country where such social media sharentings have occasioned tragedies and risk to the child's life. This is possible because digital culture dynamics vary from society to society. Incidentally, Nigeria is yet to significantly conquer crimes that are emanating from her porous digital spaces. . Whereas, posting of beautiful pictures of one's child may generate feeling of love and gratitude in some consumers' mind, it may as well generate envy, jealousy and hatred in the mind of many others. This implies

that sharenting has great and diversified implications in a child's life and right to privacy. Every child is born with certain rights which are constitutionally guaranteed and protected. These rights however need special care, attention and protection to ensure that children enjoy them. This implies that adults in the society should provide the enabling environment to enable children enjoy their fundamental human rights like every other citizen. Article 16 of the United Nations Convention on the rights of the child (UNCRC) stipulates that "no child shall be subjected to arbitrary or unlawful interference with his or her privacy, family, home or correspondence, nor unlawful attacks on his or her honour and reputation" (UNCRC 1989). This means that the Nigerian child, like his contemporaries across the globe has the right to life, privacy, dignified honour and reputation among others.

Child rights are provided for in the constitution of many countries of the world the same way adult rights are constitutionally protected. Many of these rights are fundamental and inalienable. But in contrast to adults, children cannot protect their own rights because of their age, and they do not have the capacity to protect and defend their rights because of their lower sense of reasoning compared to that of the adults. For these reasons, Article 17 of the European Union's General Data Protection Regulation (GDPR, 2016) harps on the relevance of privacy and data protection for a child's development. However, the digital culture of parenthood through sharenting had made parents to violate these rights mindlessly, particularly, in Nigeria. Children information is shared on social/ digital media platforms without minding their rights to privacy. Consequently, empirical evidence as cited above shows that sharenting exposes children to kidnapping, raping, cyber bullying, children identity theft, depriving them of their own ability to determine their image, among others, (Donovan, 2020). In the name of celebrating, looking for social acceptance, many parents have exposed the identity of their children's schools, their likes and dislike, their pet names, and many other pieces of information that can be used to lure them into danger, (Udeze and Bode, 2020). Donovan 2020 states that the effects of sharenting could be long -lasting in a child's life up to age of adulthood.

There is a concern that sharenting by digital parents would warrant raising children in the same digital culture even before they are born, but then, parents are obliged to protect their children and shield them away from digital space until they are old enough to take informed decision and choice. Doing so, will minimize the potential harm that such exposure could cause the child. Family Online Safety Institute (FOSI, 2015) declares that data from a national online survey of 59 American parents of children aged 6 to 17 years, showed that almost 20% of accounts on social networks share information about their children online which the child may find embarrassing in the future. Furthermore, the study revealed that 1 out of ten parents were asked to remove some of the information by their children.

In late 2020, Nigerian mother posted a video of her child on social media, just because of the funny character of the child, when the mother was trying to scold him for stealing. Although, the video went viral with a popular tag, "mummy calm down," but the child may find this video embarrassing in future because what warranted the beating by the mother was because he stole. Researches in U.K showed that an average of 200 pictures of children are shared yearly, and in 2016, parent shared 300 pictures of their children online, with a 54% share on Facebook.

There is no doubt to the fact that sharenting has become a global phenomenon. In consequence, researchers in different parts of the globe have probed various perspectives of this evolving issue. Otero (2017) tried to determine his respondents' level of knowledge on how to

minimise the dangers inherent in sharenting in America. In a similar vein, Anderson & Nilsson (2022) probed Swedish parents' level of awareness on the dangers of sharenting. As the researchers searched through the gamut of literature material on the subject matter, they discovered the pervading paucity of empirical literature on the issue when it comes to the reality on ground in Ebonyi state, Nigeria. For now, not much is known about Ebonyi parents' level of knowledge that sharenting violates a child's right to privacy and poses other threats. Consequently, it becomes imperative that this study should be undertaken to fill this yawning gap in local literature.

Objectives of the Study

The fight against child rights violations has been and remains in the front burner globally. Incidentally, many parents by the evolving social media culture may regularly be involved in the violation of their or child's right being aware and conscious of it. Therefore, the study seeks to know if some parents who indulge in sharenting have the awareness and knowledge that many of their posts constitute the violation of the child's rights, include the right to privacy of life. Specifically, the objectives of the study are to:

1. Determine the level of knowledge in social media use among parents in Ebonyi State?
2. Ascertain the extent to which parents engage in social media sharenting in Ebonyi State ?
3. Determine the major gratifications that parents in Ebonyi State get from sharenting?
4. Ascertain the extent to which parents in Ebonyi State know that sharenting violates a child's right to privacy?

Research Questions.

Based on the above specific objectives, the study seeks to provide answer to questions below:

1. What is the level of knowledge in social media use among parents in Ebonyi State?
2. To what level do parents engage in social media sharenting in Ebonyi State?
3. What major gratifications do parents in Ebonyi State get from sharenting?
4. To what extent do parents in Ebonyi State know that sharenting violates a child's right to privacy?

Literature Review.

There is no universal accepted age that defines who should be called a child. Mosby's medical dictionary (2009) defined a child as a male or female between the time of birth and adolescence. A child is considered to be any person under the age of 18 years as specified in the Nigeria child right Act of 2003. However, Jacomy and Stevena (2004) distinction between a child and young person does not make much difference because 17 years upper limit described by the scholars is not far from under 18 years of age that is more universally accepted as the age limit of childhood. In the United Nation (UN) convention on the right of the child, a child is every human below the age of eighteen years, similarly, the Nigeria child right Act (2003) defines a child as a person who has attained the age of eighteen years.

Children have the same general human right as adults and also specific right that recognize their special needs. The special rights of children are specified in the convention on the rights of the child, which sets out the rights of that children must be given the opportunity to enjoy, to help them develop to their full potential (UNICEF 2019) The basic principle of the right of the child is that society has an obligation to satisfy the fundamental needs of children and to provide assistance for the development of children's personalities, talents and abilities.

Right are fundamental, therefore, parents and all those who take care of children are required to ensure that children's privacy and important information about them are protected and they enjoy the basic needs of life.

The fact that children cannot protect their own rights because of their age prompted the move for an international agreement on child right protection and the approval by the United Nations on 20th November 1969 of the international convention on the rights of the child (UNCRC) signed by many countries, ratified and is now legally binding on countries. Article 16 of the United Nations convention on the rights of the child (UNCRC) outlines that "no child shall be subjected to arbitrary or unlawful interference with his or her privacy, family, home or correspondence, nor to illegal assault on his or her honour and reputation ." and that the child has the right to the protection of the law against such interference attacks". UNCRC (1989). Article 8 of the UNCRC further preserves the relevance of a child's identity at the same time as article 19 states that every child has the right to protect UNCRC (1989)

The Nigeria child rights Act, 2003 made provision against any form of violation, abuse or maltreatment of children, despite having passed several laws, the attainment of the rights of children has been problematic in Nigeria, Nigeria enacted a child rights Act in 2003, however the provisions of the Act are still largely not implemented by parents who are supposed to protect the rights of these children. Barshad 2010 as cited by Udeze and Bode (2020) states that the former Google CEO Eric Schmidt, asserts that as technology advances and evolves, it will get to a time when many people could have embarrassing statistics and photographs from their early life on social media.

Meakin (2013) states that due to the widespread accessibility of technology and internet access, the common child has a digital footprint earlier than their first birthday, many people especially celebrities who always want to impress their fans share sonogram pictures by announcing the image of their child on social media, most of the time, they do not stop at the image but rather give other details like their birthday, school location, pet names, geographical locations. However the information can be stolen by data bookers who very often sell personal information to advertisers for use (Kamentet 2 (2019)). This information can be used by kidnappers to locate a child's schools, call them with their pet name or what they like most as provided on their parents' social media page.

Sharenting has changed the traditional culture of parenting to digital culture, family photo albums are no longer available in many homes, all parents now document every activity of their child's life on digital space. The challenge with this advanced form of recording and sharing child development is that the digital audience is now much wider than ever before, with information capable of going viral on digital space, for whatever reason the parent shared the information. Sometimes, this information falls into the hands of child predators, furthermore, children are forever stamped with these "digital tattoos, (Blum-Rose, 2016). Explaining the child rights situation in Nigeria Uzochukwu, Mora, and Okafor (2015) state that children have been accorded little, if any, status in the society, they argue that children have been deprived of their rights and are perceived as the property of their parents or guardians as a result, they are usually treated in any way their 'owner' considers proper.

The issue of sharenting has generated a lot of research and literature, but it has become more imperative to conduct more studies on this menace especially when it is eating deeply into Child Rights Acts. Gillian, Annika, Rene and Neil (2021), Giulia, Gemma and Christoph (2020), Brosch (2016), Viala (2011), Nominet U.K (2016); studies on combating sharenting, peer influence, and privacy concerns. A study on the Instagram-sharing behaviours of parents in the United Kingdom;

Kaven, sharenting, is good or bad thing?. Understanding on social network sites and finally Broasch 2016 studied, when the child is born into the internet: sharenting is a grown trend among parent on facebook, with the finding that show that sharenting is a major practice among parents

There are those who believe that children have no right, for example, Hobbes (1998) posited that children have no natural rights and are under the absolute subjection of their parents.

Parent right to freedom of expression against that of child right to privacy have to balance child, parent right to freedom of expression need to differentiate between activities of their child which suppose to be public or private. This vital boundary are always cross by the digitalized parent who take every aspect of their children development to public through sharenting. Every children have right to privacy, however steinberg(2017) states that right of a child are always trumped by parent rights to free speech on how to decide the upbringing of their own child. Donovan (2020) argue that in exercising parent rights to freedom of speech, some parent often jeopardized their children's privacy for the betterment of their own personal interest to remain relevance online. Parent personal interest may have advantages on digital space but the advantages must be weighted against the negative effect it will have on the child in future.

Theoretical framework

This study was anchored on domestication theory, this theory was propounded by Roger Silverstone in the year 1992. It deals with the way technology is accepted, rejected and been used by the people on everyday life ,whenever a new media or technology is introduced, most of the time, it is the "domestic" an house hold that has to first learn to integrate the technology in their lives. This continue until become everyday routines of the users and his environment. Digital parent have sharenting as part of their life that they no longer see the negative impact but only see the impact of the technology to have social connection and get endorsed by the society without considering the violation of the child right through sharenting

Methodology

Survey research method was adopted for the study. Consequently, a sample size of 398 adult respondents was drawn through the use of online Australian calculator from the projected 2,917,479 adult population of Ebonyi State. The area of study which is Ebonyi State was first clustered into three senatorial zones, comprising Ebonyi North with 4 LGAs, Ebonyi Central with 4 LGAs and Ebonyi South with 5 LGAs. From each zone, a cluster of one but the largest urban area was purposively sampled. In all, a total of three urban settlements were studied as follows: Ebonyi Central senatorial zone -Onueke town, Ebonyi North senatorial zone- Abakaliki urban and Ebonyi South senatorial zone- Afikpo town. The choice of only urban areas was informed by the fact the majority of the residents of these urban areas by their demographic variables are more prone to social media use.

The second step involved the clustering of each sampled town into zone A, B and C. Through the use of the principle of simple randomization, each of these zones were made to produce streets or roads where respondents were met and administered with the copy of the research instrument in their randomly selected residential buildings. Those who had low level of education to independently respond to the questionnaire were personally assisted by the researchers in their respective areas of assignment. At this juncture, one should note that by parents in this study, the researchers are referring to either the biological parents, foster parents or a child's guardian.

The instrument was validated by two mass communication experts from Ebonyi State University, Abakaliki, Nigeria. The reliability of the instrument was also checked through a test retest process which yielded a correlation co-efficient value of 0.87.

Data Presentation and Discussion of Findings

This section reviewed how data were presented and analysed. A total of 398 copies of the structured questionnaire were distributed to the respondents. All copies of the instrument were completed and retrieved, but only 385 copies were validly filled. Therefore the analysis of this research work was based on the valid 385 copies of the questionnaire.

1. Table 1: Research question 1: Determination of the level of knowledge in social media use among parents in Ebonyi state

S/N	Questionnaire item	Yes	No	Partially		
1	Do you have access to digital devices?	385 (100%)	0 (0%)	0 (0%)		
2	You know about social media platforms?	385 (100%)	0 (0%)	0 (0%)		
	Questionnaire item	Facebook	Instagram	WhatsApp	TikTok	All of the above
3	Which of these social media platforms do you have account with?	385 (100%)	279 (72.5%)	385 (100%)	153 (40%)	0
4	Which of the platforms do you use most regularly?	206 (53.5%)	58 (15%)	101 (26%)	20 (5.2%)	0
5	Which one is the most suitable platform for sharing pictures, videos and text	201 (52.2%)	51 (13.2%)	122 (32%)	11 (3%)	0
	Questionnaire item	Strongly agree	Agree	Neutral	Strongly Disagree	Disagree
6	One will be correct to say that you are above average when it comes to the knowledge of social media use	217 (56.4%)	114 (30%)	54 (14%)	0	0

Source: Field Survey, 2022

The table one above has obviously shown that 100% of the respondents not only have access to digital devices but also has account with one or more of the above-mentioned social media platforms. This established their qualification to participate in the study. Other questions in the table were meant probe their level of knowledge in social media use. This is to enable the researchers lay good foundation to launch other questions as contained tables 2-4 below.

Table 2: Research question 2: Determination of the level of engagement in sharenting among parents in Ebonyi state

S/N	Questionnaire item	Strongly agree	Agree	Neutral	Strongly Disagree	Disagree	Mean
7	Under normal circumstance, you can't imagine staying a day without using one social media handle or the other.	274 (71.2%)	72 (18.7%)	23 (6%)	11 (3%)	5 (1.3%)	4.6 (accepted)
8	You feel more interested in reading and commenting on posts that are backed up with pictures / videos.	256 (66.5%)	87 (22.6%)	21 (5.5%)	14 (3.6%)	7 (1.8%)	4.9 (accepted)
9	It is almost an obligation to you when it comes to using your social media handles to announce/ post text messages, pictures and videos relating to the birthday, graduation, baptism, church dedication and other special events in the life of your child or sibling,	263 (68.3%)	67 (17.4%)	6 (1.6%)	23 (6%)	26 (6.8%)	4.3 (accepted)
10	You cannot remember failing to share messages, pictures, videos or information about your child/children or sibling/siblings' special event in the past one year.	271 (70.4%)	72 (18.7%)	27 (7%)	10 (2.6%)	5 (1.3%)	4.5 (accepted)

Source: Field Survey, 2022

Data in table 2 above show admittance to engaging in sharenting. As read above the respondents admitted regular posting of sharenting content.

Table 3: Research question 3: Determination of the major gratifications that parents in Ebonyi state get in sharenting

S/N	Questionnaire item	Strongly agree	Agree	Neutral	Strongly Disagree	Disagree	Mean
11	Sharing pictures, videos, information and messages about your child or sibling on social media is a means through	154 (40%)	98 (25.5%)	89 (23%)	21 (5.5%)	23 (6%)	3.9 (accepted)

	which you express gratitude to God for the gift of the child or sibling.						
12	Sharing pictures, videos, information and messages about your child or sibling on social media is a of telling the world that you love your child or sibling	111 (29%)	112 (29%)	101 (26.2%)	31 (8%)	28 (7.3%)	3.7 (accepted)
13	Sharing pictures, videos, information and messages about your child or sibling on social media is show of social belonging to the new digital world	88 (23%)	42 (11%)	133 (34.5%)	96 (25%)	26 (7%)	3.2 (accepted)

Source: Field Survey, 2022

The t3 above shows that parents in Ebonyi State accepted that they engage in social media sharenting as a way of giving gratitude to God for the blessing of the child or sibling, $X = 3.9 \geq 3.00$, as an expression of love, $X = 3.7 \geq 3.00$ and as a means of socialization and social belonging especially in this era of digitization, $X = 3.2 \geq 3.00$. However, the high number of those who were neutral in their response to the three questionnaire items contained in the table are clear signal that many parents engage in sharenting out of ignorance. That is why they could not pinpoint the specific reasons for sharenting.

Table 4: Research question 4: Determining if parents in Ebonyi state know thatsharenting constitute a violation of the child rights

S/N	Questionnaire item	Strongly agree	Agree	Neutr al	Strongly Disagre e	Disagree	Mean
14	Right to privacy is not among the fundamental rights of the child.	67 (17,4%)	99 (25.7%)	167 (43.4%)	29 (7.5%)	23 (6%)	3.4 (accepted)
15	Biodata, pictures, videos and messages shared on social media will not put a child's life to danger and risk the child's security	71 (18.4%)	44 (11.4%)	172 (44.7%)	31 (8%)	67 (17.4%)	3.1 (accepted)
16	Posting of my child's pictures, biodata on my social media handles does not constitute a violation of the child's rights	96 (25%)	92 (24%)	133 (34,5%)	35 (9%)	29 (7.5%)	3.5 (accepted)

Source: Field Survey, 2022

The data in the table above have revealed the fact that many of the respondents are still ignorant about the negative implications of sharenting. All the questionnaire items in the table are all framed using negative valences and they were all accepted. This implies that parents in Ebonyi state engage in sharenting without knowing that most of the posts amount to the violation of the child's right to privacy.

Discussion of Findings

The study was undertaken to provide answer to a number of research questions. These questions included: what is the level of knowledge in social media use among parents in Ebonyi State?, to what level do parents engage in social media sharenting in Ebonyi State ?, what major gratifications do parents in Ebonyi State get from sharenting?, to what extent do parents in Ebonyi State know that sharenting violates a child's right to privacy? The findings of the study have suggested that parents in Ebonyi State have appreciable knowledge of social media use, that they to high extent engage in sharenting, that parents in Ebonyi state believe that sharenting is a means of expressing gratitude to God, it is also a means of showing love for the child and that it makes them believe that they are connected and socialising along the new digital world and that many parents do not do not agree that sharenting violates a child's right to privacy and poses other dangers.

A peep into the findings made by earlier research in various aspects of our subject matter reveals that some of the findings above are in alignment with other researchers' earlier findings and others in total disagreement. Nwankwo (2019) has declared that both young and older adult in South-East, Nigeria have appreciable knowledge in social media use. Hence, it is not surprising that parents in Ebonyi state manifested a good understanding of social media use. No wonder, they reasonably pointed out social media handles that they use in line with what they want do at each point in time. For instance, when they asked to indicate social media handle they most use in sharing pictures, video clips and messages about their children, 52% of them strongly indicated Facebook, 32% agreed to have always used WhatsApp and 14 were neutral or undecided. And when finally they were asked if it is correct to rate above average in knowledge of social media use, the item received a mean score of $X = 5.1 \geq 3.00$. This mean score implied strong agreement to rating themselves knowledgeable on social media use.

Having manifested a good understanding of social media use, the researchers proceeded to verify if they engage in sharenting. And their responses as reflected in table 2 above shows strong admittance. This finding aligns with the submissions of other researchers. Otero (2017) posits that 92% of children younger than two years in America have some sort of presence on social media and one third make their debut online before they are one day old courtesy of their parents especially their mothers. Again, Anderson & Nilsson (2022) had found that Swedish parents share content of their children on social media with the intention to connect with others, collect and preserve memories and enhance their self- presentation. Similarly, Okon (2021) concludes that some parents in Nigeria are ignorantly involved in high level sharenting.

The study also tried to ascertain the reasons and gratifications that parents in Ebonyi state get from sharenting, the data in the table 3 above reveals the various gratifications to include: showing love for the child accepted with a mean score of $X = 3.9 \geq 3.00$, expressing gratitude to God for the gift of the child involved with a mean score of $X = 3.7 \geq 3.00$ and to socially belong/ connect to the digital world with a score of $X = 3.2 \geq 3.00$. Otero (2017) had said that his study result suggests that

parents share to enable share their experiences during pregnancy and child upbringing. As indicated above, Swedish parents have their own similar reasons for sharenting.

When it comes to level of awareness/ knowledge that sharenting leads to violation of the child's right to privacy and as well threatens the child's security cum social values later, majority of the parents in Ebonyi State disagreed. This implied high level ignorance! Since they do not see any danger in sharenting it is likely that they have been taking precautionary measures to minimise/ prevent the dangers inherent in sharenting. This is unlike what Anderson & Nilsson (2022) reported. According to them, Swedish parents know the risk involved in sharenting but do nothing to prevent it. Meanwhile, Okon (2021) advises that parents should use social media privacy setting to regulate those that should see the sharenting contents, set google alert for their child's image, never include a child's real name and birthday their sharenting and should avoid posting in real time or tag location during post.

Conclusion

There is no doubt the many parents in Ebonyi State engage in sharenting, even as they do so without being fully aware of possible negative implications in the life of the child. The dangers include but not limited to violation of the child's right to privacy, physical, social and emotional security.

Recommendations

Consequent upon what our findings suggest, we recommend as following:

1. Ebonyi State Ministry of Information and State Orientation should use multimedia channels to create awareness, sensitize and educate Ebonyi parents on responsible sharenting.
2. Ebonyi State Ministry of Education in conjunction with the Ministry of Justice should embark on school-to-school sensitization of pupils and secondary school students on the dangers of sharenting.
3. Governments in Ebonyi, and relevant security agencies should seek the intervention of churches, and opinion leaders to mobilize the people against irresponsible sharenting.

Conflicts of Interest

There are no conflicts to declare.

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