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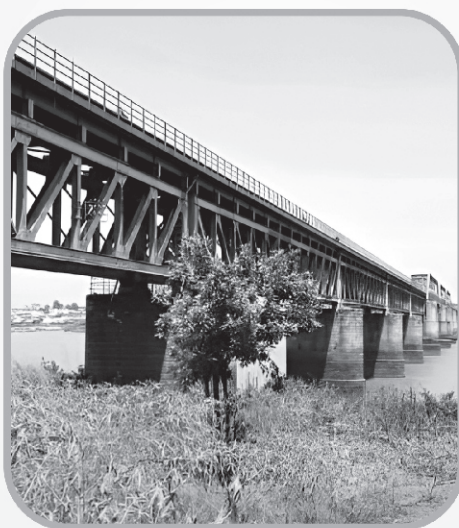
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E-mail: armstrongadejo@yahoo.com

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E-mail: abashafa@kasu.edu.ng

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The Eyenkorin Journal of Arts, Management and Social Science (EJAMSS) is a multi-disciplinary, peer-reviewed Journal of the Faculty of Arts, Management and Social Sciences Ojaja University Eyenkorin Ilorin Kwara State, Nigeria. The journal provides a platform for publication of papers based on original research that may represent a variety of theoretical perspectives and methodological approaches. It particularly invites articles that have cross-cutting dimensions, which focus on major challenges and development in Nigeria.

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The following guide on style in preparing submissions must be adhered to: Research articles should be between 4,500 and 8,000 words in Times New Romans font, 12pt. submissions of a manuscript to EJAMSS implies that it has not been submitted elsewhere nor published in any form

Abstracts and keywords: Authors should provide an abstract in English at the beginning of the article. It should not be more than 250 words in length. Authors are also enjoined to provide five to six keywords.

Reference style: citation in the text should follow the referencing style used by the American Psychological Association, sixth edition, ISBN 978-1-4338-0561-5 for proper citation.

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NOTES ON CONTRIBUTORS

- James Luper Sokpo, PhD.** Department of Theatre Arts, Benue State University Makurdi
Thomas Adedayo; Department of Theatre Arts, Benue State University Makurdi
Professor Abraham AjeneIdoko; Department of Theatre Arts, Benue State University Makurdi
Matthew Paul Ufana (Ph.D); Department of Political Science Benue State University, Makurdi
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Olivia Idoko; Department of Theatre and Film Studies, Taraba State University, Jalingo
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Isa, Salamat B.; Department of Adult and Primary Education, University of Ilorin, Nigeria.
Jimoh Aishat I.; Department of Adult and Primary Education, University of Ilorin, Nigeria.
Issac Oluoma P.; Department of Adult and Primary Education, University of Ilorin, Nigeria.
Rosaline MnguhenenSokpo PhD; Department of Languages and Linguistics, Rev. Fr. Moses Orshio Adasu University, Makurdi
TheophilusAondonaTsafa; Department of Languages and Linguistics, Rev. Fr. Moses Orshio Adasu University
TagesaAkpagher; Department of Languages and Linguistics, Rev. Fr. Moses Orshio Adasu University, Makurdi
Sholagberu, A. O.; Department of Adult & Primary Education, University of Ilorin, Ilorin, Nigeria
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Kayode, SadiqToyin; Department of Adult & Primary Education, University of Ilorin, Ilorin, Nigeria
Ali SuleAko, PhD; Department of Theatre Arts, Rev. Fr. Moses Orshio Adasu University, Makurdi, Benue State.
Doris NgueveséTyosue; Department of Theatre Arts, Rev. Fr. Moses Orshio Adasu University, Makurdi
Elizabeth OluwatobiAyorinde; Department of Language and Literary Studies, Ojaja University, Off Ballah Road, Eyenkorin, Ilorn, Kwara State
Daniel Faasema-Peter Unongo, PhD & John EbuteAgaba, PhD; Department of History, Benue State University, Makurdi, Benue State Nigeria,
Ishola, A. T., Ph.D. atishola@alhikmah.edu.ng
Oseni, A. B., Al-Hikmah University, Ilorin
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FILM AND VIDEO CLASSIFICATION AWARENESS IN RURAL NIGERIA: A THEATRE FOR DEVELOPMENT STUDY OF SELECT COMMUNITIES

James Luper Sokpo, PhD.

jasokpo@bsum.edu.ng

Department of Theatre Arts, Benue State University Makurdi

Thomas Adedayo

adedayothomas@gmail.com

Department of Theatre Arts, Benue State University Makurdi

Professor Abraham Ajene Idoko

aaidoko@bsum.edu.ng

Department of Theatre Arts, Benue State University Makurdi

Abstract

This paper titled Film and Video Classification Awareness in Rural Nigeria: A Theatre for Development Study of Selected Communities attempts to address the challenge of some film and video depictions harming the ethical values of society. Creating awareness on film classification codes becomes necessary to ensure that certain categories of persons are protected from harmful content of film/video movies. The Theatre for Development (TfD) approach was applied in three rural communities in Nigeria, to raise awareness on the classification codes used for film and video movies in Nigeria. The approach provided a learning environment and encouraged participants to engage in processes of the study, and this empowered them to acquire skills for raising awareness on film and video classification codes in their communities. It was established that a greater majority of the people that participated in the study were not knowledgeable about what film and video classification codes stand for; the consequence is that children, younger people and other vulnerable persons are exposed to unsafe content of films and videos. As a result, the moral fabric of most communities is being shredded by exposure to unsafe and harmful film and video content. It was observed that the situation is worse with some online videos that pay no attention to the harmful nature of what is portrayed in the skits uploaded online. In conclusion, one would argue that raising awareness on film classification codes in rural Nigeria is essential to mitigate the challenge of unsafe film and video content harming the future of the nation.

Keywords:

Film, Classification, Awareness, Rural and Theatre for Development

Introduction

Theatre's three cardinal functions to society are to provide entertainment, information and education and these three functions are symbiotic. The entertainment value of theatre is used to pass information that when received and processed makes people knowledgeable which leads to education. This study relied on these three functions of theatre to carryout awareness on film and video classification in select communities of rural Nigeria. Over the years, theatre practitioners, government and non-governmental agencies, international support agencies among others, have relied on the potential of theatre to carryout interventions to educate and empower people across varied communities for the purpose of transforming the individual and community. This has been achieved either through mainstream theatre or any of the strands of applied theatre, prominent among which is Theatre for Development (TfD).

Ross Kidd one of the greatest advocates for the use of Theatre for Development in rural interventions, asserts that TfD functions as part of an on-going process of education and organizing, aimed at overcoming oppression and dependency and at sewing basic rights. According to him "It has developed capacity for addressing wide ranging subjects from the democratic to the despotic, depending largely on the interest of the group which is using it and the purpose for which it is used" (265). With this in mind, this study adopted the TfD approach to interrogate and raise awareness of rural people on classification of films and videos in select communities in Nigeria.

Film is one among the fantastic discoveries of man, it is an interesting phenomenon that has greatly shaped the relationship between man and man, and between man and his cosmos. It is a powerful medium that enables the humankind to tell stories in motion picture form, accompanied with clear acoustics. What has set film apart is its advantage to record and store content that could be watched over and over again; an advantage it has over live theatre, because of its electronic ability to store, transmit, and be owned and watched in homes using electronic devices designed for this purpose. Film has become so popular that it has affected the theatre going tradition, as most people now own devices that enable them watch films and videos at home, without having to go to the theatres or viewing houses.

In Nigeria, film is said to have been introduced by the colonial officers as a means to entertain themselves, as well as an instrument for propaganda and indoctrination. However, Emmanuel Uzoji observed that what was meant for the entertainment of colonial officers, for

propaganda and indoctrination gradually led to the emergence of local film production (49). The initiative of local film production is said to have been taken up by the likes of Ola Balogun and Hubert Ogunde, who emerged as the first film producers, producing local films in the 1960s. From this humble beginnings, coupled with the advent of Television, Nigeria's film industry grew steadily into the 1980s, until the evolution of the home video movies took the Nigerian motion picture business by storm in the period 1993/1994 with the birthing of Nollywood (Hyginus Ekuazi 207). With the arrival of home video movies, the Nigeria film industry has exploded and is now contending with Hollywood and Bollywood for the top slot globally (Thomas Adedayo 19).

The astronomical growth of film and video production in Nigeria has also witnessed some criticisms concerning the quality, moral and ethical issues with some aspects of portrayal and content. The fast growing nature of the Nigeria home video industry called for the need for regulatory mechanism such as censorship (Victor Dugga 5). This call led to the establishment of the National Film and Video Censors Board (NFVCB) in 1993, incidentally coinciding with the emergence of Nollywood. The NFVCB according to Paul Angya “is the regulatory body set up by Act No. 85 of 1993 to regulate films and the video industry in Nigeria” (45). The board is empowered by law to classify all films and videos whether imported or produced locally. One of the three (3) key functions of the NFVCB is to censor and classify films and video works (Pt.VII. sections 33-52 of the NFVCB Act. No. 88 of 1993). Angya expounding on this function clarified that:

Rating and classification is a motion picture rating system designed to classify films with regard to suitability for audiences in terms of issues such as sex, violence, substance abuse, profanity, impudence or other types of obscure content. (40)

The above presupposes that some Nigerian films and videos present content that is perceived to be worrisome and could be harmful particularly to younger people and children, hence the call for censorship, particularly through classification of film and video materials. Barclays Ayakoroma adds that “proponents of film censorship are of the view that the act of censoring films protects the moral values that are prevalent in society” (155). This goes to strengthen the claim that censorship is carried out to protect the film and video audience, particularly the vulnerable young people and children from harmful content that could affect their decisions and actions negatively.

The censorship function of the NFVCB under consideration in this paper is the classification of film and video materials. The National Film and Video Censors Board Regulations, 2008, section 13 outlines classification symbols to be used by film and video work operators in Nigeria. Section 11 (1) states that “for the purpose of classification, films are divided into two formats:

- (a) Home entertainment format which is intended for home viewing including cassettes, video disks and other film storage media designed for home viewing; and
- (b) Public exhibition format which includes films intended for screening in cinemas and theatres or in any other public exhibition centre.

(2) No person shall distribute a film, cause or allow to be distributed in a format other than the format approved by the Board for the film.

Section 13, subsection (1) outlines the classification symbols for film and video:

The following symbols shall be used by film and video work operators in the film and video work industry to complement those of the Act.

- (a) **PG** to indicate parental guidance
- (b) **12** to indicate not suitable for persons less than 12 years
- (c) **12A** to indicate not suitable for persons less than 12 years unless accompanied by an adult; and
- (d) **15A** to indicate not suitable for persons less than 15 years unless accompanied by an adult (72)

Subsection (2) outlines the classification codes for film and video work:

The following colour codes shall apply:

- (a) **C:** “Green” colour code
- (b) **G:** “Green” colour code
- (c) **PG:** “Yellow” colour code
- (d) **12:** “Orange” colour code
- (e) **12A:** “Orange” colour code
- (f) **NC:** “Blue” colour code
- (g) **15:** “Blue” colour code
- (h) **18:** “Red” colour code

Subsection (3) adds that:

Every film or video work approved by the Board shall have the relevant classification symbol displayed on its jacket, promotional materials, disc and cartridge. (73)

The classification codes and symbols are intended to inform consumers of film and video products who is eligible to watch such movies, this way children and young vulnerable people are protected from watching

unsafe film products. All producers of films and videos in Nigeria are mandated by law to inscribe the appropriate classification codes on their films and videos. The NFVCB has since its inception engaged in censorship education to get end users and producers of films to be enlightened about the classification of films and videos in Nigeria. Adedayo, a former Executive Director of the NFVCB states that:

The Board also educates the public on how they can support the crusade against unapproved and unclassified movies, the features to look out for, and the kind of content they should regulate in their homes. Through the flagship media literacy initiative, the Board has reached more than 500 institutions between 2017 and the first quarter of 2020 with the literacy empowerment programme reaching more than seven (7) thousand young people. (28)

However, it is not just all about enforcement. The Board also educates the public on how they can support the crusade against unapproved and unclassified movies, the features to look out for, and the kind of content they should regulate in their homes. Through this flagship media literacy initiative, the Board has reached out to more than seven thousand (7000) young people. “The programme sensitizes the youths on the importance of film classification and censorship and the various openings in the film and video sector that they can leverage on to empower themselves”(10).

The attempt at censorship education by the Board has not yielded much in terms of the numbers reached so far. Reaching out to seven (7,000) thousand young people as mentioned above by Adedayo is a step in the right direction, however, it is not sufficient, considering that Nigeria has an estimated population of over two hundred (200) million people. The flagship media literacy initiative study indicates that censorship education has concentrated more in the urban areas, particularly among movie producers and young people in tertiary level institutions. It is clear from the reports that the rural areas have not been the focus of censorship education by the flagship media literacy initiative of the NFVCB. This becomes the gap this study seeks to address by taking censorship education to the rural areas in Nigeria. This study took advantage of the participatory techniques of Theatre for Development (TfD), in synergy with those of the Participatory Learning and Action (PLA) techniques, in attempt to bring censorship education to some select rural communities, with the intent and aim to ripple the success template to other rural communities.

The study is hopeful that bringing censorship awareness to the rural populace will go a long way in protecting vulnerable film and video audiences in rural Nigeria from harmful content that could fast erode moral values and endanger the future of the country.

Aim/Objectives of the Study

The aim of this study is to raise awareness of Nigeria's rural populace on the classification codes of film and video movies through the Theatre for Development approach, as a strategy to protect vulnerable persons from the negative impact of the content of films and videos (both local and foreign). The objectives of the study are to:

1. interrogate rural people's knowledge and awareness of film and video censorship law(s) in Nigeria
2. assess the level of awareness of rural people of the causes and effects of harmful and unsafe film and video contents on vulnerable persons
3. apply the TfD's Post Production Discussion technique as strategy to educate rural people on film and video classification codes
4. design a template for film and video classification education for rural Nigeria

Conceptual Framework

The Concept of Censorship

Censorship means different things to different people, to some it is regulation of the arts, literature, media content among others, while to some it could be viewed as suppression or prohibition of any part of books, films, news, especially content viewed to be obscene, politically or morally unacceptable, or could pose a threat to security and well-being of the people. Some have argued that censorship kills creativity and is harmful to the creative industry. However, censorship could be viewed positively as some form of regulation or control imposed by law through some regulatory agency(ies) to ensure or safe guard younger people and children from obscene and harmful media content.

Censorship originally was administered on literary materials in the ancient Greek and Roman worlds. It was generally evoked as a legal concept to checkmate and guide human actions, especially in creative arts. Its first evocation in ancient Greece occurred when Socrates (470-399 BC) was put to death while refusing to drop his teaching. According to Magee, "not only was he willing to die at the hands of the law rather than give up saying what he believed to be right, he actually chose to do so, when he could have escaped had he wished" (23).

While the idea of Censorship has to do with some form of scrutiny in order to pass a judgment on artistic or creative works, classification is an administrative protocol to guide audiences on making informed choices regarding their consumption of ingenious works, especially film. Toma Selli offers some critical notes on the understanding of both censorship and classification. He argues that "censorship as generally practiced is a system that denies and prohibits access to certain materials determined by a government to be inimical to its own interests," or the "national interest," and defines classification "as a system that rates material, and classifies it into appropriate categories on the basis that adults should be free to choose for themselves" (1). This actually is the guiding principle energizing censorship around the world but cannot be said to be that way from the beginning.

Classification rather than censorship has become the buzz word for regulation of film content. This is understandable as 'censorship' carries with it the notion of the suppression of creative expressions while 'classification' suggests grouping films into identifiable categories that arm its patrons with forehand information of film contents.

The Nigeria Film and Video Censorship Board (NFVCB) as a regulatory body set up by Act 1993 CAPN40 LFN 2004 (as amended) to regulate the films and video industry in Nigeria is empowered by law to classify all films and videos, imported or produced locally. Film and video classification refers to a process whereby any film or video work, either produced locally or imported, is submitted to the Censors Board for registration, previewing and examination prior to its categorization for public supply, distribution or exhibition. It entails the examination of the contents of a film or video work to determine the age group of the target audience, based on the film's possible or inherent psychological, sociological and moral impact, among other factors. It is also the duty of the Board to register all films and video outlets across the country and to keep a register of such registered outlets among other functions, and to provide an enabling environment for the growth of the film industry.

Like all countries, Nigeria seeks to protect its young from unsuitable content, and as a multi-ethnic developing society, it also needs to preserve ethnic, racial and religious harmony. It must take into account the sensitivities of all the different groups, and cultures who make up the population. With the impact and influence of both Nigerian movies and the influx of foreign cultural imports, censorship will continue to play an important role in fostering a morally wholesome and socially cohesive society and safeguard core community values such as the importance of family, respect for one's elders and moral integrity. Of course, classification alone is not sufficient to maintain the moral tone

of any society, as the industry, artists and the community at large has to play a significant role in determining what constitutes acceptable standards for media content.

Concept of Theatre for Development (TfD)

Theatre for Development emphasizes active participation of the people and utilization of their indigenous creative energies, peculiar experiences and performance modes to mobilize, entertain, educate and empower the majority; TfD offers itself readily as a tool for driving post-development initiatives and indeed participatory development (Emmanuel Dandaura 17). Dandaura has stressed the participatory capability of theatre and highlighted its potential to contribute to rural development when he talks about theatre re-establishing communication between the rural poor and the new agents of development. Similarly, Steve Oga Abah contends that at the centre of TfD is participation which allows people to write their own story in action. He adds that the participatory nature of TfD not only enhances communication, but is one that encourages playmaking, enabling the rural poor to tell their own story in drama. What he refers to as “a dramatic representation of their reality” (36). Umar Buratai agrees with Abah that TfD operates within the framework of participation using the people's language and idioms of expression. It is in this sense that TfD is said to be a tool in the hands of people which they can use to address, analyze and critique their situations/conditions of being, with a view of improving or uplifting same (98). Buratai's view expressed above, emphasizes the use of a people's language and idioms of expression as the major success of TfD. According to him TfD speaks the language of the people through its dramatic skits, thereby making it a more accessible medium for participatory engagement.

Juma Adamu Bakari discusses TfD from the communication perspective stating that Theatre for Development is an appropriate medium of communication in community development. According to him, other communication media such as radio, television and newspapers do not offer an opportunity for direct interaction between individuals as everyone would be confined at home watching television, listening to the radio or reading a newspaper (115). He viewed the communicative potential of TfD as having the capacity to liberate people; for according to him:

Theatre for Development should be understood as a method and technique of performance creation and presentation for a specific target community”. The fundamental objective is, through the theatrical presentations, to stimulate and provoke members of a

community to talk and discuss their problems and come up with ways and means of solving them. (115)

In line with conceptions such as the one above, Tfd practitioners view it as an instrument of conscientization, sensitization and enlightenment, premised on Freire's pedagogical use of the theatre for adult education. What is clear about Tfd is that it is an education, communication and participatory strategy that rely on the people's local idioms to encourage dialogue, which leads to development and transformation of the individual and community.

From the foregoing, it could be summed up that Tfd facilitates a process whereby members of a community get an opportunity to identify and analyze their problems, and through discussions, lay down strategies to overcome them. It has over time moved from being a radical, popular theatre for raising people's consciousness to reject oppression and marginalization, to now a theatre that not only raises consciousness for the rejection of oppression, but also one that sensitizes people to reappraise their environment and behaviour/attitude. This is in order to bring about change in their own environment; it is now a theatre that sensitizes and gingers people into development action, as well as, communicates development; it gives people the sort of information that brings about development. Increasingly, this form of theatre practice has shifted ground from being a rural community activity to include urban communities in its scope of operation; it is now a problem solver for both rural, semi-urban and urban communities (Sokpo 29).

However, Sokpo notes that "Tfd is no miracle worker; it does not have answers to all the problems that challenge people in their localities, and Tfd practitioners are not super heroes, neither are they messiahs" (51). It is rather an instrument that mirrors situations of people through dramatic skits, so that they are able to discuss amongst themselves how to best address these challenges. The participatory theatre mode has proven to be an effective alternative communication strategy to stimulate awareness and build support for the realization of the lofty objective of community action on various issues (which in this case includes censorship education); this approach requires that every participant, regardless of his or her role, is a creator in both the creative and performance process (that is, from advocacy to preliminary investigations, to scenario creation, performance and to follow-up action).

Theatre for Development and Community Interventions

Several Theatre for Development interventions have been conducted across the world to address issues challenging humanity in diverse

environments. An exploration of existing literature on the use of Tfd for community interventions indicates that theatre for development has been applied to address challenges of health, politics, socio-economic, religio-cultural, education and communication. In this regard, Elisha Rwang asserts that Tfd functions is one of the several efforts of using the theatre medium for pedagogy and transformation of communities (183). According to James Alachi, development agencies such as the United Nations' International Children's Emergency Fund (UNICEF), the British Government's Department for International Development (DFID), the United States Agency for International Development (USAID) and a host of other donor agencies have used Tfd for educational purposes (1). Interventions from these organizations and agencies using Tfd ensured that adequate and relevant information and education was given to provide the informal base for choice making. The target is usually increase in knowledge and dissemination of information related to the subject of the intervention (whether health, gender, poverty, politics among others).

A good example of Tfd in community intervention was the Benue Health Fund (BHF) project, funded by the Department for International Development (DFID) of the British Government in Benue State, in seven selected Local Government areas (Gboko, Tarka, Vandeikya, Katsina Ala, Logo, Otukpo and Ohimini). The BHF was a systems support project with the aim of improving the quality of health service provision in the rural areas of Benue State. The project introduced a drug revolving fund (DRF) and also funded micro enterprise schemes to increase access and utilization of Primary Health Care facilities by the poor, vulnerable and marginalized persons or groups. To ensure the sustainability of the DRF and micro enterprise schemes in the rural communities, the project had to rely on the potency of Tfd as a veritable strategy for communicating change, as well as empowering the rural beneficiaries to come up with strategies to sustain the project (Alachi and Sokpo 31). The end of project evaluation indicated that the Tfd was a dynamic strategy for bringing about sustainable change, and that it could fit into any form of intervention targeting change of any kind.

There are several such examples like the BHF Night Halt Intervention targeting health promotion and education, however, another example could be drawn from an intervention carried out by the Theatre Arts Department Federal College of Education Oyo State. The intervention was aimed at addressing some communal challenges such as illiteracy, inadequate infrastructure, rural – urban migration, water sanitation among others. The intervention was conducted in the communities of Ilora, Aawe, Fiditi, Akinmoorin, Jobele and Sabo in Oyo State, Nigeria.

TfD was used to intervene in these communities to sensitize on the causes of the challenges listed above, and the resultant negative effects these impact on the target communities. The post production discussion technique was adopted to facilitate discussions at the end of theatre performances to sensitize community participants to realize that their very own actions are responsible for the challenges affecting them in their communities. By and large, the Oyo intervention in the various communities was adjudged to have achieved significant success in informing and educating the community participants to become aware of their injurious actions to the community, and to dialogue and agree on viable actions that would mitigate the subsistence of such inimical challenges in the communities.

The above examples of TfD in community interventions further advance the choice of this approach in this study for conducting censorship education in rural Nigeria.

Study Methodology

This qualitative study relied on primary and secondary data, with appropriate tools such as Focus Group Discussions (FGDs), Semi Structured Interviews (SSIs) Forum Drama and use of documentary evidence to collect relevant data for the study. The dominant approach used by the study is a synergised application of the Theatre for Development (TfD) and Participatory Learning and Action (PLA) techniques. Recent trends in the practice of TfD have created a synergy between the techniques of TfD and Participatory Learning and Action (PLA). PLA is an intensive, systematic, but semi-structured learning experience carried out in a selected community by a multi-disciplinary team, including members of the selected community. It is an analytical strategy for addressing practical challenges (Robert Chambers 4).

This study applied participatory tools and techniques to collect, synthesize, and analyze data collected; after which drama skits were developed and presented to members of the study communities. Post Production Discussions (PPDs) were conducted at the end of drama presentations to get people's reactions to the issues raised in the drama skits, as a strategy for mapping alternative ways of addressing challenges identified, as well as to deepen people's understanding of the need for censorship, particularly on the aspect of film/video classification.

The data collection process involved a team comprising the researcher and four research assistants, to conduct the field activities in the study communities, using a well-developed activity plan to guide the step by

step conduct of study activities in each community.

The research instruments used for data collection were group interviews, forum drama (to generate primary data) and documentary evidence (to generate secondary data) for this study. Data was collected from primary sources through the use of group interviews with selected respondents in the three study communities. Data was also sourced through interviews with key individuals in decision making positions, such as traditional leaders, opinion leaders, religious leaders, teachers, parents among others within the selected communities. Data analysis employed qualitative interpretation of the data collected, using the synthesis and problem analysis approach.

Sample population and Research sites

The study was conducted with participants in three rural communities in three Local Government areas (LGA) of three States in Nigeria for sourcing of primary data; these are:

- i. Benue State: Tarka Local Government Area – Wannune community.
- ii. Enugu State: Udenu Local Government Area – Obollo Afor community.
- iii. Lagos State: Epe Local Government Area – Epe community.

Sample Size

A total of three hundred persons participated in the study in the three communities mentioned above, one hundred participants in each community, selected across young and older people. The following table describes graphically the distribution of participants in the three study communities.

Table 1: Distribution of participants in the three study communities

Name of LGA/ Community	Total No. Interviewed	Total No. Younger Men	Total No. Younger women	Total No. Older people	Total No. of Partici pants
Enugu State Udenu LGA - Obollo-Afor	100	35	35	30	100
Benue State Tarka LGA - Wannune	100	35	35	30	100
Lagos State Epe LGA - Epe	100	35	35	30	100
Total	300	105	105	90	300

Source: Field study 2023/2024

The table above indicates that a total number of 300 people participated in the study and intervention activities, 210 of them young people, while 90 of them were older people. Young people were considered for the purpose of this study to be between the ages of 15 – 39, while older people were those from ages 40 and above.

Verification of Instruments/Pilot Workshop

The instruments/tools and techniques selected for this study were given to specialists in the design and application of such tools to vet their quality and viability before they were deployed in the study communities. The researcher and his team of assistants conducted a pilot workshop at Kadarko settlement in Nassarawa State to test the instruments before their final deployment in the study sites. The pilot workshop provided the opportunity to test the viability or otherwise of the selected tools and techniques of the study.



Plate 1: Focus Group Discussion with Young men in Wannune, Benue State.

Data Presentation, Synthesis and Analysis

Film and Video Classification Awareness in Rural Nigeria: Causes and Effects

The field intervention activities in the study communities spanned a period of six months, beginning from December 2023 to May 2024. For the purpose of this paper, the data from the three study communities have been synthesized to reflect the issues raised by participants in the three research sites. Data was generated through focus group interviews (FGDs) with disaggregated participants in the three research sites. During the FGDs, participants were shown films using projectors and facilitated to discuss what they saw in the films. Further discussions were carried out using the forum drama technique whereby participants demonstrated their experiences through role-play.

This paper presents a summary of the analysis and findings of this study in a Cause to Effect approach; highlighting the causes identified by

participants as being responsible for young and vulnerable people's exposure to harmful and unsafe film and video content, and the negative effects of this exposure on the communities. The following therefore is a presentation highlighting what is responsible for access to unsafe and harmful film/ video content and the effects it has on young/vulnerable persons in rural areas of Nigeria.

Causes of Access to Unsafe Content

1. ***Lack of awareness of the film/video classification codes:*** participants during the group discussions, as well as during the post-performance discussions clearly stated that they were unaware of what the classification codes on films and videos meant or represented. Some parents who participated also admitted to have allowed their children and wards to watch films whose code indicated that it was not meant for persons of their age. Younger parents most especially admitted their ignorance that some films and videos could be harmful and unsafe for some category of persons and as such do not pay attention to what their children watch. This clearly shows a gap in knowledge of film classification codes and how it is intended to safe-guard vulnerable viewers from harmful film/video content. This appears to be one of the major factors exposing children and other vulnerable persons to harmful and unsafe content of films and videos in rural Nigeria.
2. ***Poor parental supervision/ guidance:*** related to the issue of ignorance about classification codes for film and video, is the issue of poor parental supervision and guidance. Most of the participants admitted that the increasing level of poverty demands parents/ guardians to spend more time outside of their homes trying to make ends meet. As a result, children and younger persons are most times left unsupervised, giving room for children to watch unsafe films either at home or in the homes of their friends where there is no adult to supervise what films are being watched. Apart from engaging in livelihood activities, it was established that some parents are irresponsible towards their children by neglecting their parental roles/ duties and allowing their children to fend for and take care of themselves. Most parents who spoke during the post-performance discussion confessed that they were shamed by the drama presentation (one of the participants, a young man in Wannune confessed that the drama was depicting his life as a parent directly).
3. ***Activities of Pirates:*** during the interviews with key

personalities such as community leaders, teachers and religious leaders (particularly in Obollo Afor and Epe) activities of pirates was said to be part of the problem with children having access to viewing unsafe and harmful film and video contents. These category of participants accused those who pirate film and videos for not inscribing the classification codes in order to achieve a wider circulation of such pirated films to make more money. Film and video vendors were fingered as well for being part of this unwholesome scheme; they were also accused of lending unsafe and harmful or unclassified pirated films to under aged persons.

4. **Poor enforcement of regulations/ laws:** related to the issue of piracy, participants in group interviews and during post-performance discussions blamed the law/ regulation enforcement agencies that are responsible for checkmating activities of pirates and misconduct by film and video vendors, for the subsistence of children and vulnerable persons being exposed to harmful and unsafe film and video content.
5. **Proliferation of android phones – 'blame it on the internet':** participants in (Obollo Afor and Wannune) strongly averred that makers of harmful and unsafe video content upload these on diverse platforms available on the internet. They argue that with the proliferation of android phones in the hands of young people, they are easily exposed to such unsafe video content uploaded on the internet. This particular cause makes it difficult for law enforcement/ regulatory agencies to monitor and control such uploads.
6. **Viewing Centres:** according to participants, viewing centres are said to be generally involved in the showing of premiership and other European league football matches. However, participants admitted that while waiting for the times for football matches, viewing centres show movies (both local and foreign). The worrisome thing here is that under aged persons are allowed to pay to watch these films. Some participants who are regulars to the viewing centres confirmed that no one worries whether the movies being shown are safe for everyone in the viewing hall, that what matters to the owners of such centres is money making (FGDs in Obollo Afor and Wannune).

The data presented above is reflective of the three research sites and the pilot community. Apart from the issue of proliferation of android phones, which featured prominently in only two of the study

communities of Obollo Afor and Epe, all the other issues appear to be same in all the research communities.

Negative Effects of exposure to unsafe content of films/videos

Participants in all the three communities identified the following as the effects of the damages caused by exposure to unsafe content of films/videos in the three study communities.

1. ***Erosion of cultural values***: one of the damages caused by viewing of harmful and unsafe film and video content is the steady but gradual erosion of the cultural values of the diverse cultures that adorn the country Nigeria. During analysis, participants identified cultural erosion as one of the negative impacts on the communities, they stressed that exposure to harmful films and videos has done a lot of damage in terms of harming of their cultures. Some older people claimed during the post-performance discussion that, the younger generation is at risk of losing their cultures due to the influence of films and videos. Those value that ensured sound moral grounds for different communities are now endangered due to the influence of films and videos on young people and children (FGDs in Obollo Afor, Epe and Wannune; this information was also corroborated during PPDs in the three communities).
2. ***Exposure to greed, corruption and impunity***: linked to the damage of cultural erosion is the increasing cases of greed, corruption and impunity. This issue was intensively discussed during post-production discussions in the three study communities. Participants lamented the high rate of corruption in the society, backed by a culture of impunity that numbs the conscience and every sense of responsibility making it appear normal to do the wrong thing. Also mentioned as a consequence of this is the get rich quick syndrome, where people aspire to be rich and wealthy without any commensurate work to achieve this feat. Participants (during PPDs) blamed this on the exposure of persons to film/video content, particularly when persons watch film/ video content that is beyond their age without an adult to explain the complexities of the portrayals in such films.
3. ***Ethnicity/ lack of national consciousness***: another worrisome effect of films and videos on the Nigerian populace, is the portrayals of ethnicity in a negative manner, rather than portraying it as a strength for nation building and national development. It was agreed that portrayal of ethnicity has potential for building cultural consciousness, however, if not

well managed it tends to erode national consciousness but promote divisive ethnic agendas that make national unity and development difficult to achieve.

4. ***Substance abuse/ addiction:*** also identified as a consequent of watching uncensored films/ unclassified or classified but without parental control/ guidance was the issue of drugs/ substance abuse. Participants (particularly the older people) decried the decadence of drug/ substance abuse. Both young and older people were said to be culpable; all blaming it on the film industry for showing portrayals that involved substance abuse. Some young people during (FGDs and PPDs) confessed that the screen has been their source of inspiration to engage in substance abuse.
5. ***Nudity/ indecent dressing/ rape:*** another effect of film/ video particularly on young people was identified to be nudity, indecent dressing. This erosion of decency in the society is said to be one of film's most worrisome effect on the Nigerian society. While this was blamed on exposure to harmful film content, some participants in FGDs blamed it or linked it to poor parental control/ guidance. Nudity and indecent dressing is also linked to increased cases of rape in the rural communities (FGDs and PPDs in Epe and Obollo Afor corroborated this claim).
6. ***Prostitution/ promiscuity/ infidelity:*** parents and some religious leaders who participated in the semi structured interviews (SSIs) alleged that watching of harmful film/ video content is responsible for the astronomical rise in cases of prostitution, promiscuity and infidelity in our Nigerian society. During PPDs in the three study communities, participants also blamed exposure to unsafe film/ video content to be responsible for this malaise in our society.

From participants' perspective, these issues are responsible for the decaying of social, political and economic well-being of the rural populace. The above factors depict an unfortunate situation where the moral fabric of communities is being shredded by access to films and videos. It is most unfortunate that the enforcement of the legal framework for production of utilization of films and videos (particularly in the rural areas) is not functional, leaving room for what obtains to subsist. Film is a powerful medium for community and nation building but where the legalities are ignored, it poses a great danger to the survival society.

The cause and effect issues presented above were used to develop the intervention drama framework that was presented in the three study

communities. In each community, some of the participants were asked to volunteer themselves to participate in the drama building, rehearsal and presentation.



Plate 2: Focus group discussion in Obollo Afor, Enugu State.

Drama Framework

Drama Scenario One: Lack of awareness of film/video classification

The drama scenario has three short skits showing a family where parents are unaware of film/ video classification and as such do not regulate what films their children watch. The children are exposed to unsafe and harmful films/ videos which affect negatively their use of language, exhibition of violent tendencies, distorts their value orientation etc.

Drama Scenario Two: Awareness of film/video classification

This drama scenario has three short skits showing a family that is aware of classification codes and insists that their children watch what is safe for their age. The older siblings also enforce this rule when the parents are not there; the moral conduct of the children is seen to be sound and their value orientation not affected by watching films/ videos

Drama Scenario Three: Censorship Education

This drama scenario has one long skit showing an argument between two groups of young people. One group argues that there is classification codes to protect viewers from unsafe and harmful films, while the other group argues that there is no such thing. The group arguing that there is classification codes use some film packs to back up their argument; one of them uses the ground to list the codes and what they mean. He then uses this list to enlighten the opposing group. After a series of questions and explanations, the opposing group gives in and admits that they never knew there was anything like classification codes

for films; that they were just watching any film they came across. They all resolve to become ambassadors to spread the message about film classification codes in their community, to protect categories of viewers from unsafe and harmful content in films.



Plate 3: Drama Building and Rehearsal in Obolo Afor community



Plate 4: Drama presentation in Epe, Lagos State



Plate 5: Display of Classification symbols and colour codes, Epe community



Plate 6: Drama presentation in Wannune

Findings of the Study

The findings indicate that there is very low or zero level of awareness about film/video censorship in the rural areas. Most participants in parent groups admitted that they do not know what the classification codes on films/ videos stand for. The following has been identified as the key findings of this study:

1. Film and video censorship awareness in rural areas of Nigeria is poor, including knowledge of classification codes for film and video; hence the need for robust rural awareness interventions.
2. Activities of pirates, film/ video vendors and viewing centres are harming the moral values of our communities, society and the country at large.
3. Uncensored and unclassified videos uploaded on various internet platforms are said to be dangerously eroding the moral values of the country, most affected are younger persons whose access to such content is not supervised by parents and guardians.
4. TfD continues to prove that it is a good medium for participatory rural education (PPE); hence it functioned effectively in censorship education via raising awareness for film and video classification codes in the study communities.

Conclusion

The study set out with the aim to raise awareness of Nigeria's rural populace on the classification of films and video movies through the Theatre for Development approach, in order to protect vulnerable groups from the negative impact of the content of films and videos. The study interrogated rural people's awareness of censorship laws, particularly the awareness of the classification codes on films and videos to protect certain category of persons from harmful and unsafe film content. The findings revealed that a greater majority of people in the rural areas do not have knowledge of the censorship laws and classification codes on films and videos.

A drama framework was developed from the findings and presented in the three study sites to raise awareness on the censorship aspect of classification codes that are meant to protect certain category of persons from harmful and unsafe content on films and videos. Result of the Post Performance Discussions (PPDs) revealed that participants not only became knowledgeable of film and video classification and codes but were also empowered through the intervention drama to become ambassadors in their communities, to carryout forward and ripple the raising of awareness on film classification, to other members of the

community who did not participate in the intervention.

The study therefore concludes that the theatre for development approach has the potential to carryout censorship education in Nigeria; this could be achieved by conducting community level interventions to raise awareness of rural people in Nigeria to become enlightened and have knowledge of film and video censorship, particularly on the classification codes. This, the study believes would increase the chances of minimizing exposure of vulnerable persons to harmful and unsafe film and video content.

Recommendations

The study advances the following recommendations as strategic actions to enhance the success of film and video censorship education in rural Nigeria.

1. Expansion of the activities of the flagship media literacy initiative of the Nigerian Film and Video Censorship Board (NFVCB) to rural areas in Nigeria.
2. Local based groups should be identified and empowered to carryout periodic awareness campaigns on film and video censorship in their communities, with support from the NFVCB, NGOs and other relevant government agencies (like National Orientation Agency – NOA).
3. The theatre for development approach should be incorporated in the framework of the NFVCB's censorship education programme.

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BREXIT: IMPLICATIONS FOR EUROPE INTEGRATION AND GLOBAL DEVELOPMENT.

Matthew Paul Ufana (Ph.D)

*Department of Political Science
Benue State University, Makurdi
07033194660; E-mail: ufanamatthewpaul@gmail.com*

Onah Mike Ogbogo

*Department of Political Science
Federal College of Education Odugbo
07064981947; E-mail: onahmike1@gmail.com*

Tyoakaa Aondosuwe Simon

*Director-General Services and Administration
Okpokwu Local Government Area of Benue State.*

Abstract

Economic, political and social dynamics have continued to shape the development of the world and patterns of global interactions. Isolationism has for long been perceived to be inimical to the realization of national interest especially at this critical point in world history where global fraternities are fast opening up opportunities for economic growth, political development and technological advancement. This quest for the advancement of national interest at the econo-political arena of the world has ostensibly drawn nation-states into integrated unions. Alas, due to the ever changing nature of world politics orchestrated by the fluxy nature and character of national challenges itself unions are formed and sometimes dissolved when the tendons that bind them together get over-burdened. This work attempts to examine 'Brexit' as a process of British withdrawal from the European Union. Essentially, the work seeks to unearth the implications of this phenomenon on Europe integration and global development. Applying the Neo-functionalist model in its analysis, the work finds that the phenomenon is underpinned by a number of factors including immigration policy, economic crises, devaluation of the single market benefit to the United Kingdom and the dwindling status of the Eurozone to assert her sovereignty as currency issuer in world economic forum among other things. The work recommends among other things that Britain as a critical member of the EU should reconsider her position on the exit decision. This is necessary since her exit from the union will deal a devastating blow on the union – making it susceptible to total disintegration while at the same time stirring up labour crises for UK herself.

Introduction

The world system has for long been plagued by problems of similar characteristics and common effects. These challenges include climate change, refugee crises, labour crisis hunger, environmental degradation, trade disequilibrium, terrorism and migration issues among others. These problems are no doubt disturbing and require collective approach in handling them. Regional groupings and international organizations are formed as a way of mitigating the damagers of these challenges as they affect nations across the globe. One of such regional unions is the European Union (EU) which integrates twenty eight European nations. The union which seeks to achieve sustainable development based on balanced economic growth and social justice including a social market economy as part of its mandate has apparently ran into hitches resulting in the United Kingdom's move to withdraw from it.

As expected, the process of British exit from the EU which has come to be represented by the portmanteau Brexit is quite topical. It has attracted profound media attention and as well engaged scholarly discourse since the last three and half years of its development.

This work seeks to interrogate the dynamics of the Brexit phenomenon which portends the possibility of altering the political, economic and social texture and structure of the EU. The work will also analyse the factors responsible for brexit as well as its consequences on European integration and global development generally.

To do that effectively, the structure of the work shall incorporate a conceptual elucidation which will follow this introduction, a background understanding of the phenomenon will be done. Other sections of the work include the impact of Brexit on the European Union and global development. Finally, conclusions will be drawn from the analysis after which possible suggestions will be made. A brief explanation of concepts at this point is of importance.

Conceptual elucidation

Due to the fluid nature of social science concepts, it is imperative for us to illuminate a few concepts here. Brexit, European integration and global development are therefore illuminated below.

- a. **Brexit:** Brexit is a portmanteau for 'British' and 'Exit' which refers to the withdrawal of the United Kingdom from the European Union. This process follows a referendum held on June 23, 2016 in which 51.9% of the voters supported leaving the EU. This process which began with the government invoking article 50 of the treaty of the EU is expected to conclude in 2 years (Sampson, 2017).
- b. **European integration:** The concept of European integration is a

hybrid of two related terms, European which is the adjectival form of Europe and integration which denotes the legal union or unification of states or entities. Taken together, European integration characterizes the process of industrial, political, legal, economic, social and cultural integration of states wholly or partially in Europe. This process has primarily come about through the European Union and its policies (Ben, 2000 p12).

- c. Global Development: To understand global development, one has to appreciate the concept of development first. Development has to be understood as a process of sustained transformation of the society which involves improvements in both economic, social and political spheres of life.

To Nnoli (1981), “development is a dialectical phenomenon in which the individual and the society interact with their physical, biological and human environments, transforming them for own betterment and that of humanity at large and being transformed in the process.” The process thus involves, changes, in both social, economic, religious, political and legal aspects which must be sustained overtime (Thomas, 2004; Okolie, 2009; and Sen, 2008).

Taken together with 'global', the concept of development depicts a situation whereby the object of development evaluation transcends national and regional boundaries. Global development epitomizes the development of greater quality of life for humans. Generally, it is used in a holistic and multi-disciplinary context of human development. The concept covers foreign aid, governance, health-care, education, gender equality, disaster preparedness, infrastructure, economics, human rights, environment and other related issues. (US Legal, Inc.)

Model of Analysis

The multiplex nature of social political and economic phenomena has evidently defied isolated efforts by nation states. States on their own have increasingly proven to be inept in grappling with global challenges. Consequent upon the ineptudeness of states to handle the plethora of problems they face, the need for integration and unifications has become ineluctable. Countries therefore willingly submit to continental and intercontinental unions all in an effort to pool their energies and resources together so that through collaborative effort, their problems will be surmounted. This is how the EU too was conceived and formed. The formation of the EU was intended to mitigate problems of labour relations, trade barriers and the promotion of the general well being of the European citizens.

Meanwhile the achievements of these objectives have to be made possible by the contributions and efforts of the member states. This is to say that, member states, apart from making compromises and sacrifices have definite functions and roles to play so that the union will be sustained. Put differently, the existence and efficiency of the EU to service the interest of members is predicated on the effective functioning of the union member states. To that extent inefficiency on the part of the nation states to function optimally, will invariably define its disintegration at best or balkanization in extreme cases.

Analytically considered, the requirement of the members of the EU to function for its existence and efficiency conduces the application of the neo-functionalist model for the interrogation of the Brexit phenomenon.

Neo-functionalism emerged in the mid 1950s. It is a theory of regional integration in a process by which countries remove barriers to free trade. It helps to explain the integration theory of Western European (Wiener & Diez (2004). According to Cini (2004 p81) the theory was developed basically to explain the regional integration of Europe after the Second World War. The theory was also to explain the regional integration and development in the areas of economic cooperation in Latin America. It however became more closely associated with the EU since Europe has achieved more political and economic integration (Cini, 2004 p83).

The model assumes principally that, the process of regional integration in the contemporary setting depends on the realization of mutual gains from cooperation in the policy arenas characterized by high levels functional interdependencies. According to the theory, everything is shifted to the one new centre as a result of a new political community which arises. Consequently, the importance of nationalism and national state will decline in the light of a central supranational state (Haas, 1975; Stone-Sweet, 2004; Haas, 2004 and Wayne, 1998).

Proponents of this model include; Wayne Sandholtz, Stone Sweet, Neil Fligstein, Jean Monnet and Ernst, B. Haas.

Applied to this study, the theory helps to explain the formation of the EU as a way of removing trade barriers through collective efforts made possible by a separate institutional organization performing the functions for the member states. The theory is also analytically useful here due to its emphasis on functional performance. It suggest that, integration is possible where the component states perform their roles but where they fail, disintegration is likely to set in. Be that as it may, the theory usefully explains the Brexit phenomenon since the process has arguably resulted from the inefficiency of the EU to perform its

functions in a way that promotes the interest of members.

As it is normal with theoretical models, neo-functionalism has not gone without criticism. The theory has been criticized for the continued dominance of the national state and of the national interest. The critics argue that states still play important roles in the external policies. Wiener and Diez, (2004 p51) have argue also that neo-functionalism does not provide a general theory of regional integration in all settings and of their origins. It has also been accused of ignoring the potential divergence of political developmentat the domestic level. Eilstrup-Sangiovanni has argued that there are groups within the state who do not share the same political values of the elite in other member states and they can take power into their hands (Eilstrup-Sangiovanni, 2006 p99). These limitations notwithstanding, the model has been found useful in explaining the phenomenon of Brexit since it after all treats Europeans integration.

Historical background of Brexit.

What is known today as European Union was formed in 1957 as European Economic Community (EEC) under the Treaty of Rome. Its founding members were France, Italy, Belgium, Luxembourg, West Germany and the Netherlands. The essence was to foster unity and economic cooperation between European nations at the wake of World War II.

The United Kingdom whose membership application was turned down in 1963 only gained entry into the union in 1973. In 1975 however, the 1st referendum to leave the union was held by Britain just after 2 years of joining it. Although the referendum affirmed the leave, the UK could not move because of resentments in some parts of the country. Real tensions between the EEC and the UK worsened in 1984 when the conservative Prime Minister Margaret Thatcher Opted to reduce British contribution to the EEC budget. This led to the reduction of the UK payment to the union from 20% of its budget to 12%.

By 1993, the Maastricht Treaty formally created the Brussels based European Union with the EC as its major component. This was to further deepen economic and political solidarities. When labour Prime Minister Tony Blair won the seat in 1997, he strengthened the ties with the rest of the Europe. These were however to severe following trade restrictions on the UK. This trade restrictions actually fanned the embers of discord between the UK and the EU. As a result of these trade frictions and other crisis such as migration, the UK carried out another referendum on 23 June, 2016 for exit. Turnout was 71.8 percent with more than 30 million people voting. 51.9 percent voted for leave against 48.1 percent who wanted no-leave. The difference in the voting result

particularly from Northern Ireland where only 38 percent of voters chose leave necessitated another referendum(Pruitt, 2019).

In October, Prime Minister Theresa May who had assumed office following David Cameron's resignation announced her intention to invoke Article 50 of the treaty of European Union formally giving notice of Britain's intention to leave the EU. The order for Brexit was officially submitted to the council of European Union on March 29, 2017 to start the two year programme for UK departure from the EU (Pruitt, 2019; Brian, et al, 2019).

Brexit: Factors underpinning

Brexit has been underpinned by quite a number of factors. These factors include the following;The failure of the Eurozone to deliver growth across the 19 members and economy of debtor nations as contracted sharply forcing more people to arrive the UK from SouthernEurope and Ireland.

Secondly, the permission of full free movement rights to the 2004 accession states gave rise to the upsurge in the number of workers moving into the UK.

Thirdly, the failure of the Eurozone to reform itself to have the capability of other sovereign issuers of currency to pool debt and provide the fiscal stabilizers to run a single currency zone or organize a soft Euro exit strategy for the states with whom Germany is not prepared to pool debts and fiscal transfer policies is not in the interest of the UK. This certainly has created room for doubt as to whether the union is actually serving the interest of Britain.

Moreso, the EU subjection of the UK's economy to economic rigidities of policies was not beneficial to the UK. Again, the unwillingness of the political elite of the Brussels institutions to recognize the downside of globalization and act on china's trade piracy is a big worry for Britain. China has taken over the market, producing 50% of world's production. 50% or more of flat glass is produced by China (Riley, 2016). Riley further avails that;

More broadly, the sight of proud European nation states being subject to fiscal policies which crushed their economic prospects and blighted a generation did not go down well in London. Watching this economically illiterate drama over much of the last decade and its harmful economic effects has seriously damaged the legitimacy of the whole project. A significant part of the British business and intellectual classes who were naturally pro-EU began to rethink their support from the union (Riley, 2016).

All these factors including the inability of the EU to effectively tackle the menace of terrorism in member states have combined to make the EU unattractive to London therefore given way for Brexit.

Brexit and the EU: An Impact Assessment

The withdrawal of the United Kingdom from the EU will no doubt affect the union in diverse ways. According to Jiaqian, C. et al. (2018), “When the UK leaves the EU, higher barriers to trade, capital flows and labour mobility will affect output and jobs not only in the UK but also in the remaining 27 EU member states, since Brexit means both parties will withdraw from a frictionless economic relationship, there will be costs on both sides.”

It is apt at this point to remark that, there are deep running bonds between the EU and the UK. The UK is among the 27 EU's largest trading partners accounting for about 13, percent of its trade in goods and services. Besides bilateral trade links, there are substantial supply chain trade links between the EU 27 and the UK that involve several countries (Jian, 2018).

Due to its vast contribution to the union, UK's exit from the EU will deplete the union's self image, global standing and sense of durability of the European project. It will also place further burden of the EU institutions and the member states, struggling with the Euro crisis, migration flows, ISIS and Russian aggression. This will lay more stress on the available resources.

Again, by losing its most economically liberal member, the entire EU will be made weak in terms of its trade relations. The development of a single market has therefore been slowed down due to Brexit.

Unemployment is also a serious consequence of Brexit. The UK has for some times acted as employment shock absorber for the Eurozone (Blitz, 2018). Its leave of the union will obviously throw up unemployment challenge for the EU 27.

Finally, the exit of the UK from the EU will open the way for other members to step out. Already there are indications that Ireland will likely follow the UK steps.

Brexit's Impact on Global Development

Globalization has foisted some form of contrived global integration such that developments in any part of the world do have spiraling effects on other parts. Much of what takes place in Europe affects other continents either positively or negatively depending on the direction and nature of the phenomenon concerned. Brexit is one of such phenomena. This section considers the implication of Brexit on global

development which could be either positive or negation.

First, Brexit will have a significant effect on US political and economic interest especially in Europe. That impact will be mostly negative, although there is still much that is uncertain. It is also unclear which stance the United States might adopt to be most effective in advancing her interest (Treasury Committee, 2016).

Another potential effect on US interest could be through its impact on European cohesion. The United States has long seen an integrated Europe as supporting the security, prosperity and stability of European allies, and thus, benefiting the United States. Brexit brings a risk of eroding that cohesion, although it could also reinforce the cohesion of the remaining EU 27. But even if Brexit ends up strengthening the remainder of the EU, the United States will miss the influence and global perspective that the UK has brought to the EU decision – making process. In the development of the EU defence policy, for example, the UK aim was often to ensure that EU measures did not undermine NATO and the strong transatlantic partnership (op.cit.).

Moreso, the stress of the Brexit process could also reopen old political disputes. In particular, the US has a strong interest in preserving the stability created in Northern Ireland by the Good Friday Agreement and would not welcome any negative fallout from Brexit. New tensions between Spain and the UK over Gibraltar would also not be in the interest of the US. Especially since US Navy ships based in Spain, regularly use facilities in that territory. Nor would the United States benefit if Brexit leads to EU division over Russia policy including sanctions. As an EU member, the UK has been a steady advocate for a more effective EU foreign policy and although, the EU is certainly likely to continue growing its international role after Brexit, the lack of British input may lead to approaches more distinct from US preferences (Charles and Rafner, 2017).

The impact of Brexit on global development have been succinctly captured by Dirk Willem teVelde in the following words. A no deal Brexit will affect poorer countries due to the impact it could have on trade deals between the UK and low and middle-income countries, the UK's general import regime and through weakened UK performance. The UK has announced that it will impose zero tariffs on the majority of imports in the event of a no-deal Brexit. If this happens, countries that currently have zero tariffs for the UK could see these benefits eroded as they suddenly come into direct competition with every other country in the world. In Africa for instance, this would mean a fall in the value of preferences from £318 million to £18 million (\$232 million) (Dirk,

2019).

It has also been pointed out that UK import demand would decrease due to the projected 8% drop in UK incomes and a 25% devaluation in the pound, making imports more expensive. Relatedly, a 25% devaluation of the pound will make holidays abroad 25% more expensive for UK residents. This could have a significant impact on overseas tourism thereby limiting income generation for such countries. Moreover, the devaluation of the pound will also affect the value of aid UK provides to developing countries (Dirk, 2019). While this is admittedly based on some strong assumptions, what it shows in actual sense is that, a no-deal Brexit could have potentially damaging consequences not just for the UK but also for poorer countries. The uncertainty alone created by the prospects of no-deal hanging over negotiations is having an impact on poorer countries as they decide how best to proceed in their political and economic relationships after Brexit.

Conclusion and suggestions

The withdrawal of the United Kingdom from the EU has thrown up a haze of uncertainty in the international arena. As it stands, there is a blurry picture of what the process is likely turning out to be since negotiations are still on-going with voting still being held. It is difficult at the moment to say exactly the nature of impacts it will have on global politics. However, what is certain is that it is definitely a phenomenon of humongous magnitude. As Riley (2016) notes “Brexit is the most significant event in Europe after the fall of the Berlin Wall of 1989 and may well mark the beginning of the end of the EU as we know it.”

It is clear even amid this uncertainty as pointed out by Riley that Brexit will affect the foundations of European integration just the way it will affect the UK herself. As that happens, the rest of the world will be impacted either negatively or positively depending on their interaction with Europe and the UK.

On the strength of the above conclusion, it is suggested there that Britain should consider a soft Brexit or what is alternatively referred to as a 'yes deal Brexit'. This will allow her to consider economic areas such as Customs Union and the Eurozone for possible negotiations. The long delay of the process should also be exploited by the EU 27 to prepare for the eventual outcomes of Brexit proper so that the Union will not disintegrate after Brexit.

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SOCIO-ECONOMIC CONSEQUENCES OF OIL SPILLAGE ON THE ENVIRONMENTAL SECURITY OF OGO NI PEOPLE OF NIGER DELTA REGION OF NIGERIA

Peter Folorunsho Adebayo

Department of History and International Studies,

University of Ilorin.

Email: peteradebayo2000@gmail.com

&

John Asukwo Etimuweh

Centre for Peace and Strategic Studies,

University of Ilorin.

Email: eniunoki4manifestation@gmail.com

Abstract

The study was embarked upon for the purpose of identifying the socio-economic consequences of oil spillage on the well-being of Ogoni people. In view of this, three research objectives and research questions were designed to enhance the outcome of the findings. The study adopted descriptive survey design using mixed method. The estimated population for study was about 1,176,200 while the targeted population of 400 respondents was selected for the study. This selection cut across all the four local government for the study area. The results were as follows: The finding indicates that oil spills originated from diverse sources in Ogoniland. The study demonstrates that destruction of means of human sustenance was a result of oil pollution in Ogoniland. The study showed that traditional industries were annihilated due to oil spillage. The finding indicated that sources of drinkable water were polluted following the outcome of oil spills. The investigation proves that there were violent reaction due to oil exploration. Discoveries establishes that military presence did not provide solution to problems in the region. Furthermore, the enquiry specifies that the military lacked equipment of modern sophistication to address their intention. The finding disclosed that legal instrument to proffer solution to their problems was not visible. The result also shows, that Nigeria legal system does not give priority to environmental security. The study concluded that the government should find a lasting explanation to the bedevilling situation in the region. This is necessary because the lives of the people and means of sustenance have been in the continuous state of deterioration in view of the exploration activities of the international oil companies that are situated in the region.

Key Words: *Socio-Economic, Consequences, Oil Spillage, Emission, Well-Being, Ogoni Nation, Niger Delta Region, Nigeria.*

Introduction

Environmental security implies conservational advances and regular wealth endowed by natural surroundings to a particular geographical area that, have constituted a major proponent of crises as well as impediments to human comfort and on the other hand as means to improve safe keeping of human and the surroundings. It can also be agreed on as underpinning measurement to human care and as components that are indispensable for human maintenance in areas of health, and the wellness of the entire residences of the communities with which the natural gifts are identify, therefore, it is significant to attaining the Global Environment Facility (GEF). Essentially, the up-to-the-minute yearly report of the World Economic Forum situates great hazard as a factor that communicates deadly impacts as well as evidences of fatal meteorological disorders, natural disasters and failure to modify environmental alteration, perhaps due to poor political will and enlightened negligence. Again, on the general standpoint, it is a case that, have resulted to unintentional relocation of persons owing to water crises, and loss of biodiversity and environmental breakdown due to chaos given a state of anthropogenic misappropriation of system values and technological inadequacies. This provides avenues for “Profound Social Instability” as a high risk of dynamics that could have accompanied the collection of the entire drifts driven by the aforementioned dangerous proponents manifesting both in socio-economic as well as political realm, Ratner, Sims, Stocking, Toth, Bierbaum (2018).

The effects of oil spillage could be considered as a global phenomenon. The events of 2010 Gulf of Mexico oil spill and Exxon Valdez oil spill of 1989, respectively, created dangerous outcome on thousands of sea birds, fishes, fish industries and waterways and the effects have been indelible on the affected human communities, (Lindeberg *et al*, 2017; Peterson, Grubbs, and Mickle, 2017 as cited in Albert *et al*, 2017). The information about its development may not have been quantified on the bases of volume and magnitude alone but, its impacts on socio-economic stability of both human and the environment deserved intellectual attention, in view of the features of devastation that accompanied the occurrences. The ability of the affected countries to address their menaces may attract positive implication in that direction, while, those lacking the required scientific and technological competence to combat the challenges have been left without appropriate alternatives to address similar weaknesses, White and Baker, 1998 as cited in Albert, Amaratunga and Haigh, (2017). The ways which both developing and developed countries react to these incidences determined to a great extent the sustainability of such country and its

people to meet the daily challenges occasioned by the oil spills. These could be found in actions that were related to clean-up either adopted or adapted from other nation's experiences and how positive it was relevant to the environmental well-being, (Smith, 2013 as cited in Albert *et al*, 2017).

Again, among the developing countries, such as Nigeria and Angola have experienced severe oil spills that have resulted to environmental pollution. While, the management consideration was found to have been insufficient or completely lacking; this could have been due to ineffective planning or projection mechanism on the part of governance. It may as well imply that the procedure to ensure that the visible skeletal arrangement were not evaluated to have adequate implementation.

These events created room for loss of biodiversity, deforestation and environmental degradation, (Iheriohanma, 2016 as cited in Albert *et al*, 2017). Other outcomes were identified as the devaluation of the habitats of several biodiversity, aquatic species and wildlife which were in the state of disappearance. Therefore, the situation of environment became disturbing in every reasonable explanation with regards to the type of mechanism viable to have managed such abnormally, (Anejionu, 2015; Pegg, and Zabbey 2013; Zabbey and Uyi, 2014; Fentiman, Zabbey, 2015, as cited in Albert *et al*, 2017).

The situation drew international attention in view of the demands for environmental impact plan by the affected communities. These followed the outcry or demand to ameliorate the environment in order to enhance the survival of society and its inhabitants. In addition to this, Nwilo and Badejo created awareness about the depleted form of the social setting on the standpoint of socio- economic conditions of the Niger Delta Region and indeed, the Ogoni people. And also, explained the dangers that were associated with inadequate control of extractive activities of the oil industries in Nigeria. More so, both parties were of opinion that no law has been found to have directed the behaviours regarding the conduct of oil extraction; and, identified such state of affair as set back in the wheel of the national economy in Nigeria, (Nwilo and Badejo, 2006 as cited in Albert *et al*, 2017). Furthermore, Khadafa who wrote in the similar direction opined that oil spill effects on human, surroundings and ecosystem have led to poverty and dislocation of people, physically, mentally, as well as occupational wise, (Khadafa, 2012 as cited in Albert *et al*, 2017).

Consequences of oil spillages

There has been an annual oil spills of about 240,000 barrels of crude oil in Niger Delta through an unverified measures, certainly the

occurrences were quantified as (31.85%), third party conduct was quantified as (20.74%) while, automated deficiency accrued to (17.04%). The emission of oil led to the pollution of the surface water, ground water, ambient air, as well as crops with hydrocarbons, in addition carcinogens like polycyclic aromatic hydrocarbon and benzene (a) pyrene and naturally occurring radioactive materials, and trace material have given room for the existence of more bio accumulative in some crops. Oil spills under such condition are capable of producing up to 60% decline in household food security and can lower the ascorbic acid content of vegetables by as much as 36% and the crude protein content of cassava by 40%. It led to 24% multiplication of the prevalence of childhood malnutrition. Investigation reveals that, acquaintance with Nigeria crude oil produced hemotoxic and hepatotoxic thereby acquired infertility and cancer.

More so, there are information that are not reliable following the event of oil spills, these fall within several reasons like inability to gain entrance into places of the leaks, owing to swamp disorder hence, inaccessibility to the point of the events, security concerns has lessen the variations of related information due to difficulties involved to contact such places, some spills took effects in distance areas far-off from the dwellings, also the time-lag in the middle of occurrences and the time it takes to detect the events, the extent of more volatility in the Nigerian crude oil, created an approximate of 40% to dissolve within 24-48 h; intentional habits of oil firms as well as government decision to water down on information release as regards the development of leakages. More so, scarce statistics in this direction can be attributed to certain omission in the responsibilities of the government.

The fume of oil touches not less than 1,500 communities away from the eight oil producing states in Nigeria derived from 5284 oil wells founded before 2006 and in the same period there were up to 7,000 km crude oil pipelines that intersected in the area, (Ordinioha and Brisibe, 2013).

It was observed that, the mean of Total Hydrocarbon Concentration THC of 23.6 ± 4.3 mg// was found in the water of the mangrove wetland of the region, with a mean concentration of 449.30 ± 55.42 μ g/g in *tympanotonus fuscatus* (periwinkle) and 278.57 ± 34.57 μ g/g in *periophthalmus papillio* (mudskipper). The oil effluence within the region comprises of some Naturally Occurring Radioactive Materials (NORM); the decay of series of naturally occurring radioactive nuclides headed by (238) U and (232) Th has the concentration capacity of 0.80 ± 0.09 Bq Kg (-1), respectively in the crude oil blends, while the mean concentration of the non-decay series radionuclide (40) K is

10.52±0.03Bq Kg (-1). The radiation level within oil spill sites is usually up to 0.016 mRh, about 45% higher than the normal background level of 0.011 mRh-1 in the communities and the concentrations of NORM in water surface are habitually greater than the World Health Organisation (WHO) specification, extremely allowed as limit for drinkable water, (Anyakora, Ogbeche, Coker, Ukpo and Ogah; Uzoekwe and Achudume as cited in Ordinioha and Brisibe, 2013). The period between 1999-2002 paltry sums of money from Federation account was released of about 1.5 to 3 percent of annual budget for special programme in the oil producing areas.

The region was undergoing gross conservational conflicts and crime related issues, therefore, generated a disagreement to drive home the need for more financial allocation to be given to the region. Hence, it was increased to 13 percent of oil proceeds excluding off-shore revenue to the oil-producing states. The total aggregate was considered as meagre of 7 percent of the amount accrued from oil investment. And, that was the era where about 69% of the total Nigerian population survived below poverty line which was widespread in the Niger Delta expanse, (Daily Trust, 20 August 2013). It is necessary to mention that, the ordinary life expectation was 52 years of other Nigerians but, the Niger Delta Region was 41 years for human existence. More so, the number of persons close to 30 percent of the entire inhabitants of the region were only privileged to acquire water safe for drinking, (Platform Oil & Poverty in Niger Delta).

The era witnessed about 10 families of one of the communities survived with drinking water that was polluted with great content of hydrocarbons, which has mired the peoples' health. The name of the community is Nisiosioken Ogale, in western Ogoniland, where families consumed water found with the composition of benzene. It has been proven that, benzene possesses the characteristics of carcinogen with an equivalent of 900 time more than WHO approval, (Daily Trust, 20 August 2013; Platform Oil & Poverty in Niger Delta as cited in Bassey, 2002).

The Origin of Ogoni Crises

The knowledge about the increased conflicts in the Niger Delta region of Nigeria has gone swirled in much intellectual discourse. Among these several reasons is the state of weak governance in the region. The background to the poor governance could be traced towards the economic standpoint. The wealth extracted from that region has provided the country with her foreign exchange earnings of over the 90 per cent, and national income of more than 40 per cent and the net aggregate of Federal Government Revenue to above 80 per cent. In the

beginning of 1970s the gain from the resources from the region has amounted to hundred billion dollars in oil and gas production given the net aggregate of about \$45 million in 2005, but the people of the resource bearing communities were found to have been in abject poverty and lack of employment opportunities for the teeming youths, (Ahonsi as cited in Obi, and Rustad, 2011).

The reasons for the upheavals was that it was impossible for the locales to have the attention of the Federal Government of Nigeria, in view of the problems that engulfed the area which they have endured peacefully. Therefore, the extreme condition of grief amounted to resentment among the natives of the region. Hence, the youths resorted to violent conflict with the personnel of the oil and gas companies in one hand and with the military and other law enforcement agents whose responsibilities was to provide protection for the former. And, one of the several features of the conflict situation manifested in movement of weapons, and transnational trade in unlawful possession of crude oil trade, (Lole, 2008; Ahonsi as cited in Obi *et al.*, 2011). This led to economic deterioration, higher number of transnational criminalisation of the national income of Nigeria, as well as prevention of oil production owing to the escalation of conflict. In addition to this, the fisheries enterprise suffered a significant humiliation, multidimensional of medicinal component of the erstwhile mangrove forest and their well-being in terms of wood, energy and shelter and once good land for farming as well as home for wild life like the Delta elephant and the river hippopotamus have been destroyed following environmental degradation. The supportive information to the above was that about 1.5 million tons of oil was released into the region within the duration of about 50 years. This single measure made the region to be one of highly polluted geographical area globally. The medium to this effect were traced to oil slicks, that was found on the earth surfaces of the region; blow outs and leaks that destroyed the creeks formation; streams and other compounds of similar composition annihilated the mangrove forests, washing away of the soil surface; and the destruction of aqua life in its entirety. Other effects were also, discovered in multiple well-sites flares due to the burning of related gas. Consequently, sulphuric acid mists created a destructive measure to plants and forests. The people living within the vicinity of the development have suffered from air poisoning, as well as respiratory diseases. Other problems were found as water-borne diseases like malaria, dysentery, tuberculosis, typhoid and cholera, (Kew and Philips, 2007; Kew and Philips, 2007; cited by Ahonsi in Obi *et al.*, 2011).

Furthermore, there were rural-urban drift on the part of the youths. And,

unfortunately, there were no provisions for the population increase in the urban areas to accommodate the incoming individuals. This gave room for social vices like cultism, gangsters related conduct, a growing sex on commercial bases, increase of pregnancy among the youths without the means to cater for themselves, sexual transmitted sicknesses, frequent violence conflict, and destruction of family cohesion became the characteristics of urbanisation of the region, (UNDP, 2006; NDDC, 2006; Albin- Lackey, 2007 cited by Ahonsi in Obi *et al.* 2011). The other correlated factors were identified in the government inability to confront the international oil companies to clean up the vicinity of the affected areas, provide sufficient compensation to those that suffered from environmental pollution, so that, there could be safety for their daily activities in their localities. The aforementioned weaknesses may have spurred the indigenous persons to have opted for inclusion in the benefits of oil and gas investment in their locality, (CSN 2006; Manifesto of the Niger Delta, 2006 cited by Ahonsi in Obi *et al.*, 2011).

The region has been lacking in so many areas like good road network. The net aggregate of road is 40 per cent and are in dilapidated conditions. Many people living in the region depended on water transport. This has been higher in price compared to roads. The region do not have rail transport, the dwelling places were too insignificant to meet the modern standard, and more than 36 per cent of the households were not provided with electricity and 60 per cent have not been afforded with drinkable water. While, close to 10 per cent of the population of the area were provided with the national postal system and the number of person using telephone in every 100 people showed one of the least when quantified globally, (NDDC, 2006; Ahonsi as cited in Obi *et al.*, 2011).

The region has the unemployment rate that is higher than the combination of the nationally incurred figure of 5 per cent in 2000, reaching 16-19 per cent in three of the constituent states. It showed in every seven persons or individuals in the region are those without employment, (FGN, 2009 as cited in Obi *et al.*, 2011). It is important to mention, that the literacy level of the adult was (78 per cent) which is more when compared to the national computation of 54 per cent, and above one third of the region's under five children were at danger in terms of malnourishment, this proved that there were greater number of poverty in the region, (UNDP, 2006 as cited in Obi *et al.*, 2011). This assertion indicated that the human development index (HDI) proportion in terms of the well-being, including the span of life, knowledge of a decent standard of living, was at the value of 0.564 (given that 1 was the highest score). Also, the calculation placed the Niger Delta a bit more

than Nigeria's total HDI of 0.453, which cannot by comparison be equal to other countries where oil exploration takes place. The idea of economic gains and mercantilism played significant roles in war making. Again, the outcome of the youths who were political appliances also accounted for the mayhem in the area. The politicians in the region who hired thugs and provided them with weapons and after winning the elections, they abandoned these individuals including the weapons. Thus, these arms were used for so many undesirable purposes one of which was the formation of cultism.

The historical origin of popular cult activities in Ogoniland can be traced to Deebam and Deewell cults that manifested in Ogoni villages in Niger Delta Region of Nigeria. This marked the initial competitions for social uniqueness to have expression of economic and social grievances regarding the unconducive or an unfortunate economic wellbeing among the village youths. This were to serve as means to air their views about the bedevilling situation in Ogoniland such as dearth of social security, unemployment as well as general dissatisfaction amongst others issues. This provided a firm ground for cults' activities to have triumph in Ogoni communities. It could be confident that, youths' centred organisations came into being in the 1950s thereby, it extended to the villages and disrupted the communal cohesion and firmness which the villages were characterized prior to the era under concern.

The region was understood to have in the past offered about 90% of Nigeria's Foreign Exchange earnings, declining to become the region with highest poverty, unemployment, diseases, as well as infrastructural decay been observed in its dwellings indicated a significant danger. In 1999, the period of the democratic era, cultism gained so much prominent so much that, it acquired outstanding feat to be considered as an option for political ascendancy among the politically privileged persons within the period under review. In this year, Deebam and Deewell cults collections was so dominant in Ogoniland so much that it metamorphosed into a measure of political construct which bred violence as well as the benefaction passages of the locally reared politicians and political elites that emerged in Ogoni communities, (Nyiyaaana, (2011).

They were in the umbrella of political elites' and their purposes were to creep up other political parties in the region and also to coerce voters and manipulate election outcome within the period between 2003 and 2007. It offered People Democratic Party (PDP) lead over all other political parties in Rivers State, from wards, legislative to executive level of the State, (Human Right Watch Report as cited in Nyiyaaana, (2011).

Hence, the People Democratic Party was able to derive from the State incomes to supplying the requirements needed to both political and electoral misconduct as organised within the state. In 14th April, 2007 PDP politicians offered in the public the sum of fifty thousand Naira or approximately US \$385 to each of the cult leaders' of Deebam and Deewell in Bori.

Therefore, owing to this elevated status, the groups acted without been mindful of the existing law of the State (acted above the law) and generated more violence in Ogoniland. Again, the membership of the cult group become the mode of enlistment into political offices in Nigeria of the region's membership. This was because it formed outstanding avenue to join politics as well as gaining great influence to political participation even at the village level. It also served as a medium of improving their social positions and, as a means of connectedness to powerful politicians in great places. It was mentioned by a community leader, Ogara Naafo that, about 70% of individuals elected to the Local Government Councils in the middle of 2003 and 2008 were identified as belonging to either Deebam or Deewell or any other cult association away from Ogoni communities, (interview with Agara Naafo in July 2008 as cited in Nyiayaaana, (2011).

It was also clear that, in the early 1970s after the civil war has ended, violence encouraged by military inclusion in political governance, appeared as an acceptable norms and the youths' social movement and subsequent competition for sustenance through violence became obvious. And, merit was no longer considered as an approach to achievement rather by drug trafficking, smuggling, and every other conceivable illegal measure like armed robbery, pen robbery have become even more attractive and embraced by the youths of the region, Yomi Opuene Owei in the year 2006

This state of development compounded the situation in Ogoni, as it dented their image of indigenous citizenship, in other words, the Ogonis were no longer comfortable with their public claim of indigenisation following the stigmas it was associated with.

However, the inclusion of youths into cultism and politics was reinforced by economic and social desperation. For instance, in Bodo, one of the communities in Gokhana Local Government Area of Ogoniland was rendered incapacitated by bloody contests for supremacy between Deebam and Deewell of the elections in 1999 where the indigenes of the community became the main political occupants in the Rivers State Government offices. The two cults groups found coalition with other militant leaders outside of Ogoni communities, such as Asari Dokubo and Tom Ateke. This enhanced the

escalation of conflicts in Niger Delta, and they were not members of the MOSOP who was considered as having honest intention about the emancipation of the people of Ogoni. Furthermore, it was estimated that, there were about 60,000 members of armed groups in the Niger Delta as a whole, which may not have been detected early, (Asuni, 2009). Therefore, it may possibly have been difficult for the Federal Government of Nigeria to have deciphered which of the organization acquired genuine reason for environmental safety from those with criminal intent.

Mitigation Strategy by Federal Government of Nigeria

The Federal Government mitigation strategy to the issue in Ogoni communities was the deployment of troops to guard oil installation and to safeguard the expatriates of the Multinational Companies, (MNCs), (Ikpatt, 2001 as cited in Folarin, 2007). On May 15, 2009 the Joint Military Task Force (JTF) began wide-ranging offensive military campaign on the air, land and sea on the resettlements in Gbaranmatu Kingdom, for about a month leading to the death of human beings close to two thousand individuals, dislodgment of approximately twenty thousand significant others and demolition of virtually the entire communities and it went beyond to other places in the region. The JTF were the combination of the Nigerian Army, Navy, and Air Force including other security outfits in high number to the region, (Ojeifo, 2011). The ending of 1999 witnessed the Ogoni been confronted by two outstanding issues, these were: the demographic and environmental issues. They suffered from continuous health deterioration, and went through a lower life expectancy and were in difficulties owing to conservational conflicts following decay of their safeguarding. It is important to note that, the government reaction to the Ogoni crisis was usually suppressive in nature during the democratic dispensation in 1999 as earlier mentioned through military apparatuses.

In that year, there were carnage in the Niger Delta perpetuated by the government in forms of torture, following the militarisation of the Ogoni communities. The Nigerian Armed Forces could stuck down as soon as Ogoni voiced out on their demands in view of their grievances. In May 1999, the approximate of 200 persons were killed in rattles concerning oil producing towns of Warri and Itsekeri leading to the desolation of 50 to 60 villages, Research Directorate Immigration and Refugee Board (2001). In the year 2000 an Ogoni leader's house was demolished and the owner was detained. In 2001-2003 there was relative reduction in the degree of suppression however, with heavy military duty in place including police force backing the armed forces of Nigeria. The Movement for the Survival of Ogoni People (MOSOP)

was the means through which she expressed her feelings of the degradation of her milieu by the Nigeria Government and MNCs, (Refworld 2003).

The action taken by the military appeared as collective punishment whereby the innocent people who were not parts of the issues were unjustly affected, given that many were killed, houses and belongings destroyed as well as sources of maintenance were annihilated and many fled their dwellings and eventually were rendered homeless and the appraisal of this conducts in view of the approaches that could have been relatable to such condition were not observed in various analyses by scholars regarding Ogoni issues. Thus, this situation escalated to the point of attracting the attention of international communities to the region as well as portraying the governance in the country in an unpleasant limelight. This study is of the consideration that, the positioning of the military forces was important however, the destruction of lives and property were unacceptable. Another point of consideration is that, legal instrument seemed to have been extremely silence specifically on environmental laws or principles during the period under consideration.

Review of Related Literature

Conceptual Discourse

The institution of crude oil as a component of global economy resources has brought an immense economic triumph globally. While, countries that have embarked on it as the avenue for national development and human sustainability have not been left out of the fortunes it generated to establish their political, economy as well as in military fronts. However, these outstanding benefits have also created a centre stage for many forms of miseries. These cut-across the deprivation of good health, degradation of environment leading to an extreme desolation on mankind, as well as socio-economic stagnation. Again, the modern technological approaches of remediation and the early warning system to resuscitate the devastated environment and the perceptions of conservational preservation in the modern approaches to secure the living standard in order to create succour to human suffering may not have been sighted including inadequate legal instrument to forestall its continuation.

The legal framework has been designed with inadequacies to granting the safety of the peoples' wellbeing within the environments where the nefarious practices have taken place in the Niger Delta region of Nigeria. More so, the requirements for military undertaking in the conceptualisation of Ogoni episode might have been insufficient,

considering the wider condemnation which engrossed. And at the same time, the perception of the people with respect to these developments spurred their demands for environmental impact plan. This may not have been quite glaring; because the ideas towards their demands were rather eclectic by composition. Hence, it was possible for them to have been misjudged by the Federal Government of Nigeria, which decided to resolve the upheavals through military solution as a preferred conflict management strategy. This has led to casualties that brought global attention to the Niger Delta crises, amongst other issues. Therefore, the study aims at unveiling some of the difficulties that were embedded in this obvious economic creativity.

Socio-Economic Impacts of Oil Spillage in Ogoni Communities

It was reported that the Niger Delta wetlands are in the state of absolute depletion; this has clearly manifested in the deteriorating situation in the region. This condition compelled the region to have wearied away occasioned by deep penetration of the soil in search for oil and gas, dredging, intruding the soil by plant infestation and wetlands reclamation. It has been a continuous practice, occasioned by the quest for oil, population explosion as well as weak governance in Nigeria. The outcome of the development led to the movement of fishes to other parts of the water bodies, which was not affected by these abnormalities. Aside of this was pollution of water, the wetlands became lesser due to the activities stated already. All of these had adverse consequences on the entire ecosystem as well as the traditional method of sustenance. Other effects were the breeding of pores, which the communities were subjected to. This implies that, the goods and services hitherto obtained through the wetlands became scarce, thus, the people of the region could only resort to buying same at exorbitant prices, (Adekola and Mitchell, 2011). The global quantification of wetlands is that it extended up to 5-10 % of the dwelling parts. While, about 1,280 million hectares were discovered to have been wrongly calculated; in some quarters, the quantification of the losses of global wetlands was at about 50 %, (Mitsch and Gosselink 2007; RCS, 2007; MEA, 2005; Barbier, 1994, Rijserberman and Silva 2006; ICSU *et al.*, 2008 as cited in Adekola *et al.*, 2011). And, the region is known to have the third largest wetland globally, and the biggest River Delta and mangrove ecosystem. It has the biggest and the widest coverage of the freshwater swamps. It is found at the Southern Nigeria, in the lowest parts of the Niger River, Uluocha and Okeke, 2004; Umoh, 2008; Dupont *et al.*, 2000; Ajonina *et al.*, 2008; Ogon, 2006 as cited in Adekola *et al.*, 2011).

Niger Delta was considered to be parts of ancient aquatic, and semi-terrestrial, which bodies were of mangrove and freshwater swamps. It

was seen as dwelling part of the earth given that the locality offered a homestead for many creatures which included the aquatic flora and fauna. It has a great wealth of the number of variety of species of plant and animal life within the region. It attracted the global relevance due to its ecological provisions which included some endemic and close to endemic creatures like kinixys homeana, Home's hinge-back tortoise, Delta Red, Colobus (*Procolobus badius epieni*), (Bisina, 2006; Uyigwe and Agbo, 2007; Ebeku, 2004; Luiselli *et al*, 2006; Obot 2007; Ebeku, 2004; Mc Ginley, 2008 as cited in Adekola *et al.*, 2011).

The lack of employment and those employed have the attributes of lower value, or worth, estimated at 8.8 % and 26.2 % which were found to be more, compared to any part of Nigeria, (Ukiwo, 2009 as cited in Adekola *et al*, 2011). It is worth mentioning that, activities which included hostage taking, kidnapping and pipeline vandalism became flourished in the Niger Delta region, (Peter 2007; Watts 2008 as cited in Adekola *et al*, 2011). The people living in the region believed that they were the direct recipient of the environmental hazards which was as a result of oil exploration as well as the loss of means of livelihood and pollution of their drinkable water while other communities in the country reap the dividends of the enormous economic wealth derived from the land/communities, (Uluocha, and Cokolee 2004; (James *et al*, 2007); (Pjil-Eze and Okoro 2009); (Okoro *et al*, 1996); (Ekindayo and Fodeke 2000 as cited in Adekola *et al*, 2011). More so, the region served as a means of providing timber of different species or categories like Abura (*Hallea ledermannii*), cotton tree (*Ceiba pentandra*), Iroko (*Milicia excelsa*), Mahogany (*Khaya sp*); Obeche (*Triplochiton scleroxylon*) and Red mangrove (*Rhizophora sp.*). Their usefulness were noted as saw logs, transmission poles, bamboo, building poles, fuel woods and chewing stick (World Bank 1995 as cited in Adekola *et al.*, 2011).

Expectation of the Military in Conflict Resolution

The inclusion of the military in conflict management within the international sphere has been considered as the brain-child of the United Nations, while regional bodies were desired to provide the measures to sustain the initiative of the UN. In this direction, the composition of this category could be referred to as “third party” as a matter of bringing to bear both coercive and non-coercive approaches to conflict milieu with the aim of ensuring that those involve in the hostility are gradually humbled. In the words of Ramos-Horta (2015) the mediation parties were often authorized to participate in such situation with the determination to create atmosphere that will offer safety to the inhabitants thereby discouraging the state of upheaval that formed the

bases for the initial condition that could have led to the crisis to subside. In this vein, opportunities could be shaped for the progress of political undertakings with the intents of bringing about peace in the society, (Ramos-Horta 2015 as cited in Oliveira, 2016). In the context of the above, multiple actors usually formed the participants. The populaces which constitute the operational environments become paramount in the objective of the military endeavours. However, they are capable of contributing to the complex nature of the scene of crisis. The expectation of the military under this consideration includes a broader range of military knowledge. Therefore, within this dimension, it has to do with non-coercive measures, meaning that the expectation of military undertaking could comprise other instruments of power to earn a reasonable determination. Meanwhile, it is also important to note, that for such condition to become a reality, the constituents of the intended outcome of military operation has to be understood prior to the decision to give the military the opportunity to demonstrate its constitutional values, (Smith, 2008 as cited in Oliveira, 2016).

More so, there are questions that should readily come to mind, like what are the functions of military within the theatre of disturbances; within which context could the military be applicable in crisis management; and what are the possibilities of adding another mechanisms of conflict resolution to the available military presence that may have not been envisaged prior to its deployment in the conflict theatre? In addition to these, under which conditions are allowed for military inclusion and the values that were permissible to be respected? Again, in the situation of this magnitude, what consideration for military involvement permits the efficiency of combat readiness in other words are the military expected to carryout full scale war or could be limited to conflict management practices alone? The main concern of the military in every conflict situation is the likelihood of undergoing some variations in the approach of the situation in order to adjust to the advancement of military tactics.

And at the same time redesigning the proportion at which pressure were most demanded, and at the level it could be exhibited on the deterrent within its confine functions as instrument of peace for prevention and resolving of the conflicts. This may be seen as a broadening of the field of advancement in addressing societal issues. In the scene of military undertaking there are purposes that are embedded in the plan of action that are necessary in the performance of such endeavour, these include: to destroy, coerce, deter, contain or improve. All these could be carried out collectively or individually in accordance with the expectation of political determination within the observed military condition in a given state. It may strengthened or weaken the military capacity at different

levels either independently or in a joint undertaking, (Garcia, 2010 as cited in Oliveira, 2016). It is possible to categorise military assignment in the 21st Century as, (i) traditional combat operation, (ii) a wide range of non-traditional activities, ranging from humanitarian assistance to special operations in the likes of peace operation; and (iii) support activities and interaction with other instruments of power, (Albert, 2002 as cited in Oliveira, 2016). The operational milieu may integrate important standpoint of increasing obligation of activities designed by the non-military expert to achieve both political and economic objectives. The conducts associated with these responsibilities include effective diplomacy, economic and psychological plans; besides, the understood issues that demanded the application of military duties, (Barrento, 2010 as cited in Oliveira, 2016).

Mastery of Conflict Information

The appropriateness of the military to possess the ability to acquire extensive knowledge about the terrain in every of the operation is very relevant to professional responsibilities. There is an absolute need for the military to have an irresistible grasp of operational information within the areas of its jurisdiction simply for the purpose of 'the integrated employment, during military operations, of information-related capabilities in concert with other lines of operation to influence, disrupt, corrupt, or usurp the decision-making of adversaries and potential adversaries while protecting own...', (Gate, 2011 as cited in Porche, 111, Paul, York, Serena, Sollinger, Axelband. Min, Held, 2013). It implies by 'integrated employment' the coming together of other security apparatuses to get familiar with the specified concept of military manoeuvring according to a predetermined arrangement.

The information-related capabilities' refers to the content of military awareness of the opposing parties (enemies), in terms of strength, equipment, weaponry, number of men disposed for war purposes. The entire information gathering about the enemies so, that it would be broken up, besmirched and seized from carrying out its own underlined functions thereby achieving an overwhelming victory. It is important for the military to have good preparations before contemplating on any venture otherwise the outcome might not be palatable for economic, social and political consumption as far as human wellness is concern. In the contemporary era cyber space is a prevailing measure where there is need for joint military venture, which in the traditional perspective of conflict management could be visualized as land, sea, air space. This suggests that the concern of the military must be directed towards a participatory rule in the cyberspace dynamics. This means that the measures of carrying out these functions would amount to creating

avenue for defending its own networks and at the same time destabilize the efficiency of enemies' networks. It provides that the circumstances should be created which could allowed the preservation of maximum freedom of action within the cyberspace environment by the troops assigned for occupational duties, (Porche111 et ai 2013).

Secondly, the essence of the above demands that the military responses to the national call should not be previewed to destroy lives that should to be protected by the military in the exercise of her legal functions. Rather by exploiting, all the necessary measures or options of extending its peripheral pace to finding means of gaining access to the adversary networks that may keep the military at advantage in pursuance of the national objectives. It also provides opportunities for the cyber warriors to gain prominence in the territorial defense strategy by nipping in the bud all reasonable calculations of the enemies to enhance their own offensive and defensive, through active and passive mechanism. This will bring about coordination among every component of the forces to granting clear understanding of the required rule of engagement as it entails in the mission objectives, with a better view of the territorial limit whereby the civil population could remain active in daily engagement without having to regret the presence of the military within their vicinity. It also enable the civil population to see the military as harmless component of the society competent enough to actualize the aspirations of the national government of a country, without endangering lives of the people within the areas of its primary assignment, (Porche 111 et ai , 2013).

Thirdly, it is important to note that there are three military environments that have been discovered to exist in conflict management involving the military. These include atmospheric, terrestrial, and maritime. The present finding revealed that space has been added to give four basic environments in military undertaking. These could simply be described as physical and interface features of the operational milieus as it concerns the military. It means that the military does not rely purely on the guns to carrying out its duties but include also every scientific and technological endeavour to ensure that the aforementioned environment remain safe for the overall security of everyone both the military and the civil populace. Besides its expertise deployment to effectively designed the rudiment, that are entailed in the national objective as could be interpreted within the military sphere so that the government that have assigned such roles would not be left in a dilemma with regards to the proficiency of the military and the political objectives not to be compactible, in other words there should not be

variance of opinions on the side of the military and political power that assigned it to the function in participation, (Porche 111 et al 2013).

Another reason that can be inferred regarding the issue is that, the military domains need security intensification. This has to do with the operational responsibility that relates to other areas outside of the military concentration like the duties that could be assigned to other services in the interest of national security. This indicates that there are needs for the military to depend on other agencies in the executions of the assigned roles. The pieces of information within the storage of the agencies should be valid and reliable for the military to carry out the roles as much as these would be demanded of in achieving the national objectives. Hence, the relationship between the military and the other parties is to compliment the effort of the military in the pursuit of its purposes, (Porche 111 et al 2013).

The fifth factor relates to information environment, this has a similar definition to the previous one, however, include the total number of individuals, organisations, and systems that collect, process, disseminate, or act on information. This is in relation to the wired and wireless medium of communication given the landscape suitability, which the military should be able manage with utmost efficiency to the detriment of the opposing forces. It could advance the good mastery of the locality of the military exercise by revealing all the details planning of other opposing forces as well as annihilating software information storage of the opposing forces. This could allowed the friendly forces to keep its opponents in state of confusion while, she takes the advantage of making arrest without reasonable resistance, on the part of the enemies and suppresses enemy's equipment, (United States Chief of Staff, 2010 as cited in Porche 111 et al 2013).

Operational Information can be classified into three segments which include cognitive information, physical dimension as well as the mission and tasks realities, (De Czege, 2008 as cited in Porche 111 et al , 2013). Then in practical terms these remain the approaches that provide advantages in psychological perspective of real and potential enemies. In view of these, the troops could be in high spirit having gained mastery of the terrain and the technical effort that brought about the overall details of the opposing forces. Besides other relevance instruments that comprise the required expectations in combat readiness, that could preserve the trust and confidence of the public and the international communities at large concerning the national government of a country to have decided to embark on such military behaviour. More so, it could

afford ample opportunities to winning the operational strategic, in cognitive and technical battles with a minimal cost where there is overall approval on the parts domestic political echelons and international interest on a country's national struggle, (Porche 111 etal . , 2013).

The military responsibility in conflict management strategies implies psychological and technical influences. This has to do with an addition to cooperation of so many categories of people including the print and social media, pursuance, and coercive method may only be preferred to offer lifesaving assistance to allies (international oil companies in this context) and partners (the subsidiary companies and the NNPC) and to protect and reassure the populations of their safety and the ability to defeat the enemies. It is also to offer protection to friendly investors, (i.e. those that buy into the ownership mentality of the military objectives by giving useful information that aids in the achievement of the mission) as well as the communities where the military has been able to disorganize the enemy's stronghold through the manipulation of the flow of information, (Porche 111 etal .2013).

Conclusion

At the end of this study, after presenting and analysing the findings, the study has come up with the following conclusions based on information gathered;

- i. That oil spillage in the study area is not an outcome of a single causative factor, as the study established that oil spillage can come from many other avenues.
- ii. There were mixed feeling that oil exploration in the study area is not the only cause of the mayhem rather it was a combination of dimensional factors in Ogoniland.
- iii. That oil pipelines situated within the study areas are found with leakages which by deduction, may be the cause of oil spillage within the affected area.
- iv. The destruction of illegal refineries contributes massively to environmental decay within the study area.
- v. There is a negative effect to the economy of the study area because oil spillage has been established to have affected their farms and other associated businesses, their water and fishing activities, their traditional industries and their sources of drinking water.
- vi. This study revealed that employment opportunities for deprived persons within the study area was inadequate as there were no opportunities for skilled level employment

- vii. except for some few opportunities for unskilled labour.
The military and other security agents have not offered solutions to the environmental problems within the study area, thus by deduction, they are either observers or collaborators in creating more problems within the study area.

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THE CONCEPT OF DEVELOPMENT VERSUS COMMUNICATION: UNDERPINNING THE CONVERGENCE IN THE LENS OF CURRENT LITERATURE

J. O Adedayo

*Department of Mass Communication,
Ojaja University*

Dr. S. M Bello

*Department of Mass Communication,
Kwara State University*

Abstract

Globally, development and communication have become a great deal of subject taking place at every facets of human endeavours. This can be found today in corporate organizations as corporate social responsibility, at the governmental level where it was categorized as social amenities plus testament of governance and also at the human community, which is known as community development services. The essence is to appraise its importance to the sustainability of human, animal and materials. Hence, this paper underpinned the convergence in the lens of contemporarily literatures through the explorations of the concept of development and communication and existing convergence. It also identified the tools for development communication, the challenges and way forward were also examined.

Keywords: *Development, Communication, divergence, media, literatures*

The Concept of Development

Development is a multifaceted concept that addresses the economic, social, and environmental aspects of progress. According to the United Nations Development Programme (UNDP), development is "about broadening people's options and improving their ability to live lives they value" (UNDP, 2010, p. 4). This understanding emphasises the importance of human well-being, empowerment, and meeting basic needs as central development goals.

The concept of development also includes the reduction of inequalities within and across countries. The United Nations' Sustainable Development Goals (SDGs) specifically address the need to promote equality and reduce disparities in areas such as income, education, and gender (UN, 2015).

Furthermore, development can be defined as a dynamic and ongoing process that involves significant changes in many aspects of society,

including the economic, social, political, and cultural dimensions. It is not a one-size-fits-all concept, but rather is shaped by the unique context, history, and needs of a country or community. Development can be understood at various levels, including national, regional, and local, and it entails achieving both short- and long-term objectives.

Over time, various developmental strata, such as sustainable development, have gained increased recognition as an important aspect of development. It emphasises the importance of balancing economic growth, social development, and environmental protection in order to meet the needs of the current generation without jeopardising future generations' ability to meet their own needs (UN, 2015). The concept of sustainable development has been widely adopted and implemented through a variety of initiatives and frameworks at the global, regional, and national level.

Another example is the Millennium Development Goals (MDGs), which were established by the United Nations in 2000 and represent a significant step forward in shaping the global development agenda. The goals are to reduce poverty, improve education and health, promote gender equality, protect the environment, and foster global partnerships. The MDGs established a framework for international cooperation, resource mobilisation, and monitoring progress towards key development goals.

Inclusive development is also another one which has emerged as a critical component of the development discourse. It emphasises the importance of reducing inequalities and ensuring that development benefits are distributed equitably among all members of society (World Bank, 2013). Inclusive development considers income, education, healthcare, social protection, and political participation, as well as the rights and needs of marginalised and vulnerable communities.

Participatory approaches have gained recognition as critical to promoting sustainable and effective development. These approaches entail actively involving local communities, civil society organisations, and marginalised groups in decision-making, planning, and implementation of development initiatives (Cooke and Kothari, 2011). Participatory development incorporates diverse perspectives, local knowledge, and social realities, resulting in more inclusive and context-specific development outcomes.

Also, the United Nations Development Programme (UNDP) developed the Human Development Index (HDI), which measures development using indicators such as life expectancy, education, and income. The HDI reflects the multidimensional nature of development and allows for a more comprehensive assessment of human well-being.

Conclusively, the concept of development evolved to encompass a broader understanding of well-being beyond material wealth. It is important to recognise that development is an ongoing and evolving process. It requires continuous monitoring, evaluation, and adaptation of strategies to address emerging challenges and changing circumstances in order to identify trending opportunities. People-centered development means putting individuals' and communities' voices and needs first in decision-making processes and development initiatives. However, development can be defined as the result of the collaborative efforts of members of a community, organisation, or government who are physically and non-physically engaged in the community.

Conceptualizing Communication and Process

According to Hirokawa and Gouran (2011), communication encompasses a wide range of specialties within academic curricula around the world, including mass communication, interpersonal communication, health communication, and more. Other areas of focus include international, speech, intercultural, organisational, and political communication, as well as journalism, public relations, and media production. This diversity demonstrates the multifaceted nature of communication and its significance in various contexts.

It is fundamentally the exchange of information, ideas, and emotions between individuals or groups, and it plays an important role in social and organisational dynamics (O'Keeffe, 2016). Communication consists of a sender, a receiver, and a message, with variables such as location, medium, and cultural context influencing the interaction. Effective communication promotes understanding, relationship building, and coordinated action, making it critical for personal and community development (Anyanwu, 2019).

Verbal, nonverbal, and written communication are all effective ways to improve community interactions. Verbal communication consists of spoken or written words, whereas nonverbal communication is based on gestures and body language. Written communication ensures a permanent record and clear expression of ideas. Intercultural communication skills are essential in a globalised world, allowing people to navigate cultural differences. Mass communication, on the other hand, spreads messages to large audiences via various media, influencing public opinion and social norms (Baran & Davis, 2015). Overall, communication is a comprehensive transaction that promotes information exchange within and between communities.

The Convergence between Development and Communication

Development and communication are becoming increasingly interconnected, emphasising communication's importance in achieving development goals, fostering social change, and empowering communities. Development communication enables project beneficiaries to play key roles in successful development programs, emphasising its importance in any meaningful development process. It is critical to clarify the concept of development communication, as there is frequently confusion about it (Mefalopulos, 2013).

Odom, (2013) notes that development communication is a planned and systematic use of communication through various channels, including interpersonal methods, ICTs, and mass media, with the goal of facilitating social change. Sustainable development initiatives necessitate mechanisms that encourage widespread participation from all stakeholders. Ignoring any segment of society during the pursuit of development can have negative consequences, emphasising the importance of inclusive strategies in development communication. According to the World Bank, development communication incorporates strategic communication into indigenous development processes while emphasising the importance of local contexts (Owusu, 2014). This approach entails sharing information among stakeholders in order to reach a common understanding and support the goals of social, economic, political, and cultural development. Individuals and communities benefit from development communication when appropriate techniques are used consciously.

The role of the development communicator is critical in explaining the development process in understandable terms and encouraging public acceptance. This necessitates a thorough understanding of the development and communication processes. Furthermore, communication is essential for development evaluation and learning, as it allows for feedback, monitoring, and adaptive management (UNICEF 2012). Organisations can use effective communication to assess their impact and refine future initiatives based on lessons learnt.

The convergence of development and communication raises ethical and intercultural issues. Communication strategies must respect local cultures, values, and norms while adhering to the principles of participatory communication, inclusivity, and social justice (Melkote & Steeves 2015). Finally, development and communication are inextricably linked; successful development initiatives rely on extensive communication research. Professionals in these fields must base their strategies on relevant data in order to make informed decisions and achieve successful results.

Basic Tools for Development Communication

1. **Radio:** Radio remains a powerful tool for development communication, particularly in reaching remote and marginalized communities. It is a cost-effective medium that can disseminate information, raise awareness, and promote behavior change (Singhal & Rogers, 2012). Radio programs can be designed to address specific development issues, provide education, and facilitate dialogue among community members.
2. **Mobile Phones:** The widespread adoption of mobile phones has transformed development communication. Mobile phones enable two-way communication, information sharing, and access to services, even in resource-constrained areas (Donner, 2008). They are used for activities such as mobile banking, health information dissemination, agricultural advice, and disaster response.
3. **Community Multimedia Centers:** Community multimedia centers (CMCs) serve as hubs for participatory communication and knowledge sharing. CMCs provide access to various media tools, including computers, cameras, and audiovisual equipment (Tufte & Mefalopulos, 2009). They empower communities to produce their own media content, share local knowledge, and engage in dialogue for social change.
4. **Social Media:** Social media platforms, such as Facebook, Twitter, and Instagram, have become essential tools in development communication. They enable real-time information sharing, networking, and mobilization of communities (Kaplan & Haenlein, 2010). Social media campaigns are used to raise awareness, advocate for social causes, and engage stakeholders in development initiatives.
5. **Participatory Video:** Participatory video (PV) engages communities in the production of videos to address development issues. It involves training community members in video production techniques, enabling them to document their stories, voices, and experiences (White & Robinson, 2013). PV facilitates self-representation, community empowerment, and advocacy for social change.

Challenges of Development Communication

1. **Limited Access to Information and Communication Technologies (ICTs):** The digital divide, characterized by unequal access to ICTs, poses a significant threat to development communication. It hinders the dissemination of information and restricts participation in communication processes (Servaes, 2008). Access to ICTs is crucial for

- inclusive development and requires efforts to bridge the digital divide.
2. **Language and Cultural Barriers:** Diverse linguistic and cultural contexts can impede effective communication for development. Language barriers and cultural differences may result in misinterpretation, exclusion, and limited engagement with target audiences (Obregon & Waisbord, 2010). Overcoming these barriers requires culturally sensitive and context-specific communication strategies.
 3. **Power Imbalances and Marginalization:** Power imbalances within societies can marginalize certain groups and inhibit their participation in development communication. Dominant voices and interests may overshadow the perspectives and needs of marginalized communities (Gumucio-Dagron, 2001). Addressing power imbalances and ensuring inclusive participation are crucial for effective development communication.
 4. **Misinformation and Disinformation:** The spread of misinformation and disinformation poses a significant threat to development communication. False or misleading information can undermine development efforts, erode trust, and create barriers to behavioral change (Tufte & Mefalopulos, 2009). Combating misinformation requires robust fact-checking, media literacy programs, and effective communication strategies.
 5. **Technological and Infrastructure Challenges:** Lack of reliable infrastructure and technological challenges can hinder development communication efforts. Inadequate access to electricity, internet connectivity, or suitable communication tools can limit the reach and effectiveness of communication interventions (Donner, 2008). Overcoming technological challenges requires investment in infrastructure development and innovative solutions.

Summary

This study provides a broader perspective to the concepts of development versus communication with current literatures. The study did a thorough review of the subject matter by exploring the concepts in details. The study concluded that, development and communication are inseparable because all development are received through communication and the essence of communication is to enhance a meaning development. So, development and communication are necessitated factors to every human community or endeavours.

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EXPLORING THE IMPACT OF CHILDREN'S THEATRE ON PRIMARY EDUCATION IN NIGERIA: THE JALINGO EXPERIENCE

Aondowase Boh

Department of Theatre Arts
Benue State University, Makurdi
secivir2012@gmail.com: 07067725625

Olivia Idoko

Department of Theatre and Film Studies
Taraba State University, Jalingo

Abstract

Education is the most integral part of civilisation in any society or country. The act of teaching and learning is a lifetime process that cannot be easily compared to other activities in the world. It has existed since the creation of man and has evolved over time according to times and the continuous development of human affairs. Over the years, governments have worked laboriously to push for Mass education for the reduction of illiteracy. To maintain the standard of education across the world, it has been recommended that every nation should allocate a minimum of 26% of its annual budget to education. This position was informed by a consideration for minimum educational standards because education and the quality it carries determine the level of a nation's development. Various indicators and especially the products of the educational system in Nigeria showed that educational standard was on the decline. The mindset of a learner is key to ensuring that standard is maintained in educational system. The following factors are said to be responsible for the falling standard of education in Nigeria: poor funding, inadequate teaching and learning facilities, skewed admission policies, inadequate and unmotivated teachers and poor learning attitudes of learners. For education to make meaning, its foundation must be properly laid. Children's theatre is a medium through which children can be encouraged to know and place effective value on their education and use it for their development. This paper presents the results and value of children's theatre workshop that was carried out by the Department of Theatre and Film Studies, Taraba State University with selected primary schools in Jalingo. Findings reveal that children's theatre fosters improved communication skills, self-confidence, and critical thinking among children. The paper concludes that through effective utilization of children's theatre, the declining standard of education can be arrested when the children are made to know the right learning attitude.

Keywords: *Child pedagogy; Children's Theatre; Primary Education; Nigeria*

Introduction

According to Slade Peter, “Children's Theatre is a land not a building. It is the Land of Imagination and Emotion set in the Empire of Dreams.” (268) This means that children's theatre is wholly of the children by the children for the children. The ideas that encompass children's theatre are therefore those of the children themselves and not the conceptions of adults. The aspirations of the children form the bulk content of the children's theatre engagement. It is a theatre that involves children in one way or the other. It is theatre for children, theatre with the children, and theatre by children. There is however no clear agreement on the parameters in which children's theatre could be defined as there are arguments on age as a defining factor. Others are of the opinion that, performers who design children's theatre should decide based on the knowledge of the children audience. It can be looked upon as a piece of theatre designed for children between the age of four and ten years. It must be a piece of drama that can enable children to learn and be morally and educationally developed as well as entertaining.

The goal of children's theatre is to provide the best possible theatrical experience for the audience with a clear emphasis on pedagogy. As mentioned above, there are various forms of children's theatre that are in use for the purpose of children pedagogy. The prominent one and most commonly used in the academia is theatre with the children. Theatre with the children is the type that adults direct children on the type of drama, and on what to act. It is a form in which adults and children are actors and work collaboratively to create a performance. Another form is theatre by children which is a situation whereby children are actors and could devise by themselves, but most times the devising and directing are handled by adults. Due to the demands of children's theatre, professional theatre artists do perform or act in theatre for children. This form of theatre is theatre for children. The primary audience in all children's theatre performances are children.

The importance of children's theatre to the educational advancement of children vis a vis national development cannot be over emphasised. This informs why many tertiary institutions in Nigeria and elsewhere that offer theatre or creative arts deemed it necessary to include children's theatre as a necessary course to be studied by the students. It is on the strength of this that the Department of Theatre and Film Studies, Taraba State University, Jalingo also has children's theatre workshop among its core courses for the students of the university. The course is meant to

help students to study, know and be equipped with the importance and the required rudiments of children's theatre. Attesting to the importance of children's theatre, Wood, D and Grant, J has this to say:

If we are to trigger their imaginations, emotionally involve them and give them an exciting, memorable new experiences; if we are going to encourage them to enjoy theatre-going in their adult years; if we believe that theatre can be educative as well as entertaining, then we must endeavour to give them the best. (7)

The above statement underscores the importance of children's theatre to the life of children. With this importance in mind the course lecturer that handles children's theatre workshop for the department after engaging the students theoretically divided the students into groups and assigned them to various primary schools within the vicinity of the university to work with the pupils for their children's theatre workshop practical. The outcome of two of the groups practical presentation with the pupils prompted this research paper.

Children's Theatre and Education of the Child

Children's theatre is educational incubation for children. The belief that, children learn through play cannot be disputed by scholars. This is because, children learn better when there is an atmosphere of fun where creativity can be encouraged and enhanced. Theatre is a fundamental medium through which children can learn all aspects of life as they grow and develop. This is so because, children pay close attention to anything that entertains and thrills them. This informs why Slade informs that: "Drama is the great science of doing and struggling." (270) This means theatre can motivate and bring about teaching, instruction, and transmission of information to children. Through children's theatre, children can be taught morality, which can go a long way to shape and organise their attitude and at the same time entertains them. This gives a clear picture of the potential of children's theatre as far as the education of children is concerned. This education can come through the opportunities that play and playing together provides to children and gives them the ability to make informed choices, and be able to solve problems, as well as develop skills to make sense of their living.

To children, theatre can be mainly for entertainment. While one cannot dispute this, but children can as well learn a lot of things about life experiences as they play together. The importance of theatre and drama to the growth and development of children cannot be over emphasised. According to Umukoro Matthew the importance of theatre and drama is:

To encourage self-expression which adds to self-discovery, promote self-awareness and diminish negative self-

consciousness. To develop the listening powers (as different from the natural hearing faculty) in the child. To sharpen the child's perception and capacity to observe minute details (as different from the natural use of the eyes). To sharpen the child's power of imagination and concentration, resulting in specific forms of creativity based on individual talent.... To facilitate social integration through group interaction and mutual understanding.... To assist the child to develop into a full rounded personality. (13-14)

The above statement places children's theatre as part of human life and a means of developing children educationally and holistically for the growth and development of society. Children theatre is a theatre that is meant to communicate a story that promotes the education of children and it is majorly a theatre that is meant to provide learning experience for children. This informs why Asen, A, Marcellinus opines that "When children engage in dramatic play, they deepen their understanding of the world and develop skills that will serve them throughout their lives." (164) This is to say that children's theatre is a valuable tool that can be used to enhance the performance and the quality of education of children from the onset of their growth and development. No wonder children's theatre over the years have been used successfully by educators to develop children intellectually, physically, socially, orally and imaginatively.

The Importance of Children's Theatre

The importance of children's theatre to the life of a child cannot be overemphasised. Children's theatre is very important to the growth and development of children to adulthood. It encourages them to use their imagination, adopt different roles, solve problems creatively, express themselves emotionally, it also helps them to grow in creativity. Through children's theatre, the process of performing encourages what is known as divergent thinking or thinking in multiple directions. Through it, children are provided with a unique space to explore their creativity and imagination while also developing important life skills. According to Academic Marie-Claire:<https://amcca.ca>>importance, "Theatre can aid, and offer a wealth of benefits to children such as confidence building, physical communication, improved memory and team work." This therefore means introducing children to theatre early in their life will help boost self confidence in their lives as they grow to adult in the society. The most critical thing to give to a child is self-confidence which many children find it difficult to possess particularly when it comes to speaking out in a group setting.

Children's theatre also helps children to connect with their history and

the history of others. This is done through portraying characters from different backgrounds, time and periods whereby they get a broader understanding of culture and history. When children participate in children's drama as audience or actors on stage, they connect themselves to history.

Understanding Children's World

Among the ways of providing the best experience for children is to first understand their world. This is because children's theatre centres around the world or interest of children in as much as it takes into consideration the interest of others. It is therefore imperative to understand children's world in order to produce theatre experience that engages them. This is because it will be difficult to keep children interested with a production that does not interest them. It must be noted that, interest of children differs even when they may be of the same age group. Even children of the same parents may have varying interests.

Two factors stand out and contribute to the differing interests of children audience. These factors are social and ethical. Social factors are factors that influence children's personality, attitude, and lifestyle such as family, religion and wealth. The social cycle of children's parents can influence the lifestyle of children significantly. In many families for instance, religion is a highly sensitive and serious issue and children are brought up to observe strictly these religious practices which cannot be compromised. This to a large extent will influence and shape the life style of children and therefore play a central role in things that interest them.

Another factor of importance is the ethical consideration. Ethics in this sense entails doing the right thing. Ethics is dependent on the background from which someone or a child comes from. What is therefore morally right for one family may not be morally right for another family. There are variations in ethics as far as human is concerned as our understanding of rightness varies. This therefore means, there is no clear-cut ethical principles that may cater for all children and their behaviour. Children's theatre should therefore take into cognisance the interest of children for better results.

The learning experience in children's theatre is through fun. Through children's theatre, children can learn and develop morally and educationally, it is the foundation through which children can learn social practices. This is because of the entertainment value that children's theatre offers. Children are motivated through children's theatre to shape their behavioural pattern for the good of society in which they live. When children's theatre is applied appropriately, it

gives children the rich opportunity to make choices, develop new ways of doing things and enhance their problem-solving skills. It also helps them to make sense of their environment and their place in it. Through children's theatre, children are made to learn new things about their existence because they can be easily absorbed in whatever they watch or do.

The Jalingo Children's Theatre Workshop Process

Before the students were released for the workshop, they were asked to go out and visit primary schools of their choice that they would want to carry out the workshop with. They first choose their leaders that will anchor the workshop process. They students through their leaders went out and identified the schools and came back to the university and informed the course lecturer about the identified schools. The students were then given letters of introduction to the Head Teachers of the chosen primary schools. The letter introduced the students, their mission and intention to carry out Children's Theatre workshop with the pupils to the respective primary schools. This was meant to be a security check for the schools' authorities.

The school authorities interacted with the group leaders of the students to know what their pupils would benefit from the workshop. Satisfied with the expected outcome of the workshop the schools granted the students permission to carry out the workshop. The students were also given timeline and the pupils to work with. The timeline was meant to avoid working or rehearsing with the children above their capacity. This paper focuses its searchlight on the two groups that did well during the workshop.

The first step was to bring the pupils to speed to understand why drama especially children's drama is a very critical ingredient of learning. The children were made to understand that drama is a make-belief and as a make-belief it educates, informs and as well entertains. The children were also informed that drama talks directly to the actor and even the spectator. With this information the students urged the pupils to put their minds to what they have come to learn with them. The expected outcome of the workshop was meant to help the pupils to master their existence so as to make meaning out of it.

With the above information, the enthusiasm of the pupils was aroused and they volunteered to participate actively. The pupils were drilled with concentration games and exercises to finetune their readiness for the workshop. The children were asked to suggest issues that could be used for the workshop. The pupils brainstormed and came out with different suggestions of the theme of the drama to be presented. One of the groups settled for the theme of 'unity' while the other group choose

the 'importance of hard work' as their theme..

The Children's Drama Presentation

The drama started with the song that projects the importance of unity for the progress and development of Nigeria as a nation. The song is presented below:

One Nigeria x3

Let us live in peace

One Nigeria x3

That is all we need.

Heal the world x2

Spread love and heal the world

Heal the world x2

Let love heal the world.

The above song advocates in strong terms what Nigeria and indeed the world need for an impactful development and progress which is unity of purpose and determination. The song informed that, what Nigeria and indeed the whole world need was love for one another which will bring about peace and the needed development. Love for one another and the nation is the only thing that can end banditry, kidnappings and bring to an end man's inhumanity to man in the society. The song clearly informed that all Nigerians should work towards one united country instead of the needless division of the country on the basis of North-East, North-West, North-Central, South-East, South-West, South-South, religious and tribal sentiments. The song informed that even though these divisions and ethnic considerations cannot be wiped out, love should be the yardstick upon which the country should be ruled and administered. If the needed love is in place in the nation, there would be fair treatment of all citizens irrespective of where they come from or the religion one professes. The song presentation set the tone for the drama to be presented titled unity.

Unity

The drama was like a historic pageant. It revolved around the imperativeness of unity in the society. It was presented in two episodes. Episode one revealed how fragile one can be if he/she stands alone to perform a function or a task. The drama made use of the following props: broom sticks and a bunch of broom sticks tied together. Five pupils were used to perform some tasks in the drama. Each of the five pupils were given a stick of the broom to break which they did with much ease. The stick of the broom was single so it did not pose any difficulty to the pupils in breaking it while none of them was able to break the bunch. They were made to understand that individualism can be easily crushed and destroyed but collectivism cannot be dismantled or

destroyed. The pupils understood the danger of disunity in the nation.

The pupil narrator then asked the gathering to sit tight and watch the drama as it will further unfold. At this point five pupils that broke the single stick of the broom effortlessly were called upon, one after the other and handed a bunch of the broom to break. All of them tried all they could to break the broom to no avail. They were asked why they were not able to break the broom. Each of them said it was because the sticks of the broom were together tied and strong. One of the pupils said he was not able to break the broom because the broom was a unit of so many broom sticks that cannot be broken. He went on to said "the broom signified unity of purpose." United we will stand together and achieve a desired objective. Thus, the children came to understand the imperativeness of unity.

The children then came together and lifted the map of Nigeria with the flag high up to show that if all Nigerians unite in one accord, they will surely develop the nation. The drama therefore called for unity of purpose and determination from Nigerians in order to move the nation forward. There was a call for the major tribes; Hausa, Igbo, Yoruba and the other tribes to join hands to develop the nation. The children came to understand that unity is sacrosanct for development at the family, clan/district, local government, state and the nation as a whole. The drama equally taught the children value of patriotism. The children learnt through the drama that loving and appreciating your country is a very patriotic attitude. It means putting your country first and being proud of one's country. The children came to understand that the Nigerian flag is the ultimate symbol of patriotism, so they can salute it when they see one by putting their hand on their heart or touching the edge of their right index finger to their forehead with a flat hand.

Vain Spirituality Versus Hard Work

The next group's drama centred on the above theme. But before the drama, the children were drilled in concentration games to finetune their focus. At the end of the games the pupil that won the game was given a gift to stress the importance of concentration in the life of children and humanity in general.

After the game exercise was drama presentation. The drama revolves around the subject matter of prayer and hard work. In the drama, a set of children that believe strongly that once one prays ceaselessly, God will answer and grant his/her heart desire thereby down playing the role of hard work. So, there is no need whatsoever to put in effort to achieve results. On the contrary, there are other children that believed that prayer

without action/hard work is as useless as a decayed food.

The drama is therefore about the children, their spiritual life, academic success and excellence. The story of the drama is about pupils who pray as well as dedicate their time to study their books and pupils that pray without studying and the aftermath of their actions on their studies.

The teacher comes into the class taught and encouraged the pupils to always pay attention during class lessons and also study what they have been taught so that they will know and as well pass their examination. When the teacher left the class, Smart and Favour thought of what they would do to pass their examination. Smart said he will pray to God through Jesus Christ and pass his examination; he would not go through the stress of studying. He preferred to use his time to play with his friends. He believed that God will do a miracle for him to pass his examination. Favour however reasoned that prayer is good but prayer without action cannot guarantee results. So, she decided that she will pray but also study hard to pass her examinations.

Smart is seen praying continuously without studying, while Favour is seen studying on a serious note for her examinations. Suddenly their teacher walks into the class and asked them to be ready to start mathematics examination. Smart is not able to write the examination because he did not know any of the questions. He wanted to giraffe from Favour but Favour covered her answers. The time for examination is over and Smart did not write anything useful. However, he believed that God will work out a miracle and he will pass.

The school is to close for the term. Children are gathered to receive their examination results to know their performances. Smart is seen praying hard for a miracle to happen. The teacher walked in and announced the results of the examination. Favour tops the class while Smart failed. Smart burst into tears and could not be consoled.

Through the drama, the children experienced the impact of hard work on academic success at the level of their education. They came to realise that, when children study or work hard in school, they become knowledgeable and develop skills as well as pass their examinations. Hard work also builds confidence and self-esteem. Working hard as against praying for miracles prepares children for higher levels of education which can also leads to good grades and general success in life. When children are encouraged to work hard at the foundation level of education, they develop lasting habits. It also helps them to find their passion. Hard work if encouraged in children will help them establish themselves as individuals as well as maximise their options in life.

It is a notable fact that children learn more through fun than children

theatre provides. The medium of children theatre is important as it can be used to develop children educationally, morally and even socially. It is a medium through which children can be stimulated to learn to master the environment in which they live and also imbibe positive values that will enhance their functional living. It can as well help children to examine their lives in order to be able to reshape their behaviour for positive living. Through it concepts that are difficult can be explained and children will understand and begin to apply them in real life experiences. It is not out of place to assert that the future of children can be made much more meaningful if children are allowed and encourage to engage themselves through drama.

Conclusion

The importance of children's theatre in the lives of children cannot be overemphasised. This paper discussed the invaluable contribution of children theatre in the overall growth and development of children. Through it, children can learn about their environment, social and ethical issues relevant to their growth and mastery of issues within their domain. Children's theatre offers a powerful, holistic approach to the educational needs of children. By merging learning with performance, it nurtures well-rounded pupils who are academically, socially and culturally grounded. Expanding its use and support could significantly improve education outcomes in Nigeria's basic education which is the foundation of education.

The exploration of children's theatre within the context of primary education in Jalingo, Nigeria reveals its profound potential as an educational tool. Through its interactive and imaginative framework, children's theatre not only enhances cognitive and emotional development but also fosters creativity, communication skills, and moral awareness among young learners. The Jalingo experience demonstrates that when effectively integrated into the school curriculum, theatre can serve as a dynamic medium for learning, making abstract concepts more relatable and education more engaging. As Nigeria seeks to improve educational outcomes at the foundational level, embracing the transformative power of children's theatre could be a strategic step toward nurturing more holistic, confident, and expressive learners.

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TEACHERS' PERCEIVED IMPACT OF PEER PRESSURE ON PUPILS' ACADEMIC ACHIEVEMENT IN SOCIAL STUDIES IN IREPODUN LOCAL GOVERNMENT AREA, KWARA STATE

Abdulwahab Rafiu ; Isa, Salamat B., Jimoh Aishat I. & Issac Oluoma P.

Department of Adult and Primary Education,

University of Ilorin, Nigeria.

abdulwahab.r@unilorin.edu.ng

Isa. sb@unilorin. edu.ng

Jimohaisha118@gmail.com

Oluomaisaac@gmail.com

+2347034952944

Abstract

The study investigated the teachers' perception on the impact of peer pressure on pupils' academic performance in social studies in Irepodun Local Government Area, Kwara State. The study adopted a descriptive survey research design where one research question was raised and three hypotheses were formulated. The population of the study consist of 128 teachers randomly selected across the total population of 428 teachers in the sampled area. A researcher self-constructed questionnaires titled Teachers' Perceived Impact of Peer Pressure on Pupils' Academic Performance (TPIPPAP) was used for data collection. The validity of the instrument was conducted by two experts in Childhood Education and Psychology, University of Ilorin respectively, while Cronbach Alpha reliability method used yielded an index of 0.75. Mean and standard deviation was used to answer the research question raised, while independent t-test and ANOVA was used to test the hypotheses formulated. The findings revealed that there was positive perception of teachers towards the impact of peer pressure on pupils' academic performance in social studies in Irepodun Local Government Area, Kwara State. Also, it was revealed that there that there was no significant difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on gender, teaching experience, and qualification. It was recommended school management should ensure negative peer pressure that will leave negative effects on pupils' academic performance should be discouraged, dealing with peer pressure among pupils by their teachers should not be gender bias, teachers should be trained on the best way to deal with peer pressure irrespective of their years of experience, and teachers' qualification should be set as base for getting them trained on the best way to manager peer pressure among primary school pupils.

Introduction

Teenagers experience peer pressure during the adolescent era because they frequently seek solace in their peers and plan to follow their lead without considering if it is right or wrong for them. Adolescence is a brief stage in a person's life that occurs when they transition from childhood to maturity (Adeniyi & Kolawole, 2015). Individuals are therefore susceptible to temptations in the notions of social contextualization, for instance, associating with others tends to involve engaging in certain activities like napping and drinking during class or workdays (Bonein & Denont-Boemont, 2013). Teenagers' adolescent social environments may have an impact on them since, during this time, they are more likely to communicate with their peers. Teenagers depend more on their peers than their families as they mature and enter adolescence, especially when making decisions and developing their moral principles (Uslu, 2013).

Peer pressure, particularly when it comes to school, might make students feel more anxious (Kadir, et al., 2018). The direction of this particular relationship should be watched to see where these associations should go taking into account all conceivable aspects connected within the group's outcome as the relationship between the group and its peers is co-related with each other (Wilson, 2016). Many youth in the society experience peer pressure, and professionals have recognized that this peer pressure can have detrimental effects on young people that can be avoided by educating and training young people to deal with these effects (Temitope & Ogunsakin, 2015). Similar to how it doesn't directly harm them, peer pressure on teenagers varies in how much and how the students react to the peer pressure that comes from the group (Mosha, 2017). A student will perform well in school and earn good grades in mathematics when they are inspired and motivated by their peers. When students have the necessary peer support, they tend to perform better than they are capable of, focus more on their studies, and perform well on academic activities at school (Olalekan, 2016).

It's crucial to comprehend how peers affect teenagers in order to build and strengthen socioeconomic policies (Carman & Zhang, 2011). An important part of a teenager's development is peer interaction. Teenagers are at this age when they form close friendships with their peers that last throughout adolescence. A social phenomenon known as peer pressure is said to affect people's behavior. While some members of a given society may not be negatively impacted by the undesirable behavior of those who don't follow the crowd, the majority are (Gulati,

2017). Developmental difficulties add to the diverse range of circumstances that affect adolescence's ability to complete their academic achievement. When discussing publicly and outlining his private ambitions or goals, a person seeks emotional support. In fact, people can benefit emotionally by expressing their emotions to others because doing so may help them resist temptation and provide other benefits. Also, peer groups respond to queries from teenagers on various adolescent concerns, such as physical attractiveness or changing bodies (Adeniyi & Kolawole, 2015).

Gaining social support from friends during adolescence is crucial for helping adolescents deal with a variety of issues and illnesses by letting go of their feelings through communication. Teenagers can decrease the effects of stressful situations and pressures by receiving social support from their peers in the group (Esen & Gundogdu 2010). Despite the numerous studies done to explore how peer groups affect students' academic performance, the nature of peer effects among students is still unknown. Understanding how teenagers connect with their peers, how they interact with one another, and how the presence of a peer group affects a student's academic performance in school is crucial for a number of categories and even the entire educational system (Leka, 2015). Peers urging other teenagers to do things is how peer pressure is most frequently defined. Peer pressure is also brought on by parents' lack of control of their kids during adolescence, when kids are more likely to enjoy their friends' company and spend more time with them. There are different factors that could affect student's academic performance in school whether it's their family is giving proper guidance and motivation to their children with the healthy and harmonies interaction with their surroundings (Ezzarooki, 2016). Students interactions with its peers could help enhance their capability and increase their academic performance in school because they could seek help from their peers that could serve as a motivation than working alone. The role that the student peer group in the classroom plays in helping adolescents socialize with their peers and support one another is important (Uzezi & Deya, 2017). Students' interactions with their peers are likely to have an impact on them and can be very important for their success.

Peer pressure has the potential to negatively impact pupils' self-esteem, which is crucial during adolescence. People change their attitudes regarding a certain component that they have experienced or are aware of (Uslu, 2013). Many times, students would fantasize about and picture themselves as their dream selves in a group setting with their

peers. They eventually follow through on their decisions under the weight of peer pressure (Owoyele & Toyobo, 2008). With the existence of a specific peer group leader who encourages its members to engage in deviant conduct or promote unpleasant items to the group, the peer group's members may feel pressured to engage in unwanted behaviors or actions. Peer groups are crucial for determining academic accomplishment that affects development in relation to others in the social setting that is crucial for society. As people become older, their adaptive behavior broadens and becomes more complicated. The institution that students attend school to determines their potential for learning depending on the learning environment that the school provides for them (Korir, 2014). So, major course selections within a university are important decisions that students plan to make, but these decisions are influenced by their interactions with other students (Porter & Umbach, 2006). It is therefore difficult to relate the consequences that an individual within a group is similar with each other or social to be pursuing their intentions together to have similar outcomes, despite the fact that the behavior of an individual has seen similarities among the group due to the effect of their peers. Under the supervision of an adult instructor, student interactions with peers of similar ages encourage learning (Kinderman, 2016).

Academic performance refers to a student's ability to complete assigned assignments and studies (Scott's, 2012). Grades are unquestionably the most widely used metric of academic accomplishment. Grades are a student's "score" for each class and for their whole term. Grades are frequently calculated as the sum or average of assignment and test results and are frequently influenced by factors like as attendance and the instructor's assessment of the student. Grading systems vary significantly by county and school; popular scales include percentages ranging from 1 to 100, lettering systems ranging from A to F, and grade point averages (GPA) ranging from 0 to 4.0.

Academic performance refers to excellence in all academic discipline. Steinberg (2015) posited that academic performance encompasses students' ability and performance; it is multi-dimensional; it is intricately associated to human growth and cognitive, emotional and social physical development. Academic performance also refers to how well a student is accomplishing his tasks and studies. There should be a interrelated relationship between peer group and academic performance. It was believed that student's academic performance correlates with the group he or she belongs. Peer Influence can be either

positive or negative. If a student is influenced negatively by peer, it affects his or her academic performance. Nevertheless, stronger students do have an impact on their peers and actually help improve their overall academic performance. Conversely, positive peer influence on academic performance depends on person's self-identity, self-esteem and self-reliance. Peer influence can as well inspire student's academic vigor and motivation for achievement (Lashbrook, 2010).

According to Ward, et al., (2016), academic performance refers to the consequence of education; the degree to which a student, teacher, or institution achieves its educational objectives. Academic performance is defined as the capacity to learn and recall facts, as well as the ability to transmit one's knowledge vocally or in writing. Academic accomplishment is used in this study to refer to the extent to which pupils have mastered the goals of the disciplines they are exposed to in school. Academic success in school subjects, particularly mathematics and English language, has been found among secondary school pupils (Aremu and Soka 2013).

Social studies is the study of people in relation to each other and to their world. It is an issues- focused and inquiry-based interdisciplinary subject that draws upon history, geography, ecology, economics, law, philosophy, political science and other social science disciplines. Social studies fosters students' understanding of and involvement in practical and ethical issues that face their communities and humankind. Social studies is integral to the process of enabling students to develop an understanding of who they are, what they want to become and the society in which they want to live. Social studies is taught in kindergarten through grade 12 in schools across the nation. As a field of study, social studies may be more difficult to define than is a single discipline such as history or geography, precisely because it is multidisciplinary and interdisciplinary and because it is sometimes taught in one class (perhaps called "social studies") and sometimes in separate discipline-based classes within a department of social studies. Two main characteristics, however, distinguish social studies as a field of study: it is designed to promote civic competence; and it is integrative, incorporating many fields of endeavor.

Several studies have shown that peer groups are powerful agents of risk behaviors in adolescence. Adolescents typically replace family with peers regarding social and leisure activities, and many problematic

behaviors occur in the context of these groups. Both peer group pressure and control were positively related to risky behaviors. However, adolescents who were more committed to a personal identity had lower rates of risk behaviors. Enamiroro & Atakpo (2018) observed that common problems that affect peer relationship and group study is to students shouting, calling names, sleeping and talking while engaging in group study and discussion during and after class hours. Identified causes of these problems were seen as originating in: overcrowded classrooms; school administrators' neglect of the health conditions of classroom facilities; and an unhygienic and below-standard teaching and learning environment.

The failure rate in public exams serves as a constant reminder of the unimpressive academic performance of secondary school pupils in Nigeria. On this obnoxious topic, parents, teachers, school administrators, stakeholders, and counselors have all expressed varied levels of concern. Several groups of people have determined that pupils' poor academic achievement is due to negative peer pressure. Negative peer pressure is thought to lure students into bad habits including binge drinking, marijuana and cigarette smoking, sexual activity, and other socially unacceptable behaviors that divert them from their academic goals. The issue of perceived impacts of peer pressure on students' academic achievement in social studies is raised by these maladaptive actions of adolescents that result in low academic performance.

Purpose of the Study

The main purpose of this study is to investigate teachers' perceived impact of peer pressure on pupils' academic achievement in social studies in Irepodun Local Government Area, Kwara State. Specifically, this study seeks to;

1. To examine teachers' perception on the impact of peer pressure on pupils' academic performance in social studies in Irepodun Local Government Area.
2. Find out whether there is gender difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies in Irepodun Local Government Area.
3. Ascertain whether there is significant difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on qualification.
4. Ascertain whether there is significant difference in teachers' perception on the impact of peer pressure on pupils' academic

performance in social studies based on years of experience.

Research Question

1. What is the teachers' perception on the impact of peer pressure on pupils' academic performance in social studies in Irepodun Local Government Area, Kwara State?

Research Hypotheses

HO₁: There is no significant difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on gender.

HO₂: There is no significant difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on qualification.

HO₃: There is no significant difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on years of experience.

Methodology

This study investigated the teachers' perception on the impact of peer pressure on pupils' academic performance in social studies in Irepodun Local Government Area, Kwara State. It employed a descriptive survey where the opinions of the teachers were sought for the research. The population of the study consists of all registered junior secondary schools in Irepodun Local Government Area, while the target population were all the junior secondary school teachers which consisted of 428 teachers. A sample of 128 teachers which is equivalent to 30% of the total population was drawn for this study using simple random sampling technique. In order to elicit valid information from the respondents, a researcher self-constructed questionnaire titled Teachers' Perceived Impact of Peer Pressure on Pupils' Academic Performance (TPIPPAP) was used with clear information for the respondents.

The instrument adopted for this research work was a researcher self-constructed questionnaire titled Teachers' Perceived Impact of Peer Pressure on Pupils' Academic Performance (TPIPPAP). The questionnaire was in section A and B: section A was employed to gather data on the personal information of the respondents, while the section B was used to elicit information on teachers' perceived impact of peer pressure on pupils' academic performance in social studies. The items in the section B were structured in four-likert format of Strongly Agreed, Agreed, Disagreed, and Strongly Disagreed.

In order to ensure the validity of the instruments, face and content validity was adopted where the items on the questionnaire were checked

against the research purposes. An expert judgment was also sought from three lecturers from the department of primary education who assisted in the validation of the research instrument. To measure the reliability of the tool, the researcher assigned some copies of the instrument to some respondents outside the study area. In this case, twenty-two copies of the instrument were administered on the representative and Cronbach Alpha was used to test the reliability of the instrument which yielded an index value of 0.76. The data collected was analyzed with the use of descriptive statistics (Mean and Standard Deviation) to answer the research question raised, while inferential statistics (t-test and ANOVA) were used to test the hypotheses formulated. The results of the findings are shown below:

Demographic Description of Respondents

This section describes demographic characteristics of the respondents using frequency counts and percentage as illustrated below:

Table 1: Frequency and Percentage Distribution of respondents (Teachers)

Gender	Frequency	Percentage (%)
Male	62	48.4
Female	66	51.6
Total	128	100
School Type		
NCE	69	53.9
First degree and its equivalent	42	32.8
Above first degree	17	13.3
Total	128	100
Experience		
0 – 10 years	63	49.2
11 – 20 years	49	38.3
21 years and above	16	12.5
Total	128	100

Table 1 showed that out of 128 respondents that participated in this study, 62 (48.4%) were male, while 66 (51.6%) were female. From this, it can be deduced that majority of the respondents are female teachers. Also, it was revealed in this study that, 69 (53.9%) were NCE holders, 42 (32.8%) were teachers first degree and its equivalent, while 17 (13.3%) were teachers with qualifications above first degree. From this, it can be deduced that majority of the respondents were NCE holders. More so, it was revealed that 63 (49.2%) were teachers with 0 – 10 years teaching experience, 49 (38.3%) were teachers with 11 – 20 years teaching experience, while 16 (12.5%) were teachers with 21 years and

above teaching experience. It can therefore be affirmed that majority of the respondents were teachers with 0 -10 years teaching experience.

Answering the Research Questions

One research question was generated, and was answered with the use of mean and standard deviation. The results were presented in the table below:

Research Question 1: *What is the teachers' perception on the impact of peer pressure on pupils academic performance in social studies in Irepodun Local Government Area?*

In order to ascertain the teachers' perception on the impact of peer pressure on pupils' academic performance in social studies in Irepodun Local Government Area, mean of responses of the teachers to each items on the questionnaire were computed, having four likert scale format of Strongly Agreed (4 points), Agreed (3 points), Disagreed (2 points), and Strongly Disagreed (1 point). In other to get the cut-off mark, the average of the total point was calculated to be 2.5 (That is; $4+3+2+1 = 10$; $10/4 = 2.5$). Therefore, any mean point below 2.5 was tagged negative while mean score above 2.5 is tagged positive. The result is presented in the table below:

Table 2: Mean and Standard Deviation showing teachers' perception on the impact of peer pressure on pupils academic performance.

S/N	ITEMS	X	SD	Remarks
1.	Pupils receive reward and encouragement from their peers when they score Good Grades in class	2.56	0.89	Positive
2.	Pupils always discuss academic issues with their peers or group	2.57	1.12	Positive
3.	Pupils cannot learn alone except with their peers	2.46	1.14	Negative
4.	The group pupils move with affect their academic performance in school	2.58	1.06	Positive
5.	Pupils stay with their friends instead of studying	2.49	1.06	Negative
6	Peer group influence Leads to low academic performance	2.48	1.06	Negative
7	Peer group help themselves to learn better	2.61	0.64	Positive
8	Pupils feel comfortable learning with their peers	2.67	0.73	Positive
Weighted Mean		2.55		

Table 2 revealed the teachers' perception on the impact of peer pressure on pupils' academic performance in social studies in Irepodun Local Government Area. The evidence on the perception of teachers was seen from the table above from the mean value of all the items where some are greater than 2.5 and some are less than 2.5. From the teachers' response, it was revealed that pupils feel comfortable learning with their peers, peer group help themselves to learn better, the group pupils move with affect their academic performance in school, pupils always discuss academic issues with their peers or group, and pupils receive reward and encouragement from their peers when they score Good Grades in class. This was ranked 1st, 2nd, 3rd, 4th, and 5th, and respectively in accordance with their mean values from the highest to the least. The overall mean value of **2.55** which is greater than the cut-off means of 2.50 indicated that teachers have positive perception towards the impact of peer pressure on pupils' academic performance in social studies in Irepodun Local Government Area, Kwara State.

Testing the Hypotheses

Three research hypotheses were formulated to guide the study and would be tested using t-test and Analysis of Variance (ANOVA)

HO₁: *There is no significant difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on gender.*

Table 3: Summary table of t-test showing the significant difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on gender

Gender	N	X	SD	df	Cal. value	Sig.
Decision						
Male	62	20.25	3.24			
				126	0.53	0.23
	Not Significant					
Female	66	21.38	3.65			

Table 3, result shows cal. value = 0.53, degree of freedom (126). The null hypothesis is accepted since the significant value of 0.23 is greater than 0.05 of Alpha level. This means that, gender does influence the perception of teacher towards the impact of peer pressure on pupils' academic performance in social studies. That is, what was perceived by male teachers is not different from their female counterparts. Therefore, the null hypothesis above which stated that there is no significant

difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on gender is thereby accepted.

HO₂: *There is no significant difference in teachers' perception towards the impact of peer pressure on pupils' academic performance in social studies based on qualification.*

Table 4 Summary of Analysis of Variance showing significant difference in teachers' perception towards the impact of peer pressure on pupils academic performance in social studies based on qualification

	Sum of Squares	DF	Mean Square	F	Sig.	Decision
Between Groups	53.27	2	14.32	1.31	.42	Not Significant
Within Groups	793.92	125	10.18			
Total	838.19	127				

Table 4, result shows degree of freedom (127) and f value yielded 1.31. The null hypothesis is accepted since the significant value of 0.42 is greater than 0.05 of Alpha level. This means that, teachers' qualification does not intervene on their perception towards the impact of peer pressure on pupils' academic performance in social studies based on qualification. Therefore, the null hypothesis above which stated that there is no significant difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on qualification is accepted.

HO₃: *There is no significant difference in teachers' perception on the impact of peer pressure on pupils academic performance in social studies based on experience.*

Table 5: Summary of Analysis of Variance showing significant difference in teachers' perception on the impact of peer pressure on pupils academic performance in social studies based on experience

	Sum of Squares	DF	Mean Square	F	Sig.	Decision
Between Groups	54.27	2	17.14	1.10	.30	Not Significant
Within Groups	783.92	125	9.31			
Total	838.19	127				

Table 5 result shows degree of freedom (127) and f value yielded 1.10.

The null hypothesis is accepted since the significant value of 0.30 is greater than 0.05 of Alpha level. This means that, teachers' experience does intervene on their perception towards the impact of peer pressure on pupils' academic performance in social studies. Therefore, the null hypothesis above which stated that there is no significant difference in teachers' perception towards the impact of peer pressure on pupils' academic performance in social studies based on teaching experience is accepted.

Discussion of the Findings

It was revealed from the findings that teachers have positive perception towards the impact of peer pressure on pupils' academic performance in social studies in Irepodun Local Government Area, Kwara State. This was seen from the teachers' responses to all the items on the list where it was clearly revealed that there is positive perception of teachers towards the impact of peer pressure on pupils' academic performance in social studies in Irepodun Local Government Area, Kwara State. This was borne out the fact that, the teachers acknowledged on the peer group influence. This corroborates with the assertion of Morrison, Kalin, & Morrison (2014) who asserted that peer pressure is favorable when someone pushes or supports you to do something good, such as engaging in sports, joining clubs, eating new foods, volunteering, achieving excellent grades, exhibiting respect, making new friends, acting morally, being honest, or being responsible. Not all peer pressure is harmful. You may coerce your pals into doing things that will enhance your social life and health while also making you feel good about your choices.

More so, the findings made it known clearly that there is no significant difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on gender. This was revealed by the significant value of 0.23 obtained from the response which is greater than the alpha value of 0.05. This is in line with the finding of Enyi and Otu (2021) who asserted that perception of teachers do not vary based on gender. This shows that teachers' gender has no effect on their perception towards the impact of peer pressure on pupils' academic performance in social studies, what was perceived by the male teachers is not different from that of their female counterparts. Therefore, it can be affirmed that there is no significant difference in the teachers' perception towards the impact of peer pressure on pupils' academic performance in social studies based on gender.

In addition, it was also revealed from the findings above that there is no significant difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on

experience. This finding is in agreement with the findings of lawal (2023) who reveal that there is no significant difference in teachers' perception based on teaching experience. This finding negates the finding of Aihie and Okei (2022) who revealed that there is significant difference in the teachers' perception of peer bullying with respect to teaching experience. This shows that teachers' experience has no effect on their perception towards the impact of peer pressure on pupils' academic performance in social studies. This affirms that, what was perceived by the teachers from low or average teaching experience is not different from that of their counterparts with high teaching experience. Therefore, it can be deduced that there is no significant difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on experience.

Additionally, the result from the findings revealed that there is no significant difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on qualification. This finding is in agreement with the findings of lawal (2023) who reveal that there is no significant difference in teachers' perception based on qualification. This shows that teachers' qualification does not affect their perception towards the impact of peer pressure on pupils' academic performance in social studies based on qualification. That is, the perception of high qualified teachers is not different from their counterparts with low qualification. Therefore, it can be concluded that there is no significant difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on qualification.

Conclusion

Based on the results and the discussions above, it was concluded that there was positive perception of teachers towards the impact of peer pressure on pupils' academic performance in social studies in Irepodun Local Government Area, Kwara State. Also, it was concluded that there was no significant difference in teachers' perception on the impact of peer pressure on pupils' academic performance in social studies based on gender, teaching experience, and qualification.

Recommendations

The following suggestions are hereby proffered for the school to be aware of the impact of peer pressure;

1. School management should ensure negative peer pressure that will leave negative effects on pupils' academic performance should be discouraged.

2. Dealing with peer pressure among pupils by their teachers should not be gender bias.
3. Teachers should be trained on the best way to deal with peer pressure irrespective of their years of experience.
4. Teachers' qualification should be set as base for getting them trained on the best way to manager peer pressure among primary school pupils.

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PHONOLOGICAL PROCESSES IN TIV: AN EXAMINATION OF ASSIMILATION AND DELETION

Rosaline Mnguhenen Sokpo PhD

rosalinesokpo@gmail.com

08064008896

*Department of Languages and Linguistics
Rev. Fr. Moses OrshioAdasuUniversity, Makurdi*

Theophilus AondonaTsafa

phylluss1@gmail.com

08062704765

*Department of Languages and Linguistics
Rev. Fr. Moses OrshioAdasu University, Makurdi*

Tagesa Akpagher

tagesa@gmail.com

08143812377, 08111114458

*Department of Languages and Linguistics
Rev. Fr. Moses OrshioAdasuUniversity, Makurdi*

Abstract

In rapid, connected speech of native speakers, sounds may change and take up attributes of other neighboring sounds, and they may even disappear completely in certain syllables, making the pronunciation of some words different from the normal, conventional way a second language learner would pronounce them. These sound changes are the result of phonological processes. This paper titled "Phonological Processes in Tiv: an Examination of Assimilation and Deletion" examines analytically two of these native-speech coloured processes of assimilation and deletion, which are fundamental to the Tiv sound system. Anchored on the theory of generative phonology, this paper reveals the patterns governing these processes, thus shedding light on Tiv language phonological structure. The paper employs descriptive research design, while data collection is from primary and secondary sources. Instruments of data collection include interviews, non-participant observation and native speaker experience of the researchers. The findings demonstrate that assimilation and deletion in Tiv are shaped by a complex interplay of phonological and morphological factors, which are carefully delineated. This research provides valuable insights into aspects of Tiv prosodic phonology and speech patterns of Tiv native speakers, with implications for linguistic typology and language documentation.

Key words: *Phonological processes, assimilation, deletion*

Introduction

Phonological processes are patterns of sound change that occur in language, where a specific sound or set of sounds is modified or transformed into another sound. Agreeing with this view, Chomsky and Halle (1968), posit that phonological processes are rules that describe how underlying representations are transformed into surface representations; arguing that these transformations are necessary to explain the relationship between pronunciation and phonological structure in a generative grammar framework. Similarly, Kenstowicz (1994) sees phonological processes as mechanisms by which one sound becomes more like another in its phonetic environment. His analysis focuses on the interaction between these processes and phonological rules, which contribute to the overall structure of a language's sound system. These processes are part of the phonology of a language. In Tiv, assimilation and deletion represent two significant processes that shape its spoken form. This paper focuses on progressive and regressive assimilation and the deletion of certain syllables or segments in specific phonological environments, incorporating insights from generative phonology to explain underlying structures and rules.

Statement of the Problem

The Tiv language, like many others, is characterized by various phonological processes that impact its spoken form. Among these processes, assimilation and deletion play crucial roles in shaping the phonetic structure of the language. While these processes occur naturally in speech, their patterns and underlying rules have not been thoroughly analyzed, especially within the framework of generative phonology.

Assimilation in Tiv can be both progressive and regressive, depending on dialectal variations and phonological contexts. This process alters how vowels interact with one another, changing their features for smoother articulation. Deletion, on the other hand, involves the removal of sounds or syllables, such as the syncope seen in words like *takerada* → *takeda* and *makeranta* → *mákántá*, or the dropping of initial vowels as in *ávángè* → *vángè*. These phonological processes simplify speech but can obscure underlying forms, raising questions about their systematicity and the rules governing them. Despite the prevalence of these phenomena, there is limited detailed study on how they operate within Tiv phonology, particularly from a generative phonological perspective. This gap in research presents challenges in fully understanding the structural patterns of Tiv and how its speakers maintain phonological integrity amidst these transformations.

Therefore, this study seeks to examine the specific patterns of assimilation and deletion in Tiv, to formalize the rules governing these processes, and to analyze them using the framework of generative phonology.

The problem addressed by this paper is the lack of comprehensive phonological analysis of assimilation and deletion processes in Tiv, which is crucial for understanding the interaction between phonological rules and underlying structures in the language.

Aim

The aim of this study is to analyze the phonological processes of assimilation and deletion in Tiv, providing a formalized understanding of how these processes operate within the language using the framework of generative phonology.

Objectives

1. To identify and describe progressive and regressive assimilation in Tiv phonology.
2. To examine how initial, medial and final segment deletion functions in Tiv words.
3. To formalize the phonological rules governing assimilation and deletion in Tiv.
4. To explore the dialectal variations in assimilation and deletion within different Tiv-speaking communities.

Research Questions

1. How do progressive and regressive assimilation operate in Tiv phonology?
2. How does deletion function in Tiv at word initial, medial, and final positions?
3. What formal rules can be established to describe the phonological processes of assimilation and deletion in Tiv?
4. What dialectal variations exist in the application of assimilation and deletion rules among Tiv speakers?

Theoretical Framework

This study is premised on Generative Phonology (GP) to investigate the phonological processes of assimilation and deletion in Tiv. GP was developed in the 1960s by Chomsky and Halle, and introduced to the world in their seminal publication: *The Sound Pattern of English* (SPE) of 1968. The theory offers a formalized approach to understanding the phonological rules underlying assimilation and deletion processes in Tiv. By using abstract underlying forms and rule-based derivations, the theory explains how surface forms are generated from deeper

phonological structures. Assimilation in Tiv is governed by feature-spreading rules that ensure ease of articulation, while deletion is motivated by dialectal or idiolectal constraints.

Both assimilation and deletion reflect Tiv speakers' tendency to simplify speech while maintaining phonological distinctions. The rules presented in this paper demonstrate how Tiv phonology adheres to universal principles of ease of articulation, while retaining unique language-specific patterns.

Conceptual Review

Phonology

Phonology is widely considered as the study of how speech sounds are patterned in particular languages. Hayes (2019), defines phonology as being “concerned with the way sounds are organised and used in languages to convey meaning.” Bernhardt &Stemberger, (2020) corroborates that phonology is “the study of the abstract sound system of a language, including the underlying representations of speech sounds and the rules that govern their distribution.” These definitions show the focus of phonology on understanding the sound systems of languages and how they contribute to meaning and communication.

Phonology involves the study of segmental and suprasegmental features, including phonemes, syllable structure, stress, and intonation. This is supported by Sokpo (2016:7), who avers that “phonology has two main levels: segmental level which is seen to concern itself with features at the sound level and supra-segmental level which deals with features above the sound level such as tone, intonation, stress, etc.” As noted by Hayes (2019:2), “Phonology provides a crucial link between the sound system of a language and its grammar and lexicon.” Understanding phonology is essential for language teaching, language acquisition, and speech therapy.

Phonological Processes

Phonological processes are the natural changes that occur in the pronunciation of certain sounds as a result of their occurrence in a particular phonological environment. These changes are realised with the application of some (phonological) rules that link the underlying structure with the phonetic structure. In lay terms, phonological processes are sound related processes that make sound production easier and smoother when speaking. They enable the simplification of pronunciation or linguistic economy. Some of these processes include assimilation, dissimilation, metathesis, deletion, and nasalization. The concept phonological process is variously referred to by different scholars, denoting the construction of different meanings by different

scholars.

Erlinda (2010:87) sees phonological process as an allophonic process. According to Omachonu (2011:48) “sound modifications motivated by the need for a language to maintain its euphony or rectify violations of well-formedness constraints in speech production gave birth to what philologists would call phonological processes. In general, phonological processes are those changes which segments undergo that result in the various phonetic realizations of underlying phonological segments. When sounds are combined to form morphemes or morphemes are combined to form words or other larger units, some segments are juxtaposed within the same morpheme boundaries. When this happens, some of the juxtaposed segments, under various conditions, may undergo changes. Some of these changes may be affected by the environment (initial, final etc), while others may be affected by adjacent segments.

Assimilation

Assimilation is studied in numerous disciplines including history, anthropology, biological sciences, cultural and migrative studies to mean absorption, domination, influence, superintendence, mutual relationships, e.t.c. Within linguistics, assimilation is a phonological process where a sound changes and causes some phonemes to change and be more similar to other nearby sounds. This can occur within words or across word boundaries, and is a common phenomenon in many languages. For example, in English, the sound /n/ can assimilate to [ŋ] before /g/ or /k/ sounds, as in “sing” or “sink.” By understanding assimilation, researchers can gain insights into the sound systems of languages and how they shape pronunciation.

To Odden, (2018) assimilation is a phonological process in which a sound becomes more similar to a nearby sound. Gussenhoven and Jacobs (2017), assert that phonological assimilation is the process by which a segment becomes more similar to a neighbouring segment.

The above definitions of assimilation emphasize sound change and similarity to neighbouring sounds. The sound change is reflected as assimilation involving a change in the phonetic characteristics of a sound; similarity to neighbouring sounds is seen as the sound change is driven by the influence of nearby sounds.

- Assimilation can be progressive, regressive (anticipatory) or coalescent. It is progressive when a sound influences the one that comes after it. The changes occur from left to right. In the word man for example, [ã] is nasalised because of the bilabial nasal /m/ that precedes it. Anticipatory assimilation occurs when

a sound is influenced by the one that follows it. Hence, it has right to left directionality. An example of this is represented in the following words; son, bomb, etc. “son”: /s?n/ → [s̃ɒn] “bomb”: /b?m/ (BrE) or /b ɑ̃m/ (AmE) → [b̃ɒm] or [b̃ɑ̃m]

Underlying vs. Surface Representation

Underlying representation (UR): /s?n/, /b?m/ — vowel is oral
Surface representation (SR): [s̃ɒn], [b̃ɒm] — vowel is nasalised due to anticipatory assimilation

Coalescent assimilation, also known as reciprocal or mutual assimilation occurs when two sounds operate to create a third one that is different from the first two. Mbah&Mbah (2010), describe coalescent assimilation as a process “whereby two contiguous sounds cannot influence each other so that they can change the other form, thus, they ‘agree’ to introduce another sound to enhance producing them rapidly.” According to Fádáir (2014), coalescence is defined as occurring “when two linguistic units, which may or may not be distinct, end up being replaced in specific contexts by a third distinct unit of the same general kind.” Chalker& Weiner (1998), view coalescent assimilation as “a process whereby two separate speech sounds merge to form a single new phoneme.”

These definitions provide insights into the concept of coalescent assimilation from different scholarly perspectives, yet all seem to point to the fact as noted by Mbah and Mbah (2010), that the whole essence of assimilation is for ease of utterance. A general notation rule for coalescent assimilation can be written as follows: $XY \rightarrow Z$ Where: X and Y are two adjacent sounds. Z is a new sound that results from the fusion of X and Y, combining features of both. Example: “Ménáún” (meaning: I will give him/her/it. Mé =I will, ná=give, ún=him/her/it.) becomes “Ménôôn” because the “a” at the end of “na” combines with the “u” at the beginning of “un” to form an “ôô” (equivalent of the vowel /?/, while engaging in compensatory lengthening). Me naun [me n??n] → [me n?:n].

Deletion

Deletion involves the omission of a sound segment, typically a vowel or consonant, in certain linguistic environments. It is a common phonological phenomenon observed across many languages and occurs to simplify complex consonant clusters, reduce syllable structures, or accommodate prosodic constraints. Deletion can occur in several forms:

1. Apheresis (Initial Sound Deletion)

This is the deletion of a sound at the beginning of a word. For example, in casual English speech, “about” may be pronounced as 'bout' (cf. Ladefoged& Johnson, 2015).

2. **Syncope (Medial Sound Deletion)**
This involves the deletion of a sound, especially a vowel, from the middle of a word. For instance, in rapid speech, family may become famly and chocolate may be pronounced as choclate (Youssef, 2019).
3. **Apocope (Final Sound Deletion)**
Apocope is the loss of a sound, usually a vowel, at the end of a word. For example, the final /t/ in soft may be dropped in casual conversation, making it sound like sof' (Roach, 2020).
4. **Cluster Simplification through Deletion**
Deletion may occur to simplify consonant clusters, especially in child language acquisition or informal speech. For example, a child might say “pane” instead of “plane”, omitting the /l/ to simplify the cluster (Kager, 2020).

MotivationforDeletion

Deletion often results from ease of articulation and economy of effort. It can also be influenced by speech rate, formality of context, and phonotactic constraints of a language (Odden, 2013; Haspelmath& Sims, 2020).

Review of Related Literature

A number of scholars have written about phonological processes in Tiv, dwelling on different processes besides assimilation and deletion or approaching the subject incidentally. For example, Awwal I &Iorshagher F.T. (2022) did a comparative study of English and Tiv phonological processes, and although they also used generative phonology and examined assimilation and elision among other processes, their emphasis was on mastering the two languages for communication and avoiding mistakes in English. This work however focuses on exploring how the phonological processes of assimilation and deletion work in Tiv. Also investigating one of the phonological processes, Aor, Iorember and Tseveda (2022) isolated palatalization in the Tiv phonology, placing a premium on rules guiding palatal consonants and concepts such as palatal epenthesis for plurality and other functions of such as reduplication. In another research, Sokpo, Ode, Ate, and Yio (2022) carried out an appraisal of phonological processes, focusing on nasalization as a feature of Tiv and French phonology. The study found that any vowel that precedes, comes in between or after a nasal consonant is nasalized. And using Generative phonology, the study formalized nasalization rules, concluding that Tiv language shares certain phonological features with other languages such as French. The study also found that researchers had ignored the area of phonological processes for many years and recommended

renewed interest and heightened research in the area of study.

From the foregoing, it can be seen that not much is done in the aspect of phonological processes and especially assimilation and deletion. Other researchers have combed the edges of the topic of phonological processes but have not given attention to the aspect of assimilation and deletion to critically analyze them as this work seeks to do.

Phonological Processes in Tiv

Assimilation

Assimilation refers to the process where a sound becomes more like a neighboring sound in terms of certain phonetic features. As Wachuku (2008) puts it, in the assimilation process, a speech sound becomes more similar to another speech sound in its proximity. In Tiv, this proximity can be forward or backwards. That is, there are both progressive and regressive assimilation. These changes are not random but follow specific phonological rules, which generative phonology seeks to formalize.

Progressive Assimilation

In progressive assimilation, a segment adopts features of the preceding sound. An example in Tiv is seen in the sentence “Ne na se ato” (give us your attention). The /a/ in “ato” changes to /e/ at the end of “se,” resulting in the articulation “Ne naseeto.” This process reflects the influence of the preceding /e/ on the following /a/, leading to a smoother transition between sounds.

From a generative phonology perspective, this can be understood as the application of an assimilation rule where [+high] feature of the vowel /e/ spreads to the following vowel /a/, creating a more uniform phonological environment. This rule can be formalized as:

/a/ → [e] / e – C

This rule states that the vowel /a/ changes to [e] when it follows the vowel /e/ and precedes a consonant (C). The structure of the rule shows that the vowel /e/ spreads its features forward to the following /a/ in the environment where /a/ occurs between /e/ and a consonant.

Regressive Assimilation

Regressive assimilation involves a sound taking on features of the following segment. For instance, the example cited above (“Ne na se ato”) can be realized as “Ne nasaato.” This reflects the influence of the following /a/ sound on the preceding /e/. This can be formalized as follows: **V → [α high] / _ V [α high]**

This rule explains how a vowel takes on the phonetic feature of a

neighboring vowel, specifically the [+high] feature, which corresponds to vowels like /a/.

Interpretation:

In Tiv, this rule accounts for why the vowel /e/ changes to /a/ when followed by an /a/. For example, in “Ne na se ato,” the /e/ in “se” becomes /a/ because it is followed by the high vowel /a/ in “ato.” The rule states that if a vowel precedes a high vowel (like /a/), it will also become high to harmonize with it. This is a case of vowel harmony for ease of articulation.

Another example is: “M nenge a na” (I saw him/her/it). Some speakers produce the form “M nengaana,” where the following /a/ influences the preceding /e/ at the end of “nenge,” leading to a lengthened /a/. This regressive process can be attributed to the spreading of the [+high] feature of /a/ to the preceding /e/ vowel. In other dialects, progressive assimilation occurs, leading to the articulation “M nengeena,” where the preceding /e/ influences the following /a/, lengthening the /e/. The lengthening rule may be formalized thus: (V → [α long] / V1 _ C1)

This rule captures the lengthening of a vowel due to the influence of a neighboring vowel. When two vowels interact, one vowel can influence the other to become longer, either due to progressive or regressive assimilation.

Interpretation: This rule explains the lengthening of vowels in examples like “? néngéàná.” Depending on dialect, speakers might say “M nengaana” (regressive assimilation) or “M nengeena” (progressive assimilation). The rule formalizes this by stating that a vowel (V) will become longer if it is influenced by a neighboring vowel. It can work either forward (progressive) or backward (regressive), depending on the dialect.

Another example is the sentence “Úhìdèávé” (You will bring them back). In one dialect, speakers say “Úhidaave,” where /a/ influences the preceding /e/ at the end of “hide.” Conversely, speakers of other dialects may say “Úhideeve,” where the preceding /e/ in “hide” influences the following /a/ showing both regressive and progressive assimilation occurring in the same linguistic unit, depending on dialectal or idiolectal factors.

Deletion in Tiv

Deletion, or the removal of a sound from a word, is a prominent process in Tiv. According to Crystal (2008:166), deletion (or elision) is a term used in phonetics and phonology to refer to the omission of sounds in

connected speech. That is, certain sounds under certain circumstances are deleted or elided especially in rapid or connected speech. Such sounds in most cases are present at the phonemic level of a word and by extension are included in the transcription of such words in dictionary entries. This corresponds to the position maintained by Denham and Lobeck (2010), where they state that deletion causes a segment present at the phonemic level to be deleted at the phonetic level of a word. Generative phonology views deletion as the result of phonological rules applied at an underlying level to simplify surface representations, often driven by syllable structure constraints or stress patterns.

Apheresis (initial deletion)

In Tiv, initial vowels in certain words are deleted without affecting meaning. For instance, *àvàngè* (lizard) is often rendered *vàngè*, and *àtsòrmòn* (naked neck) is shortened to *tsòrmòn*. Additionally, *áwáār* (sand) becomes *wáār*, deleting the initial vowel; *ágbàgá* (harlot) becomes *gbàgá* without the initial vowel; *ìshíndān* (key) becomes *shíndān* without the initial vowel; *íkyú* (deaths) becomes *kyú*, with the initial vowel clipped; *íhyúngwá* (pit or toilet) is reduced to *hyúngwá*. This pattern can be captured by an initial vowel deletion rule:

(V1 → ∅ / # _)

This rule describes the deletion of a vowel at the beginning of a word. The symbol # represents a word boundary, indicating that the vowel at the start of the word can be deleted.

Interpretation: For example, in *àvàngè* (lizard), the initial vowel /a/ is dropped, resulting in *vàngè*. The rule states that if a word begins with a vowel, that vowel may be omitted, especially in casual or rapid speech. Tiv speakers often remove the initial vowels in words for simplicity without losing meaning.

ABSTRACT FORM OF WORD	GLOSS	INITIAL SEGMENT DELETED	SURFACE FORM OF WORD
àvàngè	lizard	a	vàngè
àtsòrmòn	naked neck	a	tsòrmòn
áwáār	sand	a	wáār
ágbàgá	harlot	a	gbàgá
ìshíndān	key	i	shíndān
íkyú	deaths	i	kyú
íhyúngwá	pit or toilet	i	hyúngwá
íhíngyá	nose	i	híngyá
ìkpílá	many	i	kpílá
íkyá	Leaves (plural of leaf)	i	kyá

Source: Researchers' field data from interviews

Syncope in Tiv

One common type of deletion in Tiv is syncope, where an internal syllable is removed. Relatively few words submit to syncope deletion in Tiv. Commonly known words include *tákèràdá* and *mákérántá*, *ìhyùùndú* and a handful of compound words involving a second segment which in isolation begins with letter “i.” These compound words will be discussed subsequently. In the word *tákèràdá* (book), the deletion of the syllable “ra” results in the form *tákèdá* (*tákèràdá* → *tákèdá*). This can be analyzed as the result of a phonological rule that deletes weak syllables from underlying representations: Syncope Rule ($\sigma \rightarrow \emptyset / _ VC$)

Syncope is the deletion of a syllable within a word, typically weak syllables. The formal rule above states that a syllable (σ) is deleted when it occurs between other vowels (and potentially consonants).

Interpretation: This rule explains why the word *tákèràdá* becomes *tákèdá*. The syllable “ra” in the middle of the word is deleted because it occurs between two vowels, simplifying the word's structure. There is also *mákérántá* (school), which is shortened to *mákántá*, and some speakers shorten it further to *máántá* deleting “er” and “ker” respectively. Another example is *ìhyùùndú* (dust) which some speakers shorten to *ìhyùndu* or simply *hyùndu*, essentially reducing the medial vowel length in /uu/. Furthermore, the word *ìshóndókyé* (ant) undergoes syncope deletion of the media “do,” yielding the form *ìshónkyé* or simply *shónkyé*. In Tiv, this happens to make speech more fluid and efficient. The rule formalizes the idea that middle syllables can be dropped between vowels to simplify pronunciation.

Syncope in Compound words

In Tiv, when a segment is joined to another, and the latter in isolation begins with letter “i,” the “i” in the second segment is usually deleted. Some examples include: *doo+ishima* becomes “dooshima” (love); *A+wa+ishima* becomes “awashima” (intention,); *nom+ikyegh* becomes “nomkyegh;” *mem+iyol* becomes “memyol” (holiday); *za+iyol* becomes “zayol” (problem); etc.

ABSTRACT FORM OF WORD	GLOSS	MEDIAL SEGMENT DELETED	SURFACE FORM OF WORD
tákèràdá	book	ra	tákèdá
tákèràdá	book	ker	táàdá
mákérántá	school	er	mákántá
mákérántá	school	ker	máántá
ìhyùùndú	dust	u (vowel shortening)	ìhyùndu
ìshóndókyé	ant	do	ìshónkyé
dōō+ishímá	love	i	dōōshímá
àwá+ishímá	intention	i	àwáshímá
nōm+ìkyēgh	cock	i	nōmkyēgh
mèm+ìyōl	holiday	i	mèmìyōl
zà+ìyōl	problem	i	zàyōl

Source: Researchers' field data from interviews

Apocope (final segment deletion)

Final segment deletion is also common in Tiv. For example, *wààràwá* (sand) is shortened to *wààr*, deleting the final segment “awa.” Similarly, *viùlevú* (dust) becomes *viù* (*lengthening the last u, making the pronunciation “vú-ūū”*); *áyàngèràyá* (a type of grass) is reduced to *áyàngēr*; *íyéngé* (number, figure) becomes *íyén*; *ìyángé* (day) becomes *ìyán*; *Ōnov* (children) as in the expression *Ōnóvmbàngôm* (my maternal kinsmen) is shortened to *Ōnmbàngôm*, deleting the “ov” at the end of the word *ŋnov*. This type of deletion simplifies complex word endings and can be formalized as: ($\sigma \rightarrow \emptyset / _ \#$)

This rule captures the deletion of syllables or segments at the end of a word. The symbol # here represents the end of a word, indicating that a syllable at the end of a word may be deleted.

Interpretation: This rule is seen in examples like *wààràwá* (sand), which becomes *wààr* by deleting the final syllable “awa.” It's a common strategy to simplify long or complex words. This rule explains why Tiv speakers remove the final part of some words in fast or casual speech. The deletion of final segments reduces word complexity while keeping the word understandable.

ABSTRACT FORM OF WORD	GLOSS	FINAL SEGMENT DELETED	SURFACE FORM OF WORD
<i>wààràwá</i>	sand	awa	<i>wààr</i>
<i>viùlevú</i>	dust	levu	<i>Viùù</i> (pronounced as <i>vú-ūū</i>)
<i>áyàngèràyá</i>	a type of grass	aya	<i>áyàngēr</i>
<i>íyéngé</i>	number/figure	ge	<i>íyén</i>
<i>ìyángé</i>	day	ge	<i>ìyán</i>
<i>ŋnov</i>	maternal kinsmen	ov	<i>ŋn</i>

Source: Researchers' field data from interviews

Conclusion

This paper has explored the phonological processes of assimilation and deletion in Tiv phonology, applying the framework of generative phonology to provide a formal analysis. The examples of *tákèràdà* → *tákèdà* and *mákérántá* → *mákántá*, as well as the reduction of words like *àvángèto* *vángè* and *vúùlevú* to *vúù*, demonstrate the common deletion patterns in Tiv. Additionally, the examples of progressive and regressive assimilation, such as in “M nenge a na” and “M hide a ve,” illustrate how neighboring sounds influence one another.

Understanding these processes provides deeper insight into the structure of Tiv and contributes to broader phonological theory. The study has demonstrated that generative phonology assumes that every word has an underlying form, which contains the “full” set of sounds before any phonological rules apply. These formal rules then explain how that underlying form is modified in different contexts to produce the spoken form (the surface form). The following points have been established:

1. Assimilation rules modify vowels by spreading certain features, like [+high] (for /a/), to nearby vowels, ensuring vowel harmony and lengthening of vowels. This makes speech smoother and easier to articulate.
2. Deletion rules remove certain sounds, usually unstressed syllables or vowels that occur in specific positions (like the start or end of a word). These rules simplify words, especially in fast or casual speech. Each rule works as part of a system that shapes how Tiv speakers pronounce words naturally in everyday speech, while still maintaining the meaning of the word.

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PRE-RETIREMENT PLANNING: ENLIGHTENMENT FOR WORKERS TOWARDS FINANCIAL INDEPENDENCE IN ILORIN WEST L.G.A. KWARA STATE, NIGERIA

Sholagberu, A. O.

*Department of Adult & Primary Education, University of Ilorin,
Ilorin, Nigeria
sholagberu.ao@unilorin.edu.ng*

Yakubu, Toyin Ibrahim

*Department of Educational Foundation. Kwara State
College of Education, Ilorin*

Kayode, Sadiq Toyin

*Department of Adult & Primary Education
University of Ilorin, Ilorin, Nigeria
E-mail: kayode.st@unilorin.edu.ng
Phone No: 08037059779*

Abstract

This paper examined the pre-retirement planning as enlightenment for workers towards financial independence in Kwara State, Nigeria. Descriptive research design was adopted for the study. The population of study consists of all the staff of Ilorin West local government, (654). A sample size of 100 respondents drawn from the staff of the local government using simple random sampling technique. A self designed questionnaire was used to elicit relevant information from the respondents. Data collected from the respondents were analyzed using a simple percentage to analyze the demographic information of the respondent while mean and standard deviation was used to answer the research questions raised. This study explores how pre-retirement planning activities can increase the total resources of retirees, including tangible mental, social resources, and consequently contribute to better psychological and physical well-being. The results of the latent growth mediation models also support our prediction: retirees with more preparatory activities before retirement acquire greater resources at the initial stage, which contribute to positive changes in post-retirement well-being over time. The results of the study reveals that enlightening the public about pre-retirement planning help workers think critically and plan, Lack of proper information cause workers not plan effectively towards retirement, educating workers about pre-retirement planning before employment help them to plan adequately.

Keywords: *Pre-retirement, Independent, Workers, Enlightenment and Finances*

Introduction

Retirement is a major life event, and a positive adjustment to retirement is essential for maintaining physical and psychological well-being in later life. Previous research demonstrates that pre-retirement planning predicts post-retirement well-being. Retirement is gradually becoming a topic of research focus in contemporary society. It is an important phase of life or life event, bringing with it many challenges in terms of adjustments and changes in lifestyle, self-esteem, friendships, and vocation. It is often described as leaving the job at a specified period of time after putting in some number of years of one's productive years or after attaining a given age of 60 in the public sectors of the economy (Petters&Asuquo, 2020).

In most developing countries with Nigeria particularly, government restrict working age of public civil servants to prevent an ageing labour force and allowing entrants of young able-bodied labour for increasing efficiency and productivity, (Federal Republic of Nigeria Official Gazette, 2004). This is important because as an employee becomes older, his marginal physical productivity of labour will decline, thus retaining such an employee in the service of the organization will lead to running an organization at a loss. Hence, why the statutory working age in the public service is fixed at sixty (60) years or thirty-five (35) years of unbroken active working service before retirement.

Curiously, the employees at the point of entering into the public service are usually inducted or given orientation to familiarize themselves with the Public Service Rules by their employers. However, such induction or orientation usually does not lay emphasis on retirement planning but issues like staff discipline, house culture and productivity. At the end, the majority of workers at the lower level of management usually do not seem to know or understand the service period and its consequential effects. The situation is equally not different with the middle-level management staff. This lapses or short coming is often due to the recurring case of paucity of fund with which to produce and distribute to the employees the relevant public service rules and condition of service document by employers. As a consequent, this piece of information is taken for granted with negative implication to early retirement planning by the newly employed workers in particular. This untoward attitudinal challenge in the public service weighs heavily against the system and the workers as it has a potential effect of impacting against the worker upon late realization or receipt of information on service period to engage in doctoring and falsification of age and records of service.

The local government workers have deep rooted apprehension for the word 'retirement'. Why the apprehension? This may be attributed to several factors some of which are the status of past retirees, the unpleasant experiences of the retirees in getting their gratuities and pension benefits, no real understanding of what retirement should look like, lack of vision, poor or lack of preparation for retirement, wasted opportunities, and or denial of the life cycle concept.

Pre-retirement planning is a goal-oriented behavior in which individuals devote effort to prepare for their retirement life. This behavior enables retirees to develop a realistic expectation of the changes to be experienced during transition and to set up a clear long-term goal for post-retirement life. Pre-retirement planning is often measured by a general term, such as self-perceived preparedness for retirement. A few studies measuring specific domains of planning behaviors focus mainly on financial planning. In addition to financial aspects, four domains of retirement preparatory activities, namely, financial, health, social life, and psychological planning. Financial planning aids individuals to achieve financial security in later life, such as regular savings or property ownership. Health planning focuses on the maintenance of physical health, such as regular body check-up and physical exercises. Social life planning helps individuals to maintain and establish a supportive social network and to develop new and enjoyable hobbies for their post-retirement life. Psychological planning aims to promote psychological preparation for adjusting to potential changes after retirement, for example, attending pre-retirement preparation workshop or reading books on physical and psychological changes during retirement transition.

Statement of the Problem

Researchers have shown that little or no much has been done on the provision for retirement education to workers in local government in Kwara State. Workers are the key in the survival of any entity for their tasks they perform; as well when they retire they become very important in their families and communities. For this matter they need to be well prepared to cope with life after work, unfortunately education policy and practice have sidelined them on the issue of retirement preparation. There for this study seeks to fill this gap. It sees a need for an education policy to include retirement education to employees for them to be aware of their coming days where most of them become vulnerable due to poor health and health service, poverty and isolation as we see them in our daily life. By providing these courses it is believed to provide workers with the best preparation for retirement and better life when they retire.

Purpose of the Study

The purpose of this study therefore seeks to find out Pre-retirement planning: enlightenment for workers towards financial independence in Kwara State.

Specifically the research work is aimed:

1. To enable workers have sufficient knowledge about pre-retirement planning in order to plan.
2. To examine the needed adjustments for a satisfying post-retirement life.

Research Questions

To achieve the research objective of the study, the following research questions have to be answered:

1. How workers can have sufficient knowledge about pre-retirement planning in order to plan?
2. What kinds of adjustments are crucial to a satisfying life in the post-retirement years?

Research Hypothesis

In relation to the questions asked, the following hypotheses were tested.

(H01) There is no significant relationship between pre-retirement planning and workers in Kwara state.

Significance of the Study

The information gathered by the researcher would be used as a foundation for the planning of pre-retirement seminars for retirees in the teaching sector to expose them to the life they are likely to experience during retirement. The study will also help retirees to know what the society would expect of them as well as how they should plan effectively for their lives after active service.

The information collected will also be used as a guide to help educate retirement counselors on how to help and assist would-be retirees to make sound and effective preparation towards their retirement. For the elderly on retirement, it will serve as a guide for the counselor to give them the various coping skills they would need to enable them to cope with life as retirees.

Concept of Retirement

The concept of retirement means different things to different people. While some persons view it positively and await it with happiness, others have negative perceptions about retirement as they associate that stage of life with boredom, economic suffering, ill health and death. And consequently, such individuals experience a sense of loneliness and loss of status. Retirement is a necessary end which every worker must anticipate, whether in the public sector or in the private sector (Onoyas,

2023).

Denga (2021) asserted that retirement is the longest vacation and it is a pleasurable experience while Akinboye (2024) stated that retirement is a process in which an individual disengages from routine work performance and this could be voluntary, mandatory or compulsory. Work is a basic need for human existence. Work is the means by which an individual can accomplish self-improvement either materially, intellectually or physically. Retirement simply refers to a situation where an individual is formally or officially stopped from active work role and it is often perceived as the realization of a life goal. It represents one of the happiest time of one's life. It is a mark of honour and appreciation from one's employer. Hence, workers are often rewarded with gratuity and other retirement benefits. Retirement has become an old practice in both private and public service in Nigeria. Osuala (2020) noted that retirement is a major stage in adult development and it essentially marks the split from middle years to old age.

He further noted that at 65 years of age, our mental and physical exuberance dwindles; it however becomes pertinent to relieve the person of some strenuous and excruciating duties that may weigh him down and consequently threaten his health. This, therefore, results to the retirement age of 65 in developed and economically buoyant countries. But in Nigeria, due to economic crunch and high rate of unemployment, the minimum legal age for mandatory retirement was put at 60 until recently when the Federal Government of Nigeria pegged it at 65 years for academic and non-academic staff, and 70 years for those on professorial carder. It therefore means a shift from the status of being an employee to that of the unemployed, usually with diminished or no steady stream of income.

In the case of civil servants, retirement simply refers to exiting government job after several years of service. A critical look into such definition from a global context shows its inability to capture the current trend in life's course. According to Quadagno (2022), the global increase in the mobility of workers across different work sectors has greatly undermined the simple definition of retirement. It is a popular practice among government employees to quit service after two or three decades and secure employment in private sector organizations (Adewuyi, 2022; Akpanmkpuk, 2021). Defining what retirement means as it pertains to people in such category may not be as simple as earlier defined.

In their argument, Moody and Sasser (2022) and Quadagno (2022) insist that in many parts of the western nations, workers quit their full-

time jobs only to take up another full-time or part-time job. Some might remain with the same employer but switch over to part-time, as they grow older. This implies that retirement could be viewed also as a gradual withdrawal from service (Quadagno, 2022). This definition could be more applicable to business owners in Nigeria; most of them exit their employment by gradually reducing the number of hours and days spent at work. This, they do by gradually handing over leadership to their children.

Defining retirement as the stage in life when one is entitled to and collecting pension depicts the picture of civil service retirement in Nigeria and some other parts of the world. However, in countries like the United States where military officers could retire at age 40, get monthly pension and still work elsewhere as full-time employees for more than 20 years underscores the accuracy of the definition. Thus, retirement is better defined by individual retirees because there are several routes to retirement in today's global world. This implies that retirement means different things to different retirees and in different contexts. Consequently, Ekerdt and Deviney conclude that the definition given to retirement should be dependent on the research endeavor and based on several considerations. There is, therefore, the need to investigate what retirement means to the individual retirees. Nonetheless, because retirement from civil service in Nigeria is mainly abrupt (either by way of voluntary, compulsory, or mandatory), defining retirement for the purpose of this study would simply be based on withdrawal from government employment evident by the receiving of gratuity and/or pension.

Retirement can be in many forms. Bur (2022) identifies various sources of retirement as including voluntary retirement, involuntary retirement, lay-offs, flexible retirement, and redundancy, discharge of staff, termination of appointment, LIFO separation and dismissal. Asuquo and Maliki (2023) postulated that there are three forms of retirement namely: voluntary, compulsory and mandatory retirement. The voluntary or self-retirement arises when the individual decides to quit active service for personal reasons irrespective of age, experience, length of service or retirement policies. This type of retirement decision depends more on the employee than the employer. The second type of retirement is the compulsory or forced retirement.

This is a situation beyond the individual's anticipation and when he or she is ill prepared for it. It is usually viewed negatively because it is unplanned and reasons might include inefficiency, old age, and rationalization in work force (Elder & Johnson, 2023). The third type,

mandatory retirement is normal (expected form) in the sense that the person involved has reached the statutory age of retirement as specified in the condition of service of the establishment. For instance in Nigeria, the retirement age as specified for Civil servants, Judges and Lecturers is sixty five years (65) or when an individual has put in thirty five years (35) of service for civil servants. Nevertheless, the Retirement Age Harmonization Act of 2012 puts the retirement age of judicial officers and academic staff of tertiary institutions at 70 and 65 years respectively because of the belief that the “older, the wiser” in those sectors.

Pre-Retirement Planning

Planning is the process of deciding when, what, when where and how to do a certain activity before starting to work. ... It is an intellectual process that needs a lot of thinking before the formation of plans. Planning is to set goals and to make certain guidelines achieve the goals. Planning is an integral aspect of living and it is a prerequisite to successful post-retirement life Akpanmkpuk (2022) identifies two main reasons Nigerian employees need to plan for retirement as: the realities of human existence and the peculiar condition of the Nigerian society. For any human being who lives to old age, the fact of life has it that he or she has to experience three stages of life, namely: The age of minor - from birth to age 18, the productive years - from 18 years to 60 years, and old age/postretirement stage.

The first stage referred to as 'Minor' is the period individuals are under the control and authority of their parents or guardian. The responsibility for the upkeep and education of the minor is totally that of the latter. However, the minor has the duty of listening to and acting according to the instructions of the parents or guardians to avoid problems associated with the second phase or stage (Akpanmkpuk, 2022).

The productive years are entrenched in the second stage of human existence. It is the phase when people are expected to shoulder personal and other responsibilities simultaneously. Some of these obligations are: to work, raise and take care of their families, prepare adequately for old age when pension cannot be totally depended on because of the economic crises in the country, and plan for the unknown in the event of their sudden demise. This sort of plan affords the spouse and children the opportunity to maintain the family's standard of living with least stress in case of any eventuality.

The third stage of life usually starts from age 60. This is the age of mandatory retirement in the Nigerian civil service. According to Akpanmkpuk (2022), people in this stage of life rely on one or more of Pension where applicable, grown-up children, proceeds from

investment made while in service, and charity. For any individual to live above charity at this stage, the need for adequate planning during the productive years cannot be over-emphasized. A lifestyle short of proper planning at the second stage is one of the reasons for distress and poverty among the elderly in society today.

The Challenges Facing Retirees

Many retired civil servants in Nigeria are experiencing negative and difficult changes that come as a result of cessation of active work life (Olatunde&Onyinye, 2023; Oniye, 2023). Due to the pervasiveness of retirees' exposure to risks and poverty in the post-retirement years, retirement researchers in Nigeria have carried out several studies in this regard. Several overlapping challenges have been discovered. Garba and Mamman (2024) identify the problems of retirees in the country as including among others, the problem of planning ahead of retirement. Several employees retire without tangible planning. Some of them entered the retirement phase devoid of any financial or material savings and acquisition to fall back on. Such a situation is capable of resulting in frustration and untimely death. Garba and Mamman, however, observed that the low incomes among civil servants in the country, coupled with heavy family (including extended family) responsibilities are unfavourable to savings and retirement planning among employees in the country.

Closely related to this is the problem associated with accommodation. Several employees in the country do not own personal houses as and when due for retirement because of their meagre salaries and lack of planning. This scenario weighs in on retirees' retirement income, which usually falls below their income as civil servants. Paying for residence in post-retirement years does lead to apprehension, especially with the asymmetrical payment of pension (Adedokun, 2023; Fapohunda, 2023; Olatunde&Onyinye, 2023).

Again, at the point of retirement, when pensions and gratuity are expected to be paid, most retirees face a lot of procedural tailbacks. Accurate documentation has been a challenge for many years. Retirees, therefore, have to wait several years before their benefits are paid; many of them die in the process. Embezzlement of pension funds is another major hindrance to a satisfying retirement life in Nigeria. In many cases, retirees are starved of their entitlements for several months and sometimes, for years as a result of inadequate funding. Pension funds get misappropriated by authorities saddled with the responsibility of seeing to retirees' welfare (Fapohunda, 2023; Olatunde&Onyinye, 2023).

Old age comes with several physical changes and disabilities (Adedokun, 2023; Ali, 2024). These changes are met with certain unfriendly gestures from the younger folks. The aged are viewed as frail, mentally inferior, and poor. Their weak bodies and peculiar attitudes put many young ones off and lead to deliberate avoidance of the old fellows. The African culture of respect for elders has been eroded for western celebration of youthfulness (Garba&Mamman, 2024). The society, in recent times accords the old people less than the expected regard. This concern gets many retirees worried about their place in the society. Due to the afore-mentioned challenges and more, some retirees die suddenly (Olatunde&Awosusi, 2021).

All the challenges elucidated are areas of anxiety to an average retired civil servant in Nigeria. The bedrock of most of these problems is lack of planning and non-payment of pension as and when due (Fapohunda, 2023; Aniето, 2023). In a study carried out in Rivers State by Eremie (2021), retirees ranked financial problems as the most threatening challenge they are experiencing. This was followed closely by health challenges for both male and female respondents. Whatever be the case, there is need to possess a right sense of self-worth right from the years preceding retirement (Ali, 2014; Quadagno, 2022). An employee needs to identify who he or she actually is, with or without job. This could go to some extent in helping retirees adjust to the life after employment.

a descriptive survey design. According to Orodho (2023), Descriptive survey design is used in preliminary and exploratory studies to allow researchers to gather information, summarize, present and interpret for the purpose of clarification.” The design is fitting to a situation where the variables cannot easily be manipulated by the researcher. The design was therefore used by the researcher in gathering information, summarizing, presenting and interpreting information in order to clarify Pre-retirement planning: enlightenment to workers towards financial independence in Kwara State.

Methodology

The study adopted descriptive research design. The population of study consists of all the staff of Ilorin West local government, (654). A sample size of 100 respondents drawn from the staff of the local government using simple random sampling technique. A self designed questionnaire was used to gather relevant information from the respondents. Data collected from the respondents were analyzed using a simple percentage to analyze the demographic information of the respondent while mean and standard deviation was used to answer the research questions raised.

This study explores how pre-retirement planning activities can increase the total resources of retirees, including tangible mental, social resources, and consequently contribute to better psychological and physical well-being. The results of the latent growth mediation models also support our prediction: retirees with more preparatory activities before retirement acquire greater resources at the initial stage, which contribute to positive changes in post-retirement well-being over time. The results of the study reveals that enlightening the public about pre-retirement planning help workers think critically and plan, Lack of proper information cause workers not plan effectively towards retirement, educating workers about pre-retirement planning before employment help them to plan adequately.

Discussion of the Results

This study is concern with pre-retirement planning: enlightenment to workers towards financial independence in Kwara state. Out of one hundred (100) questionnaires administered, 100% were successfully filled and returned. The data collected are presented below and analyzed using frequency counts and percentage, for the analysis of the demographic information and answering the research questions generated. The data were run with Statistical Package for Social-Sciences (SPSS 22.0) window version.

The background information of the respondents were first presented followed by answer to the research questions.

Demographic Description of Respondents

This section describes the demographic characteristics of the respondents using frequency counts and percentage as illustrated below:

Table 1: Frequency and percentage distribution showing the gender of the respondents

Gender	Frequency	Percentage
Male	44	44.0
Female	56	56.0
Total	100	100.0

Table 1 shows that out of 100 respondents that participated in the study, 44 (44.0%) were male, 56 (56.0%) were female. From this it can be deduced that female participated in the study more than male

Table 2: frequency and percentage distribution showing the age of the respondents

Age (years)	Frequency	Percentage
Below 20	6	6.0
21-30	20	20.0
31-40	50	50.0
41-50	20	20.0
51 and above	4	4.0
Total	100	100.0

Table 2 shows that out of 100 respondents that participated in the study, 6(6.0%) are between the age 20 and below, 20(20.0%) are between the age of 21-30 years old, 50 (50.0%) are between the age of 31-40 years old, 20(20.0%) are between the age of 41-50 years old while 4(4.0%) are between age 51 and above. From this study it can be deduced that although the study sampled age, majority of the respondents are between the age of 31-40 years old.

Table 3: Frequency and percentage distribution showing the educational qualification of the respondents

Educational Qualification	Frequency	Percentage (%)
SSCE	2	2.0
NCE/OND	12	12.0
BSc/B.Ed	58	58.0
MSc	13	13.0
P.hd	15	15.0
Total	100	100.0

Table 3 shows that out of 100 respondents that participated in the study 2(2.0%) have SSCE, 12(12.0%) have OND/NCE, 58(58.0%) have BSc/B.Ed, 13(13.0%) have MSc/M.ED, While 15(15.0%) have P.hd. From this it can be deduced that although the study sampled academic qualification, majority of the respondents have BSc/B.Ed.

Table 4: frequency and percentage distribution showing the years in service of the respondents

Years in service	Frequency	Percentage
1-5	64	64.0
6-10	28	28.0
11 and above	8	8.0
Total	100	100.0

Table 4 shows that out of 100 respondents that participated in the study, 64 (64.0%) are between 1-5 years in service, 28 (28.0%) are between 6-10 years in service while 8 (8.0%) are 11 and above years in service. From this it can be deduced that although the study sampled years in service, majority of the respondents are between 1-5 years in service.

Answering of Research Questions

Two research questions were generated, and all were answered with the use of frequency count and percentage

Research Question 1: How can workers have sufficient knowledge about pre-retirement planning in order to plan?

Table 5: Frequency of how workers can have sufficient knowledge about pre-retirement planning

Items	SA F(%)	A F(%)	D F(%)	SD F(%)
Educating workers about retirement helps them to plan effectively for retirement.	59(59)	40(40)	1(1)	0(0)
Governmental organization and non-governmental organization provides information to workers about retirement	76(76)	24(24)	0(0)	0(0)
Some workers hire an expert financial advisor to help them get on track with the retirement planning	77(77)	23(23)	0(0)	0(0)
Through enlighten the public about pre-retirement planning help workers think critically and plan	76(76)	24(24)	0(0)	0(0)
Lack of proper information cause workers not plan effectively towards retirement.	79(79)	21(21)	0(0)	0(0)
Educating workers about pre-retirement planning before employment help them to plan adequately	62(62)	28(28)	8(8)	2(2)

Table 5 shows that majority of the respondents strongly agreed that educating workers about retirement helps them to plan effectively for retirement, provision of information to workers about retirement is a means in which workers can have sufficient information about retirement, Some workers hire an expert financial advisor to help them get on track with the retirement planning, enlightening the public about pre-retirement planning help workers think critically and plan, Lack of proper information cause workers not plan effectively towards retirement, educating workers about pre-retirement planning before employment help them to plan adequately.

Research Question 2: What are the factors that promote a fulfilling life after retirement from civil service–

Table 6: Frequency the factors that promote a fulfilling life after retirement from civil service

Items	SA F(%)	A F(%)	D F(%)	SD F(%)
Some workers consider part -time jobs after retirement for more source of income.	60(60)	41(41)	0(0)	0(0)
Starting a business before retirement that yield profit actually promote a fulfilling life after retirement	66(66)	32(32)	2(2)	0(0)
Knowing how much money needed to live comfortably throughout retirement is a factor that promote fulfilling life after retirement	77(77)	20(20)	2(2)	1(1)
Adequate financial planning with the help of a financial expert promote fulfilling life after retirement.	75(75)	15(15)	8(8)	2(2)

Table 6 shows that majority of the respondents strongly agreed that taking part-time job after retirement, starting a business before retirement, knowing how much money needed to live comfortably throughout retirement is a factor that promote fulfilling life after retirement and adequate financial planning with the help of a financial expert are the factors that promote fulfilling life after retirement. This is so because majority of the respondents strongly agreed to this claims. Disagreed to this.

Summary of Findings

1. Educating workers about retirement helps them to plan effectively for retirement,
2. Provision of information to workers about retirement is a means in which workers can have sufficient information about retirement.
3. Some workers hire an expert/financial advisor to help them get on track with the retirement planning,
4. Enlightening the public about pre-retirement planning help workers think critically and plan
5. Educating workers about pre-retirement planning before employment help them to plan adequately.
6. Taking part-time job after retirement, starting a business before retirement, knowing how much money needed to live comfortably throughout retirement is a factor that promote fulfilling life after retirement and adequate financial planning with the help of a financial expert are the factors that can promote fulfilling life after retirement
7. Persistent rise in price, lack of information, incompetence facilitators, constant increase in tax are the challenges facing workers retirement education in Kwara state.

Discussion of findings

This study investigates pre-retirement planning: enlightenment to workers towards financial independence in Kwara state. It is clear from

educating workers about retirement helps them to plan effectively for retirement, provision of information to workers about retirement is a means in which workers can have sufficient information about retirement, Some workers hire an expert financial advisor to help them get on track with the retirement planning, enlightening the public about pre-retirement planning help workers think critically and plan, Lack of proper information cause workers not plan effectively towards retirement, educating workers about pre-retirement planning before employment help them to plan adequately.

According to Adewuyi (2008) Questions to be asked to effectively deal with these points include: what could make me happy and fulfilled in retirement? How do I want my post-retirement life to be? What is my personal and financial strength now? These, and more, are the questions Adewuyi (2008) suggests for employees' consideration as they plan for retirement.

The study also that majority of the respondents strongly agreed that taking part-time job after retirement, starting a business before retirement, knowing how much money needed to live comfortably throughout retirement is a factor that promote fulfilling life after retirement and adequate financial planning with the help of a financial expert are the factors that promote fulfilling life after retirement. This is so because majority of the respondents strongly agreed to this claims. Their response were 60(60.0%), 66(66.0%), 77(77.0%), 75(75.0%) respectively.

The findings also revealed 55(55.0%) out of 100 (100%) respondents strongly agreed that Persistent rise in price hinder workers to plan for retirement, while 30(30.0%) agreed on the item, 8(8.0%) disagreed while 2(2.0%) strongly disagree. Item 2 of the questionnaire constructed for this topic had majority of respondents agreeing that lack of information on how to plan hinder workers to plan for retirement, 10(10.0%) respondents agreed to this, 7(7.0%) disagreed and 2(2.0%) of the respondents strongly disagreed. 72(72.0%) of the respondents strongly agreed to the statement that Incompetence facilitators to pass accurate information about retirement planning is one of the factor that hinder pre-retirement planning, while 20(20.0%) agreed. 7(7.0%) and 1(1.0%) of the respondents had an opinion to disagreed and strongly disagreed respectively to this item. Majority of the respondents 65(65.0%) strongly agreed that constant increase in tax hinder workers to save towards retirement. while 25(25.0%) agreed, 8(8.0%) disagree and 2(2.0%) strongly disagreed to this.

Conclusion

This study examined pre-retirement planning: an enlightenment to workers towards financial independence in Kwara state. Related literature review made considering scholars' explanations of the subject matter. Relevant data for the study generated through research instruments constructed by the researcher. Therefore, based on the findings from this study, it was concluded that;

1. Educating workers about retirement helps them to plan effectively for retirement.
2. Hiring of a financial advisor also help workers get on track with the retirement planning.

3. Educating workers about pre-retirement planning before employment help them to plan adequately.
4. Knowing how much money needed to live comfortably throughout retirement is a factor that promotes fulfilling life after retirement.
5. Starting a business before retirement that yield profit actually promote a fulfilling life after retirement.

Recommendations

1. Provision of accurate information to workers about retirement should be given to workers.
2. Adequate financial planning with the help of an financial expert should be made available to workers.
3. Governmental and non- governmental organization should enlighten the public about pre-retirement planning which help the workers to think critically and plan

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RESILIENCE AMID RESISTANCE: CHALLENGES AND DEVELOPMENTS IN NIGERIAN DRAMA AND THEATRE (2000–PRESENT)

Ali Sule Ako, PhD

*Department of Theatre Arts, Rev. Fr. Moses Orshio Adasu University,
Makurdi, Benue State.*

Doris Nguevesé Tyosue

*Department of Theatre Arts,
Rev. Fr. Moses Orshio Adasu University, Makurdi*

Abstract

Nigerian drama and theatre have historically served as more than artistic expressions; they are potent tools for sociopolitical engagement, cultural memory, and national development. From precolonial ritual performances to contemporary digital stages, Nigerian theatre reflects the nation's aspirations, tensions, and struggles. This article examines the dynamic interplay of challenges and advancements in Nigerian drama and theatre since 2000, situating it as a vital instrument for social critique, cultural preservation, and national development. Confronted by insecurity, political repression, patriarchal exclusion, religious extremism, and globalized media competition, Nigerian theatre persists through activist dramaturgy, Theatre for Development (TFD), digital innovations, and transnational collaborations. Grounded in postcolonial performance theory, Freirean pedagogy, and Sen's development framework, this study draws on Nigerian and international scholarship to analyze how theatre navigates systemic constraints while fostering democratic discourse. The article reaffirms Nigerian theatre's transformative potential in a fractured sociopolitical landscape.

Keywords: *Nigerian theatre, theatre for Development, gender inequality, activist dramaturgy, postcolonial theatre*

Introduction

Nigerian drama and theatre have long transcended the boundaries of mere artistic expression, emerging as dynamic instruments of sociopolitical critique, cultural preservation, and national development. As Chinua Achebe incisively declared, “art for art's sake is just another

piece of deodorized dog shit” (qtd. In Okpewho 24), a statement that encapsulates the Nigerian theatrical tradition's unwavering commitment to social transformation. Rooted in precolonial ritual performances—such as the Yoruba Egungun masquerades and Igbo Mmanwu festivals, which served as communal mechanisms for moral regulation and social cohesion (Ogunbiyi 4)—Nigerian theatre has evolved into a syncretic form, blending indigenous performative idioms with Western dramatic structures to address the nation's aspirations, contradictions, and crises (Jeyifo 15). From the anti-colonial activism of Hubert Ogunde's *Bread and Bullet* (1948) to the radical dramaturgy of Wole Soyinka and Femi Osofisan, theatre in Nigeria has consistently mirrored the nation's turbulent socio-political landscape, challenging power structures and amplifying marginalized voices.

Since the dawn of the twenty-first century, Nigerian theatre has navigated a complex terrain marked by unprecedented challenges and transformative possibilities. The period from 2000 to the present has been defined by escalating security crises, including the Boko Haram insurgency, Niger Delta militancy, and herdsman-farmer conflicts, which have disrupted communal performance spaces and restricted theatre's developmental potential (Ukaegbu 133). Political repression, exemplified by censorship and harassment of artists, continues to stifle critical expression, echoing the colonial and military-era bans on Ogunde's works like *Yoruba Ronu* (Clark 82). Patriarchal structures marginalize female practitioners, while religious extremism—often a distortion of the ritual roots that birthed Nigerian theatre—threatens its inclusive ethos (Ododo 92). The rise of Nollywood and social media further complicates this landscape, as theatre competes with fast-paced, profit-driven digital content that prioritizes spectacle over substance (Haynes 94; Okoye 112). Yet, Nigerian theatre remains resilient, driven by a new generation of practitioners who harness activist dramaturgy, Theatre for Development (TFD), digital innovations, and transnational collaborations to reimagine its role in a democratic society.

This article examines the dual trajectories of challenges and developments in Nigerian drama and theatre since 2000, arguing that its ability to confront systemic oppression while fostering cultural and political renewal underscores its indispensable role in national development. The study draws on a rich corpus of Nigerian scholarship, including works by Biodun Jeyifo, Mabel Ekwierhoma, and Sola Adeyemi, alongside international perspectives.

Theoretical Framework

.This study employs a tripartite theoretical framework that integrates postcolonial performance theory, Paulo Freire's dialogic pedagogy alongside Augusto Boal's Theatre of the Oppressed, and Amartya Sen's development paradigm to analyze the challenges and developmental contributions of Nigerian drama and theatre since 2000. These frameworks, enriched by Nigerian and international scholarship, provide a robust lens to examine theatre's dual role as a site of resistance against systemic oppression and a catalyst for cultural, social, and political transformation in Nigeria's complex sociopolitical landscape.

Postcolonial Performance Theory

Postcolonial performance theory, as articulated by Helen Gilbert and Joanne Tompkins, positions theatre as a critical site for resisting colonial and neocolonial hegemonies, reclaiming indigenous narratives, and challenging globalized cultural homogenization (Gilbert and Tompkins 12). In the Nigerian context, theatre's syncretic nature—blending indigenous performative traditions like Yoruba Egungun masquerades and Igbo Mmanwu festivals with Western dramatic forms—enables it to contest imperialist legacies while asserting cultural sovereignty. Biodun Jeyifo emphasizes this syncretism, arguing that Nigerian theatre “navigates the tensions between indigenous orality and Western literacy, creating a dynamic space for postcolonial critique” (Jeyifo 15). For instance, Wole Soyinka's *Death and the King's Horseman* (1975) and Femi Osofisan's *Tegonni: An African Antigone* (1994) reframe colonial histories through indigenous mythologies, subverting Eurocentric narratives (Adeyemi 101).

Since 2000, Nigerian theatre has faced new postcolonial challenges, including the dominance of globalized media like Nollywood and social platforms, which threaten to marginalize live performance (Okoye 112). Postcolonial performance theory illuminates how contemporary Nigerian dramatists, such as Regina Ode in *The Masquerade Called Religion* (2015), resist these pressures by foregrounding local narratives that critique religious manipulation and patriarchal oppression (Ode 55). Esiaba Irobi further contends that “postcolonial theatre in Nigeria is a performative act of decolonization, reclaiming cultural agency in a globalized world” (Irobi 92). This framework is essential for understanding how Nigerian theatre navigates the interplay of local traditions and global influences, particularly in the face of Nollywood's commercial dominance and Western cultural imports.

Freirean Pedagogy and Boal's Theatre of the Oppressed

Paulo Freire's dialogic pedagogy, which emphasizes critical consciousness (*conscientização*) and collective action as pathways to liberation (Freire 72), provides a foundational framework for Nigerian Theatre for Development (TFD). TFD, a participatory form of theatre that engages communities in addressing local issues, aligns closely with Freire's model by fostering dialogue and empowering marginalized groups to challenge systemic inequities. Augusto Boal's Theatre of the Oppressed complements Freire by offering practical techniques, such as forum theatre and image theatre, that transform spectators into "spect-actors" who rehearse solutions to social problems (Boal 122). Emmanuel Dandaura underscores TFD's Freirean roots, noting that it "democratizes cultural production by enabling communities to interrogate issues like health, education, and governance through performance" (Dandaura 116).

In Nigeria, TFD initiatives—such as those led by Ahmadu Bello University in northern Nigeria or the Benue State University TFD projects addressing gender inequities—exemplify this approach, empowering rural communities to confront issues like HIV/AIDS stigma and electoral corruption (Evwierhoma 60; Abah 76). Steve Abah argues that "TFD's participatory model aligns with Freire's vision of education as a practice of freedom, transforming theatre into a tool for grassroots empowerment" (Abah 78). However, TFD faces challenges in conflict zones, where insecurity limits community engagement (Abubakar 45). Boal's techniques, such as forum theatre's interactive problem-solving, offer strategies to adapt TFD to these constraints, enabling mobile performances to reach displaced populations (Duruaku 108). This framework is crucial for analyzing how Nigerian theatre fosters agency and social change amidst sociopolitical crises.

Development as Freedom

Amartya Sen's conceptualization of development as "the expansion of the real freedoms that people enjoy" (Sen 36) reframes development beyond economic metrics to encompass cultural empowerment, gender equity, and political agency. In Nigeria, theatre aligns with this paradigm by amplifying marginalized voices, interrogating power structures, and envisioning equitable futures. Mabel Evwierhoma asserts that "theatre in Nigeria is a developmental tool that mirrors societal fractures while offering pathways to social justice" (Evwierhoma 47). For example, plays like Ahmed Yerima's *Hard Ground* (2006), which addresses environmental degradation in the Niger Delta, and Regina Ode's *The Masquerade Called Religion*, which

critiques patriarchal and religious oppression, embody theatre's role in fostering critical consciousness and advocating for systemic change (Yerima 45; Ode 55).

Sunny Ododo further argues that “theatre's developmental impact lies in its ability to preserve cultural memory while challenging oppressive structures” (Ododo 94). This perspective is particularly relevant in addressing gender discrimination, where female playwrights like Julie Okoh and Irene Salami use theatre to contest patriarchal norms (Utoh-Ezeajugh 67). Sen's framework also highlights theatre's role in navigating Nigeria's democratic challenges, as seen in TFD projects that promote voter education and civic participation (Dandaura 120). By fostering dialogue and agency, Nigerian theatre aligns with Sen's vision of development as an expansion of freedoms, particularly in a context marked by political repression and sociocultural disintegration.

These three frameworks—postcolonial performance theory, Freirean pedagogy/Boal's Theatre of the Oppressed, and Sen's development paradigm—converge to provide a comprehensive lens for analyzing Nigerian theatre's challenges and contributions since 2000. Postcolonial theory situates theatre within Nigeria's historical and global contexts, highlighting its resistance to neocolonial influences like Nollywood's commercialism (Ayakoroma 78). Freire and Boal illuminate TFD's participatory mechanisms, which empower communities amidst insecurity and repression (Abah 76). Sen's paradigm underscores theatre's role in advancing equity and agency, particularly for marginalized groups like women and rural communities (Evwierhoma 60). Together, these frameworks, enriched by Nigerian scholars like Jeyifo, Dandaura, Evwierhoma, and Ododo, enable a nuanced analysis of how theatre navigates systemic constraints while fostering national development and democratic discourse.

Challenges Facing Nigerian Theatre (2000–Present)

Insecurity and Insurgency

Nigeria's security crises, including Boko Haram's insurgency, Niger Delta militancy, and herdsman-farmer conflicts, have severely disrupted theatre practice. Victor Ukaegbu, a Nigerian scholar, observes, “theatre thrives on communal presence; insecurity denies it both audience and authenticity” (Ukaegbu 133). In northern Nigeria, Boko Haram's attacks on cultural institutions have led to cancellations of performances and restricted TFD initiatives in states like Borno and Yobe (Abubakar 45). For instance, the 2014 Chibok schoolgirls'

abduction halted community theatre projects in affected areas due to safety concerns (Duruaku 102).

In the Niger Delta, militancy has limited access to performance spaces, undermining theatre's developmental role. Nigerian critic Nelson Fashina argues that "insecurity fragments theatre's communal essence, reducing its capacity to foster social cohesion" (Fashina 56). These disruptions challenge theatre's ability to engage audiences in high-risk regions, necessitating innovative approaches like mobile or digital performances.

Political Repression and Censorship

Despite Nigeria's democratic transition in 1999, political repression persists, with governments suppressing critical artistic expression. The 2003 ban on Idris Abdulkareem's song *Jaga Jaga* and the censorship of the 2016 student film *If I'm President* reflect ongoing efforts to silence dissent (Ebewo 110). Historically, Ogunde's theatre company faced bans for works like *Yoruba Ronu*, deemed subversive by political authorities (Clark 82). Contemporary playwrights like Ahmed Yerima report harassment when addressing corruption or electoral malpractices (Yerima 23).

Barclays Ayakoroma contends that "state censorship stifles theatre's democratic potential, creating a climate of fear among artists" (Ayakoroma 78). For example, the 2018 arrest of theatre practitioner Seun Odewale for staging a play critiquing electoral fraud illustrates the risks faced by artists (Odewale 45). Such repression limits theatre's role in shaping public discourse, undermining its developmental impact.

Patriarchy and Gender Discrimination

Nigerian theatre remains a male-dominated field, with women facing systemic exclusion in production, performance, and narrative representation. Tess e asserts, "female dramatists contend not only with aesthetic choices but with societal judgment" (Onwueme 18). Patriarchal norms stigmatize female performers as immoral, discouraging participation and perpetuating male-centric narratives. Despite these barriers, female playwrights like Regina Ode, Julie Okoh, and Irene Salami challenge gender inequities. Ode's *The Masquerade Called Religion* (2015) critiques the collusion of religious and patriarchal structures in oppressing women (Ode 55).

Tracie Utoh-Ezeajugh notes, "the scarcity of female voices in Nigerian theatre reflects broader societal inequities, necessitating structural reforms" (Utoh-Ezeajugh 67). For instance, women directors like

Bolanle Austen-Peters face funding disparities compared to male counterparts, limiting their creative output (Austen-Peters 34).

Religious Manipulation and Extremism

Religion, once a cornerstone of Nigerian theatre through ritual performances, now poses challenges in its politicized and extremist forms. Regina Ode's *The Masquerade Called Religion* critiques how religious leaders exploit faith to incite violence and rig elections (Ode 55). In northern Nigeria, religious extremism has endangered theatre's inclusive ethos, with performances deemed “un-Islamic” facing bans or violent backlash (Abubakar 50). Yemi Ogunbiyi reminds us that “the origin of Nigerian theatre and drama lie in the numerous traditional religions and functional rituals” (Ogunbiyi 4). However, Nigerian critic Sunny Ododo argues that “the weaponization of religion threatens theatre's communal legacy, polarizing audiences along religious lines” (Ododo 92). This polarization challenges theatre's ability to foster dialogue in a pluralistic society.

Sociocultural Disintegration and Globalized Media

The rise of Nollywood and social media has reshaped audience preferences, posing existential challenges to live theatre. Jonathan Haynes argues that “Nollywood's fast-paced consumer logic often sacrifices depth for spectacle” (Haynes 94), sidelining theatre's reflective qualities. Social media platforms prioritize short-form, sensational content, reducing theatre's visibility (Okoye 112).

Globalization exacerbates sociocultural disintegration, as Western cultural products dominate local markets, eroding indigenous performance traditions. Osita Okagbue notes, “the global cultural economy marginalizes African theatre, reducing its funding and relevance” (Okagbue 89). For example, the decline of Yoruba travelling theatre troupes reflects the shift toward digital entertainment (Adedeji 67). These pressures challenge theatre's cultural and developmental roles, necessitating adaptive strategies.

Developmental Contributions of Nigerian Theatre (2000–Present)

Activist Dramaturgy

Contemporary Nigerian playwrights sustain theatre's radical tradition through activist dramaturgy. Femi Osofisan's *Birthdays Are Not for the Dead* (2002) critiques leadership failures, while Ahmed Yerima's *Hard Ground* (2006) addresses environmental degradation in the Niger Delta (Yerima 45). Regina Ode's *The Masquerade Called Religion* advocates

for collective resistance against oppression, reviving Marxist dialectics (Ode 55). Biodun Jeyifo defines activist dramaturgy as “performance that provokes social change by exposing systemic injustices” (Jeyifo 22). Sola Adeyemi argues that “activist plays rekindle public consciousness, offering alternative visions of governance” (Adeyemi 101). For instance, Ola Rotimi's posthumously staged *If the Wind Blows* (2005) critiques electoral corruption, resonating with contemporary audiences (Nasidi 6). These works align with Freire's dialogic model, fostering critical engagement with societal issues (Freire 72).

Theatre for Development (TFD)

TFD remains a cornerstone of Nigerian theatre's developmental impact, engaging communities on health, education, and electoral issues. Initiatives by universities like Ahmadu Bello University, University of Jos, Benue State University, and NGOs have used TFD to address HIV/AIDS awareness, voter education, and environmental sustainability (Dandaura 120). For example, the 2019 TFD project in Benue State empowered rural women to challenge patriarchal inheritance practices through forum theatre (Evwierhoma 60).

Steve Abah notes that “TFD's participatory approach transforms spectators into spect-actors, fostering agency” (Abah 76). Boal's techniques, such as image theatre, enable communities to rehearse solutions to local problems (Boal 122). Despite security challenges, TFD practitioners adapt by using mobile units to reach displaced populations, demonstrating resilience (Duruaku 108).

Digital and Hybrid Innovations

The COVID-19 pandemic accelerated Nigerian theatre's digital shift, with practitioners embracing virtual performances and social media skits. Platforms like YouTube and Instagram have expanded theatre's reach, engaging younger audiences (Okoye 115). The Lagos Theatre Festival's 2020 virtual edition showcased hybrid performances integrating film and live theatre, demonstrating adaptability (Lagos Theatre Festival). Chukwuma Okoye warns that “digitalization risks commodifying theatre for viral consumption, diluting its communal essence” (Okoye 117). Yet, artists like Bolanle Austen-Peters leverage digital platforms to globalize Nigerian narratives, as seen in her streamed production *Saro: The Musical* (2021) (Austen-Peters 36). These innovations balance accessibility with theatre's transformative potential.

Transnational Collaborations

Transnational partnerships have globalized Nigerian theatre, enhancing its visibility and resources. Collaborations with diaspora artists and festivals like the Edinburgh Fringe and Lagos Theatre Festival facilitate cultural exchange (Okagbue 95). For instance, Tunde Kelani's film adaptations of Soyinka's plays have introduced Nigerian theatre to global audiences (Kelani 34). Esiaba Irobi argues that “transnational collaborations amplify Nigerian theatre's postcolonial critique, reclaiming marginalized narratives” (Irobi 92). These partnerships provide funding and training opportunities, enabling artists to navigate local constraints. However, Adeyemi cautions against over-reliance on foreign support, which risks diluting cultural authenticity (Adeyemi 105).

Conclusion

Nigerian drama and theatre, though embattled by insecurity, censorship, patriarchy, religious extremism, and globalized media, remain resilient and transformative. Through activist dramaturgy, TFD, digital innovations, and transnational collaborations, theatre practitioners confront systemic oppression while fostering cultural memory and democratic discourse. Grounded in postcolonial, Freirean, and developmental frameworks, Nigerian theatre's ability to adapt while preserving its sociopolitical urgency underscores its enduring relevance. As Nigeria navigates governance failures and social inequities, theatre remains a vital tool of critique, hope, and renewal, embodying the nation's unyielding spirit of resistance.

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AN EXAMINATION OF THE IMPACT OF THE #MYBODYMYCHOICE MOVEMENT ON PUBLIC DISCOURSE REGARDING REPRODUCTIVE RIGHTS AND GENDER EQUALITY IN NIGERIA.

Elizabeth OluwatobiAyorinde

*Department of Language and Literary Studies,
Ojaja University, Off Ballah Road, Eyenkorin,
Ilorn, Kwara State.*

ayorindeelizabeth2016@gmail.com; 07032508280

Introduction

The #MyBodyMyChoice movement has emerged as a global campaign advocating for bodily autonomy, reproductive rights, and gender equality. It emphasizes an individual's right to make decisions about their own body without external interference, particularly in the context of reproductive health. Originating during the second wave of feminism in the 1960s and 1970s, the movement became a cornerstone of the pro-choice agenda, particularly in the United States, where it gained prominence during advocacy for abortion rights and the landmark Supreme Court decision in *Roe v. Wade* (1973). Since then, it has transcended its original context to become a rallying cry for various rights-based movements globally, addressing issues such as sexual health, LGBTQ+ rights, and opposition to forced medical interventions (Ehrlich, 2019).

Globally, the movement has driven significant legal and cultural shifts. For instance, in Ireland, the repeal of the Eighth Amendment in 2018 highlighted the power of collective advocacy for reproductive rights (de Londras, 2018). Similarly, in Latin America, the “Green Wave” feminist movement used the slogan to advocate for abortion reform, leading to landmark changes such as Argentina's legalization of abortion in 2020 (Viterna & Bautista, 2021). The universal relevance of #MyBodyMyChoice lies in its adaptability to local contexts and its resonance with fundamental human rights principles.

Context in Nigeria

In Nigeria, the relevance of the #MyBodyMyChoice movement intersects with the country's complex sociopolitical and cultural dynamics. As a deeply religious and patriarchal society, conversations around bodily autonomy and reproductive rights are often fraught with controversy. Abortion laws in Nigeria are among the most restrictive globally, permitting the procedure only to save the life of the mother (Guttmacher Institute, 2020). This legal framework, coupled with

strong societal stigmatization, limits access to safe reproductive healthcare for many women, leading to high rates of unsafe abortions and maternal mortality.

Moreover, traditional gender roles and cultural norms often restrict women's ability to exercise agency over their bodies. The #MyBodyMyChoice movement's emphasis on bodily autonomy challenges these entrenched norms, creating both support and resistance within Nigerian society. Social media platforms have played a pivotal role in amplifying these discussions, with hashtags and online campaigns serving as tools for advocacy and public education. Despite this, the movement faces significant opposition from religious and cultural leaders, who view its principles as contradictory to Nigerian values (Izugbara et al., 2020).

Statement of the Problem

While the #MyBodyMyChoice movement has gained traction globally, its impact on public discourse in Nigeria remains underexplored. Social media campaigns have been instrumental in shaping conversations on reproductive rights and gender equality, yet their influence on societal attitudes and policy frameworks in Nigeria has not been adequately studied. There is a critical gap in understanding how these digital campaigns interact with local sociocultural norms and contribute to the broader advocacy for women's rights.

Research Objective

The primary objective of this study is to analyze how the #MyBodyMyChoice movement has influenced societal perceptions of reproductive rights and gender equality in Nigeria. This includes examining the ways in which the movement has been localized and interpreted within Nigeria's unique sociopolitical and cultural landscape, particularly in the context of its deeply rooted religious and traditional values. The study seeks to explore how the movement, driven largely by social media advocacy, has challenged prevailing norms, amplified marginalized voices, and initiated conversations about women's bodily autonomy in both urban and rural areas.

Literature Review

This study examines the #MyBodyMyChoice movement and its implications for reproductive rights and gender equality in Nigeria. To provide a comprehensive understanding of this complex issue, this literature review will delve into global perspectives, analyze the Nigerian context, and explore the role of social media in shaping public discourse and advocacy efforts.

Global Perspectives of #MyBodyMyChoice Campaign

The #MyBodyMyChoice movement, originating from the struggle for reproductive rights in the United States, has evolved into a global rallying cry for bodily autonomy and self-determination. Existing literature reveals a diverse range of campaigns and movements worldwide echoing this sentiment. Studies on global reproductive rights movements have highlighted the intersectionality of factors such as cultural and religious norms, legal frameworks, socioeconomic factors, and human rights discourse.

Cultural and religious beliefs significantly influence attitudes towards abortion, contraception, and sexual health. For instance, in predominantly Catholic countries such as Ireland and the Philippines, religious doctrines have historically shaped restrictive abortion laws and societal stigmas. However, recent shifts, such as Ireland's 2018 referendum to repeal the Eighth Amendment, demonstrate the dynamic nature of cultural norms when faced with sustained advocacy and public discourse (Smyth, 2018). In contrast, countries like Sweden and the Netherlands, which emphasize secularism, tend to have more progressive reproductive health policies (Htun& Weldon, 2012).

Restrictive abortion laws have profound implications for women's health and access to healthcare. In countries like El Salvador and Poland, where abortion is heavily restricted or outright banned, women often resort to unsafe procedures, leading to severe health risks and maternal mortality (Center for Reproductive Rights, 2020). Conversely, nations with liberal abortion laws, such as Canada and South Africa, demonstrate improved health outcomes and access to reproductive healthcare (WHO, 2021). The legal landscape also influences cross-border activism, as seen in Latin America's "Green Wave" movement, which has spurred legislative changes in Argentina and inspired advocacy across the region (Zarembert&Cabezas, 2021).

Poverty and lack of education are closely linked to limited access to reproductive healthcare services. Research shows that women in low-income communities face higher rates of unintended pregnancies and are less likely to access safe abortion services (Guttmacher Institute, 2022). Sub-Saharan Africa, for example, experiences some of the highest rates of maternal mortality due to unsafe abortions, exacerbated by inadequate healthcare infrastructure and economic disparities (Sedgh et al., 2016). Efforts to address these issues often focus on improving education and expanding access to contraception, as seen in programs like Kenya's "Beyond Zero" campaign (Ahmed et al., 2019). International human rights frameworks play a critical role in advocating

for reproductive rights. The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the International Conference on Population and Development (ICPD) emphasize the importance of reproductive autonomy as a fundamental human right (UNFPA, 2019). Activists and organizations leverage these frameworks to challenge restrictive laws and promote gender equality.

The #MyBodyMyChoice movement underscores the universal relevance of bodily autonomy and reproductive rights. While cultural, legal, socioeconomic, and human rights contexts vary across regions, the shared goal of achieving reproductive justice unites these diverse efforts. Continued research and advocacy are essential to address persistent inequalities and ensure that all individuals have the freedom to make choices about their bodies and futures.

Reproductive Rights and Gender Equality in Nigeria

In the Nigerian context, literature on reproductive rights and gender equality reveals a complex interplay of cultural, religious, and political factors.

Nigeria has one of the highest maternal mortality rates globally, with contributing factors including limited access to quality healthcare, cultural practices, and restrictive abortion laws. According to the World Health Organization (WHO), unsafe abortions account for a significant proportion of maternal deaths in Nigeria, highlighting the urgent need for comprehensive reproductive healthcare (WHO, 2021). Efforts such as the Maternal and Child Health Project aim to address these disparities by improving healthcare infrastructure and access (FMOH, 2020).

Gender-based violence (GBV) profoundly impacts women's reproductive health and decision-making autonomy. Studies indicate that survivors of GBV are more likely to experience unintended pregnancies and complications during childbirth (Amnesty International, 2019). In Nigeria, cultural stigmas and inadequate legal protections often hinder survivors from seeking justice, perpetuating cycles of violence and poor health outcomes (UN Women, 2021).

Public opinion on abortion in Nigeria is deeply influenced by religious and cultural narratives. Dominant religious perspectives, particularly from Christian and Islamic leaders, often oppose abortion, framing it as morally unacceptable (Okonofua et al., 2019). However, advocacy groups like the Women's Health and Action Research Centre (WHARC) work to challenge these narratives by emphasizing the health and human rights dimensions of abortion access.

Existing laws and policies related to abortion, contraception, and sexual education in Nigeria are often restrictive and inconsistently enforced. The Criminal Code and Penal Code, which govern abortion laws in the

southern and northern regions respectively, permit abortion only to save the life of the mother (Center for Reproductive Rights, 2020). Meanwhile, programs like the National Family Planning Campaign aim to expand access to contraception, though significant gaps in implementation remain (NPC, 2018).

The #MyBodyMyChoice movement underscores the universal relevance of bodily autonomy and reproductive rights. While cultural, legal, socioeconomic, and human rights contexts vary across regions, the shared goal of achieving reproductive justice unites these diverse efforts. Continued research and advocacy are essential to address persistent inequalities and ensure that all individuals have the freedom to make choices about their bodies and futures.

The Role of Social Media as an Advocacy Tool

Social media platforms have emerged as powerful tools for advocacy and mobilization within the #MyBodyMyChoice movement and similar campaigns. Social media platforms enable individuals and marginalized groups to share their experiences, raise awareness, and challenge societal norms. For example, hashtags like #MyBodyMyChoice and #ShoutYourAbortion have provided spaces for women to share personal stories, fostering solidarity and breaking taboos surrounding abortion (Blevins & Holt, 2020). This amplification of voices is particularly significant in regions where traditional media may be censored or biased.

Social media plays a crucial role in organizing protests, fundraising, and building online communities around reproductive rights issues. The Women's March in 2017, which drew millions of participants worldwide, was largely coordinated through platforms like Facebook and Twitter (Jenkins, 2018). Similarly, crowdfunding campaigns for reproductive health services often gain traction through social media, highlighting its utility in resource mobilization (GoFundMe, 2021).

Social media algorithms and user engagement significantly influence the dissemination of information and the formation of public opinion. Platforms like Twitter and Instagram have become arenas for debates on reproductive rights, where activists, policymakers, and the public interact (Tufekci, 2017). However, the echo chamber effect and algorithmic biases can also polarize opinions, underscoring the need for critical media literacy.

Activists and organizations employ various strategies to combat misinformation and disinformation related to reproductive health. Fact-checking initiatives, educational campaigns, and collaborations with social media companies aim to ensure accurate information reaches

users (Wardle & Derakhshan, 2017). For instance, Planned Parenthood's digital campaigns provide evidence-based resources on contraception and abortion, countering prevalent myths and fears (Planned Parenthood, 2020).

The #MyBodyMyChoice movement underscores the universal relevance of bodily autonomy and reproductive rights. While cultural, legal, socioeconomic, and human rights contexts vary across regions, the shared goal of achieving reproductive justice unites these diverse efforts. Social media's transformative role in amplifying voices, mobilizing action, shaping public discourse, and countering misinformation highlights its potential as a tool for advocacy. Continued research and advocacy are essential to address persistent inequalities and ensure that all individuals have the freedom to make choices about their bodies and futures.

Theoretical Framework: Multimodal Critical Discourse Analysis (MCDA)

The study adopts Multimodal Critical Discourse Analysis (MCDA) as its theoretical framework to examine the #MyBodyMyChoice movement in Nigeria. MCDA offers a robust framework for exploring the interplay between linguistic, visual, and contextual elements in social media campaigns. It highlights how these multimodal elements work together to construct meaning, influence public opinion, and shape sociopolitical discourse (Machin & Mayr, 2012). This approach is particularly suited for examining advocacy movements such as #MyBodyMyChoice, which rely on diverse modes of communication, including text, imagery, videos, and hashtags, to engage audiences and disrupt dominant narratives about gender and reproductive rights.

The foundation of MCDA lies in its integration of Critical Discourse Analysis (CDA) and Multimodality. CDA focuses on how power relations, ideologies, and sociocultural contexts are reflected and reproduced through discourse (Fairclough, 1995). Multimodality extends this framework by emphasizing that meaning is constructed not only through language but also through other semiotic resources such as images, colors, and spatial arrangements (Kress & van Leeuwen, 2006). This dual emphasis makes MCDA particularly powerful for analyzing digital campaigns, where textual and visual elements coexist and mutually reinforce each other.

Through this lens, the #MyBodyMyChoice campaign in Nigeria is analyzed not just as a movement advocating for bodily autonomy but also as a site of contestation where traditional ideologies are challenged, and new meanings are negotiated.

The #MyBodyMyChoice campaign employs a variety of semiotic resources, including hashtags, slogans, memes, and videos, to frame its advocacy for reproductive rights and gender equality. MCDA allows for a detailed analysis of how these elements convey messages, evoke emotional responses, and mobilize support.

Empirical studies have demonstrated that advocacy movements often rely on multimodal strategies to engage audiences. For instance, hashtags such as #JusticeForUwa and #MyBodyMyChoice not only facilitate online visibility but also serve as rallying points for collective action (Page, 2012). Similarly, visually striking images, such as women in tears or bold text against high-contrast backgrounds, evoke empathy and outrage, prompting viewers to take action.

Methodology

This study employs a qualitative research design to explore the discourse surrounding the #MyBodyMyChoice movement in Nigeria. The qualitative approach is chosen because it allows for a deeper understanding of the nuanced meanings, interpretations, and power dynamics embedded within social media discourse. Unlike quantitative research, which focuses on numerical data, qualitative research is ideal for exploring the subjective experiences and ideologies that shape online discussions, particularly on complex and contested topics like reproductive rights and gender equality.

Research Design

The primary aim of this research is to understand how the #MyBodyMyChoice movement influences societal perceptions of reproductive rights and gender equality in Nigeria. Given the nature of the study, a qualitative approach is particularly well-suited to uncover the social constructions, narratives, and power relations that are integral to the discourse surrounding the movement. This approach enables the researcher to gain a rich, nuanced understanding of how the movement is communicated through various media, particularly social media, which plays a significant role in shaping public opinions in the Nigerian context.

To analyze the movement's discourse, this study utilizes Critical Discourse Analysis (CDA). CDA focuses on how language and power are intertwined, allowing for an examination of how discourse shapes and reflects societal power structures, ideologies, and identities. By adopting CDA, this research will examine how language, power, and ideology intersect within the online discussions around #MyBodyMyChoice, exploring how these elements function to

challenge or reinforce dominant narratives and power structures in Nigeria.

Data Collection

The data for this study will be collected from several prominent social media platforms widely used in Nigeria: Twitter (now X) and TikTok. These platforms have been chosen for their relevance to the movement:

- Twitter (now X): Known for its real-time updates and its central role in political and social discourse, Twitter is a prominent platform for discussions on reproductive rights and gender equality.
- TikTok: With its explosive growth and popularity, particularly among young Nigerians, TikTok has become an important space for social movements. The platform's short-form video content and viral nature make it an ideal place for both personal expressions and political statements, offering a unique avenue for discussions on women's bodily autonomy and reproductive rights.

The data collection will span from January 2020 to August 2023, a period that allows for the examination of the evolution of the discourse over time. This timeframe will capture shifts in public opinion, policy developments, and the influence of key events on the discourse surrounding reproductive rights and gender equality.

A purposive sampling strategy was employed to gather relevant data from the chosen social media platforms. The selection criteria focused on the most pertinent posts that align with the study's objective.

Discussion of Findings

1. Enhanced Public Awareness:

The *#MyBodyMyChoice* movement effectively utilizes social media's textual, visual, and interactive modes to amplify awareness of reproductive rights and gender equality. Through impactful messaging and compelling visuals, including statistics and reports, the movement resonates emotionally with audiences, motivating engagement. Interactive elements, such as hashtags like *#WorldContraceptiveDay*, foster dialogue and transform users into advocates, exponentially extending its reach. This strategic synergy of modes creates a dynamic discourse that transcends digital boundaries, informing, mobilizing, and empowering the public for transformative change.

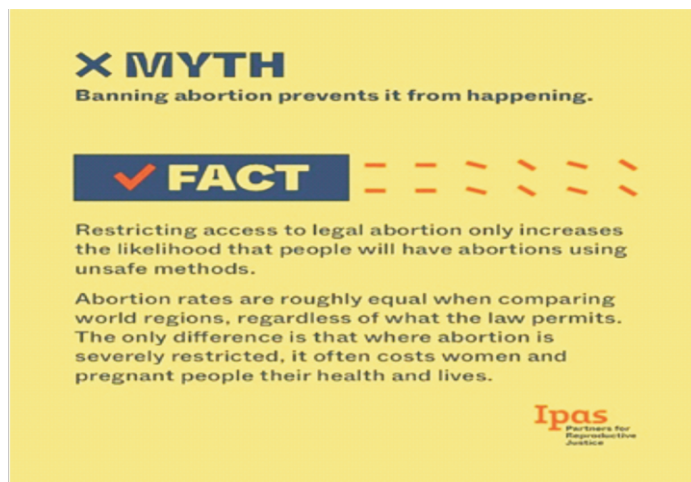


Figure 1: IPAS Myth and Fact on Abortion

The image presented analyzed through **Multimodal Critical Discourse Analysis (MCDA)**, which highlights the interplay of textual and visual elements to communicate a powerful message about reproductive rights. The image utilizes a structured contrast between "MYTH" and "FACT" to address misinformation regarding abortion. The textual mode is central to this message, employing concise and impactful language to emphasize the consequences of restricting access to legal abortion. Phrases such as "unsafe methods" and "costs women and pregnant people their health and lives" underscore the urgency of the issue while appealing to both logic and empathy. By presenting abortion rates as "roughly equal" regardless of legal restrictions, the text integrates evidence-based reasoning to challenge misconceptions, aligning with advocacy strategies that aim to inform and educate the public.

Visually, the image is designed to attract attention and evoke a sense of urgency. The bright yellow background ensures high visibility, while the use of bold, capitalized typography for "MYTH" and "FACT" enhances the authority and clarity of the message. The red checkmark next to "FACT" serves as a visual cue affirming the credibility of the statement, while the broken red lines symbolize harm and disruption, aligning with the consequences of unsafe abortion methods. Additionally, the professional branding of "Ipas: Partners for Reproductive Justice" at the bottom of the image lends further credibility to the message, reinforcing its alignment with established reproductive rights advocacy. These visual choices mirror the strategies employed by movements such as #MyBodyMyChoice, which use striking and carefully curated visuals to resonate with audiences and amplify their messages.

While the image itself does not explicitly feature interactive elements, its format and content are inherently shareable across digital platforms, making it an effective tool for social media advocacy. The myth-versus-fact structure is designed to provoke thought, encourage dialogue, and inspire viewers to share the content within their networks. When coupled with hashtags like *#MyBodyMyChoice* the image can contribute to larger online discussions, transforming passive viewers into active participants in the advocacy process. This synergy of textual, visual, and interactive modes reflects the strategic approach of modern movements, where digital platforms serve as catalysts for awareness, empathy, and mobilization. Through this multimodal discourse, the image becomes part of a dynamic and transformative conversation about reproductive rights and gender equality.

2 Amplification of Voices:

On social media platforms, the *#MyBodyMyChoice* movement strategically incorporates interactive, visual, and textual components. Textual modes, including concise messages and hashtags like *#MyBodyMyChoice*, unite individuals, fostering community and sparking discussions. Visual modes use evocative imagery and survivors' faces to convey urgency and authenticity, creating emotional connections. Interactive elements, like comments, shares, and responses, drive engagement, building solidarity and enabling transformative conversations that challenge societal perceptions.

Multimodal Critical Discourse Analysis (MCDA) was employed to analyse two TikTok videos, with an emphasis on the interaction between textual, visual, and performative elements in order to convey messages. Both videos utilize visual and performative modes—such as dancing, singing, and body language—to address societal issues of body shaming and judgment regarding personal choices. These modes create a powerful, relatable narrative that resonates with viewers, particularly on social media platforms like TikTok, where performative self-expression is central. By engaging with music and movement, the creators transform their videos into tools for advocacy, challenging societal norms and fostering dialogue.

In the first video, the caption *"POV: She is too slim, this is my body, keep your opinion to yourself"* serves as a critical textual mode that reinforces the visual message. The phrase "keep your opinion to yourself" conveys defiance and self-empowerment, positioning the creator as an agent of resistance against body shaming. The use of "POV" (point of view) invites the audience to see the situation from her

perspective, fostering empathy and connection. Combined with the visual of dancing and singing, the caption amplifies the video's message, encouraging viewers to reflect on the harm caused by unsolicited opinions about body size. This synergy of textual and visual elements effectively communicates the urgency of respecting body autonomy while empowering others to embrace self-confidence.

The second video, though lacking a textual caption, relies heavily on visual and performative modes to convey its message. The lady's dancing and singing communicate confidence and assertiveness, challenging societal judgment regarding her mode of dressing. Without textual reinforcement, the audience must interpret the message through her performance, body language, and the music's tone. This absence of text highlights the performative mode as the dominant form of communication, making the video open to multiple interpretations. However, the message remains clear within the context of social media trends: individuals should mind their own business and refrain from policing others' choices. By utilizing music and movement as expressive tools, the creator establishes a non-verbal yet powerful discourse that challenges societal norms and invites viewers to reflect on personal freedom and judgment.

In both videos, the creators employ TikTok's multimodal affordances to challenge societal expectations and advocate for self-acceptance. The first video effectively combines textual and visual modes to deliver a clear and direct message, while the second relies solely on performative elements to create an impactful narrative. These approaches reflect the broader trend of using social media to address critical issues like body shaming and personal autonomy. Through dancing, music, and self-expression, the creators foster an inclusive discourse that encourages viewers to embrace diversity and reject judgment, demonstrating the power of multimodal communication in shaping contemporary social narratives.

3. Challenging Stigmas and Taboos:

The *#MyBodyMyChoice* movement effectively challenges reproductive health and gender stigmas through strategic use of textual and visual tactics on social media. Concise messages debunk misconceptions by contrasting myths with facts, sparking engagement and fostering open discussions. Visually, impactful images blend text and credible sources to convey complex information efficiently. User interactions, such as likes, shares, and comments, amplify these messages, creating a broader discourse. By combining textual and visual modes, the movement promotes informed conversations and helps dismantle harmful beliefs

surrounding reproductive health and gender issues.



Figure 2: My Body My Choice

Figure 2 and Video 3 both question social stigma and taboos surrounding women's autonomy, particularly with relation to physical choices and self-expression. Both examples successfully express resistance to social standards and judgement by fusing textual, visual, and interactive aspects.

In the image, the textual mode is direct and empowering, with the phrase "My body my choice" serving as a bold declaration of bodily autonomy. The supporting message, "Trust women to make good decisions when they have good information," reframes the conversation around trust and informed agency, challenging stigmas that undermine women's decision-making abilities. The handwritten visual format adds an element of authenticity and relatability, fostering a personal connection with the audience.

Video 3 similarly employs multimodal strategies to challenge stigma. The visual mode features a woman dancing confidently, visually rejecting societal and familial criticism of her outfits. The caption, "To that family member that's always complaining about my outfits, mind your business," uses textual elements to assert autonomy and challenge judgment. Combined with the song "My Body, My Choice" by Naika, the auditory mode reinforces empowerment and pride in self-expression. The TikTok platform further amplifies the message through its interactive nature, encouraging engagement, solidarity, and dialogue among viewers.

Both Figure 2 and Video 3 use multimodal strategies—textual declarations, visual representation, and interactive elements—to

confront stigmas surrounding women's bodies and choices. By asserting autonomy and rejecting judgment, they contribute to dismantling societal taboos and fostering informed, inclusive conversations.

4. Policy Advocacy:

This investigation investigates the manner in which the #MyBodyMyChoice movement promotes policy reforms regarding gender equality and reproductive rights. Through social media, the movement employs concise tweets, targeted hashtags like #MyBodyMyChoice and #sexualharassmentbill, and visuals to foster user engagement, build solidarity, and communicate legislative developments. By integrating hyperlinks and interactive content, it bridges digital advocacy with real-world policy actions, demonstrating how strategic use of MDA and social media can drive awareness and tangible policy shifts.

Two sets of data demonstrate the impact of the #MyBodyMyChoice campaign on government policies regarding sexual and gender-based violence (SGBV) and harassment, as determined by Multimodal Critical Discourse Analysis (MCDA). By analyzing the textual, visual, and interactive elements within these posts, it becomes evident that the campaign has played a significant role in driving awareness and compelling policymakers to take action.

The first data point, dated June 11, 2020, states that the Nigeria Governors Forum declared a state of emergency on sexual and gender-based violence against women and children. This decision aligns with the growing momentum of the #MyBodyMyChoice movement, which uses hashtags such as #saynotorape and #mybodymychoice to challenge societal norms and demand action. Textually, these hashtags convey urgency and unity, creating a shared narrative that highlights the severity of SGBV. Social media's interactive mode—likes, shares, and comments—further amplifies public outcry, transforming individual voices into collective pressure that policymakers cannot ignore.

The second data point, dated July 7, 2020, announces the Nigerian Senate's passage of a bill against sexual harassment in tertiary institutions. The post includes hashtags like #saynotorape, #MyBodyMyChoice, and #sexualharassmentbill, which reinforce the campaign's focus on addressing sexual violence and promoting bodily autonomy. The textual mode emphasizes legislative progress, while the inclusion of a link to the full report adds credibility and encourages further engagement. By framing sexual harassment as a critical issue, the movement influences public discourse and ensures sustained pressure on lawmakers to act.

In both instances, the #MyBodyMyChoice campaign strategically

combines textual messages, hashtags, and interactive engagement to amplify public awareness and demand accountability. These efforts have directly contributed to policy changes, such as the state of emergency on SGBV and the anti-sexual harassment bill, demonstrating the movement's power to drive transformative change through multimodal strategies.

5. Education Posts and Awareness:

This study investigates the manner in which the #MyBodyMyChoice movement educates and increases awareness of reproductive health and gender rights. Concise language, strategic hashtags like #nigeriawomensrights and #GBV, and visual elements to enhance engagement and emotional impact. Citing authoritative sources builds credibility, while direct quotes offer actionable guidance. Overall, the movement empowers audiences with knowledge and tools for advocacy.

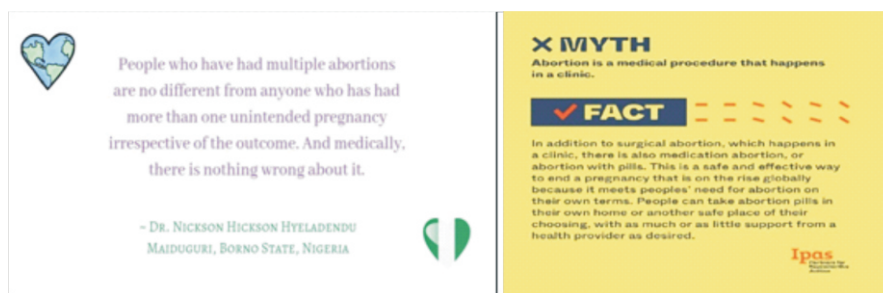


Figure 3: Dr. Nickson's Statement

Figure 4: IPAS Myth and Fact 2

Figure 3 features a quote attributed to Dr. NicksonHicksonHyeladendu from Maiduguri, Nigeria, which normalizes the experience of multiple abortions by likening it to unintended pregnancies irrespective of the outcome. The message is clear: abortion is a medical procedure, and there is “nothing wrong about it.” This statement challenges societal stigmas by presenting abortion as a neutral medical outcome, free from moral judgment. It also emphasizes the need to view reproductive decisions without discrimination or shame.

In contrast, Figure 4 addresses a common myth surrounding abortion—that it is only a clinical procedure. By juxtaposing a myth with a fact, the post educates audiences on medication abortion, which allows individuals to safely terminate pregnancies using pills outside clinical settings. Phrases like “safe and effective” emphasize the medical credibility of the procedure, while “on their own terms” underscores the autonomy of individuals in making reproductive choices. This framing not only debunks misconceptions but also

promotes a broader understanding of accessible abortion methods.

Both posts effectively combine textual and visual elements to strengthen their messages. In the first post, the text is calm and reassuring, using a neutral tone to normalize abortion. The attribution to a medical professional, paired with the geographic reference to Maiduguri, Nigeria, enhances the message's credibility and cultural relevance. Additionally, the text uses inclusive language that resonates with broader audiences.

Visually, Figure 3 employs heart symbols, one featuring a global map and the other reflecting the Nigerian flag colors. These symbols represent care, inclusivity, and a connection to local and global reproductive rights advocacy. The soft purple and green colors evoke feelings of calmness, neutrality, and balance, aligning with the post's non-judgmental tone.

Figure 4, in contrast, uses bold and attention-grabbing visuals to convey urgency and authority. The myth-fact structure, marked by the □ “MYTH” and □ “FACT,” creates a clear visual hierarchy that draws readers to the key message. The use of bright yellow and blue colors amplifies the post's visibility, ensuring it captures attention in the digital space. The dashed red lines and arrows further guide the reader's focus, enhancing comprehension. At the bottom, the inclusion of the Ipas logo lends credibility, positioning the organization as a trusted authority on reproductive justice.

A key feature of both posts is their use of symbols and hashtags to encourage empowerment and advocacy. In Figure 3, symbols like hearts symbolize compassion and unity, while the connection to Nigeria roots the message within a specific cultural and geographic context. This localization ensures that the post resonates with communities that may face unique cultural challenges surrounding reproductive rights.

Figure 4 strategically employs visual symbols, such as the □ checkmark and arrows, to guide the audience toward factual information. These symbols simplify complex ideas and present the content in an accessible format. Additionally, by promoting terms like “safe,” “effective,” and “on their own terms,” the post reinforces the idea of bodily autonomy and self-determination, key principles of the #MyBodyMyChoice campaign.

Both posts contribute significantly to awareness and education within the #MyBodyMyChoice movement. Figure3 focuses on challenging stigma and advocating for the normalization of abortion experiences, particularly for women who have had multiple procedures. By

presenting abortion as medically acceptable and free of shame, the post fosters a sense of empowerment and encourages open conversations around reproductive health.

Figure 4 takes a more direct educational approach by debunking myths and providing factual, accessible information. By highlighting the option of medication abortion, the post addresses barriers to clinical access and promotes reproductive agency. This approach not only educates audiences but also empowers individuals to make informed decisions about their reproductive health.

6. Empowerment and Solidarity:

#MyBodyMyChoice movement fosters solidarity and empowers individuals through a variety of communication methods. By combining hashtags like #mybodymychoice and #prochoice with textual, visual, and symbolic elements, the movement amplifies voices, asserts bodily autonomy, and connects to broader societal discourses. Visual cues, such as exclamation marks, enhance emotional resonance, while strategic hashtags serve as rallying points, uniting individuals against violence and for rights.



X MYTH

Most people who have abortions do so frequently and are using them as birth control.

✓ FACT

According to the most recent research from the Guttmacher Institute, the majority of people who seek abortions have never had one before.

Ipas
The Institute for
Policy Studies
in Africa

Figure 5: Genevieve Nnaji's quote

Figure 6: IPAS Myth and Fact 2

Figure 5 presents a poignant quote attributed to Genevieve Nnaji: "We live in constant fear of men." The stark monochromatic design, featuring a child in tears, accentuates the gravity of the message, ensuring the viewer's focus remains centered on the text. The visual simplicity magnifies the emotional weight of the statement, fostering a profound resonance with its audience. Linguistically, the quote encapsulates the pervasive fear and vulnerability experienced by women within patriarchal structures. This compelling articulation of lived experiences evokes empathy and underscores the urgency of addressing gender-based violence. Moreover, the inclusion of the hashtag #JusticeForUwa ties the image to a specific instance of injustice, amplifying its contextual significance and uniting audiences around the broader advocacy movement. By invoking solidarity and demanding accountability, the image serves as a catalyst for collective

action against gender-based violence.

Figure 6 adopts a more informational approach, employing a "Myth vs. Fact" format to challenge prevailing misconceptions surrounding abortion. The bright yellow background draws immediate attention, while the contrasting blue and red text highlights the differentiation between "Myth" and "Fact." The linguistic content is clear, authoritative, and rooted in evidence, leveraging research from the Guttmacher Institute to dispel the misconception that abortion is frequently utilized as a method of birth control. By presenting factual and evidence-based insights, the image serves to educate the public, dismantle stigmas, and empower individuals to make informed choices regarding reproductive health. The concise and accessible presentation further broadens its appeal, making it an effective medium for engaging diverse audiences.

Collectively, these visuals underscore the campaign's twin objectives of empowerment and solidarity. Figure 5 establishes an emotional connection and advocates for collective justice, while Figure 6 equips the audience with factual knowledge to challenge entrenched stereotypes. Together, these images exemplify the campaign's strategic deployment of multimodal elements to achieve its objectives. The synthesis of impactful visuals, compelling linguistic content, and strategic use of hashtags creates a cohesive narrative that amplifies marginalized voices, challenges societal norms, and builds a united platform for advocacy.

6. Cultural Shift and Transformation:

This study explores how the #MyBodyMyChoice movement uses TikTok videos to drive cultural shifts in women's rights, bodily autonomy, and gender equality. Visual elements like dance moves and body language challenge societal norms, while confident demeanor disrupts body shaming and gender expectations. Captions frame narratives of empowerment, and music choices like *"My Body, My Choice"* reinforce themes of agency and autonomy. Notably, the absence of captions in some videos highlights the movement's non-verbal resistance to cultural norms. Overall, the movement leverages engaging visual narratives to promote cultural transformation.

The two videos used in this analysis, Video 4 and Video 5, reflect a cultural shift influenced by the #MyBodyMyChoice campaign within a restrictive societal context concerning women's appearance. These TikTok videos challenge deeply entrenched norms dictating acceptable modes of female dress, using music, body language, and dance to assert

autonomy and resistance against societal criticism.

In Video 4, the collaboration between a younger woman and an elderly woman singing and dancing to *My Body, My Choice* by Naika signals a generational shift in attitudes toward women's appearance and bodily autonomy. The absence of captions underscores the power of non-verbal communication, relying on music and body language to convey resistance to societal policing of women's attire. The inclusion of an elderly woman strengthens the visual impact, suggesting solidarity across generations in rejecting restrictive gender norms. This interaction challenges stereotypes that women, particularly older ones, are complicit in reinforcing these norms. It also highlights how social media enables women of different ages to collectively challenge cultural expectations.

Video 5 mirrors this act of defiance but focuses solely on an individual expression of resistance. Through dance and singing, the lady uses her body as a medium to reclaim agency and address criticism of her dressing. The absence of captions once again centers the audience's attention on her visual and auditory expression, emphasizing bodily autonomy as the core message. The music selection, *My Body, My Choice*, reinforces the theme of self-ownership, creating a direct challenge to societal attempts to dictate how women should appear in public spaces.

Both videos showcase the influence of the #MyBodyMyChoice campaign in fostering self-expression and pushing back against restrictive norms. By leveraging a globally recognized campaign, these women use TikTok as a platform for activism, engaging with cultural taboos through creative, multimodal strategies. The videos also highlight how restrictive environments are increasingly contested through digital spaces, where women can assert their identities and challenge societal control over their bodies. This cultural shift signifies a move toward greater bodily autonomy and resistance to gendered policing, emphasizing empowerment and the role of social media in reshaping public discourse.

Conclusion

This study explores how digital advocacy challenges patriarchal norms and fosters public dialogue. Using Multimodal Critical Discourse Analysis (MCDA), it examines how the movement's multimodal strategies—textual, visual, and contextual—shape discussions on bodily autonomy and gender justice in Nigeria's socio-cultural context.

The findings highlight the campaign's success in amplifying marginalized voices and adapting global feminist ideologies to resonate

with local narratives, effectively sparking conversations on reproductive rights. While it confronts restrictive ideologies and empowers individuals, it also faces resistance from cultural and religious institutions.

Ultimately, the #MyBodyMyChoice movement exemplifies the power of social media in driving social change and advancing gender equality. By situating its advocacy within Nigeria's unique context, this research provides valuable insights into the role of multimodal strategies in reshaping public discourse on sensitive societal issues.

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THE MUTILATION OF YORUBA TRADITIONAL NAMES THROUGH CLIPPING

Ishola, A. T., Ph.D.

atishola@alhikmah.edu.ng

&

Oseni, A. B.

aboseni@alhikmah.edu.ng

Al-Hikmah University, Ilorin.

Abstract

Yoruba traditional names carry deep cultural, spiritual, and social meanings. These names often come as complete sentences. They express prayers, hopes, and history. In recent times, many Yoruba names are shortened for ease and modern use. This process is called clipping. This study looks at how clipping affects the meaning and purpose of Yoruba traditional names. The research uses the Ethnolinguistic Vitality Theory to explain how clipping weakens cultural identity and reduces the strength of Yoruba language and tradition. The study uses a qualitative method. It collects data through interviews, focus group discussions, and document analysis. Findings show that clipping removes important parts of names. This includes spiritual, ancestral, and cultural messages. The study identifies three types of clipping. These are fore-clipping, back-clipping, and middle-clipping. Each one changes the meaning in different ways. Clipping may help with pronunciation or modern trends. But it causes cultural loss and weakens identity. The study suggests more awareness and education. It also recommends the use of full names to keep Yoruba heritage strong.

Background of the Study

Yoruba traditional names are deeply embedded in the cultural, spiritual, and social significance of the Yoruba people. These names often take the form of complete sentences, encapsulating prayers, aspirations, and specific meanings that are believed to influence a child's character, behaviour, and future. In Yoruba culture, a name is more than just an identifier; it is a vital component of one's identity and destiny. As Ajiboye(2011) notes, names are carefully chosen, often after consultations with elders and deities, ensuring they align with the perceived destiny of the child. The Yoruba believe that a name embodies the essence of an individual, shaping their life and guiding their path (Oduyoye, 1973).

Recently, there has been an increasing trend of clipping Yoruba traditional names. Clipping is a linguistic process where names are shortened, often at the expense of their original meaning. Clipping, as

described by Lewis (2004), involves truncating names to a simpler form, which may appeal to modern aesthetics or convenience but strips the names of their cultural richness and intended significance. For instance, the name "Oluwadamilola," which means "The Lord has blessed me with wealth," is often clipped to "Damilola," losing the explicit divine reference. The impact of clipping becomes even more pronounced when the name is further shortened to "Dami" or "Lola," both of which are devoid of any intrinsic meaning in Yoruba. In these clipped forms, the original name's rich spiritual connotation and intended purpose are entirely lost.

The implications of this clipping practice extend beyond mere semantics. Yoruba names are traditionally believed to hold the power to influence an individual's life course, as the name is seen as a reflection of the person's destiny (Usman & Falola, 2019). When these names are clipped and their meanings altered or obscured, it raises concerns about the potential disruption of the cultural and spiritual foundations that these names provide. The loss of meaning could result in a weakened connection to cultural roots and a diminished sense of identity, which are crucial in a community where names are seen as prophecies for the bearer's life (Faloju & Fadairo, 2020).

Furthermore, the social implications of clipping Yoruba names are significant. As argued by Fakuade et al. (2020), names serve as a vital link between individuals and their cultural heritage. When a name is clipped and its meaning altered, the individual may experience an identity crisis or feel disconnected from their cultural background. This disconnection can lead to a broader erosion of cultural values, as younger generations may become less aware of the importance of names in Yoruba culture. The trend of clipping could also contribute to the homogenisation of cultural identities in an increasingly globalised world, where unique cultural practices are often overshadowed by dominant cultural narratives (Akinlade, et al, 2021).

In light of these concerns, this study aims to explore the impact of clipping on Yoruba traditional names, focusing on how this morphological process affects the names' meanings, purposes, and social implications. By critically analysing this trend, the study seeks to contribute to the preservation of Yoruba cultural identity and emphasise the importance of maintaining the integrity of traditional naming practices in a rapidly changing world.

Statement of Problem

The practice of clipping Yoruba traditional names is a growing trend that threatens to erode the cultural and spiritual significance embedded in these names. As names are shortened, they often lose their original

meaning, rendering them meaningless in the context of Yoruba culture. This loss of meaning can have profound implications for the individuals who bear these clipped names, potentially affecting their identity, character, and destiny. The problem, therefore, lies in the potential disconnection from cultural heritage and the dilution of cultural identity that may result from this trend. There is a need to critically analyse how clipping affects the meaning and purpose of Yoruba traditional names and to understand the broader social implications of this practice.

Aim and Objectives

The aim of this research is to examine clipping in Yoruba traditional names through. The specific objectives are:

1. to examine clipping in some Yoruba traditional names;
2. to analyse how clipping alters the meaning and purpose of Yoruba traditional names; and
3. to explore the effects of clipping of Yoruba traditional names on individuals and the broader Yoruba community.

Theoretical Framework

This study adopts the Ethnolinguistic Vitality Theory as its guiding framework. Giles, Bourhis, and Taylor developed the theory in 1977. The theory explains how the strength of a language group depends on its ability to maintain and express its culture, language, and identity. Ethnolinguistic vitality refers to the degree to which a language group can continue to use its language and preserve its cultural practices across generations (Giles, Bourhis, & Taylor, 1977).

Yoruba names are an essential part of the Yoruba language and culture. These names are more than simple labels. They carry deep meanings, spiritual beliefs, and cultural values. When people clip Yoruba names, they remove parts of the names that hold important messages. The full form of many Yoruba names reflects prayers, identity, history, or connections to the divine. Clipping removes these layers and weakens the cultural message of the names.

The Ethnolinguistic Vitality Theory helps to explain how this act of clipping affects the Yoruba people's cultural strength. When younger generations shorten their names, they lose contact with the cultural knowledge that full names carry. This loss can reduce the group's ability to pass on its values and beliefs. It also affects how individuals see themselves within the cultural group.

The theory shows that when a group loses interest in using its traditional language or names, it may face cultural decline. Clipping Yoruba names may appear modern or convenient, but it silently damages the community's sense of pride and belonging. The shortened names often lose meaning and become empty forms. This weakens the social and

spiritual power that names once carried.

This theory is useful because it connects language use with cultural survival. It helps to analyse name clipping as more than a linguistic change. It shows how small changes in language can lead to bigger losses in identity and tradition. By using this theory, the study focuses on how the Yoruba people can protect their cultural future by preserving the full forms of their names.

The Evolution and Concept of Naming in Yoruba Society

In Yoruba culture, the concept of naming, or *orúk?*, is more than just a means of identification; it is a deeply ingrained tradition that reflects the spiritual, social, and cultural values of the people. Names are believed to hold significant power, capable of influencing a person's destiny and character (Omoloso, 2014). This belief is rooted in the Yoruba worldview, where words, particularly names, are seen as potent forces that can shape an individual's life. The naming process is approached with the utmost seriousness, often involving consultations with family elders and sometimes even divination to ensure that the chosen name aligns with the individual's destiny and the aspirations of the family. This practice underscores the importance placed on names as a prophetic element of identity, embodying the community's collective hopes and expectations for the individual (Oduyoye, 1973).

Traditionally, Yoruba names are not randomly chosen; they are selected based on a variety of factors, including the circumstances surrounding a child's birth, the family's aspirations, and the cultural or spiritual beliefs of the community. For instance, a name like *Ayodele* (Joy has come home) reflects the joy and relief experienced by the family upon the child's arrival and symbolises the hope that the child will continue to bring happiness to the family. This practice of bestowing meaningful names is deeply embedded in the Yoruba belief that a name serves as a constant reminder of an individual's identity and the expectations placed upon them by the society (Omoloso, 2014). The process of naming, therefore, is not merely functional but also serves as a narrative tool, encapsulating the essence of the individual and their anticipated role within the community.

Over time, the evolution of naming practices in Yoruba society has been influenced by various factors such as modernization, urbanization, and the advent of Christianity and Islam. During the colonial period, there was a notable shift towards the adoption of European or biblical names, influenced by Western education and the desire for social mobility within the colonial administration (Falola & Akinyemi, 2016). As a result, traditional Yoruba names were often replaced or shortened for ease of pronunciation and acceptance in diverse social settings. This

transformation reflected a broader trend of cultural adaptation, as individuals navigated the complexities of a changing society while striving to maintain a connection to their heritage. For example, names like *Olajuwon* might be clipped to *Juwon*, thereby losing some of the original meaning and depth associated with the traditional name.

Despite these changes, the significance of names in Yoruba culture remains strong, with many families still adhering to traditional practices, especially during the *ìkómọ̀jọ̀* (naming ceremony), which typically takes place on the eighth day after a child's birth. This ceremony, known as *ì??m?lórúk?*, is a communal event where family members, friends, and community elders gather to celebrate the new life and bestow the chosen name. The event is not merely social but deeply spiritual, with prayers and blessings offered to ensure that the child grows into the virtues and qualities embodied by the name (Oduyoye, 1973). This communal involvement in the naming process highlights the collective responsibility in nurturing the child and ensuring they live up to the name's expectations.

In contemporary times, there has been a resurgence of interest in reclaiming traditional Yoruba names, particularly among the younger generation. This revival is often seen as an effort to assert cultural identity and resist the homogenizing effects of globalization (Adetunji, 2016). Many now choose to proudly bear and restore the full forms of their Yoruba names as a symbol of cultural pride and heritage. This ongoing interplay between tradition and modernity in the Yoruba naming system underscores the resilience of cultural practices and the enduring significance of names as more than mere labels but as a vital part of the Yoruba identity and worldview.

Structure and Types of Names in Yoruba Culture

Yoruba names are rich in structure and meaning, often portraying complete thoughts or sentences that convey specific messages. The structure of Yoruba names is typically syntactic, involving subject, verb, and object, which can sometimes make them lengthy but meaningful. This syntactic structure allows Yoruba names to express complex ideas or sentiments (Usman & Falola, 2019). For example, the name "Oluwadamilola" is structured as "Oluwa" (The Lord) + "da" (has blessed) + "mi" (me) + "ni" (with) + "ola" (wealth), translating to "The Lord has blessed me with wealth." This structure not only conveys the idea of divine blessing but also includes the subject (The Lord) and the recipient (me).

Yoruba naming conventions are diverse and highly symbolic, reflecting various aspects of the culture, spirituality, and the circumstances

surrounding an individual's birth. Broadly, Yoruba names can be categorized into *Orikì* (praise names), *Orúk? àbiso* (circumstantial names), *Orúk? amútòrunwá* (destined names), and *Orúk? ìnagij?* (nicknames or descriptive names). Each category serves a distinct purpose, encapsulating elements of identity, history, and societal expectations (Omoloso, 2014).

- **Oríkì (Praise Names)**

These are appellations used to eulogize and honour an individual, often reflecting their lineage, achievements, or virtues. In other words, *Orikì* names are eulogistic and often celebrate the individual's lineage, virtues, or accomplishments. These names are poetic and can be passed down through generations, reflecting the family's history and achievements. This type of namesis typically poetic and are recited during special occasions such as ceremonies or when addressing the individual in a formal context (Ojo, 2008). For example, *Orikì* like *Ajani* (He who fight to possess) might be used as an *oriki* to celebrate a family known for its bravery or leadership. *Adé?ayò* (the crown brings joy) are not only a source of pride but also serve as reminders of the bearer's heritage and family history. These names are usually passed down through generations, strengthening the bond between the individual and their ancestry.

- **Orúk– Àbiso (Circumstantial Names)**

These names are given based on the circumstances surrounding a child's birth. They often reflect the parents' experiences, emotions, or the events occurring at the time of the child's arrival (Ogunwale, 2016). For instance, names like *Taiwo* (the first of twins to taste the world) and *Kehinde* (the second twin) denote the birth order of twins. Similarly, *Ìdòwú* is given to a child born after twins, and *Àlábá* to a child born after *Ìdòwú*. *Ige*, name giving to a child with legs first during delivery (child born with breech or footling presentation). *Dada*, a child with dreadlock hair at birth. *k?*, is child that comes out with sack at delivery. *Il?ri*, child conceived and born with no prior menstruation by his mother. *Abiona*, a child delivered when on a journey, or at road-side (Adewoyin, 2009).

- **Orúkọ Amútòrunwá (Destined Names)**

These names are believed to be preordained and reveal the destiny or purpose of the individual. They are often given after consulting with spiritual leaders or through divination to ascertain the child's role or path in life (Falola & Akinyemi, 2016). For example, name like *Babatunde* (Father has returned), given to a child believed to be the reincarnation of a deceased grandfather. These names are particularly significant as they are believed to influence the individual's fate and guide their actions throughout life.

- **Orúk– Ìnagij– (Nicknames or Descriptive Names)**

These are informal names that describe an individual's physical traits, behaviour, or personal characteristics. Unlike other categories, these names are not usually given at birth but are acquired over time based on observed traits (Adetunji, 2016). For instance, a child who is exceptionally calm may be called *Aláìnbínu* (the calm one), while someone with a striking appearance might be named *Àràbà* (the striking one). These names, while often humorous or affectionate, still hold significant value as they highlight unique attributes of the bearer and are used within close social circles.

Purpose and Significance of Names

A Yoruba name serves as a lifelong guide, reflecting the values, aspirations, and spiritual beliefs of the family and community. As such, the purpose of naming in Yoruba society is deeply intertwined with the notion of *orí* (destiny). The Yoruba believe that a well-chosen name aligns the individual with their *orí*, helping them fulfil their life's purpose.

The power of names in Yoruba culture is rooted in the belief that names can shape an individual's character and destiny. This belief is based on the idea that words, especially those spoken with intention and belief, have the power to manifest reality. As Ajiboye(2011) notes, the Yoruba people believe that a name given to a child can influence their personality, behaviour, and even their life circumstances. For instance, name like "Adeola" (Crown of wealth) is believed to attract prosperity and success into the child's life, symbolizing the family's hope for a future filled with abundance and honour.

Omoloso (2014),the spiritual significance of names in Yoruba culture cannot be overstated. Many Yoruba names invoke the presence and power of deities, reflecting the deep spiritual connection between the individual and the divine. Names such as "Ifedayo" (Love has turned to joy) or "Temidayo" (Mine has become joy) not only express the parents' emotions but are also seen as a means of invoking these qualities in the child's life. This spiritual dimension of naming highlights the belief that names can influence not only the physical but also the metaphysical aspects of a person's existence.

Furthermore, names serve an important social function in Yoruba society. They are a means of connecting individuals to their community, family, and ancestry. Through their names, individuals are reminded of their heritage and the values that their family or community holds dear. For example, a name like "Adedayo" (The crown has become joy) might be given to a child born into a royal family, signifying their noble heritage and the expectations that come with it. This social significance

of names reinforces the individual's identity within the broader context of their community.

Clipping as a Morphological Process

Clipping is a form of word formation in which a longer word is shortened by removing one or more syllables without changing the word's original meaning. This process, also known as truncation, involves taking an existing word and cutting it down to form a new, typically more informal version that retains the same or similar meaning as the original word (Abdurraheem & Omoloso (2017).

Clipping usually follows a pattern where a single syllable or a part of a word is kept while the rest is discarded. For instance, the word "advertisement" is commonly clipped to "ad," and "examination" is shortened to "exam." The most common forms of clipping are:

- **Back clipping:** The beginning of the word is retained, and the end is removed (e.g., "generator" becomes "gen").
- **Fore-clipping:** The end of the word is retained, and the beginning is removed (e.g., "helicopter" becomes "copter").
- **Middle clipping:** The middle part of the word is retained, and the beginning and end are removed (e.g., "influenza" becomes "flu").
- **Complex clipping:** Parts from two or more words are clipped and combined (e.g., "science fiction" becomes "sci-fi") (Katamba & Stonham, 2006).

Clipping is a natural linguistic process that often occurs in spoken language as speakers tend to favour efficiency and ease of communication, resulting in the frequent use of shorter, clipped forms over their longer counterparts (Plag, 2018).

Purpose and Importance of Clipping

The primary purpose of clipping is to simplify language, making communication quicker and more efficient. This process is particularly important in informal speech, where brevity is often preferred. Clipping reduces the phonological complexity of words, making them easier to pronounce and remember. This can be especially beneficial in fast-paced or casual conversations where speakers might prioritize speed and ease over formality (Crystal, 2008).

Clipping also plays a significant role in the evolution of language, reflecting how language adapts to the needs of its users. It helps in the creation of new vocabulary, often resulting in words that are more suited to contemporary usage. For instance, "demo" (from "demonstration") is commonly used in the tech industry, where the shortened form is more practical in everyday communication (Lieber, 2009).

Moreover, clipping often leads to the development of new registers or styles of language. For example, clipped forms like "lab" (from "laboratory") or "vet" (from "veterinarian") are frequently used in professional or specialized fields, becoming part of the jargon unique to those contexts (Yule, 2010).

In recent years, the practice of clipping, which involves shortening traditional Yoruba names for ease of use, has become increasingly common. While this trend may stem from a desire for simplicity or modernity, it poses significant risks to the cultural richness and meanings embedded in these names. Clipping often strips names of their historical and spiritual significance, reducing them to mere labels devoid of their intended depth and resonance. This contemporary phenomenon can lead to a disconnection from cultural heritage and a loss of identity, as the nuances of traditional names are overlooked in favour of convenience. Therefore, this study will explore how the practice of clipping is doing more harm than good to Yoruba traditional names, emphasizing the need to preserve the integrity and significance of these names within the context of modern society.

Methodology

Research Design

The study employs a qualitative research design, specifically a descriptive case study method. This design is chosen to provide an in-depth understanding of the phenomenon by examining the clipped names within their cultural and social contexts. Through this approach, the study seeks to document the various ways in which Yoruba names are clipped and to analyse the implications of these modifications.

Method of Data Collection

This study adopted a qualitative research approach, using interviews, focus group discussions, and document analysis to gather relevant data. Semi-structured interviews were conducted with Yoruba elders, linguists, cultural historians, and parents to understand the traditional significance of Yoruba names and the impact of clipping. Focus group discussions were organised with young Yoruba speakers to explore their reasons for traditional name clipping and their perspectives on its cultural implications. Additionally, document analysis was carried out by reviewing existing literature, Yoruba name dictionaries, and linguistic texts to trace the evolution of Yoruba names and the historical context of name clipping.

Method of Data Analysis

The collected data were analysed using a morphological and thematic approach. The Morphological analysis focused on the structural

modifications occurring in clipped names. Patterns of name clipping were examined to determine their frequency and impact on meaning retention. The study identified various types of clipping, including **fore-clipping**, **back-clipping**, and **middle-clipping**.

Thematic analysis was used to identify recurring themes from the interviews and discussions, such as identity loss, modernisation, convenience, and generational shifts in name usage. This method enabled the classification of participant responses based on common perceptions and experiences. Thus, provides a structured understanding of how name clipping affects Yoruba cultural identity.

Analysis and Discussion of Findings

Morphological Analysis of Yoruba Traditional Name-Clipping

The process of clipping in Yoruba names follows specific morphological patterns. The table below presents common examples of clipped Yoruba names, highlighting the full form, clipped version, and the impact on meaning.

S/N	Full Name	Clipped Form(s)	Meaning of Full Name	Type of Clipping	Effect of Clipping
1.	Oluwadamilola	Dami	The Lord has blessed me with wealth	Fore-clipping	Loss of divine reference
2.	Oluwaseun	Seun	God be praised	Fore-clipping	Loss of religious depth
3.	Adebayo	Ade, Bayo	The crown meets joy	Fore/Back-clipping	Loss of nobility reference
4.	Boluwatife	Bolu, Tife	As God wishes	Middle-clipping	Two possible names excluding the middle part
5.	Temidayo	Dayo	Mine has turned to joy	Fore-clipping	Reduced emphasis on ownership
6.	Babajide	Jide	Father has returned	Fore-clipping	Loss of paternal reference
7.	Ota ibayomi	Yomi	Enemy would have overpowered me	Fore-clipping	Loss of contextual meaning
8.	Olabisi	Bisi, Ola	Wealth has multiplied	Fore/Back-clipping	Two possible names and reduced meaning
9.	Iremide	Ire, Mide	My fortune has arrived	Fore/Back-clipping	Two possible names and reduced meaning
10.	Ayobami	Ayo	Joy meets me	Fore-clipping	Generalisation of joy
11.	Ayokunmi	Ayo, Kunmi	Joy fills me	Fore/Back-clipping	Two possible names and reduced meaning
12.	Temiloluwa	Temi	Mine belongs to the Lord	Fore-clipping	Loss of divine reference
13.	Oluwakemi	Kemi	God pampers me	Fore-clipping	Loss of religious element
14.	Ayotunde	Ayo, Tunde	Joy has returned	Fore/Back-clipping	Two possible names and reduced meaning
15.	Oluwabunmi	Bunmi	God has given me a gift	Fore-clipping	Loss of divine aspect
16.	Adewale	Ade, Wale	The crown has come home	Fore/Back-clipping	Two possible names and reduced meaning
17.	Olufunke	Funke	God has given me to nurture	Fore-clipping	Loss of divine intent
18.	Temitope	Tope	Mine is worthy of praise	Fore-clipping	Loss of possessive pronoun
19.	Olamiposi	Ola, Posi	My wealth is increased	Middle-clipping	Two possible names excluding the middle part
20.	Irewamide	Ire, Mide	My blessings have arrived	Middle-clipping	Two possible names excluding the middle part

The table above highlights how Yoruba traditional names are clipped to follow three major patterns; namely: fore-clipping, back-clipping, and middle-clipping, each altering the meaning of names in different ways.

Fore-Clipping is the most common type of clipping, where the beginning of the name is removed. This is seen in names like (1) Oluwadamilola → Damilola, where the divine aspect is lost, and (16) Adewale → Wale, where the nobility reference is erased. In cases like (18) Temitope → Tope and (15) Oluwabunmi → Bunmi, the clipped versions lose the possessive or divine connotations that add depth to the full names.

Back-Clipping is when the end of the name is removed. This is less common but still found in examples like (16) Adewale → Ade, where the reference to arrival (*Wale*) is lost, reducing the name to just *Ade* (crown). This type of clipping often removes the dynamic action in a name, leaving behind a more static or less meaningful fragment.

Middle-Clipping is rarer, given that Yoruba names often follow a sentential structure. Removing the middle part of a name can result in two possible clipped versions. Examples include (4) Boluwatife → Bolu or Tife, (19) Olamiposi → Ola or Posi, (20) Irewamide → Ire or Mide. This type of clipping presents a unique case where both resulting names retain meaning but may lose the complete thought or sentence structure intended in the original name.

Thematic Analysis of Clipping Effects

Data from interviews and discussions with Yoruba speakers highlighted three major themes regarding name clipping.

1. Cultural and Spiritual Identity Loss

Elders and cultural historians emphasised that name clipping weakens Yoruba spiritual traditions. Many Yoruba names contain references to God, destiny, and parental wishes, and when these names are clipped, the spiritual elements are lost. This is especially concerning in a society where names are believed to shape a child's future.

For instance, a full name like "Oluwadamilola" (The Lord has blessed me with wealth) carries a strong spiritual declaration, while its clipped version "Damilola" makes it seem like wealth comes from nowhere. Similarly, "Oluwaseun" (Thank you, Lord) becomes just "Seun", which lacks religious depth.

2. Modernization and Convenience

Ogunwale (2016), Younger Yoruba speakers expressed that they clip names for simplicity and ease of pronunciation, especially in urban

settings and workplaces where traditional names might be considered long or difficult. Some also noted that Western influence and globalization contribute to this trend, as clipped names sound more "modern" or "fashionable."

For example, "Adebayo" may be clipped to "Bayo", this makes it easier for non-Yoruba speakers to pronounce. However, this convenience comes at a cost, i.e.names lose their deeper cultural and historical meanings.

3. Social and Generational Differences

In the study conducted by Oluwáfemi (2014), he found out that Yoruba communities showed that older generations prefer full names, seeing them as symbols of identity and cultural pride. However, many younger individuals prefer clipped names because they feel short names are trendy and socially acceptable.

For instance, an elderly Yoruba man interviewed for this study insisted on calling his grandson "Boluwatife" instead of "Tife", because he believes shortening the name removes its connection to God's will. Meanwhile, the grandson prefers the clipped version because it is easier to use among friends.

Conclusion

The analysis reveals that Yoruba traditional name clipping significantly alters meanings, weakens cultural identity, and reduces spiritual significance. While younger generations may find short names easier to use, this trend risks erasing the richness of Yoruba naming traditions. Names in Yoruba culture are not just labels but expressions of identity, heritage, and destiny. If name clipping continues, future generations may lose touch with the deeper meanings behind their names, weakening the cultural connection between past and present.

To preserve the value of Yoruba names, parents and communities should encourage the use of full names while also educating younger generations about their meanings. By doing so, the Yoruba people can maintain their rich linguistic and cultural heritage while adapting to modern realities.

Recommendation

Based on the findings, the following recommendations are proposed to address the negative effects of Yoruba name clipping:

1. **Encouragement of Full Name Usage:** Parents and educators should actively promote the use of full Yoruba names to preserve their original meanings and cultural significance. Families should prioritise the pronunciation and retention of full names in both formal and informal settings.

2. **Incorporation of Name Significance in Education:** Yoruba language and culture should be reinforced in schools by educating students on the historical and spiritual meanings of Yoruba names. This can be included in language curricula to foster appreciation for name integrity.
3. **Community Awareness Campaigns:** Cultural organisations, Yoruba advocacy groups, and social media influencers should engage in awareness campaigns to highlight the importance of maintaining full Yoruba names and discourage unnecessary clipping.
4. **Documentation and Preservation:** Yoruba scholars and linguists should compile comprehensive name dictionaries, detailing the meanings and cultural importance of names. These resources should be made widely available to encourage knowledge retention and usage.
5. **Integration into Official Records:** Government institutions, schools, and workplaces should prioritise the use of full Yoruba names in official records to ensure the preservation of identity and heritage.

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CURRENCY REDESIGN AND DEMONETIZATION REFORM: A CRITICAL REVIEW OF LITERATURE

Dr. Faith O. Akor

*C/O Department of History and Strategic Studies
Rev. Fr. Moses OrshioAdasu University Makurdi
Benue State – Nigeria*

Introduction

This paper contributes to knowledge and scholarship by strengthening previous ideas on currency redesign amidst changing circumstances in Nigeria society. It further broadens our understanding on issues of public policy especially how the success and failure of such policies directly or indirectly affect the economy. For clarity of presentation, the section is sub-divided into six sections, namely: **the study on currency demonetization reform**, currency redenomination reform, currency substitution reform, currency devaluation reform, new currency reform and concluding remarks.

The currency redesign policy in Nigeria is a departure from the demonetization policy seen in India, as the redesigned notes of 200-, 500- and 1000-naira retained their legal tender status. They were rather newly redesigned notes with better security features which remained a means of exchange without extinction. Unlike the demonetization policy in India where an economic intervention process occurred with the nation switching from one type of money (currency) to another. This economic process of demonetization usually results in the currency unit of that nation losing its legal tender status Lahiru (2020). “When a government demonetizes its currency, it effectively loses all its value because it can no longer be used to buy goods and services” (JavaTpoint: 23). The process of demonetization usually begins with the elimination of the old currency.

Currency Demonetization Reform

Various countries have embarked on the process of currency redesign. Lahira (2020) describes in detail the process of currency reforms in India. In 2016, the government of India announced a demonetization of 80% of their currency. Those who were still in possession of the demonetized currency were given till December of 2016 to exchange the demonetized currency for the newly designed currency. The reasons given for demonetization according to Lahira (2020) were that there was the need to allow the state to seize all the wealth in the economy that was accumulated through undeclared income; to eliminate the scourge of counterfeit currency that was circulating in the economy; it was a way of pushing India towards a more digitalized economy which was less

reliant on cash; to bring unaccounted money into the formal tax network since old monies would be exchanged with new monies. The citizens were required to exchange their demonetized cash by swapping their old currency for the new or deposit cash in their bank accounts. The demonetization process failed in India as it brought so much hardship on the Indians.

According to Lahira (2020) not much was gained from the demonetization as there were constraints in daily transaction because of the diminished supply of cash, informal firms faced hurdles in paying their staff and suppliers. There were also job losses in manufacturing industries, huge increase in the demand for jobs. Overall, the demonetization policy resulted in the disruption of basic economic activity for almost two months and eventually negatively affected the 2017 elections in India. The Indian policy of currency design was initiated by the government and was very abrupt, so it had far reached impact on the economy. Krishnan (2018) further notes that the policy was implemented with the view that those who were hoarding currency as well as evading tax would bring the currency to the banking vaults. Unfortunately, many of the tax evader and money launderers had invested the money in real estate so the money still found its way back to the banking system. Krishnan (2018:1) claims that "the wealthy sold their currency at discounted rates to money-laundering intermediaries, who then deposited the notes into the banking system through the accounts of low-income Indians." "There was no windfall for the RBI. Instead, the cost of producing lower-denomination notes and overseeing the process of demonetization made a significant hole in the central bank's finances, bringing down its annual dividend to 46% of what it had paid the government the year before. Among the notes returned, there was little evidence of counterfeit money" (Krishnan 2018; 1).

Although, the Nigerian case was not a demonetization, it shares similarities with that of India in the sense that the time frame given to individuals and organizations to swap the old currency for the new was too short and as a result it brought untold hardship to the people. In both countries there was an attempt to enforce the cashless policy, and this led to untold hardship as it became exceedingly difficult to transact. The point of departure here however is the fact that the demonetization policy was announced by the government of India while that of Nigeria was announced by the Central Bank. In the case of Nigeria, there were speculations that it was a government policy imposed on the Central Bank to limit vote buying and financially incapacitate candidates who had plans to buy votes during the February 2023 elections. This calls to

question the level of autonomy and independence of Central Banks.

Li (2005) also described the nature and impact of currency reforms in Taiwan. According to him, Taiwan embarked on a policy of currency conversion during the post war period of 1946-1950. The currency reform produced severe hyperinflation that depleted the national reserves in a bid to cover much of the deficit. The inflation arose from suppressed pent up demand due to rationing and price control during the war. To eventually build public trust in the currency and the government, the government had to institute the gold standard. Li (2005) uses Vietnam as an additional illustration of a country that has implemented a central adjustment of price, wage, and money policy. The policy had a negative impact on the monetary system, which led to a cash shortage. Between 1986 and 1987, the country's inflation could not be controlled by the policies. By late 1980 the government had to embark on a stabilization programme with a combination of supply side policies to offset the adverse effects of the currency restructuring.

Currency Redenomination Reform

Lister (2018) also discusses the example of North Korea currency reform announced on November 30th, 2009. The currency reform entailed the redenomination of the North Korean *won* such that hundred (100) old *won* will become equal to new *won*. Residents were expected to exchange the old *won* for new won currency to a limit of 5,000,000 old *won* per individual (this is equivalent of \$200 dollars) at official market rates. Before this time in the North Korean ruling party had promised to achieve a strong and prosperous nation by 2012. Amounts in excess of the limits could be exchanged if deposited in a bank account. Amounts in excess of 1,000,000 old *won* could also be deposited only if a legitimate means of accumulation was shown. There was also a move to ban Foreign Currency. This was aimed at reinforcing the Currency reform and ensuring that no one escaped the effect of the reform. Currency reform especially a redenomination can help to reinforce an effective and rigorous anti-inflammatory policy. The redenomination here was necessary because the inflation had undermined the government's efforts to cope with the challenges created by natural disasters and the collapse of the Soviet Union. The currency reform was a key part effort to cope with these challenges and achieve the goal of becoming a prosperous nation.

Currency Substitution Reform

Mayer and Thumunn (1990) in their research on the 1948 German currency reform posit that that the basis of the monetary reform in Germany was the excessive war damage. According to them,

manufacturing and production was less than 60% and the Reich mark which was the German official currency had lost its function as a means of exchange as barter trade had resurfaced and became the order of the day. Illegal markets undermined the system of price and wage controls as the production and distribution of goods and there was no incentive to work for money as imported goods quickly disappeared from the regular markets. The reform was aimed at establishing the Deutsche Mark as the only legal tender.

German Currency reform involved both the substitution of one currency for another and the sterilization of monetary assets (Tribe, 2001). According to him, on Friday 18th June 1948, the three Western Military Governments promulgated monetary laws which were to come into force on Sunday 20th June 1948. The first law known as currency law established Deutsche Mark as the legal currency from Monday 21st June 1948. The second law specified the allocation of new DM to individuals beyond the conversion of their pending wages and salaries. The old currency became invalid for new transaction from 21st June and all RM Credit balances held in specified institution became defined as old currency along with RM notes and allied military marks. The old currency was to be surrendered at specific institution primary banks and building societies of various kinds. Large private and government places of employment were authorized for this purpose to collect the old currency on behalf of the land central banks.

The general monetary objective here was to cut money supply by 90% through the surrender of RM at the rate of 10:1. It is important to note that the forms of reform were dictated by the military governments. The reform led to the elimination of illegal markets and economic stability returned to Germany. This was a departure from the aftermath of the war where the economy of Germany was collapsing with widespread hunger across the country. The monetary reform of Germany was not initiated by the German government, but the United States Congress and the aim was to reduce the economic burden on the starving German population. There was too much money in circulation as this was an overhang of the war where currency was printed and was excessive. The monetary reforms were aimed at reducing the amount of money in circulation. The Germany currency reform is one of the reforms that did not result in economic back lash for the people.

Currency Devaluation Reform

The Soviet Union also conducted a currency reform in 1947. The soviet currency reform was conducted by the council of members of the USSR and the Central Committee of the communist party on December 14,

1947 (Alexandrov, 1949). The reform was caused by the based on the aftermath of World War 2. The reform involved the devaluation of the ruble against the United States dollar, and the redenomination of the ruble at a ratio of 10 to 1. All cash in the hands of the people, state public enterprises, organization institution, were subject to exchange at the rate of 10 old rubles for 1 new ruble except coins which remained in circulation in their face value. The soviet government decided to abolish the ration card system for food and individual goods and change to free sale at unified state prices. This decision was made by the government to free itself from the responsibility from the irregularity in supplying rationed consumer goods. But the prerequisite for this was to devalue the ruble to demolish the quantity of money in circulation and attain equilibrium between the demand and supply of consumer goods without increasing the quantity of these goods (Alexandrov, 1949).

Deposits and current accounts in the state bank and savings banks were converted as follows: deposits up to 3,000 rubles were revalued at the rate of 1 to 1, deposits up to 3,000 rubles were revalued at the rate of 1 to 1, deposits from 3,000 to 10,000 rubles at 3 to 2, deposits over 10,000 rubles at 2 to 1, deposits of cooperative entrepreneurs and organization as well as collective farms were revalued at the rate of 5 to 4 while deposits of state and public entrepreneur were untouched by the devaluation (Alexandrov, 1949).

All previously issued state loans were converted at a unified 2 percent conversion at the rate of 3 rubles in old bonds for 1 ruble in new bonds. Once the reform was proclaimed on August 1, 1948, the regular drawings on loans were suspended along with payment of maturing coopers of bonds for converted loans (Alexandrov, 1949). Rates of taxation, extent of debts and contract obligation between enterprises, institution, or organization regarding payments from the population to the state and the extent of treaty obligations between the USSR and foreign states remained unchanged. The reform hit the hardest the holders of cash money and bank deposits. The unequal devaluation of various kinds resulted in more favorable treatment of a class urban workers at the expense of the peasants. This gave the soviet currency reform the same character of social inequality which hitherto characterized all economic and social policy of the soviet regime. It was the continuation of the fight against the well to do peasants the Kulaks which implemented the collectivization of Russian Agriculture.

New Currency Reform

North Korea embarked on a Currency reform in December 2009 to officially stop inflation and eliminate illegal markets. The reform

allowed North Korean citizens seven days to convert their old currency to the new currency at variable rates and in limited quantities. The reform caused interest and forced the government to relax its strict limits and to eventually offer subsidies as compensation (Abrahamian 2021; Mustafaga, 2012). Bolivia also experienced a hyperinflation caused by public deficits financed by an inflationary increase of the monetary base. In March 1982, a crisis developed in the exchange market which led to a large devaluation of the peso and reinforced the inflation because of higher import prices (Bernholz, 1995, 1988). The budget deficit in Bolivia has risen and had to be financed by issuing money, since foreign credit was no longer available. Normal public revenues covered in more than 7.84% of expenditures and deficit of the government amounted to 30 of GDB. A currency reform to stabilize the currency was initiated with Presidential Decree No. 21060 on August 29, 1985, by the President of Bolivia.

This reform consisted of measures such as (1) freezing wages and investment in public sector, (2) reducing employment in the public sector by 10%, (3) to dismantle several public firms, (4) to increase the price of oil products and other public produced goods and services at least to their international level this raising public revenue rapidly. (Bernholz, 1988). Kararch, Kadenge&Govheya (2010) also analyzed the hyperinflation in Bolivia between 1982-1985. This inflation was fueled majority by excessive money printing to finance a burgeoning budget deficit. The excessive money printing drove down the value of the currency vis-à-vis the Dollar and this resulted in increased prices of imported products and eventually, inflation occurred.

There was decrease in demand for the peso resulting in a flourishing illegal market for foreign exchange. Prices were subsequently quoted in dollars and the peso price of one dollar tag rose to almost 5 million pesos. The hyperinflation & related macro-economic shocks in Bolivia also coincided with periods of political instability. The reforms were holistic as they included a sharp rise in oil price which closed the budget deficit as well as stabilized US-Dollar peso exchange and stabilized peso prices. There was also an introduction of a new currency three years later, but it had nothing to do with currency reform. The introduction of a new currency is not a necessary condition for successful currency reform (Bernholz, 1995, 1988).

Kallas and Sorg (1993) also analyzed currency reforms in Estonia. The case of Estonia was the introduction of a new currency after its independence from the Soviet Union. Estonia was hitherto part of the Soviet Union. In 1987 the Estonian social scientists put forward a proposal for Estonian economic autonomy which stressed the need for

an independent monetary system. One of the important things to note about this currency reform was the long preparatory period before the reform and the opportunity given to the public to contribute to the case for a currency reform (Kallas and Sorg 1993). A banking law was enacted, and a currency reform committee was formed. The first step of the currency reform was the withdrawal of rubles from circulation and the replacement with a new currency. This took place in June after a decree concerning the implementation of the currency reform was issued by the currency reform committee. A time frame for the exchange of the old currency for the new was also given. This was to ensure that individuals and organizations had enough time to exchange their old currency for the new. The Estonian Kroon was introduced as a new currency. The introduction of this currency brought inflation to a minimal level and stabilized the economy (Lar 2007; Kallas and Sorg 1993).

Kararch, Kadenge and Govheya (2010) analyzed Currency reforms in Zimbabwe. According to them, in 2009 February, the Government of Zimbabwe adopted a Multiple Currency Regime (MCR) and demonetized the Zimbabwe dollar in July 2009. The MCR approach was aimed at stabilizing the Zimbabwe economy. The economic crisis was hitherto caused by the government's inability to borrow from domestic and international debt markets leading to excessive money printing to finance the budget deficit. This led to hyperinflation, worsening social conditions, negative GDP growth and worsening balance of payments positions. Kararch et al also analyze the case of Argentina where a hyperinflation was experienced between 1989-1990. The hyperinflation was characterized by the collapse of the financial market, stagnation with regards to growth of real output, rise in the price of goods and services, depreciation of currency steadily depreciated and capital flight. Public enterprises in Argentina were running on deficits and the country's external debt increased astronomically. The Central government turned to the central bank for finance through taxation of deposits and rapid money creation and this resulted in the hyperinflation and the collapse of the banking system (Pou, 2000). Kararch et al noted that the hyperinflation was caused by the lack of a strong and independent apex bank that could effectively and efficiently regulate money supply and maintain price and currency stability. To curb the inflation, the Central Bank of Argentina in 1980 issued interest bearing treasury bills to mop up excess liquidity. This was a temporary solution to the hyperinflation, and it worked until 1987 when interest rates were liberalized then prices shot up and the peso depreciated.

In response to this, Argentina undertook a comprehensive set of reforms

that included fiscal reforms, liberalization of both current and capital reforms, privatization of and removal of subsidies to most state-owned enterprises helped to reduce the size of the public sector (Beckerman, 1995). The CBA was converted into a kind of currency board and this limited their discretion in printing money to extend credit to the government treasury of the financial system and this also eliminate the possibility of inflationary financing of the budget deficit (Pou, 2000). The charter of the CBA was amended to increase autonomy and ensure that that the CAN as an institution was independent of the executive & legislative branches of government. The aim of the reconstituted or reformed CBA was to maintain price and currency stability, regulation of banking and financial institutions to ensure healthy competition. These measures helped in taming inflation and returned Argentina on a sustainable growth path. The case of Argentina is an interesting case as a holistic measure was adopted to curb inflation. Also, they reformed their Central bank to ensure that it has sufficient autonomy to ensure currency stability. This is a departure from the Nigerian case where the Central Bank is answerable to the Federal government and needs approval before decisions bothering on the economy can be taken.

Dalmar (2015) discusses the case of Somalia in the light of a challenging monetary experience characterized by “financial chaos, currency collapse, runaway inflation and bank failure” Dalmar (2015: 3). By 1989, 'the whole of the banking system was on the verge of collapse attributable to too much government involvement, mismanagement and corruption’ (Delmar, 2015: 3). The Central Bank lost control of money and was reduced to a mere tool in the hands of the government. The government used the central bank to finance their budget deficit. In addition to this, commercial and savings Banks was declared bankrupt, and the Somali Development Bank was incapacitated because of lack of resources, and this worsened with the outbreak of the civil war.

The banking system subsequently collapsed while the rest of their cash and other valuables were looted, with buildings vandalized, and records were destroyed. This collapse and failure of the banking system enhanced the growth of the foreign exchange market operated by money changers. This market grew and benefitted from the “absence of government controls and the sizeable inflows of remittances from the Somali Diaspora as such warlords printed fake currency and importation of fake currency was prevalent” (Dalmar 2015: 3). To address this, the CBS (Central Bank of Somalia) re-opened in 2006 in Mogadishu. A Central Bank Act was passed in 2011 and the financial institution Act was passed in 2012. The CBS was given the mandate to achieve and maintain price stability. Somalia subsequently adopted the US Dollar as a medium of exchange unit of account and store of value and the mobile money which facilitates the payment system within the

country and remittance companies which connect the country to the outside world.

Conclusion

Having reviewed the literature above, certain salient points are drawn for a better understanding of the research. Currency reforms are in various dimensions, and they could be in form of demonetization like the case of India or redenomination like the case of North Korea or currency substitution such as the case of Germany. Other reforms include devaluation of currency as exemplified in the case of Soviet Union. The introduction of new currency like the case of Estonia, North Korea, and Bolivia. Secondly, it is important to differentiate between the currency reforms that were announced as cancellation of money and redesigns which did not have intention to eliminate old money. The case of India was a classic case of the cancellation of money. Their demonetization process was such that the legal tender status of their currency was removed. Also, Zimbabwe in 2015 demonetized the dollar in its effort to fight hyperinflation being experienced at that time.

Demonetization involves the currency ceasing to be legal tender. This is different from the case of Nigeria, which was the case of a redesign, i.e., replacing new notes with the same denomination. Thirdly, currency reforms are influenced by varying political and economic factors. The literature reviewed showed that a major factor influencing reforms was inflation and hyperinflation. Many of the scholars cite the need to combat inflation as a strong factor in currency reforms. Other factors cited include to combat counterfeiting, reduce the amount of money in circulation and stabilization of the economy. Furthermore, the reforms which had to do with cancellation of old money such as that of India and Zimbabwe were more aimed at reducing the amount of money in circulation, combating inflation and reduction of hoarding of money by the bourgeoisies in the society.

Currency redesign like the case in Nigeria was targeted at reducing counterfeiting and reducing the volume of money in circulation that were virtually outside of the bank vaults. The case of Nigeria shares similarity with that of India in the sense that there was an effort to move towards more digitized economy which would be less reliant on cash. The currency redesign in Nigeria was also targeted at ensuring the success of the digitized economy which the Central bank had previously attempted to achieve without success.

Another salient point that can be drawn from the literature reviewed was the place or role of the apex or Central Banks of the countries reviewed in the implementation of currency reforms. In most of the literature, it was observed that the issue of currency reform was initiated by the

government and implemented by either the Central bank or committees set up by the government. For instance, the case of India, Vietnam, Germany, Zimbabwe among others are examples of currency reforms initiated by the government while the case of Nigeria, the Central bank initiated the process and sought the permission of the government for its implementation.

From the literature reviewed, several assumptions/hypotheses can be drawn with regards to the currency redesign policy of October 2022 by the Central Bank of Nigeria.

1. The naira redesign policy and the question of Government and CBN autonomy.
2. The naira redesign policy was aimed at checkmating inflation.
3. The naira redesign policy was aimed at checkmating illicit activities such as money laundering, currency counterfeiting, kidnapping and the funding of terrorism.
4. The naira redesign was aimed at dealing with excessive cash holding.
5. The naira redesign was aimed at replacing obsolete notes and introducing better designs.

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BEING, IDENTITY AND SOCIETY IN TIV INDIGENOUS RELIGION

Daniel Faasema-Peter Unongo, PhD & John Ebute Agaba, PhD

Department of History, Benue State University

Makurdi, Benue State Nigeria

Email: dunongo@bsum.edu.ng; +2347035611791

Abstract

This paper discusses “Being, Identity and Society in Tiv Indigenous Religion” which reflects on the nature and character of Tiv indigenous religion as encompassing everything regarding human existence from rites of passage, economy, and society. It is a historical narrative of religion using the Protestant Ethics Theory of Marx Weber, and set within the Structural Functionalist theory framework. The work establishes that Tiv religion provided a basis for confronting the vicissitudes of life, finding meaning in life, as well as finding oneself and place within the community. Tiv religion provided form, structure, and order for the direction of society; as well as social control, security, law, and order. As postulated by Marx Weber, the Sacred influences the secular. Thus, the Tiv indigenous religion unified experiences and brought together the institutions of the Tiv. The economy, justice, governance, morality, health, life, and death were given meaning by their religious significance in Tiv society. The universe was seen as an embodiment of harmony and order. At the top was Aondo (God), followed by Tar or Inya (country/earth/land) and ôr (mankind). Then Tsav(witchcraft), Akombo (magico religious rites), and Adzov (fairies or spirits) were at the margin. The paper concludes that Tiv society received its distinctive features from the spirit and practice of Tiv indigenous religion before their encounter with Western influences, European commerce, market economy, colonialism, Christianity, and Western education at the close of the nineteenth century.

Keywords: *Being, Identity, Indigenous religion, Tiv Society, world view*

Introduction

The Tiv people, like other African peoples had their indigenous religion which gave nature character and meaning to their existence and worldview. Religion is functional and provides social solidarity for adherents, gives meaning to the things that happen around them and

provides social control and psychological support in society.¹ Though Karl Marx saw religion as enhancing inequality by legitimatizing the status quo of the ruling class,² there are however contrary opinions among religious sociologists. Robertson argues that religion could be the basis for socio-political and economic change³. This is because beliefs affect behaviour and when belief changes it changes culture too. Marx Weber's theory of the "Protestant Ethic" is an example. The protestant Ethic is believed to be fundamental in the origins of capitalism in Europe. It is defined as "a disciplined, moral, commitment to regular, conscientious work and deferred gratification".⁴ Islamic fundamentalism had also led to revolutions in countries like Iran, Egypt, Libya and the resistance of Soviet invasion of Afghanistan. All these had been inspired by a religious fundamentalism.

Conceptual Clarifications

The Concept of Religion

The conception of religion is varied and diverse depending on the discipline of the author, anthropologists, theologians, ethnographers, among others. A.C. Bouquet describes religion as man's desire for something to hold him together, something to overcome his swarming confusion and be his deliverance from unfulfilled pride, ego and unfulfilled expectations; something that provides some kind of frame or mould to give some form and directing to the complexities of life. In essence, religion is that desire for a simplified wholeness that provides order in life.⁵ In his conception of religion, JB Pratt rejects its compartmentalization into law, doctrine or a hypothesis insisting that it encompasses all the departments of the makeup of man. He defines religion as "the serious and social attitude of individuals and communities towards the power or powers which they conceive as

¹ Emile Durkheim, Emile Durkheim, *The Elementary Forms of Religious Life* (New York: Free Press 1954)47; cited in Ian Robertson, *Introduction to Sociology*, Third Edition (New York: Worth Publishers, 1987) 403.

² Karl Marx, *Capital: A Critique of Political Economy* (German *Das Capital*, New York: L.W. Schmidt, 1867), cited in Ian Robertson, *Introduction to Sociology*

³ Ian Robertson, *Sociology*

⁴ Marx Weber, *Protestant Ethic and the spirit of Capitalism*, (1905) Translated from the Original by Talcott Persons (1930) cited in Ian Robertson, *Introduction to Sociology*

⁵ Herbert George Wells, *First and Last Things, A Confession of Faith and a Rule of Life* (UK: Archibald Constable, 1908) cited in A.C. Bouquet, *Man and Deity; An Outline of the Origin and Development of Religion, with Extracts From Sacred Books* (London: W. Heffer and Sons Ltd, Cambridge, 1933),23

having ultimate control over their interests and destinies”⁶ Idowu gives his own definition of religion as the result of the awareness of man as well as his reaction to that awareness of a living but unseen reality and power that is outside of and greater than himself, that is seeking a relationship with man with the response of man with the yearning for that communion⁷. Emile Durkheim says religion is a “unified system of beliefs and practices relating to sacred things, uniting into a single moral community all those who adhere to those beliefs and practices”⁸. As explained by Peter I. Rose et al, religion speaks of:

*“a coherent philosophy about the relation of human beings to things beyond their immediate grasp. It does this by introducing the concept of the sacred by which it offers explanation for life and death and rules for moral behaviour. It details the behaviour that will give active expression to beliefs. When this philosophy is specifically ‘sacred’ (that is dealing with mysterious and awesome power, other than man and yet related to him), it is religion”*⁹.

We have therefore defined religion as man’s awareness and acknowledgement of a being, force or power beyond him, capable of determining the outcome of his efforts and existence, and man’s efforts to acknowledge that existence and court his favour.

African Traditional Religion

African Traditional Religion has been referred to by several descriptive names especially by non-African scholars from disciplines such as sociology, anthropology, history, religion, theology, cultural and African studies. ethnic religions, pre-literate religions, paganism, animism, heathenism, and fetishism, superstition, ancestor worship, among other such constricting, derogatory terms are label put on African Traditional or indigenous Religion. These religions are however more encompassing than these labels. They are “institutionalized patterns of belief and worship practiced by various African societies from time immemorial in response to the ‘supernatural as manifested in their

⁶ James Bissett Pratt, *Religious Consciousness: A Psychological Study*, (New York, The Macmillan co,1921) 1, cited in E Bolaji Idowu, African Traditional Religion, A definition, (London: SCM Press Ltd,1973), 72

⁷ E Bolaji Idowu, African Traditional Religion, A definition, (London: SCM Press Ltd,1973), 75

⁸ Emile Durkheim, *The Elementary Forms*

⁹ Peter I. Burger, *The Sacred Canopy*, (New York: Anchor, 1969) 25; cited from Peter I. Rose, Myron Glazer and Penina Migdal Glazer et al, *Sociology Inquiring into Society*, (San Francisco: CANFIELD PRESS,1977) 169

environment and experience”¹⁰ From the foregoing perspective, African Indigenous religion may be said to be the awareness and conception of the African of the existence of a being or beings and forces beyond himself which influence and affect his life, existence, sustenance, prosperity and all the efforts to win the good favour of the forces, beings or being to create some form of control over his life and environment.

Being

Being speaks of a material or immaterial entity, the fact or act of existence, the essence of a thing as well as its nature. In Platonic conception being means not only ‘what is’ and ‘what is not’ but also the process of becoming. Beyond existence being involves a realm of potential, possibility and capacity to become. In its most elementary sense being speaks of the state of existing and the fact of something being real and present.¹¹ For the Tiv as a people being expresses the fact of the existence of a specie of humans with distinct characteristics, world view and cosmology as well as the potential, capacity and the possibility of what they can be.

Identity

Closely related to being and being distinct is the concept of identity. In Toyin Falola’s coinage identity speaks of the ‘particular’ and distinguished from the ‘universal’¹². Identity shapes the perception of self, explains habits, justifies work ethics, defines norms of behaviour and boundaries among people. Also, as a means of communication, identity enables understanding. Identity is created by culture which religion is part of the parcel. Culture is the basis of identity creation and in the long run the foundation for development. Religion can serve as a unifying force creating an identity for its adherents.¹³ In the Bible narration of the arrest and trial of Jesus the Christ, Simon Peter one of his twelve apostles was confronted three different times in one night by different persons concerning his identity. “‘Of course, you are one of them,’ they said. ‘After all the way you speak gives you away!’”¹⁴ Identity is therefore a marker, differentiator and unifier.

¹⁰ Emefie Ikenga-Metuh, *Comparative Studies of African Traditional religions*, (Onitsha: IMICO Publishers, 1987) 17

¹¹ Britannica Being / Philosophy, <http://www.britannica.com>, (March 26/ 2025)

¹² Toyin Falola, *The Toyin Falola Reader on African Culture, Nationalism, Development and Epistemologies*, (Austin-Texas: Pan African University Press, 2018) 267

¹³ Toyin Falola, *Toyin Falola Reader on African Culture*, 266

¹⁴ Good News Translation (Today's English Version, Second Edition) 1992 American Bible Society

Society

Society is the term sociologists use in referring to a group of people who live in a definable community and share the same cultural components. This entails the people, institutions, shared beliefs, world view, political authority and cultural biases.¹⁵ In Social and Political Geography a society is regarded as a group of individuals involved in persistent social interaction, or a large social group sharing the same spatial or social territory, typically subject to the same political authority and dominant cultural expectations. Patterns of social relations, distinctive culture and institutions are characters of society.¹⁶

The Tiv People

Now we shall take a brief look at the Tiv people, their religion and worldview. This shall give us a glimpse into the historical scenario. In Rupert East's annotation to "Akiga's Story", he writes; "In the pleasant Savannah country to the South of the Benue River and in a narrow strip along its North bank, lives a tribe (sic) of over 5,000,000 people"¹⁷. It is generally accepted that the Tiv are the largest linguistically homogenous ethnic group in Nigeria¹⁸. The emergence of Tiv as a single ethnic group is traceable to their genealogy, within which several Tiv generations claim unitary origins¹⁹. Wegh states that "the word Tiv has a triple meaning...the Tiv ethnic group...language...[and] the name by which the Tiv know their ancestor father".²⁰

Tiv migration into the Central Nigeria Area is regarded as part of the massive Bantu Diaspora that began during the late Iron Age, following the Neolithic Revolution in the Cameroon-Nile-Chad basin put at about 1000 BC, that occasioned a population explosion, becoming the push

¹⁵ Tonja R. Conerly, Kathleen Holmes, and Asha Lal Tamang, Introduction to Sociology 3e, (Houston Texas: OpenStax, June 3, 2021), Openstax.org, <http://Openstax.org/books/introduction-sociology-3e/pages/1-introduction> (27/03/2025)

¹⁶ Society: Meaning and Types, in Social and Political Geography, Papercode;602, nowgongirlscollege.co.in <http://nowgongirlscollege.co>. (March 27,2025)

¹⁷ Benjamin Akiga Saai, *Akiga's Story: The Tiv Tribe as Seen by One of its Members*, (transl) Rupert East [Ibadan: Caltop Ltd, 2003], 12

¹⁸ Roy Clive Abraham, *The Tiv People*, 2nd Edition, [London: Crown Agents for the Colonies, 1940],1; Rupert East (transl), *Akiga's Story*,12; Eugene Rubingh, *Sons of Tiv...*57-59; Shagbaor F. Wegh, *Between Continuity and Change,: Tiv Concept of Tradition and Modernity 2nd Edition, (SNAAP, 2003)*30; Alfred Akawe Torkula, *The Cosmology in Tiv Worldview: [Makurdi; Oracle Press, 2006]* 1.

¹⁹ Joe Iyo, "The Origins, Early Migrations and Settlement Patterns of the Tiv in the Lower Benue Valley of Nigeria c.1475 - 1900", in A.Idrees and Y. Ochefu (eds) *Studies in the Central Nigeria Area vol.1*, [Lagos CSS Ltd, 2002],119-123.

²⁰ Shagbaor Wegh, *Between Continuity and Change...*30;

factor for the Tiv moving out of the region and settling in the *Swem hills* located to the southeast of present Tivland.²¹

According to Iyo, added to the factor of economics of population growth, were political, cultural and religious reasons for migration and settlement on the banks of the Benue River.²² “According to Tiv accounts which appear to be borne by other facts, they entered their present area from the *Sonkwalla* hills in the South West” over 300 years ago²³ settling in the areas that are now Benue, Taraba and Nasarawa States with settlements in Plateau, Cross Rivers, Niger States, and parts of the FCT²⁴, apart from smaller settlements in various parts of Nigeria and Cameroun, where their main traditional economic preoccupation is farming.

Tiv Traditional Religion

The Tiv people like all other African groups, professed their traditional religion and belief system before colonialism. According to Wegh²⁵ and A.A.Torkula²⁶ the traditional concept of religion among the Tiv is hazy, unclear, bizarre and does not present a single coherent picture, suggesting that one should not look for a logical interconnectedness of the different elements of Tiv religion. However, Gbenda believes that the “the traditional religion of the Tiv is far more than an undifferentiated animism with few claims to profundity, or a low fetishism unable to elevate man to the life of the soul. Rather it is a fundamental human urge for the unification of all knowledge and activity within a related whole”²⁷

Rubingh believes that Tiv traditional religion was not only definite and clear, but also practical in its nature and essence.²⁸ Gbenda also insists that Tiv traditional religion like most African religions is functional in

²¹ Joe Iyo, “The Origins, Migrations and Settlement Patterns of the Tiv ...” 120

²² Joe Iyo, “The Origins, Migrations and Settlement Patterns of the Tiv ...”

²³ Roy Clive Abraham, *The Tiv People*...11, 13

²⁴ Daniel Faasema Peter Unongo, “The History and Impact of the Pentecostal Movement in Tivland, 1959-2007” (MA Dissertation, Benue State University Makurdi, 2011), 45,46, see also Edgar Smith, *Nigerian Harvest*, [Michigan: Baker House, 1972] 24

²⁵ Shagbaor F. Wegh, *Between Continuity and Change*...33

²⁶ Alfred A. Torkula, *The Cosmology in Tiv Worldview*, [Makurdi; Oracle Press, 2006] 1

²⁷ Joseph S. Gbenda, *Eschatology in Tiv Traditional Religious Culture: An Interpretative Enquiry*, [Nsukka: Chuka Educational, 2005] 29

²⁸ Eugene Rubingh, *Sons of Tiv*... 57-59

the social and judicial order.²⁹ It is necessary to state that the Tiv had a good sense of the supernatural and their religion was practical in its orientation. It was directed at meeting the felt needs of the people in their environment. To appreciate how Tiv indigenous religion created an identity and was the bedrock of being Tiv and the functioning of their society distinguishing them from others, some elements of Tiv religion are considered.

Aondo

In Tiv traditional religion there was belief in a supreme but impersonal, transcendent God known by the name *Aondo*. He is above all and the creator of both good and evil.¹⁹ *Aondo* was not a personal God with which one could develop a personal relationship. Yet, He was not remote as thought of by some. He was present and manifested himself through his activities such as in rain, thunder, lightning and sunshine. However, Tiv only addressed *Aondo* in prayer in a moment of intense crisis. At such times, the Tiv would cry out for help from *Aondo* being the highest power in the universe.

*In several instances in every patrilineage (ityo) an elder was appointed and given the responsibility of addressing God on behalf of the people when need arose. For example, when rains came with heavy winds and thunder, (idyuran), the elder came out of his hut to soo (implore) Aondo to send down rain without winds and thunder. If it was raining heavily in a particular locality, the youngest male child (who had never slept with a woman and was therefore considered pure and innocent) was directed to throw a burning charcoal into the rain to stop it.*³⁰

According to Akiga four elders who in the past occupied such office among the Tiv include Abera, Iyorkor, Gbegba Dwem and Abaver Juwa. These entered into Tiv religious dialogue probably because they were successful in imploring *Aondo* and he was considered as their personal God. In imploring God, the person would say *Aondo u (God of) Abera, Aondo u Iyorkor, Aondo u Gbegba Dwem, Aondo u Abaver Juwa, Aondo tile jighjigh, Aondo noo jighlii.*³¹

²⁹ Joseph S. Gbenda, *Eschatology in Tiv Traditional Religious Culture: An Interpretative Enquiry*, [Nsukka: Chuka Educational, 2005], 29

³⁰ Shagbaor F.Wegh, *Between Continuity and Change...* 70

³¹ Benjamin Akiga Saai, *Akiga's Story*

Akombo

Though *Aondo* is recognized, daily social well-being of the people revolved around the *akombo* rites, which were said to be cosmic forces created by *Aondo* for regulation of life. These cosmic forces are considered by the Tiv to be the major influences upon man's daily existence.

*Tiv acknowledge that Aondo is the Supreme Being who created the universe, and directs it. But that He has given manpower over the immediate environment that the natural order should function for the good of man; the land as well as women should be fertile and human beings should enjoy good health and fortune.*³²

These could be made sure of by the mastery and propitiation of the *akombo* rituals.

Akombo refers to Tiv magico-religious practices.³³ They symbolize the impersonal, abstract, hovering cosmic powers which can be manipulated by the cult masters where certain emblems are used to bring to bear upon the affairs of man the forces of the universe whether for good or bad.³⁴ The number of *akombo* according to Akiga was about fifty-three. But others kept coming in as situations changed and new contacts were made with other people in the process of migration.³⁵ For there is a *kombo* for every issue in life.

Akombo are basically divided into two groups; birth *akombo* and hunt *akombo*. Birth *akombo* had to do with the wellbeing of the physical body relating to cure for diseases and fertility. The hunt *akombo* were related to economy, luck, warfare, agriculture, protection, and other issues that were related to interpersonal and community relations. Rubingh writes that:

*The existence of these forces maybe discovered by a man, as well as ways in which their equilibrium maybe restored when they have been disturbed. This restoration requires the manipulation of certain paraphernalia and often involves a sacrifice of blood or beer (msorom) above the guardian emblem.*³⁶

Those who were initiated obtained the right to manipulate the *akombo* emblems of which they were initiates in order to restore order in a

³² Shagbaor F. Wegh, *Between Continuity and Change*... .60

³³ Eugene Rubingh, *Sons of Tiv*, Michigan... 84

³⁴ Joseph S. Gbenda, *Eschatology in Tiv Traditional Religious Culture*, 29

³⁵ Benjamin Akiga Saai, *Akiga's Story*...199

³⁶ Eugene Rubingh, *Sons of Tiv*, Michigan...

situation in the human realm where social harmony and physical health had been disrupted.³⁷

There were levels of mastery, which depended on the means of the initiate. A younger person who had no sons and daughters could not seek initiation into a *kombo* that will require great sacrifice such as human life. Only an *orya* (compound head) could attempt that. Even at that the *ityo* (patrilineal elders) had to be in the know when it involved human sacrifice. According to Torkula:

*Initiation into...akombo...is a ceremony during which one who has mastery of such, magico-religiously admits an individual into the mystery or secret mastership of a particular cult... The acquisition or akombo akoron are rituals, which in Tiv culture are available to mostly elders.*³⁸

The person who was initiated into *ibiamegh* and had *tim wuna pôôr* was considered to have *bee akombo*, *kor iwa yisa tyowaregh* (i.e. completed cultic initiations, mastered the smiting cult and circumferenced the foundation of the grave). He had reached the zenith of Tiv magico-medical and religious achievement. He was a high priest; so, to speak; and could represent the people socially, politically, medically and spiritually.

There were *akombo* that were personal while others were communally owned, though housed by someone in that community that had been chosen by the elders. The personal *akombo* were for protecting one's personal property and household. These were lesser and were acquired at lesser cost and without alarm. The greater *akombo* however could not be gotten just for personal ambition. These greater *akombo* were for the protection of the property and people of the community. Torkula asserts that;

...unlike most [akombo] into which an individual could elect on his own to acquire the mastership, Biamegh cult is a group affair (kwagh u tyoo) where by the clan, sub-clan or kindred nominated one of them...and assigned him the responsibility of initiating himself into the Biamegh cult and the erection of pôôr (tim pôôr). ... The elders by secret

³⁷ Benjamin Akiga Saai, *Akiga's Story...*

³⁸ Alfred A. Torkula, *The Cosmology in Tiv Worldview*, [Makurdi;Oracle Press, 2006],xvii

*and careful screening, nominated the most suitable...and assigned him with this responsibility.*³⁹

The *wuna kombo* or *wuna pôôr* (*akombo bin*, *pôôr bin*) was the property of the community because all the *amboravungu* (plural of *imborvungu* ancestral ritual pipes), or *ikyav mbi tyoov* (property of the patrilineage) were stored in it.

Tsav

Tsav is approximated to witchcraft potential, magic or sorcery, which could be, used malevolently or benevolently depending on who possessed it. In his definition of *tsav* Rubingh said it is “cosmic potency internalized in man and thus formed one of his qualities as part of his personality. Tiv would say that it grew on his heart as an actual substance which may be investigated by a post-mortem operation.”⁴⁰ *Tsav* is also described as “the power by which a man can achieve that which is beyond his normal faculties to accomplish”⁴¹ As pointed out by Torkula. “A magician, witchcraft practitioner or sorcerer are regarded in Tiv culture as similar because they are believed to perform identical functions in the supernatural.”⁴² In Akiga’s story, it is explained that;

*Tsav is a strictly personal and non-transferable force or quality possessed by human beings...It corresponds...to our vague notion of personality; that indefinable something which enables a man to impose his will on others and succeed in whatever he undertakes.*⁴³

This means that when one has a charismatic personality an aura of respectability around him; or an intimidating, compelling appearance that impresses itself upon people, he was said to possess *tsav*. In saying this, the Tiv usually meant wisdom, tact, cunning, discernment, premonition, hunch, and wit when they speak of *tsav*. For instance, one may say *tsav ka kwaghfan* referring to the mental ability of a person, such as intelligence or knowledge. In another instance one may say *tsav ka vande yeren*, which implies that if you correctly preempt someone, he cannot take you unawares, so that whatever pitfalls he created for

³⁹ Alfred A. Torkula, *The Cosmology in Tiv Worldview*... 94

⁴⁰ Eugene Rubingh, *Sons of Tiv* ...79

⁴¹ Benjamin Akiga, *Akiga's Story*...208

⁴² Benjamin Akiga, *Akiga's Story*...

⁴³ Benjamin Akiga, *Akiga's Story*...

you, you can escape then unhurt. There was also reference to *tsav mbu atetan* (day light witchcraft) and *tsav mbu utu* (night witchcraft).

In Tiv idiom *tsav* represented neither evil nor good in itself. The manifestation of *tsav* was determined by the character and disposition of the operator. That is why Akiga stated “*tsav* itself, considered in the abstract, is of a neutral character and varies in intensity rather than quality. Fundamentally there is no distinction between good *tsav* and bad *tsav*: the difference lies in the use to which it is put.”⁴⁴ *Tsav* was that power by which the elders were believed to control the supernatural for the benefit of the whole community. This was referred to as *tar sorun*; repairing the land or administering the land. Such administration or governance began from ‘*ya*’ (compound) level with the ‘*orya*’ (compound head) who was always usually the oldest male. This extended to the kindred and clan with the heads of compounds and lineages relating at the various levels. In every kindred, an elder served as the father figure of the community. He was able to perform most of the important rites. This meant that he was an initiate of several *akombo*. This made him able to take charge in the physical and spiritual realms. The *orya* invariably was an *ormbatsav* in Tiv worldview.

In this sense *tsav* was both revered and feared in that both for the renewal of the land or, the payment of *ikpindi* (flesh debt) incurred by *ormbatsav*, human sacrifice was needed. In *tar sorun*, the *imborvyungu* was involved. There were private *imborvyungu* and the communal one. The first could be acquired from the witchcraft articles market at a price and its potency is limited but is periodically renewable with human sacrifice. The communal type is collectively owned by compound or kindred but held in trust by the most qualified person for the benefit of all. Yet, it tells clearly on his personality and progress in the community. The *imborvyungu* in this case is referred to as *ikyav mbi tyoo* (communal property) but its renewal is dependent upon the custodian and that is why he benefits most from it. The use of *imborvyungu* to set right the land linked the *mbatsav*, *akombo*, the people, their ancestors and the land. The *mbatsav* who shed the blood washed their hands in a bowl (*iyongo*) and threw the water upon the fields and into the source of the drinking water of the village or kindred. Thus, the blood of the one that is slain linked the land with the ancestors, *akombo*, and *tsav* for the bringing of harmony, which ushered in prosperity.⁴⁵

⁴⁴ Benjamin Akiga, *Akiga's Story*...262

⁴⁵ Alfred A. Torkula, *The Cosmology in Tiv Worldview*...Pp.96-97

Tsav also served social control in Tiv traditional religion. When taboos or norms of society were violated *wuhe yolou* (bad luck, vulnerability or openness to ill luck) was drawn. Such condition was noticeable to those who see beyond the natural, which is the *mbatsav*. The *mbatsav* were therefore believed to be able to bring retribution on offenders in society by bringing the power of the *kombo* that has been violated to attack the offender. This could result in a temporally setback, disorder, or death depending on the gravity of the offence. Thus, there were legislative, judicial and administrative or executive functions in Tiv traditional religion. Through the activity of the *mbatsav* who punish the evildoers, the tar is constantly repaired or rejuvenated and the cosmic harmony is maintained.

Akpagher

Ikpagher refers to charm, amulet, talisman, or any material of homeopathic magic. These were used to bring to the possessor good luck, or supernatural ability. Supernatural abilities were considered necessary in escaping from danger or in the attraction of respectability to the person possessing it. "All Tiv maintain that charms were not part of their initial religious armoury, but their use has grown immensely."⁴⁶ There were various charms for protection, for luck or for having power over one's enemies.

Ishôr

Ishor refers to oracle. When some things happen to a person which are mysterious, or when evil befalls one, the oracle is consulted. "The focus of the oracle system was to reveal information on witchcraft or deistic happenings in the society."⁴⁷ In explaining *ishor ikpehen* (oracle consultation or divination) Torkula said;

The institution of the oracle in Tiv worldview is mainly investigative in nature through the supernatural process in order to unearth hidden information about the cosmic force or forces that are responsible for an event...

*Oracle consultation in Tiv culture is therefore believed to be a medium by which solutions to magico-religious problems are provided for the repair of the land (Tar-sorun) ...through this procedure the day-to-day problems of the community were attended to.*⁴⁸

⁴⁶ Benjamin Akiga, *Akiga's Story*...262

⁴⁷ Alfred A. Torkula, *The Cosmology in Tiv Worldview*...79-92

⁴⁸ Alfred A. Torkula, *The Cosmology in Tiv Worldview*...73

When sickness defied treatment, the oracle was consulted to ascertain the cause of sickness and to know which *kombo* to propitiate. After marriage if pregnancy delayed miscarriages occurred, the oracle was consulted to find out the reason. When ill luck manifested either through lack of catch in fishing or in hunting it was believed something was wrong and the oracle would reveal it. When one had *mnyamciem* (nightmares or bad dreams) it was believed that *akur ashee tesem*, (eye lids have shown me) and the visit to an *orshor* (diviner or oracle master) would clarify the issue. When certain animals that are not commonly seen at a particular time of day or place were encountered, or a catch of certain animals made, it was believed to be a '*bi*' (an omen) and, more often than not, a bad omen. "Troubles arising from witchcraft, magic, curse and malice...manifest in illness, omen and dreams, bad luck, barrenness and death"; says Laura Bohannan⁴⁹. Consultation is therefore made with the oracle to uncover what is amiss so that it could be corrected or prevented. When one died, the oracle was consulted to ascertain the cause of death. In this case to know why he died and who did it. When the cause of a problem was ascertained the agnates both paternal and maternal were summoned where the findings were made open so that the culprit could be reprimanded to avoid future occurrence. During "the inquest...divination *or ishor kpehen* could be consulted until the person responsible or group responsible...is identified."⁵⁰ The Tiv believed that "*kwagh gbe eren ga*" (nothing just happens) or in a scientific sense 'there is no effect without a cause'.

Adzov

Another aspect of Tiv religion is *adzov* (*ijov*, singular). These are fairies or spirits, which were active but not recognizable individuals. Their existence was acknowledged but no specific relation was sought with them apart from respecting the sacredness of their abode and seeking not to offend them. It was believed that they lived in mountains, forests, trees, swamps, and rivers or streams. They were believed to marry and have children, eat, celebrate, weep and die.

Torkula speaks of this contradiction in the characteristics of *adzov*.⁵¹ *Adzov* could appear in human form and could be benevolent or

⁴⁹ Laura Bohannan, "political Aspects of Tiv Social Organization", in Middleton and D. Taite (Eds.), *Tribes Without Rulers*, [London: Routledge and Kegan Paul, 1958] 54

⁵⁰ Alfred A. Torkula, *The Cosmology in Tiv Worldview*...36-37

⁵¹ Alfred A. Torkula, *The Cosmology in Tiv Worldview*...18-19

malevolent depending on one's attitude towards them. *Ijov* is quiet going, and does not usually respond to greetings or talk even when provoked. If related with correctly, *ijov* could attract good luck and success to one's endeavours such as gaming and farming. When one refuses to oblige its request, it could afflict him with illness or deformity and, for a pregnant woman; the baby could be delivered with an abnormality. The existence of *adzov* was generally acknowledged in Tiv worldview, but the worship of *adzov* only became a public matter as anti-witchcraft movement during colonial rule.⁵²

Swem

There are also at least three versions of the entry of *Swem* into traditional Tiv religion and its geographical location. Torkula cites Dorward as dismissing the geographic existence of *Swem* as mystical.⁵³ Other writers like Akiga, Igirgi and Makar accept its physical and historical reality but do not agree on its specific location. However, it is generally accepted that the Tiv once lived in a hilly place called *Swem*, which is located southeast of their present location.⁵⁴ In *Rescue the Trophies*, two versions are given of the religious origin of *Swem*. The first is that it is the head of Takuruku, the father of Tiv, which he had permitted to be kept by his son as a symbol of his presence, and blessing, which was ground to powder and stored in an earthen pot at the time of Karagbe's eldership, because it had become fragile. It is said that whoever touched it in respect to any difficulty-received respite. It is believed that the grinding and storage of *Takuruku's* head by *Karagbe* took place while the Tiv were abiding at *Swem*.⁵⁵

⁵² Benjamin Akiga, *Akiga's Story*...266

⁵³ Alfred A. Torkula, *Death and Burial Customs of the Tiv People of Central Nigeria*, [Jos: Midland Press, 2004], 36-37.

⁵⁴ Benjamin Akiga Saai, "The 'Descent' of the Tiv from Ibenda Hill"

African, xxiv (4) 1954, 295-310, transl. and annotated by Paul Bohannan; *Akiga's Story*: translated and annotated by Rupert East; T. Makar, *A History of Political Change Among the Tiv in the 19th and 20th Centuries*, Enugu: Fourth Dimension, 1994; Gbor W.T; *Mdugh u Tiv Man Mnyer ve Ken Benue*, Zaria: Gaskiya Corporation, 1978; Atoato Igirgi, "Some Additional light on the Advent and Spread of the Tiv in the Middle Benue Valley of Nigeria, c.1600-1900 AD," in *Journal of the Historical Society of Nigeria*, Special Edition, June 2006, J.D. Ndera, "Perspectives on Tiv Migratory History: The Need for More Investigation" *Zaria Archaeological Papers (ZAP)*, Vol.8&9, 1995/2000 (all accept the South-East location of the home of the Tiv before entering the Benue valley).

⁵⁵ CAPRO Research Office, *Rescue the Trophies: An Ethnic Survey of Benue State*, [Jos: CAPRO Media Services, 1994]? P.113

Gbor mentions another version that when the Tiv faced calamities of war, famine and disease after leaving *Swem*, *Karagbe* of the Ikyurav clan, their leader then their discerned un-ceremonia exit from *Swem* which had marked a period of prosperity as cause. He went back to *Swem* returning with soil and bushes (*ayande*) in a pot. This represented the presence of their ancestors who were buried at *Swem*. Their link with their *uter mba yiase* (ancestors) brought respite.⁵⁶

The third version is that of Akiga who said a Nongov man *Karagbe* was the first to *wuha Swem* (assemble or dress *Swem*). Being indebted to his kinsmen, *Kpamberakpa* and *Nyamager* through eating human flesh (*ya-kpindi*), probably unintentionally, he becoming aware of it fled to *Utyusha*. He was however repatriated from there and brought back home to pay. In pleading his case, he ran into the forest and assembled *ayande* in a pot filled with soil and tied it with *Raffia* palm leaves and laid his head on it as a plea for mercy. Yet his creditors insisted and killed him in that forest. A few days later, all the persons that were involved in *Karagbe's* death were struck down with a severe headache and died shortly with their abdomen and feet swollen. It thus became the practice that whoever was accused in a matter would swear by *Swem* ensemble touching the pot to his forehead, abdomen and feet with the words, '*a lu ka mo m er kwagh ne yo Swem a nandem tyou a morum iyav shi a muram angahar me kpe.*' Meaning if I am responsible for this, let *Swem* cause me headache, swell my abdomen and feet so that I will die.⁵⁷ was there a precedence to *Karagbe* assemblage of *Swem* giving him faith for deliverance from his creditors on it.

Swem is not a *kombo* and people are not initiated into *Swem* as a cult. In addition, "It was not dressed and custodied anyhow. Unlike *imborvyungu*, *Swem* was not kept in a *wunakombo* (*akombo bin*). It was dressed and broken in response to specific situations"⁵⁸⁶⁰ Its emblems were not manipulated for the treatment of any specific ailment or discomfort. Neither was owned as are other *akombo*. It is used as a testimony to innocence of the sick that was bewitched by malevolent *tsav* and for judicial purposes. It is also used for oath taking and enforcement of compliance with the decisions of the community. The colonial government incorporated it into the law courts for oath taking by traditionalists. Also, *Swem* visitation cannot be stopped, as it cannot

⁵⁶ John W.T. Gbor, *Mdugh u Tiv...10*

⁵⁷ Benjamin Akiga Saai, "The 'Descent' of the Tiv from Ibenda Hill"

⁵⁸ Alfred A. Torkula, *The Cosmology in Tiv Worldview...40*

be appeased like *akombo*. It was believed that *Swem* represented the conscience of the Tiv people and the earliest form of ancestral veneration.⁶¹ May be the first *ikyav mbi tyoo* or *imborvyungu* that the Tiv ever possessed. Apart from *wuha swem*, the seasonal mystical visitation of elders to *Swem* for revival of magico-religious strength and prosperity was an integral part of Tiv belief.

Kôr u Tumbun

Kôr utumbun refers to the practice where an accused individual is brought before the council of elders to ascertain his guilt or otherwise by drinking the concoction that is prepared from *kôr* plant. It was believed that in a situation where two people accused each other on an issue and the families and immediate elders had tried to resolve it to no avail; they would be subjected to the sasswood ordeal (*tumbu kôr*). "Till today this legal procedure has not completely disappeared [from] Tiv cultural jurisprudence...Sasswood ordeal (*kôr utumbun*) was an event held with dread and fear. This was because the guilty suffered instant death."⁵⁹In some cases, the contenders brought life chickens that were made to drink the substance as a preliminary session to the real issue. If anyone accepted, the outcome at that level and owned up his guilt the ordeal did not go further. However, if both parties persisted, it proceeded to the point where the men were subjected to sasswood ordeal. Before this however, each had to *ta chia*, (declare his innocence), and swore by iron or his late ancestor pronouncing that the ordeal should kill him if he was liable. Guilt was determined when one failed to vomit the substance after drinking from the *yongo* (calabash, cup). Moreover, because it was believed that, some could use spiritual manipulations to turn their guilt upon the other person; maternal agnates of each person were invited and present to stop such evil machinations that could bring undeserved tragedy on the son of their daughter or sister.

Tiv Indigenous Religion and Worldview

Achebe defines a worldview as "the totality of each person's assumptions involving his beliefs, concepts, attitudes and values which tend to give explanation to everything that happens"⁶⁰. Regarding the Tiv people Gbenda states that their worldview is the unified picture of things in their environment. In the above sense the worldview of a people talks of how they view the world. What do they believe and how does what they believe impinge on their attitude to life and death, fortune

⁵⁹ Alfred A. Torkula, *The Cosmology in Tiv Worldview...*

⁶⁰ Chinua Achebe, *The World of the Ogbanije*, [Enugu: Fourth Dimension Publishers, 1986],10

and misfortune? What determines their goals, ambitions and aspirations and perspective to life?

Like most Africans, the Tiv worldview is deeply religious, and all encompassing. The Tiv looked at every aspect of being from the religious point. They sought to explain all issues in life under religious knowledge. And as Rubingh said “the worldview that resulted from...[it] was complex and effective, for it organized all of life and encompassed the individual, the tribe, the land, and the far reaches of the universe in one majestic totality.”⁶¹ Man was united to others by kinship creating a basis for authority and political organization. The land bound man to his departed ancestors and *tsav* and *akombo* rounded the circle by uniting man with the cosmic powers.

The position of the Tiv people regarding ancestral worship is difficult to establish, whether in the negative or the affirmative. According to Rubingh, even if ancestor worship had existed in Tiv religion in the past, it had no integral place in it at the time of colonial rule⁶². Bohannan is also of the view that the Tiv people are without ancestral worship cults.⁶³ Gbenda however gets close to giving ancestral worship a place in Tiv worldview, stating that though the relationship of the Tiv to their ancestors may not be called ancestor worship but it should be seen as veneration of ancestors. According to Gbenda ancestor veneration:

Takes the form of a son praying at the grave of his father for blessing, guidance and inspiration...Libation to the ancestors may be offered with ruam (food) and drinks... bits of food or drops of wine on the ground before eating or drinking go to the ancestors.

*The elders in Tivland more often than not venerate their ancestors by pouring blood on imborvyungu (sacred object) for their honour and to tap their spirituality in all that they do to make the world or human life worth living.*⁶⁴

Even if we accepted Gbenda's view, it is still clear that ancestral worship is not an open issue as far as Tiv traditional religion is concerned. On this, Gbenda also agrees that the cult of ancestors is not formally recognized among the Tiv people.⁶⁵

⁶¹ Eugene Rubingh, *Sons of Tiv*... 84

⁶² Eugene Rubingh, *Sons of Tiv*... 82

⁶³ Paul Bohannan, “Concepts of Time among the Tiv of Nigeria” *Southwestern Journal of Anthropology*, Vol.9, 1953, 83.

⁶⁴ Joseph S. Gbenda, *Eschatology*, 89,98-99

⁶⁵ Joseph S. Gbenda, *Eschatology*...90

Relating being, identity and society to Tiv indigenous religion Rubingh asserts that the worldview of the Tiv was comprehensive. Common ancestry provided a clear pattern of obligation to society, work and each relation in his place. Everyone knew his place and what to expect in his position. This provided social security, social control and a sense of responsibility in every area of life. In addition to kinship was religion, which built upon it. Each individual had to be under an authority that would speak for his good and show the path for propitiating the appropriate *kombo* to guarantee peace, prosperity and tranquillity in life. This carries on religion and kinship, administration and justice in the society. "Tiv worldview thus rested on a conviction of the symbiosis of man, the spirit world and nature."⁶⁶ The concept of totalitarianism⁶⁷ as a theoretical perspective of worldview advanced by Kraemer reads like a reference to the Tiv. He states:

*By "totalitarian" thinking is meant that in an unreflective, spontaneous way it starts from the conception of totality and of unbroken primeval unity, which comprises and dominates the whole range of reality in nature and human life... Natural phenomena and social institutions, the sexes and social classes, animals and plants, water and land, mountains and plains and so many things more, have their place and rank and defined inter-relation in the whole cosmic-human order.*⁶⁸

Whatever went wrong with man, it was because someone had taken a wrong step and put the cosmos in a state of disequilibrium. When natural disasters happened, it was because man had disturbed the natural cycle of life.

Tiv also viewed life from a communal point where the fortunes of the individual were reflected in the lives of all other members of the community and each had a stake in the destiny of the other. Individuality was deemphasized, so to speak. The individual had to function within the community and took his place in the group. Exchange marriage clearly showed an example of this communality where *angôr* (female agnates) were distributed to each male as need arose for exchanging for a wife. Even if one didn't have a sister, he could have a niece or cousin whom he could loan to get a wife pending when a daughter will appear

⁶⁶ Eugene Rubingh, *Sons of Tiv*, 84

⁶⁷ Encyclopaedia Britannica, Politics and Political Systems, www.britannica.com (3rd April, 2025)

⁶⁸ Hendrick Kraemer, *The Christian Message in a Non-Christian World*, [New York: Harper and Row, 1938],152

in his family to pay back. In this sense, individualism was eliminated but individuality was achieved in being part of the community. The individual subjected himself to the group not because he did not want to be him, but he could only be what he wants in and through the group.⁶⁹

Egalitarianism was also central in Tiv worldview and religion. No one was regarded as above others in his worth as a man no matter what he had achieved. He was believed to become what he was, not for his naturally more intelligence or hard work; but because the father had prepared him through initiating him into a cult or by sacrificing lives for an *imborvyungu* so that his children simply reap the benefits. Thus, to seek to be different was going to cost not just you but the whole community. You could not attempt what others had not attempted before. To launch out into the unknown was dangerous, for it could trip off the balance of the cosmos. Their egalitarianism was also a flat table communalism where no one should be greater than others were. Seeking to break out of the limitations of life was viewed as using *tsav* on others to climb above them.

Furthermore, Tiv worldview was instinctive and not intellectually oriented. "The response of the Tiv to the problems of life in general was not first of all cerebral, but rather welled up from personal subjective involvement."⁷⁰ The response of the Tiv was based on the instincts of survival and not necessarily to make any definite progress in life. This made them egalitarian and rural and traditional.

Conclusion

Being, identity and society among the Tiv was woven around their indigenous religion which was built upon the conception of *Aôndo*, *tsav* and *akombo* among its other features. This encompassed everything about life and death. Everything formed a single whole where man and nature were united. Their worldview was comprehensive and all encompassing, providing social control and security. Its communalism was expressed in the microcosm of traditional ethnic life. Sacrelism unified experience and brought together the traditional cultural institution of the Tiv. Every endeavour in life was linked to a specified *kombo*. The economy, justice, governance, morality, health, prosperity, wellbeing, life, and death were given meaning by their religious significance. Distance did not nullify kinship and so did not reduce

responsibility. When one had a problem no matter the distance he had gone from home, he knew who was his *orya* and *ityo* as well as his *igba*. The past was imperative for creating assurance for today, and creating suspicion for innovation for fear of disrupting the pattern of the cosmos. For the universe was seen as an embodiment of harmony and order with *Aondo* at the top followed by *tar* or *inya*, then *ôr*, *tsav*, *akombo* and *adzov* at the margin. This is what gave Tivland and people their life and character as was known before western influences were encountered at the close of the nineteenth century.

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