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EDITORIAL DETAILS

Editorial Office Contact Information:

Igbo Scholars Forum for Socio-Cultural Advancement,
Department of African & Asian Studies, Nnamdi Azikiwe
University, P.M.B. 5025, Awka, Anambra State, Nigeria.

Email: Igbocholarsforum@yahoo.com

Igbocholarsforum@gmail.com

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Onukwube Alex Alfred Anedo, PhD

(A Professor of Sino/Afro Cultures & Anthropology) Dept.
of African & Asian Studies, Faculty of Arts, Nnamdi
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+2348149225739

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Editor-in-Chief

Igbo Scholars Forum Nigeria,

Department of African & Asian Studies,

Nnamdi Azikiwe University Awka,

Anambra State – Nigeria

Phone: +2348037859249, +2348149225739

e-mail: igboscholarsforum@yahoo.com;

web: <https://www.biafuluigboscholarsforum.com.ng>

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FROM EDITORIAL DESK

Ékwé International Journal is one of the brain children of **Igbo Scholars Forum for Socio-Cultural Advancement** born out of the zeal to get the young Igbo scholars together to start thinking like Igbo sons and daughters through paper publications, meetings and symposia. In fact, Igbo Scholars Forum was founded by Professor Onukwube Alexander Alfred Anedo and born at the launching of a festschrift in honour of their life patron, Professor Obed Muojekwu Anizoba (Ozonwa) of the Department of African & Asian Studies, Nnamdi Azikiwe University, Awka, Nigeria on the 15th day of December 2012. In his kind gesture, Prof O. M. Anizoba established a website [http://www.Igbocholarsforum.com .ng](http://www.Igbocholarsforum.com.ng) (which they later upgraded to https://www.biafuluIg_bocholarsforum.com.ng and thereafter, migrated to <https://acjol.org> and making their works visible in the Google Scholars visibility site, for them to use in telling the world who the Igbo, Nigerian and African peoples are, about their life, what they believe in and their relationship with people and other cultures of the world outside theirs. Other journal outlets through which this Forum wants to let Igbo people and their culture out to the world are IgboScholars International Journal and Ideal International

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**LA PROBLEMATIQUE DE LA TRADUCTION DES
ELEMENTS CULTURELS DANS << PURPLE
HIBISCUS>> DE CHIMAMANDA NGOZI ADICHIE.**

Ogbu Eugenia Ifeoma

Department of Languages and Linguistics,
Faculty of Social Sciences and Humanities,
Ebonyi State University.

ifeomaogbu40@gmail.com

0803 737 1815

Mkpuma Nnennaya Immaculate

Department of Language and Linguistics,
Faculty of Social Sciences and Humanities,
Ebonyi State University.

immaculaterock208@gmail.com

08032674106

Cyril Anyabuike

Department of Languages and Linguistics,
Faculty of Social Sciences and Humanities,
Ebonyi State University.

cyril.anyabuike@ebsu.edu.ng

+2348063286033

RESUME

Le titre de ce travail est « La problématique de la traduction des éléments culturels dans *Purple Hibiscus* de Chimamanda

Ngozi Adichie ». Au cours de ce travail, nous avons consulté beaucoup de livres dans la bibliothèque et sur l'internet et nous avons également adopté la théorie interprétative que nous avons trouvée très utile pour analyser les données. Nous avons examiné les différentes définitions du concept de « traduction ». Il a été révélé que la traduction n'est pas seulement le point de rencontre des langues, mais aussi celui des cultures. Le terme a été défini comme le transfert inter linguistique du message d'un texte d'une langue à une autre. Nous avons expliqué les théories et les techniques de traduction. Un autre concept clé du travail, la culture et la fidélité en traduction, a été examiné. Il a été révélé qu'il existe un lien étroit entre la culture et la traduction littéraire. Ce lien s'explique non seulement par le fait que la traduction, et particulièrement la traduction littéraire, est le passage d'une culture à une autre, mais aussi parce que les œuvres littéraires reflètent les cultures des communautés linguistiques en question. Notre analyse du texte choisi a montré que les éléments culturels ont rendu le travail du traducteur difficile. Nous avons proposé des solutions aux problèmes identifiés qui contribueront énormément à l'amélioration de la version française du texte à l'avenir.

MOTS-CLES: Traduction, Culture, Fidélité, Traduction Littéraire

Abstract

The title of this work is “The Problems Associated with the Translation of Cultural Elements in Chimamanda Ngozi Adichie’s *Purple Hibiscus*”. In the work, we consulted many books in the library and internet, and we also adopted the interpretative theory, which we found very useful for analyzing the data. We have examined the different definitions

of the concept “translation”. It was revealed that translation is not only the meeting point of languages but also the meeting point of cultures. The term has been defined as the interlinguistic transfer of the message of a text from one language to another. We explained theories and techniques of translation. Another key concept of the work, culture and fidelity in translation, was examined. It was revealed that culture and literary translation have a close link, not only because translation, especially literary translation, is the passage from one culture to another, but also because literary works reflect the cultures of the linguistic communities in question. Our analysis of the chosen text has shown that cultural elements made the work of the translator difficult. We proposed some solutions to the problems we identified which will contribute enormously to the improvement of the French version of the text in the future.

Key-words: Translation, Culture, Fidelity, Literary Translation

Introduction

Pour remonter aux origines de la traduction, il faut aller au livre de la genèse chapitre 11 versé 1 qui nous enseigne qu'au commencement tous les hommes ne parlaient qu'une seule et même langue et que le créateur a confondu leur langue pour les disperser aux quatre coins de la terre afin de mettre à mal leur projet maléfique de bâtir une tour qui irait jusque dans les cieux. Nous pouvons donc logiquement en déduire que c'est depuis cette époque que le besoin de traduction s'est fait ressentir.

La traduction peut donc être définie selon Nida et Taber (1971) comme : "la traduction consiste à reproduire dans la

langue réceptrice (LR) le message de la Langue source (LS) au moyen de l'équivalent le plus proche et le plus naturel, d'abord en ce qui concerne le sens, ensuite en ce qui concerne le style". Nous la définissons comme l'acte de faire passer un message d'une langue de départ vers une langue d'arrivée tout en préservant le sens et le style du message d'origine en prenant soin de clarifier les idées cachées de la langue source (LS) pour les faire ressortir dans la langue réceptrice (LR).

Tout acte de traduction appelle à faire face à des obstacles de natures diverses; en effet, ces obstacles peuvent être de nature lexicale, culturelle, stylistique, linguistique, etc. Il est cependant très important de souligner qu'il existe plusieurs types de traduction: à savoir: traduction littéraire, pragmatique et scientifique. Le traducteur a le devoir et la responsabilité de résoudre les problèmes qui se présentent à lui. Pour y arriver, il doit avoir une parfaite maîtrise non seulement de la langue de départ, mais aussi de la langue d'arrivée.

Les Problèmes de la Traduction

Peu importe l'expérience et le savoir-faire du traducteur, il finit toujours par faire face à de multiples problèmes dans l'exécution de la tâche traduisante. C'est pour cette raison que Dominique Aury (1963) a dit :

Entre tous ces pièges, pièges de structures linguistiques, pièges des cultures, pièges des civilisations, le traducteur est rejeté de l'outrecuidance (tout peut se traduire) au désespoir (rien ne peut se traduire). (P. XI)

Que ce soit un texte littéraire ou scientifique, les problèmes de traduction se pose toujours sur les plans: linguistique, culturels et lexical.

Les problèmes proviennent du fait que la traduction est un point de rencontre entre deux langues différentes. Chaque langue a son propre système linguistique, lexical, phonologique, morphologique et syntaxique. Le traducteur se doit donc d'avoir la maîtrise de ces systèmes aussi dans la langue d'arrivée que dans la langue de départ.

LES OBJECTIFS Du TRAVAIL

Les objectifs principaux du travail sont:

- a) L'identification des éléments culturels dans << Purple Hibiscus de Chimamanda Ngozi Adichie>> qui auraient le pouvoir de gêner à la traduction du texte en langue française.
- b) L'examen des techniques de traduction choisies par la traductrice en restituant ces composantes de la culture.
- c) Trouver des solutions aux problèmes identifiés pour rendre la compréhension facile aux lecteurs français qui en sont les bénéficiaires de la dite traduction.

L'importance de la traduction n'est plus à démontrer. Nous lisons la bible qui est un document qui a l'origine a été rédigé en langue Araméenne, mais grâce à la traduction, elle a été traduite dans virtuellement toutes les langues du monde.

Dans le domaine de la littérature, la traduction s'avère être incontournable dans la mesure où elle a d'une certaine manière affaibli les barrières linguistiques. C'est le cas de l'œuvre avec laquelle nous accomplissons ce travail, originellement écrit en langue anglaise par Chimamanda Ngozi Adichie sous le titre: << PURPLE HIBISCUS>>, elle

a été traduite en langue française par Mona De Pracontal sous le titre :<<L'Hibiscus Pourpre>>.

En traduisant ces œuvres littéraires les traducteurs réussissent à rendre accessible aux étrangers des textes qui jusqu'à alors étaient hors de leur portée. Ce qui explique son caractère incontournable

Chimamanda Adiche a écrit beaucoup d'œuvres littéraires qui sont déjà traduites en français.

Le premier livre de l'auteur est intitulé < Purple Hibiscus> en anglais et était traduit comme < L'Hibiscus Pourpre> en français. Nous avons choisi cette œuvre parce qu'elle est riche en ce qui concerne l'expression des éléments culturels igbo. Ici, nous allons analyser la traduction des éléments culturels dans le livre sélectionné.

Dans Ce travail, nous avons besoin d'expliquer des termes très importants. Ces concepts comprennent la traduction, la traduction littéraire, la culture et la fidélité en traduction.

Le Concept de la Traduction.

Le mot "traduction " vient du mot latin " tranfero ". Cela signifie "transférer ou porter " un message dans une langue donnée. Il n'est plus un concept nouveau dans le monde entier.

La traduction est un processus complexe qui consiste à transposer un message d'une langue à une autre tout en préservant son sens, son style et son intention. Ce n'est pas une simple substitution de mots, mais une véritable adaptation qui prend en compte les contextes linguistiques, culturels et historiques.

La traduction est bien plus qu'un simple transfert linguistique. Elle est un acte de médiation culturelle et intellectuelle. Elle évolue avec le temps, s'adaptant aux besoins de la société et aux avancées technologiques, tout en restant un art exigeant une compréhension des langues et des cultures.

Les traducteurs, les linguistes et les autres ont proposé plusieurs définitions de la traduction.

Cependant, nous allons citer quelques linguistes et théoriciens célèbres et leurs versions de la définition de la traduction.

Selon Dominique Aury

La traduction est l'opération par laquelle un texte écrit dans une langue se trouve susceptible d'être lu dans autre langue. (p.vii)

Selon Pergner (1978)

“Traduire consiste à remplacer un message (ou une partie du message) énoncé dans une langue par un message équivalent dans une autre langue “(26)

Ladmiral Jean-René (1994) présente la traduction comme

Une activité qui permet de transmettre "de l'information entre locuteur de langues différentes” Il a donc conclu que:

“La traduction fait passer un message d'une langue de départ (LD) ou langue source dans une langue d'arrivée (LA) ou langue cible (LC) ". (11).

Nida et Taber (1971) ont ceci à dire

"La traduction consiste à reproduire dans la langue réceptrice (LR) le message de la Langue source (LS) au moyen de l'équivalent le plus proche et le plus naturel, d'abord en ce qui concerne le sens, ensuite en ce qui concerne le style "

Ensuite, Darbelnet (1977),

On peut dire que la traduction est l'opération qui consiste à faire passer d'une langue dans une autre, tous les éléments de sens d'un passage et rien que ces éléments en s'assurant qu'ils conservent dans la langue d'arrivée, leur importance relative, ainsi que leur tonalité, et en tenant compte des différences que présentent entre elles les cultures auxquelles correspondent respectivement la langue de départ et la langue d'arrivée. (7).

Finalement, Enock Ajunwa a dit que la traduction

"C'est une interprétation écrite d'un texte en langue de départ (LD) à la langue d'arrivée (LA), tout en gardant le message et le style de texte en LD.(11)

Nous concevons la traduction comme la réexpression du vouloir dire original d'un message d'un texte en LD par les moyens expressifs de LA, de telle sorte qu'un lecteur idéal de la traduction comprenne le même sens qu'un lecteur idéal du texte original.

On peut dire sans doute que, Lorsqu'on aborde à la traduction, trois éléments clés doivent être pris en compte:

1. Le vouloir dire de l'auteur: Comprendre le sens et le message que l'auteur souhaite transmettre.
2. La langue source: Maîtriser les nuances et les spécificités de la langue d'origine.
3. La langue cible: Respecter les règles grammaticales, les conventions linguistiques et les préférences culturelles de la langue de destination.

Cependant, d'autres facteurs sont également essentiels pour une traduction de qualité:

- Le contexte culturel: Comprendre les références culturelles et les sous-entendus.
- Le ton et le style: Préserver l'essence du texte original.
- Les exigences du client ou du public: Adapter la traduction en fonction des objectifs spécifiques.

En considérant ces éléments, vous pouvez garantir une traduction précise, nuancée et efficace.

Traduction littéraire

Le *Grand Larousse universel* (1994) explique que « Les traducteurs littéraires traduisent les livres » Par analogie, on peut conclure que la traduction littéraire est le transfert inter linguistique des œuvres littéraires comme la poésie, la prose et le drame

Traduction de la poésie

La poésie, selon le *Petit Larousse illustre* (2006) est « L'art de combiner les sonorités, les rythmes, les mots d'une langue

pour évoquer des images, suggérer des sensations, des émotions ». Normalement la poésie est écrite en vers, ce qui montre que la traduction de la poésie renvoie à la traduction des textes en vers.

Traduction de la prose

Le *Petit Larousse illustre* (2006) définit la prose comme: « Forme ordinaire du discours parlé ou écrit qui n'est pas assujettie aux règles de rythme et de musicalité propres à la poésie ». Les différentes formes de la prose sont les romans, les contes et les nouvelles. Certes, la traduction de la prose est la traduction des œuvres littéraires comme; le roman, le conte et la nouvelle.

Traduction du drame

Le *Petit Larousse illustre* (2006) nous explique que le drame est une « Pièce représentant une action sérieuse ou pathétique, mais n'excluant pas les éléments comiques ». La traduction du drame est toute traduction destinée à rendre d'une langue à l'autre une pièce de théâtre.

Définition du terme la culture

Selon le *Grand Dictionnaire Encyclopédique Larousse*, la culture c'est:

Tout complexe qui inclut connaissances, la croyance, l'art, la morale, les lois, les coutumes, et toutes autres dispositions et habitudes acquises par l'homme en tant que membre d'une société.

La culture comporte non seulement la vie sociale, religieuse et familiale du groupe mais aussi leur système économique, politique, judiciaire et scientifique. Cela veut dire que tout

devrait être fait pour assurer que les éléments culturels ne posent pas de problèmes aux traducteurs.

Les éléments culturels qui posent des problèmes aux traducteurs sont: les anthroponymes, Les toponymes, traduction des aliments et des boissons, des allusions historiques, traduction du mythe, phénomène local et traduction des proverbes

La Fidélité dans la Traduction

ALBIR AMPARO (1990)

Etre fidèle veut dire ni traduire littéralement, ni traduire librement, définir la fidélité de nos jours revient à définir le type de lien approprié qui ne trahit ni par sa servilité ni par excès de liberté et qui permet à la traduction d'accomplir son rôle d'acte de communication (p.41)

Définition de la Fidélité dans la Tradition

La fidélité dans la tradition se définit comme l'adhésion stricte et constante aux doctrines, aux pratiques et aux normes de comportement héritées et transmises au sein d'une communauté ou d'une institution. Elle représente l'engagement à préserver l'intégrité et la continuité des systèmes de croyances et des formes culturelles établis.

Ce concept repose sur l'idée que le passé détient une autorité normative et une sagesse éprouvée, qui doivent guider les actions et les jugements présents.

Dimensions et Interprétations

Bien que le terme implique fondamentalement la Constance, la fidélité à la tradition se manifeste selon deux modalités principales:

- L'Adhésion Statique (ou Répétitive): C'est la reproduction littérale et sans remise en question des usages hérités. Cette approche valorise l'immutabilité et peut s'opposer aux réformes ou à l'adaptation contextuelle.
- La Fidélité Créative (ou Dynamique) : C'est la conservation de l'esprit fondamental ou des principes essentiels de la tradition, tout en permettant une réinterprétation et une adaptation des formes extérieures pour maintenir la pertinence et la vitalité du patrimoine dans un environnement changeant. Elle assure la transmission en permettant l'actualisation.

En résumé, la fidélité à la tradition est la tension entre la nécessité de permanence (l'être fidèle au passé) et la nécessité d'actualisation (l'être vivant dans le présent).

Nous dirons que la fidélité en traduction peut être définie comme le niveau de correspondance entre la traduction et son original. S'il y a un lien étroit entre les deux, on dira qu'elle est infidèle. Nous partageons l'avis de l'école de pensée qui insiste que le niveau de correspondance entre la traduction et son original doit être mesuré au niveau de l'équivalence de sens et non pas au niveau de l'équivalence formelle ou structurelle.

Théories et Procédés Contemporains de la Traduction

Les théories contemporaines de la traduction sont structurées autour de Principes définis que le traducteur doit suivre et de modèles qui expliquent les processus cognitifs en jeu lors de la traduction d'un texte. Elles sont issues de faits concrets et d'expériences observées. La traduction étant en constante évolution, elle progresse au même rythme que les sociétés humaines, car la transformation de la conscience individuelle modifie également la perception et l'approche des activités quotidiennes, y compris la traduction.

On distingue six grands courants qui structurent ces théories:

1. L'approche sociolinguistique
2. L'approche /théorie herméneutique
3. L'approche linguistique
4. L'approche littéraire
5. L'approche sémiotique
6. L'approche /théorie communicationnelle /
interpretative

L'Approche Sociolinguistique

Ce courant affirme que le cadre social définit ce qui est traduisible ou non, ainsi que ce qui est acceptable ou non (par des mécanismes de sélection, de filtration ou de censure). Selon cette perspective, le traducteur est irrémédiablement le produit d'une société, traduisant toujours à partir de son propre bagage socioculturel.

Cette théorie, souvent associée à l'école de Tel-Aviv, met l'accent sur la culture, les civilisations et la multiplicité des langues. Des théoriciens comme Eugene A. Nida insistent sur la nécessité de considérer les mœurs, les civilisations et l'usage des langues. Elle est considérée comme l'une des premières à souligner l'importance de la culture en traduction. Les théoriciens notables incluent également Annie Brisset, Even Zohar et Guideon Toury.

L'Approche Herméneutique

Cette théorie est basée sur les travaux de George Steiner, qui postule que toute communication humaine est une traduction. Dans son livre

After Babel, il explique que la traduction n'est pas une science, mais un « art exact ». Un traducteur authentique doit être capable de devenir écrivain pour saisir le « vouloir dire » de l'auteur du texte original.

L'Approche Linguistique

Des linguistes comme Jean Paul Vinay, Jean Darbelnet, Austin, John Cartford, George Mounin et Vegliante, liés aux courants de la linguistique du texte, du structuralisme et du pragmatisme, ont travaillé sur le processus de traduction. Ils soutiennent que toute traduction doit être considérée à partir des unités fondamentales que sont le mot, le syntagme et la phrase. La théorie linguistique préconise que la forme et le fond d'une langue sont très importants pour une bonne traduction.

L'Approche Littéraire

Elle concerne la traduction du sens de tout genre littéraire dans une autre langue et s'oppose aux textes scientifiques ou techniques. Elle requiert des compétences littéraires, de la sensibilité et de l'imagination de la part du traducteur. Ses domaines d'application sont la poésie, la prose, le théâtre et le film. Selon cette approche, la traduction est une opération littéraire, non pas uniquement linguistique. Elle met en avant l'« énergie » de la langue, véhiculée par des mots qui sont le produit du vécu d'une culture, et qui confère aux mots leur force et leur sens. C'est cette charge que le traducteur/écrivain doit traduire.

L'Approche Sémiotique

La sémiotique est la science qui traite des signes et des systèmes de signification. Pour qu'il y ait un message sémiotique, il faut la collaboration entre trois instances: un signe, un objet et un interprète. D'un point de vue sémiotique, la traduction est une forme d'interprétation portant sur des textes dont le contenu encyclopédique est différent et le contexte socioculturel unique. Le théoricien de cette approche est Alexander Lydskanov.

La Théorie Interprétative / Communicationnelle (Théorie du Sens)

Ce courant, défendu par Danica Seleskovitch, Marianne Lederer et d'autres, considère que le sens est un ensemble déverbalisé, conservé dans la mémoire du lecteur-auditeur et associé à des connaissances extralinguistiques. Pour Lederer et Seleskovitch, le sens est l'objet même de la traduction, correspondant à l'intention de l'auteur. Le sens doit être

envisagé comme une totalité où tous les éléments (linguistiques ou non) sont interdépendants.

Cette approche se fonde principalement sur les expériences d'interprétation de conférence et affirme que c'est le sens, et non la langue, qui doit être traduit. La langue n'est qu'un véhicule pour le message et peut même entraver la compréhension. L'objectif est de transmettre le sens. Les théoriciens interprétatifs sont les seuls à reconnaître la double nature de la traduction, à la fois correspondance et équivalence.

Cette théorie exige de déceler une intention cachée dans la langue A (parlée ou signée), qui doit être retenue et révélée dans la langue B (parlée ou signée).

Elle repose sur quatre étapes ou processus:

1. La Compréhension (le décodage des signes et la saisie du sens)
2. La Déverbalisation (processus qui accompagne la compréhension du discours)
3. La Réexpression (la restitution du vouloir dire de l'auteur)
4. L'Analyse Justificative (vérifier l'exactitude de la solution retenue, s'assurer que l'équivalence rend parfaitement tout le sens de l'énoncé initial).

Les Techniques de la Traduction selon Vinay et Darbelnet

Selon Vinay et Darbelnet, l'efficacité d'une traduction repose sur des techniques essentielles. Ils distinguent deux orientations principales:

1. La traduction directe ou littérale (incluant l'emprunt, le calque et la traduction littérale).
2. La traduction indirecte ou oblique (englobant la transposition, la modulation, l'équivalence et l'adaptation).

Voici les procédés établis par Vinay et Darbelnet:

1. L'Emprunt

Procédé simple, souvent utilisé pour combler une lacune métalinguistique ou préserver la couleur locale.

- o *Exemples du français à l'anglais : rendez-vous, restaurant.*
- o *Exemples de l'anglais au français : Football, weekend.*

2. Le Calque:

C'est un emprunt particulier où le traducteur emprunte le syntagme mais traduit littéralement ses éléments. Le résultat s'accorde aux structures syntaxiques de la langue d'arrivée.

- o *Exemple de calque d'expression : Video cassettes → cassettes vidéo.*
- o *Exemple de calque de structure : Science-fiction → science-fiction.*

- o Contrairement à l'emprunt, le calque conserve le style et le message tout en l'adaptant aux règles linguistiques de la langue cible.

3. La Traduction Littérale/Mot-à-mot

La traduction littérale ou mot-a-mot désigne le passage de la langue de départ à la langue d'arrivée aboutissant à un texte correct et identique sans autre préoccupation que les servitudes linguistiques. Elle n'est acceptable que si la langue cible garde la même syntaxe, le même sens et le même style que la langue source.

- o *Exemple : Where are you? → Où êtes-vous?*

4. La Transposition

La transposition est un procédé qui consiste à remplacer une partie du discours par une autre sans toucher au sens du message. Il s'agit, par exemple, du passage du verbe au nom, ou de l'adjectif au verbe. Ce procédé peut être

Facultatif (d'autres procédés sont possibles) ou obligatoire (une seule tournure possible).

- o *Exemple : ADJECTIF → VERBE : Endless → ce qui ne s'arrête jamais*

5. La Modulation

La modulation se définit comme un changement de point de vue. Ce procédé technique consiste à modifier l'angle sous lequel une idée est exprimée, soit pour contourner une difficulté, soit pour faire apparaître une façon de voir propre aux locuteurs de la langue d'arrivée.

- o *Exemple : 'No vacancy' → 'complet'.*

6. L'Adaptation

L'adaptation est un procédé utilisé lorsque la situation ou la réalité à laquelle le message fait référence n'existe pas dans la langue d'arrivée. Elle consiste à substituer une réalité culturelle équivalente dans la langue cible pour une meilleure compréhension du message.

o *Exemple : Bread and butter pudding → Gâteau de riz au caramel.*

7. L'Équivalence

L'équivalence désigne des manières différentes employées par chaque groupe linguistique pour exprimer un fait particulier. Elle est utilisée quand la même situation ou réalité est trouvée dans deux langues, mais en employant des moyens stylistiques et structuraux complètement différents. Elle est souvent utilisée pour la traduction des proverbes, idiotismes et expressions idiomatiques.

o *Exemple : C'est en forgeant qu'on devient forgeron → practice makes perfect.*

L'Analyse Justificative de la Traduction

Nous allons présenter l'analyse de la traduction des éléments culturels dans la version française de *Purple Hibiscus* de Chimamanda Ngozi Adichie. Notre approche sera de soulever quelques éléments de la culture Igbo dans le texte, examiner la technique adoptée en traduisant cet élément et si nécessaire, suggérer quelques solutions dans le but d'améliorer la traduction. Nous allons d'abord, donner les deux phrases impliquées. La phrases du texte source et la phrase du texte cible, tout en soulignant les structures ou les mots en question. Nous allons faire des commentaires et

commenterons sur la technique adoptée par le traducteur au cours de son travail. Nous suggérerons quelques solutions dans le but d'améliorer la traduction.

T.S.1 She said to Papa, “your tea is getting cold”,
And to Jaja, “come and help me, biko” P.16 line 4

T.C. Elle dit à Papa, « ton thé refroidit »,
Et à Jaja, « viens m'aider, biko » P.16 line 16

Commentaire: Deux procédés techniques sont adoptés en effectuant cette traduction. Il y a la traduction littérale aussi bien que l'emprunt. Le mot “biko” qui se trouve dans le texte cible est tiré du texte source. En français, ce mot “biko” signifie “s’il te plaît”. Pour faciliter l’intelligence du texte par le lecteur potentiel, la traductrice aurait dû utiliser cette expression qui existe déjà dans sa langue, comme :

Elle dit à Papa, « ton thé refroidit »,

Et à Jaja, « viens m'aider **s’il te plaît** »

T.S.2 Mba, “there are no words in my mouth”
Jaja replied. P.21 Line 31

T.C.2 Mba, il n’y a pas de mots dans ma bouche,
répondit Jaja. P.22 Line 33

Commentaire: Nous constatons que la traductrice a utilisé la traduction littérale. Le mot “mba” est emprunter de la langue source dans la version française. Le traducteur devrait écrire « non » dans sa traduction, comme:

Non, il n’y a pas de mots dans ma bouche,
répondit Jaja. P.22 Line 33

T.S.3 Nne, you are going to have a brother or a sister.
P.28 Line 1

T.C.3 Nne, tu vas avoir un frère ou une sœur.

P.29 Line 23

T.S.4 Nne, “ngwa go and change” said mama to me

P.16 Line 2

T.C.4 Nne, « ngwa, va te changer », me dit ma mère

P. 16 Line 13

Commentaire: Le mot « Nne » est une expression igbo qui pourrait signifier soit « Ma mère » soit « Ma fille ». En fonction du contexte, c’est une expression qu’on utilise affectueusement.

Version finale: Ma fille, allez! Vas te changer » me dit ma mère.

T.S.5 three elderly men standing under the lone Ukwa tree near our gates waved and shouted, Nnonu! Nno nu!

P. 63 line 17

P.C.5 trois hommes âgés debout sous l’Ukwa solitaire proche de notre portail agitèrent la main et en criant Nno nu! Nno nu!

P. 68 line.20

Commentaire: le mot Ukwa fait référence à l’arbre à pain L’expression Nno nu signifie bonne arrivée ou bienvenue en fonction du contexte

Version finale: trois hommes âgés debout sous l’arbre à pain solitaire proche de notre portail agitèrent la main en criant bonne arrivée! Bonne arrivée!

T.S.6 “kedu nu” papa gave them each ten naira from a wad of notes he pulled out of his hold-all.

P.63 line 32

**P.C.6 “kedu nu” papa leur donna a chacun dix naira d’une liasse de billet qu’il avait sorti de son sac. P. 69
Line 4**

Commentaire: l’emprunt est la technique utilisée par la traductrice du texte. L’expression Kedu nu signifie comment allez-vous en français.

Version Finale: “comment allez-vous?” papa leur donna a chacun dix naira d’une liasse de billet qu’il avait sorti de son sac.

T.S.7: ...because the wives of the members of our umunna came over to do the cooking.

P.64 line 13

P.C.7 ...car les épouses des membres de notre Umunna venaient faire la cuisine.

P.69 line 22

Commentaire: deux techniques de traductions ont été utilisées à savoir: l’emprunt et le mot a mot.

Le mot Umunna renvoie aux membres de la parente paternelle.

Version finale: ... car les épouses des membres de notre parente paternelle venaient faire la cuisine. Aussi, il faut que ce mot soit expliqué dans une table de renvoi à la fin ou bien dans une note au bas de page.

Umunna: L’association de tous les hommes d’une parente donnée

T.S.8 he will not throw away his chi; he had already told papa this many times.

P. 69 Line 30

P.C.8 Il ne jetterait pas son Chi, il l'avait déjà dit plusieurs fois à papa P. 75 line 26

Commentaire: l'emprunt est la technique adoptée par la traductrice en effectuant la traduction du mot chi de l'anglais vers le français. Chi signifie une idole, un dieu ou encore une déité que certaine personne place leur foi.

Version finale: il ne jetterait pas son dieu, il l'avait déjà dit plusieurs fois à papa

T.S.9 kambili you are so grown up now, a ripe agbogho.
P. 72. Line 27

P.C.9 Kambili, comme tu as grandi, tu es une agbogho en fleur maintenant. P.78 line 35

Commentaire: l'emprunt est la technique adoptée par la traductrice en effectuant la traduction du mot agbogho de l'anglais vers le français. Agbogho signifie une jeune fille en âge de procréer.

Version finale: Kambili, comme tu as grandi, tu es une jeune fille en âge de procréer maintenant **T.S.10** Ezi-okwu. I know your father will not let you eat here because I offer my food to our ancestors.

P.74 line 8

T.C.10 Ezi-okwu, je sais que votre père ne vous autorise pas à manger ici parce que j'offre ma nourriture à nos ancêtres.

P.80 line 23

Commentaire: le traducteur fait usage de l'emprunt comme technique de traduction du mot Ezi-okwu de l'anglais vers le français. Ezi-okwu veut dire en vérité.

Version finale: En vérité, je sais que votre père ne vous autorise pas à manger ici parce que j'offre ma nourriture à nos ancêtres.

T.S.11 Ifukwa-gi! You are like a fly blindly following a corpse to the grave!

P.78 Line 14

T.C.11 ! fukwa gi! Tu es comme une moche qui accompagne aveuglement un cadavre dans la tombe! P. 85 line 12

Commentaire: l'emprunt est la technique adoptée par la traductrice en effectuant la traduction du mot Ifukwa-gi de l'anglais vers le français. Ifukwa-gi est une expression igbo qu'on utilise pour donner un avertissement: méfie-toi! Ou encore fais-attention!

Version finale: méfie-toi! Tu es comme une moche qui accompagne aveuglement un cadavre dans la tombe!

T.S.12 Nwuye m who are those for? Aunty Ifeoma asked. "You and the children, did you not say the children were coming soon, Okwia?"

P. 80 Line 33

T.C.12 Nwuye m, pour qui est ce tout ceci? demanda Tatie Ifeoma. Toi et les enfants, répondît Mama. Tu as bien dit que les enfants arrivaient bientôt, okwia? P. 88 line 30

Commentaire: l'emprunt est la technique adoptée par le traducteur en effectuant la traduction des mots Nwuye`m et Okwia de l'anglais vers le français. Nwuye`m est une

expression igbo qu'on utilise affectueusement pour désigner une épouse ou une personne femelle bien aimée: ma chérie! Ou mon bien aimé! Tandis que Okwia est une expression igbo qui requiert une confirmation: n'est-ce pas?

Version finale: ma chérie, pour qui est ce tout ceci? Demanda Tatie Ifeoma. Toi et les enfants, répondît Mama. Tu as bien dit que les enfants arrivaient bientôt, n'est-ce pas?

T.S.13 Imakwa, my little one chima doesn't even know Kambili's name?

P. 85 line31

T.C.13 Imakwa, mon petit dernier Chima ne connaît même pas le nom de Kambili?

p. 94 line 12

Commentaire: l'emprunt est la technique adoptée par le traducteur en effectuant la traduction du mot Imakwa de l'anglais vers le français. Imakwa est une expression igbo qu'on utilise pour exprimer une question: sais-tu que ou es-tu au courant que?

Version finale: sais-tu que, mon petit dernier Chima ne connaît même pas le nom de Kambili?

T.S.14 Nna anyi, are you not tired of predicting your death?

P. 90 line 15

T.C.14 Nna anyi, n'es-tu pas fatigué de prédire ta mort?

p. 99 line 13

Commentaire: l'emprunt est la technique adoptée par la traductrice en effectuant la traduction du mot Nna anyi de

l'anglais vers le français. Nna anyi est une expression igbo qu'on utilise pour exprimer le respect signifiant: notre père
Version finale: Notre père, n'es-tu pas fatigué de prédire ta mort?

T.S.15 the father and the son are equal? Tufia! Do you not see? P. 92 line 15

T.C.15 le père et le fils sont égaux? Tufia! Ne vois-tu pas? p. 101 line 25

Commentaire: la traductrice a utilisé la technique de traduction de l'emprunt en effectuant la traduction du mot Tufia! de l'anglais vers le français. Tufia est un mot igbo qu'on utilise pour exprimer l'abomination ou le sacrilège. On peut donc le traduire par: abomination! Ou sacrilège!

Version finale: le père et le fils sont égaux? Abomination! Ne vois-tu pas?

T.S 16 my spirit will intercede for you, so that Chukwu will send a good man to take care of you and the children.

P.91 line 23

T.C 16 mon esprit intercédéra pour toi, pour que Chukwu t'envoie un homme bien qui s'occupe de toi et des enfants.

P.100 line 27

Commentaire: c'est le mot «chukwu» qui nous intéresse dans cette traduction. L'emprunt est la technique adoptée par la traductrice puisque ce mot «chukwu » qui se trouve dans le texte source se trouve dans la cible. Ce mot signifie chez les Igbo« l'éternel ou dieu ».

Version finale: Mon esprit intercédéra pour toi, pour que l'éternel t'envoie un homme bien qui s'occupe de toi et des enfants.

T.S 17 kunie, get into the bathroom, its past seven. P.108 line 13

T.C 17 kunie va dans la salle de bains, il est sept heures passé.p.119 line 17

Commentaire: le mot kunie n'est pas français. Pour un lecteur français, cette locution sera incompréhensible. Cependant, ce mot a un équivalent un français. Cela signifie « mets-toi debout ».

Version finale: mets-toi debout, va dans la salle de bains, il est sept heures passées.p.119

T.S 18 you sit there and watch her desecrate the Eucharistic fast, maka nnidi.p.110 line 10.

T.C 18 tu la regardes profaner le jeune de l'eucharistie sans rien faire, maka nnidi p.121line 24

Commentaire: la traductrice n'a pas compris cet aspect de la culture igbo. Viola pourquoi il est servi du même mot au lieu de chercher une expression bien connue aux lecteurs français pour exprimer la même idée pour ainsi faciliter la compréhension du texte par les lecteurs français pour ce faire, devrait dire :

Version finale: tu la regardes profaner le jeune de l'eucharistie faste, pour quelle raison?

T.S 19 Our water only runs in the morning, o di egwu. So we don't flush when we urinate, only when there is actually something to flush. P.129 line.26

T.C 19 Notre eau ne coule que le matin, o di egwu. Alor nous ne tirons pas la chasse quand nous faisons pipi, seulement quand il y a vraiment quelque chose à évacuer. P143 line 31

Commentaire: En traduisant cette phrase, la traductrice a adopté la technique de la traduction. L'usage du mot « o di egwu » n'est pas nécessaire car ce mot a son équivalent en français comme en anglais.

Versión finale: Notre eau ne coule que le matin « c'est déplorable » Alor nous ne tirons pas la chasse quand nous faisons pipi, seulement quand il y a vraiment quelque chose à évacuer.

T.C 20 Amaka, o gini? I don't like that tone. Aunty Ifeoma said, p130 line 4

T .S 20 Amaka, o gini? Je n 'aime pas ce ton. dit tatie ifeoma . P144 line 10

Commentaire: En traduisant la phrase anglais en français, la traductrice a adopté la technique de la traduction littérale. Il a aussi emprunté le mot< o gini> vers la version française. Pour ne pas dérouter les lecteurs français donc. Nous proposons la traduction suivante, pour la même phrase.

Versión finale: Amaka, qu'est-ce qu'il y a ? Je n'aime pas ce ton. Dit tatie Ifeoma. P114

T.C 21 I didn't even know about the award, Auntie Ifeoma said. Not that Eugene would tell me anyway, igasikwa. P145 line8

T.C 21 Je n'étais même pas au courant pour le prix, fit tatie Ifeoma. De toute façon, Eugene ne me l'aurait pas dit, igasikwa. P 160 line 35

Commentaire: comme d'habitude, la traductrice a adopté deux techniques de traduction en traduisant cette phrase. La traduction littérale et l'emprunt. Le mot Igbo qu'il emprunte est < igasikwa>. Ceci signifie « impossible » en français. Au lieu de garder ce mot en igbo, c'est mieux d'utiliser l'équivalent de ce mot en français. Cela aidera les lecteurs français.

Verson finale: Je n'étais même pas au courant pour le prix, fit tatie Ifeoma. De toute façon, Eugene ne me l'aurait pas dit, impossible.

Conclusion Et Recommandations

Dans ce travail, nous avons comme sujet, “La problématique de la traduction des éléments culturels dans *Purple Hibiscus* de Chimamanda Ngozi Adiche. Nous voudrions conclure et donner les recommandations suivantes:

Nécessité d'une Révision et d'une Expertise Culturelle

Pour garantir que la traduction littéraire soit impeccable, il est essentiel qu'elle soit révisée par quelqu'un qui possède une bonne maîtrise des cultures en question. Un tel réviseur sera capable de bien comprendre l'intégralité du texte et de vérifier l'exactitude de la traduction effectuée par le traducteur\ la traductrice.

Dans le cas précis de l'ouvrage, il est recommandé d'effectuer immédiatement une révision de la version française de *Purple Hibiscus* pour y inclure des expressions qui faciliteront la compréhension du texte par les lecteurs à l'avenir.

Formation des Traducteurs et Étude Culturelle

La traduction, en particulier celle des textes littéraires, n'est pas un travail accessible à n'importe qui. Elle doit être réservée à des traducteurs bien chevronnés.

Par conséquent, l'étude des civilisations ou des cultures des communautés linguistiques concernées devrait faire partie intégrante des programmes de formation, surtout pour ceux qui se spécialisent dans la traduction littéraire.

Il est évident qu'un traducteur littéraire sans une connaissance approfondie de la culture de la communauté dont il traduit la langue rencontrera des problèmes culturels qu'il aura des difficultés à surmonter. Le traducteur doit donc prendre l'étude des cultures de ses deux langues de travail au sérieux. Même si la formation n'inclut pas une étude culturelle approfondie, il doit s'efforcer de s'informer à ce sujet.

Principes et Techniques de Traduction

Le but essentiel de l'activité traduisant est d'aboutir à deux textes identiques au niveau du sens mais rédigés dans des langues différentes.

Pour cela, le traducteur ne doit jamais se concentrer sur la forme du mot, mais sur le sens, car c'est l'équivalent du sens qui est recherché dans ce domaine, d'où le choix de la théorie du sens ou théorie interprétative. Il doit utiliser l'élément

linguistique de la langue cible qui exprime l'intention de l'auteur dans le contexte.

Pour gérer les références culturelles et linguistiques spécifiques:

- Si l'équivalent d'un proverbe existe dans la langue cible, le traducteur doit le signaler aux lecteurs, en le faisant apparaître sous forme de note en bas de page.
- Le traducteur ne doit pas oublier d'ajouter des notes en bas de page pour expliquer les mots étrangers utilisés.
- Des tables de renvoi doivent aussi être incluses si nécessaire pour expliquer des phénomènes locaux qui n'auraient pas pu être expliqués dans le corps du texte.
- La table de renvoi de la version anglaise devrait être modifiée pour y ajouter d'autres expressions d'origine Igbo omises dans la première édition. Des suggestions de chercheurs actuels seront incluses dans la liste des expressions au début du travail.
- L'emprunt devient une technique inévitable s'il n'existe pas d'équivalent dans la langue cible. Cependant, emprunter un mot ou un syntagme étranger est inutile s'il est facile de trouver son équivalent. L'abus de mots étrangers peut rendre le texte traduit très difficile à comprendre.

LISTE DES EXPRESSIONS IGBO

Biko

S'il te plaît

Mba	Non
Nne	Ma fille
Ngwa	Allez
Ụkwa	L'arbre à pain
Nnọ nụ	Bonne arrivée
Kedu nu	Comment allez-vous
Ụmụnna	La parente paternelle, L'association de tous les hommes d'une parente d'onnée
Chi	Une idole, un dieu ou encore une déité
Agboghọ	Une jeune fille en âge de procréer
Ezi-okwu	En vérité
Ifukwa-gi	Méfie-toi! Ou encore fais-attention!
Nwuye'm	Une épouse ou une personne femelle bien aimée: machérie! Ou mon bien aimé!
Imakwa	Sais-tu que ou es-tu au courant que
Nna anyi	Notre père
Tufia!	Abomination! Ou sacrilège!
Chukwu	L'éternel ou dieu
Kunie	Mets-toi debout
Maka nnịdị	Pour quelle raison
Ọ dị egwu	C'est déplorable

Ọ gini Qu'est-ce qu'il y a
Ị ga-asịkwa Impossible

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**UNPACKING THE GAP: ANALYZING THE
CHALLENGES OF GOVERNMENT POLICY
IMPLEMENTATION IN NIGERIA**

Usman O S

School of Management and Business Studies

Yaba College of Technology

usmanolawalesodiq@gmail.com

+2348080677974

***Adebiaye, A.A**

* Registry Unit,

Yaba College of Technology,

Yaba, Lagos.

aadebiaye@gmail.com +2349093940061

Corresponding author:

Rafiu, R.A.

Educational Officer,

Teaching Service Commission (TESCOM) Lagos.

realajadi@gmail.com +2348094492450

Hassan S.A.

Department of Science Laboratory Technology,

School of Science,

Yaba College of Technology, Yaba, Lagos.

phasanharbourloure30@gmail.com

+2348036452409

Idris A.A,

Department of Accountancy,
School of Management and Business Studies Technology,
Yaba College of Technology,
Yaba, Lagos.

azeezayinla35@gmail.com

+2348132738031

Abstract

The study, titled "Unpacking the Gap: Analysing the Challenges of Government Policy Implementation in Nigeria," aims to investigate the obstacles that persistently impede the effective execution of government policies in Nigeria. A prevalent policy issue is the insufficiency and substandard quality of data, which creates issues in planning and inevitably complicates the implementation of projects and programs. Inaccurate data complicates the formulation of appropriate estimates regarding anticipated outcomes, requirements, and equipment. The government's failure to timely develop an action plan hinders the successful implementation of public initiatives. The insufficiency of policy resources often undermines the effective execution of government initiatives. This report advocates for the resolution of issues affecting agencies that implement government policies. Commendable policies devised must not dissipate throughout the implementation phase. Governmental implementing agencies must be efficient and proficient to guarantee the effectiveness of policy implementations. We must meticulously scrutinise the correct utilisation of finances and accountability, as corruption is a significant concern.

Keywords:

Challenges, Government, Policy,
Implementation, Nigeria

Introduction

The efficacy of every political system depends on the characteristics and methods of public policy formulation and implementation utilised. Policy, as a governmental instrument, influences the lives of every individual within a state, playing a crucial role in the efficacy of all administrations, whether public, private, or non-profit (Atakpa & Ayogu, 2023).

Policies are legislated as a thoughtful plan of action put in place to achieve national outcomes (Rasak, 2021). Public policies are initiatives and programs designed to address specific societal issues arising from the political system. Public policy addresses current and prospective societal issues and encompasses all legitimate methods for attaining the government's articulated aims and objectives, providing social services to the community through a governmental agency or ministerial department. In a developing nation such as Nigeria, public policy is essential, as it serves as the foundation for directing development. Public policy is essential for converting governmental objectives into actionable measures (Atakpa & Ayogu, 2023). Such an undertaking typically requires substantial resources, and the necessity for their application to fulfil specific purposes or challenges cannot be overstated. In Nigeria, the issue lies not in policy design but in the meticulous implementation of those policies. Public policies are frequently formulated, although the challenge of effective implementation persists as a significant concern in the country (Agbazuere, 2020).

Policy formulation and implementation in Nigeria have become highly politicised. Consequently, public policy formulation in Nigeria is marked by a plethora of governments and governmental agencies engaged in potentially overlapping and conflicting policymaking endeavours. The intricacy of policy formulation in a federal system like ours is further exacerbated by its operation within a democratic framework. Ujah, Felicia, and Innocent (2020) assert that in such circumstances, various governments within the Federation may be governed by distinct political parties, each possessing unique ideological inclinations and political values that subsequently shape their developmental objectives and priorities, often disregarding the perspectives of the populace.

Consequently, policy initiatives may also arise from the people, provided they receive governmental endorsement to be accurately designated as public policies. Certain authors contend that a disparity exists between policy creators and the intended beneficiaries of those policies. This imbalance frequently results in policy failures.

Conceptualisation of Key Terms Policy

Several different interpretations have been proposed for the concept of policy. Agbazuere (2020) defines a case as a course or principle of action that an organisation or individual adopts or recommends. Within this context, Ujah et al. (2020) and Agbazuere (2020) reached a consensus that certain individuals place an emphasis on policy as an activity. Atakpa and Ayogu (2023) fall into this category. Atakpa and Ayogu (2023) stated that the planned course of

action refers to what the government intends to implement concerning a specific problem or situation it currently faces. Some people consider it to be a choice that exists between several different possibilities from which the decision is made. On the other hand, there are those who view it in terms of the breadth of activity. A policy is defined as "hard patterns of resource allocation represented by projects and programs designed to respond to perceived public problems or challenges requiring government action for their solution," according to Adegboyo et al. (2021). Programs and projects are designed to respond to perceived public problems or difficulties. The question that Umana et al. (2024) are attempting to answer is why governments act in the manner that they do, as well as the distinction between what they do and what they do not do.

Government Policy Characteristics

Government policy possesses numerous qualities that render it distinctive. Luckham (1966), in his astute conceptualisation of policy as a directive for action, delineates the following essential element of a policy: A choice: it is a significant decision made by people, groups, or organisations. This necessitates the existence of multiple policy alternatives.

Policies are suggested courses of action or anticipated decisions. Policies are anticipatory or represent declarations of forthcoming acts. Policies delineate actions that will be or are intended to be undertaken. It delineates a proposed or intended course of action about specific desired objectives or occurrences in the real world.

A policy is purpose-driven: it aims to achieve certain outcomes or, more succinctly, objectives. A policy possesses certain objectives or intents. Policies pertain to certain issues or areas of concern: They are not abstractions; instead, they pertain to and are direct answers to the problems and pressures emanating from an environment. Policies are frequently formulated to address current or prospective issues or to fulfil specific demands.

Action entails adaptability to accommodate the evolving demands of individuals, influenced by their sociocultural context. Opono and Kelikwuma (2021) stated that this action establishes a route, providing direction, guidance, and a pathway to achieve specific goals. This idea was added in response to the previous statement. As a result, it serves as the framework within which both sacurrent and future actions are carried out. Taking into consideration the characteristics of public policy that have been discussed thus far, it is possible to correctly notice that the majority of the time, when the government is attempting to establish particular policies, it engages in the process of guesswork. There is a possibility that this is the case due to the fact that governments frequently make judgements without using scientific techniques or empirical evidence before arriving at particular policy conclusions.

Government Policy Implementation

The process of giving an adopted policy a practical effect by means of proper administrative apparatuses is what is meant by the term "Government policy implementation," which will be discussed more below. In accordance with Agbazure's (2020) definition, it is the process of transforming human and

material inputs, such as informational, technical, human, demand, and support, into outputs in the form of goods and services. There are a variety of executive decisions and activities that are at play in the process of Government policy implementation, which is sometimes referred to as execution (Wilson & Epelle, 2018). These decisions and actions try to turn mandates that have previously been determined into reality.

According to Nwafor-Orizu et al. (2018), the process of implementation involves the outputs of public policy, such as the services that are actually being provided or the financing that is distributed. According to Elem (2016), effective implementation of public policy necessitates the policy's clarity and specificity, the institutional capabilities of the organisation responsible for implementing the policy, the correct identification of the target group, and the context in which the policy is anticipated to be implemented. In the absence of adequate examination of these essential aspects, the implementation of such a strategy will be fraught with significant difficulties. Failure, namely failure in public policy, is the primary manifestation of this difficulty, which brings us to the following idea.

Policy Development in a Federal System

In a Federal System, policies are formulated through consultative, participatory, and transparent processes, particularly those that foster ownership among implementers and intended beneficiaries; such policies are more responsive and have a higher likelihood of effective implementation than those that lack these attributes (Iyanda and Bello, 2016, cited in Ujah et al., 2020). Federalism is a system in which

governmental authority is distributed among local, national, and central or federal entities. Nigeria exemplifies a federal system, wherein authority is distributed among multiple levels of government, including federal (central), state, and local entities. Federalism comprises two dimensions: constitutional and financial. Both play a significant part in the policy-making process. (Awa, 2021)

The constitutional aspect of federalism in the United States delineates certain authorities allocated to the national government while also assigning certain obligations to state governments. The 1789 Constitution of the United States, one of the oldest constitutions globally, delineates the overarching structure and practices of the federal system (Ujah et al., 2020). Policy formulation under federalism is influenced by its financial aspect, wherein expenditure is allocated among the three tiers of government. Federalism is crucial for recognising the diverse perspectives and interests of bureaucrats and policymakers, aiding in the formulation and execution of policies (Abubakar, et al, 2023).

In the Nigerian federal system, exemplary policymaking is seen in the healthcare and education sectors. The healthcare sector entails contributions from main stakeholders via the national government, while the state government assumes a secondary although important role. All three levels of government play key responsibilities in the education sector. The state government undertakes main constitutional and monetary tasks, while the national government assumes a secondary still significant role; the local government is responsible for delivering educational services. (Awa, 2021). Policymaking occurs when a government determines whether

to address a certain issue. When it opts to act, policymaking involves selecting the appropriate course of action (Elem, 2016). Development policy-making involves receiving policy requests, making policy decisions, developing policy statements, implementing them to produce policy outputs, and ultimately achieving policy outcomes (Nwafor-Orizu et al., 2018). Opono and Kelikwuma (2021) have delineated some fundamental features that differentiate public policy from other types of policies as follows:

- I. Purposeful or outcome-orientated behaviour, as opposed to arbitrary behaviour, is the defining characteristic of public policy.
- II. Public policy denotes the systematic actions or decision-making patterns of public administrators on a specific subject over time, rather than their isolated, ad hoc decisions on that matter.
- III. Policy encompasses the actions undertaken by the government and the ensuing outcomes, rather than only its intentions or statements.
- IV. Public policy may manifest in either a positive or negative form. Positively, it may entail governmental intervention concerning a specific issue or problem; negatively, it may represent a determination by government authorities to refrain from acting on a situation for which governmental opinion, stance, or action is solicited.
- V. Public policy is grounded in the law and authoritative. It possesses legal authority, which may be forceful and is obligatory for all citizens.

Government policy involves series of activities that are carried out sequentially across distinct stages, as outlined below:

- a. The formulation of goals involves multiple groups, each with unique and often conflicting objectives.
- b. Identification and characterisation of the problem stemming from incomplete knowledge or situational context.
- c. Agenda setting entails efforts by people and groups to sway policy choices.
- d. The pursuit of policy alternatives and the evaluation of these options, encompassing the study of policy choices.
- e. Policy execution by administrators after formal adoption, i.e., policy implementation.
- f. Policy evaluation involves estimating, assessing, or appraising the effectiveness of a policy.

Challenges of Policy Implementation in Nigeria

Despite having access to tremendous resources, the government of Nigeria has been unable to properly execute policies, which has been a major setback for the country's national development. Numerous policies have failed miserably during implementation and have not achieved their intended goals. While some of the issues with policy implementation in Nigeria are structural, others are environmental or attitude-based, and numerous researchers have voiced their opinions on the matter (DANTATA & Ahmed, 2016; Ajulor, 2018). Here are a few of the most pressing issues:

- I. **Lack of Clear Goal Definition:** Numerous Nigerian governments exhibit a propensity to pursue multiple, often convoluted objectives. Policy objectives frequently exhibit ambiguity and inconsistency with the populace's desires. Policymakers in Nigeria presume an understanding of the demands of the target groups whose

social conditions they want to improve; hence, there is no necessity for purposeful clarification. It is evident that unclear policy objectives complicate implementation.

- II. **Overly Ambitious Policy Objectives:** Numerous government policies are characterised by excessive ambition, significantly influencing the determination of programs and policy objectives. Atakpa and Ayogu (2023) assert that the aspiration to legitimise the political regime through demonstrable enhancements to living conditions engenders a scenario where political leaders are inclined to advocate for policies aimed at improving life circumstances, albeit potentially unattainable due to their overly ambitious nature. Consequently, the breadth and thoroughness of the formulated policies resulted in significant obstacles during implementation. Vision 2020 and the current nine-point agenda are examples of such policies.
- III. **Insufficient Appropriate Technology for Implementation:** Implementing agencies frequently lack the requisite modern technology, managerial expertise, and administrative capacity essential for effective policy execution. The procedures employed in policy implementation often do not align with the established policy objectives. Cultural considerations can impede the use of new technology in program implementation areas. Examples include the populace's resistance to fertiliser usage due to traditional beliefs several decades ago, as well as the refusal of polio vaccines in several northern states.
- IV. **Absence of Continuity Policy Commitment:** Alterations in government frequently coincide with shifts in priorities. The circumstances complicate implementation

due to the transition to wholly different priorities and objectives, necessitating new organisations, individuals, resources, and technology that are not always readily available. This situation resulted in the abandoning of numerous policies.

- V. **Ambiguity in Responsibility and Coordination:** Numerous policies in Nigeria necessitate the participation of multiple agencies across various governmental tiers. The example encompasses a poverty reduction policy developed in phases, necessitating the participation of numerous agencies across all three levels of government. The lack of coordination and clear delineation of responsibilities among the numerous organisations involved resulted in the failure of the poverty alleviation policy.
- VI. **Comparison during Implementation:** Compromises often undermine fundamental policy objectives, adversely affecting the successful execution of programs. The various housing plans in Kano failed as they became instruments for rewarding party loyalists and economic and royal elites, so undermining the fundamental objective of providing homes to the general populace.
- VII. **Corruption:** The corrupt inclinations of public officials and politicians, in collusion with private entities and individuals, undoubtedly have far-reaching implications for the effective implementation of policies in the country. Corruption has infiltrated every facet of our societal existence. It is evident not just in the inflation of contract amounts or percentage negotiations but also in the outright misappropriation of billions of naira allocated for various programs. Agencies such as the EFCC and ICPC, established to combat and mitigate

corruption, have proven to be ineffective and lack substantial results in comparison to the pervasive corruption inside the nation (Daniel-Kalioi, 2019). These unethical tactics exemplify the diversion of billions of US dollars intended to enhance power supplies and stimulate the national economy, a matter that remains uninvestigated.

Effects of Government Policy Implementation Challenges on National Development

Considering the numerous issues and concerns already discussed, the matter of national growth appears somewhat ambiguous. National development is a multifaceted phenomenon that involves the comprehensive transformation of the political, economic, social, and cultural dimensions of society, necessitating commitment and structures favourable to the implementation of development programs (Agbazure, 2020). The influence of policy implementation on any economy is crucial. The primary obstacle impeding the development of underdeveloped nations such as Nigeria is the inadequate execution or flawed implementation of plans, programs, and projects (Opone & Kelikwuma, 2021).

Recently, the Nigerian government has under mounting pressure to deliver fundamental services, including education and healthcare facilities, due to a rising population and pervasive insecurity affecting many regions of the country. This is ascribed to the elevated levels of poverty and unemployment. It is obvious that when policy objectives are overly ambitious, poorly expressed, and not explicitly defined, implementation becomes increasingly difficult and complex, resulting in the overstretching of limited resources

for maximum impact, ultimately yielding no tangible outcomes.

S&P Global Rating (2025), observed that the Nigeria government in the recent year through has improved her economic growth prospects and microeconomic resilience.

Secondly, our public agencies, which are responsible for executing projects and programs, will face inefficiency and ineffectiveness in resource utilization without modern technology, managerial expertise, and administrative capability, leading to significant misappropriations and mismanagement.

Thirdly, frequent alterations in policies or shifts in objectives, resulting in the abandonment of several projects nationwide—primarily owing to governmental changes—have the potential to complicate our national development and necessitate concessions in our development plans. Ultimately, the government may lose concentration and direction, which will inevitably impact our national growth (Ujah et al., 2020).

Ultimately, national growth is unattainable in the presence of pervasive high-level corruption throughout the nation. The situation deteriorated to the point that it attracted the attention of international organisations, including the World Bank and Transparency International, resulting in Nigeria being classified among the most corrupt nations globally. The misallocation of billions of US dollars at NEPA (now Power Holding Company of Nigeria) and NNPC in recent years is evident. At one point, Transparency International pointed to Aso Rock as the most corrupt entity in the country. Nigerians have not yet recuperated from the oil

subsidy scandal, which totals trillions of naira, and no actions have been taken against the offenders (Atakpa & Ayogu, 2023). The repercussions of these unethical activities would undoubtedly result in a deficiency of fundamental necessities such as education, healthcare, nutrition, and housing. Poverty, unemployment, armed robbery, kidnapping, militancy, and terrorism will escalate, rendering the prospect of national growth a mere illusion.

Measures to Improve Government Policy Execution in Nigeria

Target Beneficiaries: No singular governmental program is adequate to address the populace's demands. Targeting a specific demographic enhances policy implementation efficacy. The target group must be engaged during the formulation stage to enable their contribution to factors that impact their life. This will help instill a sense of belonging and dedication.

Interaction and communication between the government and other organizations: adequate attention must be afforded to nongovernmental organizations, professional associations, the organized commercial sector, and civil society groups in the policy-making process.

Project Oversight: Adequate provisions must be established for the effective monitoring of projects to prevent abandonment and to assure the achievement of policy objectives. **Provision of Sufficient Resources:** Sufficient material and human resources necessary for the implementation of the policy must be supplied.

Effective Communication: There must be proficient communication between the intended beneficiaries and the executors of policy programs.

Promote a Culture of Continuity: The culture of policy discontinuities should be resisted. The national and state legislatures should implement legislation that ensure the continuity of programs designed to promote growth and development. Policy continuity is essential, except when the policy is deemed ineffective for the populace.

Significant Effort and Consistency of Efforts: The execution of policy will not inherently result from policy decisions; rather, it must be regarded as a deliberate and intentional process. Therefore, much effort is necessary to translate policy from purpose to execution; also, the resources required for effective implementation of pertinent policies must be allocated to achieve policy objectives.

Methodology for the Study

This study employs observational and participatory methodologies. The researcher analysed popular sentiment and dissent regarding government policies and engaged in group discussions concerning the functioning of government operations in Nigeria. The data for this study comprises both secondary and primary sources. The secondary source relied on existing records and documents, but the primary sources involved both watching national trends and participating in relevant discussions, as previously noted.

Conclusion

Fundamentally, the evaluation of success in implementation needs to be done within the context of specific challenges and crucial aspects that affect implementation. Furthermore, "success-prone" policies are not always clear. A beneficial leader is believed to be the significant political hidden hand that guides disorganised and desperate interests to converge in support of implementing policy. It is said that effective implementation is partially predetermined by strong leadership. Additionally, the external monitoring of the implementation process was an important component to consider. Close, continuous, and constant monitoring can significantly facilitate action. Effective and successful policy implementation is the key to national development. It is a building block that facilitates socio-economic and political progress, and it can only be achieved not through a continuous political commitment and clear definition of responsibilities and coordination, but also through a genuine commitment to eradicating corruption at all levels of government. This is the only way to achieve this goal.

Recommendations for Effective Policy Implementation in Nigeria

To guarantee efficient and successful policy implementation, the following proposals are presented.

- a. A deliberate and audacious separation of our development programs from the atypical influence of international institutions and their representatives is necessary. The task is challenging yet feasible.

b. Policy formulators should familiarise themselves with the social, economic, and environmental conditions of the area where the policy will be implemented. This will allow them to accurately delineate the issues and provide clarity on their intended direction.

c. Policy execution should adhere to a soldier-to-soldier approach. The government should be a continuum. The identity of the government that established a specific policy is irrelevant; what is of utmost importance is the interest of the users. Individuals who are benefiting should be a concern, provided that the policy is reasonable and attainable.

d. The government must uphold discipline among its officials. Corruption must be eradicated. A framework to provide effective oversight of personnel and financial resources should be established. Only those with exemplary track records should participate in significant assignments, and these individuals must be recognised as patriots based on their conduct.

e. The government and its personnel should not exhibit favouritism towards any specific ethnic nationality over others. Any officer entrusted with authority should fulfil it with the objective of serving the nation and its interests. The essence of One Nigeria should be upheld consistently.

f. In policy formulation, contingencies should be established for unforeseen events that may result in the termination or modification of the policy. Policymakers should refrain from

excessive confidence and ambition, as this impacts policy implementation.

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**NDỊ IGBO NA USORO IKPA AKUNAUBA N’OGE
UGBUA A: MMETUTA NA NKWALITE UZO OCHIE.
USORO QHURU NDỊ A TUPU AGHA BIAFRA (A
SEMINAR PAPER PRESENTATION)**

Si N’aka

Ejimofor, Patience Oledimma

Ngalaba Lिंगwistiiksi Na Asusu Naijiria (Igbo)

Fakolti Nke Humanitiz

Mahadum Etiti Alex Ekwueme,

Ndufu-Alike, Steeti Ebonyi +2348036448808

Umjedemede

Nchocha a lebara anya n’omenaala ndi Igbo dika o siri metuta usoro ikpa akunauba ha n’oge ugbu a, ma ebe nlekwasị anya bu karichaa n’ebe o gbasara mmetuta na nkwalite usoro ikpa akunauba ndi Igbo n’oge ochie/gboo tupu agha Biafra. Mbunuche nchocha a bu ichoputa uzo di iche iche ndi Igbo siri kpaa akunauba tupu agha Biafra. Ihe mere uzo ndi ahụ mgbe agha Biafra biri. Nchocha a kere uzo ndi Igbo si akpa akunauba tupu agha Biafra uzo isii ndi a: oruubi, nka na akaoru, ahuike, azumahia, ichomma na ihe mmeputa gasi. Nchocha a gbasoro atutu usoro nchuta aku nke sitere n’aka Karl Marx. O na-akowa na agumagu bu ngosiputa odidi nchuta akunauba nke obodo. Atutu a na-esi agugo na etu a puru ighota agumagu obodo bu iji ya tunyere etu ndi obodo ahụ si agbaso nchota akunauba, ya bu etu onye o bula si na- agbalị na-azota ihe o ga-eri n’uwa akuezuo. Ngwa e ji mee nchocha a gunyere akwukwo ogugu di iche

iche ndi e wetara n'ọbọ akwukwọ di iche iche tinyekwara ndi nke e nwetara na intaneti, nguzobe nnyocha na ajuju onu. O bu ihe doro ewu na okuko anya na ndi Igbo bu ndi na-arusi oru ike malite na ntala nke uwa. Ma etu ndi ogbo di ugbo a si ahapuzi usoro mkpata akunaaba ndi gboo bu ihe mgbawa obi nye ome nchocha. Mgbahapu a emenyuola ndi Igbo anya n'uzo di iche iche. Ome nchocha na-akpo oku ka ndi Igbo laghachi n'uzo ochie e jiri mara usoro ikpata akunaaba ha n'ihi na o bu otu n'ime uzo ndi ha ga-eji chekwaa omenaala na ihe nketa nke agburu ha.

Abstract

This research looks into the culture of the Igbo people as it concerns their modern economic system but the major focus is on the effects and revitalization of their cultural economic system. The purpose of this research is to find out the various ways by which the Igbo people gathered wealth in the past before the Biafran War, the things that happen to those means after the Biafran War. The study divided the Igbo cultural economic system into these six groups: agriculture, art and craft, health care, trading, beautification and processing/manufacturing. The theory adopted in this work is the theory of wealth acquisition from Karl Marx. The theory focuses on the wealth acquisition of the people. It states that the position of the people can be related with the way they pursue and acquire wealth. That means the way the people struggle to gather what to eat in the word of insatiability. Instrument of data collection for the research include various text books from different libraries and others from the internet, observation schedules, interviews. It is a well known fact that Igbo people are very industrious people from origin but the way this generation is beginning to neglect the

cultural economic system of the Igbo is so alarming and heart breaking to the researcher. This negligence has done the Igbo people/race more harm than good. The study calls on the Igbo people to go back to their cultural economic system because it is one of the ways to maintain their culture and cultural heritage.

Ntọala Nchọcha

Omenaala bụ emume na ọdịnaala nke e jiri mara mba. Ọ na-agụnye omume ndị gboo ya na echiche ọhụrụ ndị a gbakwunyere site na mmekọrịta ma ọ bụ site na mbata nke ndị ọbịa. Ihe e ji ama ndị ma ọ bụ agbụrụ, ma ọ bụ mba, ma ọ bụ obodo, ma ọ bụ onye bụ omenaala. Omenaala na-egosipụta ka ndị si ebi ndụ ha. Iji were jikọlata ndụ ọnu ma mee ya ka o nwee usoro, ugwu na nsọpụrụ, e nwe omenaala. Omenaala bara ọtụtụ uru mana o nwere ọtụtụ ihe na-echere ya aka mgba. Ụfodu mmadu ekwenyeghi na o nwere uru omenaala bara.

N'ihia nke a ka o ji dị mkpa ka onye ọ bula na-echekwaba omenaala ya n'ihia na onye kpoo ọba ya mkpọkoro, agbataobi ya ewere ya kpoo ntu. Igbo na ndị Igbo sokwa na ndị nọ n'uwa a. Ha nwekwara ihe dị iche iche ejiri mara ha. Ọ bụkwa ihe ndị ahụ e jiri mara ha bụ ihe ndị na-akọwa maka ha. Ọ bụkwa ihe ndị ahụ ka a maara dika Omenaala ma ọ bụ njirimara ndị Igbo. Ofomata (2018) kọwara na Omenaala ndị Igbo gụnyere asụsụ ha, ekike ha, nri ha, ọrụ aka ha, alụmalụ ha, usoro otụtụ emume ha dị iche iche. Ndị Igbo nwere Omenaala ha n'ihia na ọ bụ Omenaala ndị na-edu ha. Mba na-enweghi Omenaala anaghi enwe usoro ndụ.

Okafọ na Ewelukwa (2018) kwuru n' Omenaala ndi Igbo ka ha ji were na-ebi ndu n'usoro kwesirinụ nakwa otu di mma. Ihe o bula ndi Igbo na-eme nakwa otu o bula ndi Igbo si eme omume gbadoro ukwu n' Omenaala ha. Maka na ngwere gbaba oso were hapu ukwu osisi, aka akpara ya.

Ndi niile mere nchocha n'ihe gbasra inweta akunauba ndi Igbo n'uzo di iche iche gbaliri ike ha. Esonecoma (2012), Onuzulike (2007), Uchenye (2012), Ogbonna (2012), Ozoagu (2019). Ha jicha nkowa nkiti mee nchocha ha.

N'iga n'ihu, ode choro itule ndi bu ndi Igbo, omenaala ndi Igbo, etu ndi Igbo si enweta ego mgbe gboo, etu ha si eleghara uzọ ndi ahụ anya n'ụwa ugbo a otutu ihe nleghara anya ahụ gbutegoro ndi Igbo.

Nsogbu Nchocha

Otutu ndi Igbo enweghizi ihe ha ji omenaala Igbo kpooro tumadi omenaala ndi ahụ gbadoro ukwu n'akaoru gboo ndi Igbo jiri kpata ego ma gboo mkpa diri ha na ezinaulo ha. Nke a bu nnukwu nsogbu nyere onodu akunauba ndi Igbo na ndi obodo ndi ozo gbara ha gburugburu n'ihu na otutu ihe ndi gaara abara ndi Igbo nnukwu uru ma meekwa ka mmekorita ha na ndi agbata obi ha kwuru chim na-alazi ka nayi. O bu ihe ndi a na-adohachi aka elekere azu mere/kpatara ome nchocha ji bagide n'ihe nchocha a iji choputa osisa nye nsogbu ndi a:

- i. Akaoru ndi Igbo tupu agha Biafra
- ii. Ihe mere akaoru ndi a mgbe agha Biafra biri
- iii. Ihe oghom ndi sitere na mbahapu ndi Igbo gbahapuru akaoru ha
- iv. Etu a ga-esi weta ogbugbo nye ihe oghom ndi ahụ

Mbunuche Nchọcha

Mbunuche nchọcha a bụ:

- i. Iḥọpụta akaorụ dị iche iche ndị Igbo nara arụ na mgbe gboo
- ii. Iḥọpụta etu ndị Igbo si were akaorụ ndị ahụ taa
- iii. Iḥọpụta etu akaorụ ndị ahụ si emetụta ọnọdu akunaụba ndị Igbo
- iv. Iḥọpụta mmetụta usoro ikpa akunaụba ọhụrụ n'ebe akaorụ ndị Igbo nọ
- v. Iḥọpụta etu anyị ga-esi pụta na mmetụta usoro ọhụrụ a.

Ajujụ Nchọcha

Site na mbunuche nchọcha, ajujụ nchọcha a gunyere:

- i. Gịnị bụ akaorụ ndị Igbo n'oge gboo?
- ii. Kedu ka ndị Igbo sizi were akaorụ ha ndị a?
- iii. Kedu ka akaorụ ndị Igbo si emetụta ọnọdu akaorụ na akunaụba ha?
- iv. Kedu ka usoro ikpa akunaụba ndị Igbo si emetụta akaorụ ha?
- v. Olee ka ndị Igbo ga-esi gbanahụ mmetụta usoro ikpa akunaụba ọhụrụ a n'ebe akaorụ ha dị?

Oke Nchọcha

Nchọcha a bụ nchọcha dabere na ntule omenaala dịka o si metụta mba. Omenaala nke mweta akunaụba dịka o si gbasa ndị Igbo n'ozuzu. Ma n'ihii oge na ezi nchikọta, nchọcha a ga-ejedebe kpom kwem n'ochịchị ime obodo Isuikwuato nke dị na Steeti Abia nke Najirija. O bụ eziokwu na ndị Isuikwuato bi n'obodo dị iche iche mana nchọcha a lebara

anya na naani ndị Isuikwuato bi n'ala Isuikwuato kpom kwem nke gunyere ndị bi n'imenyi, Isuamawu, Oguduasaa na Uturu.

Uru Nchọcha

Amamihe ga-esi na nchọcha apụta ga-egbo mkpa ndị a.

- i. O ga-enyere umu afo Igbo aka ichoputa ebe ha na-eri mperi n'ebe o gbasara iji akaoru ndi Igbo kporo ihe.
- ii. O ga-enyere ndi nne na nna aka ilahachi na nkuzi ndi ha na-akuziri umu ntakiri ha dika akaoru ndi Igbo na-aga n'ihu
- iii. O ga-abara umuaka Igbo nnukwu uru n'ihu na ha ga-esite n'ihe nchocha a wee mata otutu ihe ndi ha na-akaraghi imata.
- iv. O ga-abara ulo akwukwo tumadi ngalaba na-akuzi ma na-amukwa omenaala Igbo uru puru iche n'ihu otutu amamihe ndi o ga-atulite.
- v. O ga-abara ndi agadi nwoke na agadi nwaanyi nogasi n'ime obodo uru dika nchochaa ga-eme ka otutu ndi mmadu mata ihe ndi ha nwere ike imeputa ma gbakwa ha aka ahia.

Nhia ahụ Nchọcha

Nchọcha a nwere ihe ima aka. Ihe ima aka nke mbu bu na e nwebeghi nchocha putara ihe e merela gbasara ndi Igbo na mmetuta Akunauba ha nke kaara ibu ihe nlere anya nye nchocha a. Ihe nhiahu ozo bu na igazu mpaghara obodo ano a mebere ochichi ime obodo Isuikwuato adichaghi mfe. Nke kacha ihiahu bu na tupu ome nchocha ahụ ndi agadi nwoke na nwaanyi kana aru ufodu oruka mgbe ochie ndi a di ka ihe e siri n'oku. Ufodu n'ime ndi agadi a enweghi ike ikowa nke

oma ihe ụfọdụ ajuju ome nchocha juru ha iji ghotu nke oma ihe na etu ha si emeputa ụfọdụ ihe ndi ha na-emeputa. Ụfọdụ n'ime ndi okenye ndi a gwara ome nchocha ego olee o ga-akwu ha tupu ha egosi ya ihe o ji chorọ ha bja.

Ntuleghari agumagu

Ndubanye

E kewara mpaghara a uzọ anọ ndi a: ntuleghari atutu n'isi okwu, atutu nchocha, atutu nkowa, nyochaghari nchocha e meelara na nchikota ntuleghari.

Atutu Nkowa

Ndi Igbo

Mkpuruokwu a bu Igbo nwere mputara ato. Mputara nke mbu bu Mba, ya bu Obodo. Mba ndi mejuputara ala Igbo gunyere: N'odiada anyanwu Aboh, Asaba na Agbozo ndi sitere na steeti Delta. Na mpaghara owuwa anyanwu, e nwere steeti Abia, Anambra, Ebonyi, Enugu na Imo. E mwekwara ndi Igbo na mpaghara Ogoja nke di na steeti Cross River nakwa mpaghara Ahoada na Obigbo ndi di na steeti Rivas, nwekwa ndina Steeti Benue na Alwa Ibom. Ndi agbataobi ndi Igbo bu ndi Igala, Tiv, Anag/Ibibio, Ijaw, Ogoni, Benin na Isoko.

Mmalite Ndi Igbo

Afigbo (2000) na ndi ozo gbakoro aka kewaputa mmalite ndi Igbo n'ukpuru ato ndi a:

- Ụkpuru nke Mfunala
- Ụkpuru nke Epum okpu
- Ụkpuru nke Njehari

Ụkpụrụ nke Mfunala

N'Ụkpụrụ a, ndị Igbo sị n'ebe ha nọ ka ha si. Ha siri na o nweghi ebe o bula ha siri puta. Ụkpụrụ Mfunala a ka puta ihe n'ebe ndi bu Obi Igbo ma o bu isi Igbo. Ndi a gunyere: Oka, Okigwe, Oolu, Nsuka na Afikpo. O bu akuko NRI bu nke kacha agbaputa ihe n'ukpuru Mfunala.

Ụkpụrụ nke Epum okpu

Ụkpụrụ nke a na-akowa na ndi Igbo bu agburu nke Israel furu efu. Otutu ndi nchocha tuputara ma kwado ukpuru a gunyere James Aficanus Hottenton, G.T. Basden, P.A. Talbolt, Olauda Equiano, M.B.W Jeffray. Equiano kwenyere na ndi Igbo bu agburu Israel furu efu site na myiri di n'akparamagwa ndi Igbo na nke ndi Ju (Jew). Akparamagwa ndi a gunyere: Ibi ugwu, ino n'omugwo nke nwaanyi muru nwa oheru, igu nwa oheru aha dgz. Ihe ndi a niile gbanyere mgborogwu n'etu ndi Ju (Israel) si eme.

Ụkpụrụ nke Njehari

O bu ndi biketere mmiri ma o bu ndi bi n'oke ka ukpuru a dabaara. Ndi a gunyere: Onicha, Ndoji na Aro. Ha na-akowa na ndi Igbo sitere n'ime obodo ukwu ndi noketere ha puta. Ndi Onicha si na ha si Edo bia, Ndi Aro esi Ibibio na Akpan puta dgz.

Asusu

Asusu malitere tupu e kee uwa. O bu okwu onu nke bu asusu ka Chineke jiri kee uwa. Na Jenesis isi nke mbu, n'ama okwu nke ato, Chineke kwuru si "ka ihe di". Jenesis na-egosikwa na asusu di tupu e kee mmadu (Jenesis 3:9-11). O bu asusu ka e ji ahafe omenaala na odibendi site n'ogbo rue n'ogbo.

Umeodinka *et al.*, (2019) kwuru na Agburu o bula na-asu asusu ha nke oma na-esite na ya na-eme ka umu ha mara ihe niile banyere omenaala ha. Nke a mere na o na-esiri agburu o bula ejighi asusu ha kporo ihe ike idekwaba nakwa ime ka omenaala na odibendi ha na-aga n'ihu. Asusu bu otu n'ime omenaala agburu di iche iche nwere. Ihe nke a putara bu na o nweghi ka a ga-esi chekwaba omenaala ma e wezuga asusu. Isu asusu bu otu uzọ doru anya e si echekwaba omenaala. O bu nke a mere ufodu ndi okammuta ji eti mkpu na-ario ka agburu di iche iche na-asu asusu ha tumadi ndi Igbo (otu sụwakwa Igbo). Ihe mere ha ji eti mkpu di otu a bu n'ihu na a choputara na mgbe o bula mmadu hapuru asusu ya suba asusu ozo, o na-eme ka onye di etu a chefu omenaala ya ma mewezie omenaala ndi nwe asusu o na-asu.

Agha Bifra

Bifra dika ala di na mba Afrika nwere ihe ruru nde mmadu iri isii na ise ndi bi n'akuku ebe ndida owuwa anyanwu Najjiria taa. Agha a bu nke a luru n'etiti ndi Najjiria na ndi ogbo ha bu ndi Bifra.

Agha Bifra malitere na abali isii na onwa asaa n'afọ 1967 ruo n'abali iri na ise nke onwa mbu n'afọ 1970, 6th July, 1967 ruo na 15th January, 1970. (Achebe, 2012) mere ka anyi mata na mmadu ndi nwuru n'agha Bifra ruru nde abuo ebe otutu n'ime ha bu umu ntakiri na umu na-etolite etolite ndi ihe napuru ha ndu n'ike bu aguu na oke unwu.

Obodo ndi agha Bifra metutara gunyere: Abia, Imo, Ebonyi, Enugu, Anambra, Bayelsa, Cross river, Rivers, Akwa Ibom, Delta Steeti dgz. Ndi agha Bifra metutara karisia bu ndi Igbo.

Forsyth (1969) kwurū na, onye isi nke Eastern Region bụ Lieutenant Colonel nke mechara burū General Odumegwu Ojukwu site n'ike nke nzukọ a kporo consultative Assembly (Lower House) mere ka o pụta ihe na Biafra aburula obodo nwere onwe ya ma norokwa nke ya/kwurukwa n'ukwu ya na May 30th n'afọ 1967.

General Yakubu Gowon bụ onye isi na onye ndu nke ala Naijiria jurara isi na nke ahụ enweghi ike ime. Nke a mere ka agha Biafra malite n'etiti ndi Naijiria na ndi Biafra.

Ntuleghari nchocha e merela banyere isi okwu a

Linton (1945) kwuru na omenaala bụ ezumezu nke agwa a muru amu nke e kegasiri n'etiti ndi bi n'otu obodo site n'otu ogbo ruo na ogbo ozo.

Tyler (1870) si na omenaala gunyere otutu ihe nke bu amamihe, nkwenye, agwa, iwu na ihe ndi ozo ma o bu akparamagwa nke mmadu nwetara dika onye otu obodo.

Schwartz (1992) Omenaala bụ ihe e nwetara site n'ihe mere eme nke a haziri, a muru amu ma o bu nke mmadu keputara nke gunyere ihe onyonyo na mputara ya nke a na-ezisa site n'otu ogbo ruo na ogbo ozo.

Hofstede (1994) kwuru na Omenaala bụ nkwenye, akparamagwa na omume nke otu na ekwekorita nke a na-ezisa site n'otu ogbo ruo n'ogbo ozo.

Avruch (1998) kwuru na Omenaala bụ nhazi nke otu ndi haziri akonuche ha nke na-eme ka otu puo icha na otu ozo.

Ogbalu (1981) kwuru na Omenaala bụ ihe a na-eme n'ala. N'ezie na o bu ihe anyi na-eme, otu anyi si adi ndu, ihe anyi na-eri na ihe anyi na-enyi n'ahu na otu anyi si eji ejiji, ihe e

jiri mara anyị dika mba, abụ anyị na-abụ, egwu anyị na-ete, omume na agwa anyị na-akpa.

Armstrong (1980) kwuru na Omenaala bụ nzulite na ntolite mmadu, ihe dum metutara ndu ya dika mmuta, ihe nkwenye, omume, iwu na akparamagwa ndi mmadu. O kwuru na Omenaala bụ ihe ndi mmadu ji buru ndi ha bu. O kwukwara na Omenaala bụ otu otutu ihe siri kwuru dika ihe a na-ahu anya na nke a na-emetu aka.

Spencer Oatey (2008) Omenaala bụ ihe toro ato n'etiti mmadu nke ha na-eme gbasara nchoputa onodu ndu ndi mmadu, nkwenye, omume, amamihe, usoro na akparamagwa, ogbako otu nke otutu ndi mmadu na-enwe n'obodo ma kpebie nke oma na ndu ha na-ebi.

Guy Godin (1996) kwuru na Omenaala bụ ihe nwoke meputara oji biri n'ụwa, ma o bụ ihe mmuo na mmadu kpebiri ma kwekorita na ha ga-eme nwere ike imita mkpuru nke sitere n'aka ndi nnanna anyi ha kpom kwem. O gara n'ihu kwuo na Omenaala bụ o di be ndi, ma o bụ ihe e jiri mara ndi.

Ukeje na Okolie (1963) kwuru na Omenaala bụ umi echiche, nkwenye, nka, ngwaoru, udi echiche, otu esi eri nri na ekwu okwu, ya na ewumewu na otu nke amunyere onye otu obodo.

Oruaka

Oruaka bụ oru e ji emeputa ihe nka di iche iche. Ihe a na-akpo ndi na-aru ya bu ndi oru aka. Ndi oru aka bu ndi gara ozuzu were turu ugo na nka di iche iche. Ha jiri anya nka na nkuzi ha natara na-aruputa ihe ndi gunyere oche, akwa ndina, tebulu na kabinet dgz. Ndi oruaka gunyekwara ndi na-akwa akwa, ikpa akwa, ndi na-edozi ugbo ala, ndi na-akpa isi, ikpu

uzu dgz. Ndi Igbo na-atu ilu were na-asị na o bu aka aja aja na-ebute onu mmanu mmanu maka na ngana kpuchie ute, agu ekpughee ya. O bu ndi gboo weputara ilu a. Ihe ilu okwu a na-egosị bu na ndi Igbo ekwenyeghi n'ume ngwu, ha ekwenyeghi n'inọ nkiti, ha kwenyesiri ike na mmadu ga-agba mbọ nke oma tupu o kpata ihe o ga-eri. Na onye noro nkiti, agu egbuo ya. O bu nkwenye di otu a kpata ndi Igbo ji wee buru ndi na-arusi oru ike ma burukwa ndi e ji igba mbọ n'uzo puru iche wee mara.

Ofomata (2018:383) Tupu ugbo a ndi Igbo nwere oruka di iche iche. Oruka ndi ahụ bukwa oruka e ji wee mara ha. O bukwa oruka ndi ahụ ka hagi were bie ndu ha ma werekwa kwadoo maka echi ha.

Akunauba

Okafo na Ewelukwa (2018) kwuru na Akunauba bu ihe aku aku, ihe enwe enwe nke ndi Igbo. N'oge gboo, akunauba ndi Igbo gbadoro ukwu n'ala na ihe ufodu na-esi n'ala apata.

Ofomata (2018) Akunauba bu njuputa ihe e ji ebi ndu n'udi ihe aku aku na ihe enwe enwe. O bu ihe na-eme ka ndu zuo oke nke oma ma dikwa mma obibi. Akunauba na-emekwa ka ndu na-eto eto ma na-enwekwa onu. Akunauba bukwa ihe chukwu weputara iji were mee ka uwa na-agba mbọ ma na-arusi oru ike iji wee tozuo nke oma n'ogo onye chorọ nakwa n'udiri ogo ndi obodo ya na-atu anya n'aka ya. N'ala Igbo, o bu onye nwere akunauba nnukwu ka a maara dika ogaranya. Ogaranya bu onye ihe aku aku na ihe enwe enwe na-ejere ozi. N'oge gboo, mgbe elu bu ala osa, mgbe ezi di n'ukwu ukwa, ihe e ji amata onye nwere akunauba nnukwu ma burukwa ogaranya bu onye nwere erimaala n'uzo di ukwu

ma nwekwuazi anụ enunu nnukwu ma burukwa onye obaji ya na-ebu isi ma a bata na ya.

Ndimele na Ogbonnaya (2024) kwenyere na ndi Igbo abughi ndi umengwu. Ha di ike oru. Onye Igbo ma o bu ezinulo obula na-agba mbo ikpata akunauba nke ha. Onye Igbo anaghi adabere n'akunauba onye ozo.

Atutu nchocha a gbasoro

Atutu a gbasoro n'oru a bu atutu usoro nchuta aku. Atutu a sitere n'atutu filozofi Karl Marx. O na-akowa na agumagu bu ngosiputa odidi nchuta aku na uba nke obodo. Atutu a na-esi agugo na etu a puru ighota agumagu obodo bu iji ya tunyere etu ndi obodo ahụ si agbaso nchota aku na uba, ya bu, etu onye o bula si na-agbali na-azota ihe o ga-eri n'ụwa aku ezu oke. George Lukacs na Walter Benjamin bu ndi bu atutu a n'isi.

Nchikota ntuleghari agumagu

N'inyonye anya n'isiokwu ndi yitere isiokwu ome nchocha ji n'aka, o gbara mbo kpatugasia aka n'otutu akwukwo ma hazikwa ha n'usoro. N'atutu nkowa, ome nchocha tuleghari ufodu akwukwo kowara okpuru okwu ndi a: Ndi Igbo, mmalite ndi Igbo, asusu, agha Biafra. Na ntule nchocha ka ome nchocha lebara anya n'ihe ndi dika: Omenaala, oruaka, akunauba. N'akuku nke atutu mmughari, ome nchocha tuleghari atutu dabara n'ihe omume o ji n'aka, ya bu atutu usoro nchuta aku nke sitere n'aka Karl Max. Atutu na-ekwu maka ngosiputa odidi nchuta akunauba nke obodo. E gosiputakwara mmetuta ya, na ka o si baa uru n'ihe omumu e ji n'aka.

Usoro Nchọcha

Ụdị nchọcha

Nchọcha e ji n'aka enweghi mgbakọ na mwepu, dika Eze (2022) si wee gosiputa. Nke a mere ka nchọcha e ji n'aka wee dabaa n'ụdị nchọcha arọ na akụko. N'imeputa ụdị nchọcha arọ na akụko a, ọ bughị ụdị nchọcha na-ewekọta ngwa ya wee gawa na laboretiri ma ọ bụ nchọcha ndi ọzọ yitere ya, kama, ụdị nhazi nke nchọcha a ka dabaa bụ nchọcha nkọwa n'ihì na ihe omumụ a na-eleba anya na nnyocha usoro ikpaoọ akunauba ndi Igbo n'oge ụgbu a: Mmetuta na nkwalite ụzọ ochie. Usoro ọhuru ndi a tupu agha Biafra.

Ebe nchọcha

Ebe e ji mee nchọcha a bụ ọchichi ime Isuikwuato di na Steeti Abia Naijiria. Ihe e ji were Isuikwuato bụ na ndi Isuikwuato so na ndi Igbo ndi nwere otutu ụzọ ochie ha si akpata akunauba nke ha tupu agha Biafra nke ha ji nwayo na-ahapu wee na-achusozi ụzọ ndi ọzọ di iche iche.

Ndi njimee nchọcha

Ndi e jiri mee nchọcha a bụ ndi Isuikwuato. Ndi nne na ndi nna di site na afọ iri anọ gbagowe bụ ndi ka na-agbasi mbọ ike ikwalite otutu ụzọ ochie ndi Igbo si akpata ego/akunauba tupu agha Biafra. Nchọcha a lebakwara anya n'ebe ndi ntorobia ndi di site n'af iri na isii ruo n'afọ iri ato ndi hapugoro usoro mkpata akunauba gboo ndi Igbo ma churuzie nke ndi mba ọzọ tinye isi.

Nsere na usoro ndi njimee nchọcha

Ndi e jiri mee nchọcha bụ umu afọ Isuikwuato. Isuikwuato bụ ọchichi ime obodo nke di n'okpuru Abia Steeti nke

Naijiria. Obodo ndi mebere Isuikwuato gunyere Imenyi, Isuamawu, Oguduasaa na Uturu. A ga-eji usoro tumbom tumbom hoputa mmadu iri n'ime onumara anọ ndi a mejuputara Isuikwuato na nchikota, ndi a ga-ahoro ga-adi iri anọ.

Ngwa Nchocha

Ngwa nchocha e jiri mee nchocha gunyere akwukwo ogugu Igbo (GST) maka umu akwukwo mahadum ndi na-amu asusu Igbo n'afọ nke mbu ha n'ulo akwukwo Mahadum Abia Steeti (ABSU) bu: Mbido Mmota Igbo I na II (Basic Igbo I & II), nguzobe nnyocha, na ajuju onu.

Usoro nkwa ihe nchocha

Ihe eji kowaputa nchocha a bu eziokwu/ezi amamihe a huru anya nke sitere n'akwukwo Mbido Mmota Igbo I na II. Osisa ajuju onu a gbara ndi mmadu na-akowakwa otutu ihe gbasara etu ndi Igbo si akpata akunauba n'oge gboo. Nguzobe nnyocha (observation) bu ihe ozo ga-enyere onye nchocha aka ikowaputa ihe nchocha ya n'uju.

Ntucha nchocha

Akaru ndi Igbo n'oge gboo

Oru Ubi

E kere oru ubi uzo di otutu n'ihe nchocha a dika: oru ugbo, ikpa enunu, iku azu, igba nta, gbu akwu, isu akwu/nkwu, ite mmanya.

Oru Ugbo

Eji oru ugbo mara ndi Igbo. Oru Ugbo bu oru e jiri mara otutu mba na obodo di n'elu uwa tumadi ala Igbo. A narukari oru ugbo n'ime obodo ebe e nwere obosara ala.

Nwoke, nwaanyi, okorobia na agboghobia na-arụ ọrụ ugbo. A bịa n'ala Igbo, a ga-asi na obodo niile na-arụ ọrụ ugbo. Ihe akụkụ ubi ndị Igbo na-akoputa bụ ndị a: ji, ede, akpụ, ụna, ọka, odudu, akidi, egusi, akwukwo nri, unere, ukam, ube, oroma, udara, osikapa, ukwa, ugbaa, ahuekere, oji, ogbono, akị bekee, adu, dgz.

Ikpa Enunu

Ndi Igbo tumadi ndi Isuikwuato na-akpa anu ulo nke oma dika ihe mweta akunauba. Anu ulo ndi a ha na-akpa gunyere: ewu, aturu, okuko, nkita, nwamba, obogwu, ehi Igbo, ebule, ezi, oke bekee dgz.

Iku Azu

Iku azu ma o bu igbu azu bukwaga ngalaba ọrụ ubi n'ala Igbo. E ji iku azu mara ndi Orlu, Oguta na ndi ozọ. A bịa n'Isuikwuato, ndi Umuakwua, ndi Ovim dicha n'Imenyi na-aku azu. Iku azu bukwaga ọrụaka ndi Igbo nke ha ji egbu azu na mmiri maka oriri nakwa iweta ego maka na onye Igbo gbuo azu, o buru na o righi ya eri, o ree ya ere were nweta ego.

Igba Nta

Igba nta sokwa n'oru ubi. O bu otu n'ime uzọ ndi Igbo si enweta akunauba n'oge gboo. Ichu/igba nta bu igbu anu di n'ohia maka nri nakwa maka ikpata ego. Usoro eji egbu anu ohia ndi a ka a na akpo ichu nta. Onye Igbo na-achụ nta nke oma ka a maara dika dinta. Ufodu anu ohia ndi a ka ndi dinta na-egbuta: ele, mgbada, enwe, ozodimgba, nchi, ewinta dgz. Ndi Isuikwuato tupu agha Biafra na-aga oku abali (Igba nta abali) nke oma.

Igbu Akwụ

Isi n'elu osisi nkwụ were gbutuo isi akwụ n'ala adighi mfe chaachaa. O nwere ndi Igbo o bu oru ha. Ndi Igbo ndi ahụ ji igbutu akwụ were mere aka oru na-eji ete were na-ari elu osisi akwụ/nkwụ. Matakwa na osisi nkwụ bu nke na-eto ogologo nke ukwu. N'ihia ya, o bughi ihe onye amaghi maka ya ga-emenwu. O bu oru diiri ndi odoro anya na kwa ndi ji ya mere oruaka. Ndi oruaka ha bu igbutu akwụ na-anata ego tupu ha ariwa elu igbutu akwụ ma o bu ha anata ego ha mgbe ha gbutuchara onye ha ruoro oru akwụ.

Isu Akwụ/Nkwụ

Isu akwụ bu akaoru ozo na-enweta akunauba e ji wee mara ndi Igbo. Ome nchocha tinyere isu akwụ n'okpuru oru ubi n'ihia n'obu osisi nkwụ na eweputa mkpurunkwu a na-asu. O bukwa site na mkpurunkwu ka e si enweta mmanu nri. O bukwa site n'isu akwụ ka e si apiputa mmanu nkwụ anyi ji esi nri. N'ihia nke a, otutu ndi Igbo bu isu akwụ ka ha ji were na-egbo mkpa ha na ezinulo ha. Mmanu nri ndi Igbo si n'osisi akwụ aputa. Mmanu nri niile ndi Igbo na-enweta bukwa ihe ha ji eri nri, ha na-ere ya n'ahia were na-erete ego ma burukwa nke ha na-ebuje n'obodo ndi ozo dacha n'ugwu awusa nakwa obodo Yoruba.

Ite mmanya

E nwere mmanya e ji were mara ndi Igbo. Mmanya ahụ bu nke a maara dika mmanyaocha. Ya bu mmanya dikwa n'udi di iche iche. N'ime ya ka e nwere mmanya nkwu na mmanya ngwo. O bu iweputa mmanya ahụ ka a nuo ka a maara dika ite mmanya. Onye otenkwu bu onye na-ete mmanya n'ala Igbo. E sikwa n'ite mmanya akpata ego. Ndi umuakwu

(Amiyi-obinohia) Oguduasa Isuikwuato bu ndi a maara nke oma maka ite mmanya.

Nka na Oruaka

Usoro akunaaba ndi anyi ga-eleba anya n'okpuru nka na oru aka gunyere: ikpu uzu, ikpu ite, ikwe akwa, ikpa abo, ikpa ekete/nkata, itu ihe itutu/osisi, idu akanya, ikpa ute.

Ikpu uzu

Ikpu uzu bukwa oruaka kajara akaja e jiri mara ndi Igbo tumadi ndi Isuikwuato. Ikpu uzu bu iji igwe aru oru ma o bu nweta ihe ndi ga-enyere aka n'oru. E ji ikpu uzu mara ndi Oka (Akwa), ndi Ugwu ogo di n'Uturu, ndi Amuzu di n'Amiyi-Obinohia Isuikwuato Abia Steeti. Onye na-akpu uzu ka a maara dika okpuuzu. Ihe ndi okpuuzu na-aruputa gunyere: ogo, mma, ngwu/mbazu, nkoro, nko, nkwo, mkpa, aguba/aguwa, omereigwe, ngha, ekwuigwe, otitiigwe, igbogiri, onyaigwe, ogele, aru, anyuike dgz.

Ikpu Ite

Ikpu Ite bu nka nakwa aka oru ozo ndi Igbo nwere. E ji ikpu Ite mara ndi Afikpo na Ishiagu di na Steeti Ebonyi A bia n'Uturu Isuikwuato, ndi Nvurunvu na-agbalikwa n'ikpupu ite. Ha na-emeputa/akpuputa ite, Udu, oku na ihe ndi ozo.

Ikwe Akwa

Ikwe Akwa sokwa na nka na aka oru ndi Igbo. Ndi Ndoki bu ndi a ma ama n'ikwe akwa. Na mgbe ochie, a na-akpo ya Akuruaku Ndoki ma ugbu aaha eji mara ya bu Akwaete (Akwete). Akunaaba ha na enweta n'ikwe akwa na-abukwa atur tawa.

Ịkpa Abọ

Ịkpa Abọ bụ nnukwu akaorụ na-enye nnukwu akunaaba n'ala Igbo. Akurungwa ufodu e ji akpa abọ na-esite na nkwo. E ji abọ eme ihe otutu (unit of measurement) mgbe a na-eke ihe n'ihu na o nwere otutu di iche iche. Na mgbe mbu, o bu abọ ka umu nwaanyi na-ebu aga oru ubi, were ya bulata ihe niile ha chorọ ibulata site n'ubi lota n'ulo ma o bukwa nu site n'ulo buru ihe gawa n'ubi. Ndi na-akpa abọ nke oma bu ndi Mgbelu Umunnkwu di n'Oguduasaa Isuikwuato. Ndi na-akpa abọ tupu agha Biafra na-enwe nnukwu ego.

Ịkpa Nkata/Ekete

Nkata nwere udi di iche iche na otutu di iche iche maka ihe di iche iche e ji ya eme. Ikpa nkata bukwa nnukwu oruaka n'ala Igbo nye mmadu ole na ole ndi ka na- akpa ya. Aha ozo e jiri mara nkata bu ekete. A na-akpazi nkata n'uzo di nnukwu maka na a na-ebujezi ya ugwu Awusa ebe a na-azu ya n'ukwu maka iji were na-ebudatara anyi azu, tomato, oroma na ihe ndi ozo ga. Ndi na-akpa nkata, na-akpakwa asakala/ide (local tray) na ngiga. Ha na-ejikwa akaorụ ha a eriju afo.

Ịtu ihe itutu/itu osisi

Ịtu osisi bu oru nka. Ndi Igbo bukwa ndi e ji Itu osisi wee mara. Itu osisi sokwa n'oruaka gboo ndi Igbo. Itu osisi bu iji osisi were weputa echiche mmadu na odidi uwa. Ufodu n'ime ihe itutu nke ome nchocha huru sitere n'aka ndi Obiagu di n'Uturu/Isuikwuato. Ufodu n'ime ihe ndi e si n'iju osisi were na-enweta gunyere: Isi ekpo, isi ekpe, ikwe, odu/odu, okwa, ugbọ nkwo, ikoro, igba, ekwe, oja, okpesi, akpati, ihu mmonwu dgz.

Ịkpa/Idu Akanya

N’oge gboo, ụlo a na-enwe mgbe ahụ na-abụkarị ụlo akanya/aba/akirika. Akanya bụ akwukwọ osisi ngwọ ka e ji aduko ya onu. O bụ akanya ka ndi Igbo ji ekpuchi elu ụlo ha tupu gbamgbam aputa. N’ihi nke a, ndi Igbo o kachasi umu nwoke ji idu akanya were na-enweta ego/akunauba. Mmadu ole na ole ka na-akpa/adu akanya n’Isuikwuato na Uturu kpom kwem na Umuanyi taa.

Ịkpa Ute

Ịkpa ute bụ otu n’ime uzọ ndi Igbo o kachasi ndi Uturu si kpaa nnukwu akunauba tupu agha Biafra. Ha na-aga n’ogbo ute gbute ute, ruo otutu oru nhazi n’ute ha tupu agba ya n’anwu ka o chaa ma dikwa mma okpukpa. A kpachaa ute a ma ree ha, ego aburu aturu tawa.



*Onye na-akpa Ute
oruka a mere n’*



Asompi nka na

Ekeukwu, Uturu Isuikwuato 26/12 2024

Ahụike/Orụ Ahụike

Akaorụ ndị anyị ga-atule n'okpuru ahụike bụ ndị a: Dibịa, Iji ime, Itụ use.

Dibịa

Dibịa bụ mmadụ n'ala Igbo. Onye dibịa n'ala Igbo bụ onye nwere nnukwu orụaka maka na ndị mmadụ na-esi na mba dị iche iche were chorọ onye ahụ na-abịa. E nwere ụdị dibịa dị iche iche n'ala Igbo dika: dibịa afa, dibịa mgborogwu na mkpa akwukwọ, dibịa oḡbanje, dibịa owummiri, dibịa igba ọkpukpụ, dibịa aja, eze mmụọ. Orụ dibịa n'ala Igbo bụ igba afa, inye oḡwụ, igwọ ndị orịa, ihụ oḡhụ, ichụ ndị mmụọ ojọọ. Ndị dibịa ụfọdụ e nwere n'Isuikwuato alala mmụọ mana e nwekwaghị ndị oḡbọ a ka na-enwe nnukwu mmasị n'ihe gbasara dibịa taa. Dibịa n'oge gboo sokwa na ndị nwere agba ma nwekwa nnukwu akunauba.

Iji ime

Iji ime bukwa nnukwu akaorụ na-enye akunauba n'ala Igbo. Malite mgbe ụwa malitere nakwa mgbe Igbo bidoro, umu nwaanyi na-atụ ime na-amụ nwa. Ọ nwekwara ndị ọ bụ orụ ha ileta ha mgbe ha dị ime wee ruo mgbe ha ga-amụ nwa. Ọ bukwa umụ nwaanyi ndị ahụ na-eleta ha anya n'afọ ime ha ga amukwara ha nwa/umu ha. Ndị ahụ na-amurụ ndị Igbo nwa ka a mara dika ndị na-eji ime. Umụ nwaanyi na-eji ime na-enwe akunauba nke oma.

Itụ Use

Itụ Use bụ usoro ndị Igbo ji eji aguba were na-ewepu obara ojọọ n'ahụ ha. E be a na-atụ use n'ahụ mmadụ bụ ebe zara aza ma hapukwa igbaputa obara ma ọ bụ abụ. Ndị Igbo na-

akpo onye na-atụ use, ọ bịa were agụba ya tụtọ onye ahụ ihe toro n'ahụ ma ọ bụ ebe ahụ onye ahụ zara aza n'achoghị igbaze agbaze, onye na-atụ use bụ ya maara ebe ọ ga-atụ use n'ahụ mmadụ. Ọ buru na ọ tuchaa use lawa, a na-enyekwa ya ego. Itụ Use abughị onye ọ bula maara maka ya. Ọ nwere ndị ọ bụ orụ ha n'ala Igbo. Aha ndị Isuikwuato na-akpo itụ Use bụ ikwụ mmii ma ọ bụ ikwụ mmimmi.

Ịchọ Mma

Ụzọ ndị Igbo ji enweta akunauba tụtụ agha Biafra ndị gbakwasiri ukwu n'ichọ mma gunyere ndi a: Ide uri, iwa eze, ibu mbubu, ikpụ isi, igbu ichi, ibi ugwu dgz.

Ide Uri

Uri bụ ihe ndị Igbo ji achọ onwe ha, ụlọ ha, obi ha, ụlọ ezumezu ha mma. Ọ nwere ndị ide uri bụ orụ ha. N'ezie, ọ bughị taa ka ichọ mma nakwa iji ichọ ndị mmadụ mma were mere orụ aka malitere, o teela kemgbe ọ dị. Ícho mma n'ala Igbo bụ nwa tolite o tokwuru n'ogogo ya dī iche iche. Ọ bụ nnukwu orụaka n'ala Igbo bụ ide uri. Ide urī bụ uzọ puru iche ndi Igbo ji achọ onwe ha mma na werekwa ya na-acho ụlọ ha na gburugburu ha mma.

Ịwa Eze

Ịwa Eze bụkwa orụaka ozo na-enye akunauba e nwere n'ala Igbo. Ọ bụkwa ụzọ ozo ndi Igbo ji achọ onwe ha mma. Udiri mma nke a bụ n'eze ka a na-acho ya. Ọ bụkwa orụaka ndi Igbo tumadi ndi Isuikwuato.

Ibu Mbubu

Ibu Mbubu bụ ụzọ ndi Igbo ji eji ihe nribaama kariri uri ma na ọ na-adị ka uri were na-acho onwe ha mma. Ndi na-ebu

mbubu n'ala Igbo na-eji aguba na kwa igwe na-adị ka ntutu nakwa uhie anaghị echichapụ echichapụ na-adị ka uri were na-ebu mbubu. N'oge gboo tupu agha Bịafra, ndị na-achokari ka e buo ha mbubu bu umu nwaanyi. Ha na-eji ya achọ onwe ha mma. Ebe ha na-emekari ihe gbasara ibu mbubu ahụ bu n'ogologo afọ ha, oboro boro azu ha, elu afọ ha nakwa mpaghara ahụ ha masiri ha. Ha na-eme ya iji were tolite nwoke apiri. Mana ugbo a, ibu mbubu a na-ahuzi bu nke ma nwoke ma nwaanyi na-emezi nke ndi bekee na-akpo tatuu (taatoo).

Ikpu isi

Ikpu isi bu nnukwu oruka n'ala Igbo n'oge gboo. Ihe ndi Igbo n'oge gboo ji akpu isi bu aguba. Aguba bu ihe ndi Igbo ji igwe were rupu ma muo ya nke oma o na-atu zege zege na nko. O bu ya ka ndi na-akpu isi n'oge ahụ ji akpu isi. E jikwazi aguba were na eme ihe icho mma ndi ozo ufo.

Igbu Ichi

Igbu ichi so n'oruka karichara ibe ya n'ala Igbo tumadi n'Isuikwuato. O bughi oru onye o bu na-arụ. O bu oru nwoke siri ike na nwoke kakwara ezigbo okika. Igbu ichi bu iji mma aguba were kawacha nwoke tozuru etozu ihu. Onwekwara obodo ndi eji oruka igbu ichi were mara n'ala Igbo. E ji igbu ichi were na-amata nwoke bu odogwu, akwaa akwuru, dike nakwa nwoke chizuru echizu n'ala Igbo. Ndi na-egbu ndi mmadu ichi na-esi na ya enweta ezigbo ego.

Ibi Ugwu

Ibi ugwu bukwa oruka ozo e nwere n'ala Igbo. N'oge gboo, o nwere ndi o bu oru ha. Ibi ugwu abughi oru onye o bu na-arụ. Onye o bu na-ebi ugwu bukwa onye a maara dika onye

siri ike. Ọ bughị ọrụ onye obi mmiri na-arụ. Ibi ugwu bụ ọrụ nka a na-arụ n'ebe nwatakiri nwoke a mụrụ ọhụrụ nọ. Ọ bụkwa n'ihe o jiri bụrụ nwoke ka a na-arụ ya bụ ọrụ. Ọ na-emekwa ka ahụ nwoke nwatakiri nwoke ahụ bụrụ sọ mma ma e mechaa ya. Mana ọ na-afụ afụ nke ukwu mgbe a na-eme ya. Oge ejikwanụ ebi nwatakiri ugwu bụ oge o mere mkpuru ubochi asatọ a mụchara ya. N'oge gboo, onye na-ebi ugwu bichaa ugwu, enye ya okeokpa (oke okuko Igbo) na ego.

Azumahia

Azumahia bụ ọtụ n'ime usoro mkpata akunauba n'ala Igbo niile. Obodo ọ bụla nwere ọtụ ahia ma ọ bụ ọzọ ha na-azụ. Ubochi ọ bụla bụ ahia n'ala Igbo. Ufodu ahia na-azụ na mgbede n'ime obodo di iche iche. Ahia ufodu na-azukwa ubochi. E nwere ndi ngwa ahia ha di ntakiri nweekwa ndi ngwa ahia ha hiri nne. E nwere ndi na-atubata ngwa ahia site na mba ọzọ, nweekwa ndi na-ezipu ngwa ahia si n'ala Igbo jee na mba ndi ọzọ. E nwere ndi na-azukoro ngwa ahia n'ozuzu, nweekwa ndi na-azuru ntakiri ntakiri. E nwere ndi na-ebughari ahia ha n'isi nakwa ikwaghari na baro, enwere ndi na-akpasa ahia ha na tebulu, nweekwa ndi no n'ulo ha na-ere ahia nke ha. Tupu agha Biafra, izu ahia n'uzo ya di iche iche so n'ihe zoro ndi Igbo ndu.

Ihe mmeputagasi

Otutu ihe ohuru ka ndi Igbo na-eji ihe ndi gbara ha gburugburu aruputagasi. Ufodu n'ihe ndi Igbo okachasi ndi Isuikwuato na-aruputa gunyere: utu ji, utu ede, utu oka, ude aki/elọ akụ, ncha nkoto/ncha nkota, kaikai/mmanya oku, ogiri, ngu, ahụ/akpuruakpu egwusi/ ogbaraotiji, alibo, urohie dgz.

Etu ndi Igbo si were akaorụ mgbe gboo ha taa

Ndi Igbo ejighizi ufodu akaorụ mgbe gboo ha kporo ihe o bula taa. Ha hapuziri akaorụ ndi a ka ha na-ala azu, na-anwunyụ anya n'ubochi taa.

Akaorụ ndi Igbo na onodu mmetuta akunauba ha

N'ihị ejichaghizi akaorụ ndi mgbe ochie kporo ihe dika okwesiri, onodu mweta akunauba ndi Igbo tumadi nke ndi Isuikwuato adighizi dika odi na mbu. Otutu ndi bidoziri dabewezie n'ebe ndi ozo no maka ihe oriri, ihe onunu, akwa oyiyi nakwa ulo obibi ha. Onodu akunauba ndi Igbo kama ina-agbago elu ebidozie na-agbada ala. Otutu umu afọ Igbo na-akpagharizi buru ndi aririo ndi na-achọ ndi ga-emere ha ihe diri ha n'ụwa.

Mmetuta ogbara ohuru n'onodu akaorụ na akunauba ndi Igbo

Ogbara ohuru a na-ahu n'ala Igbo taa emetutala akuku akaorụ niile ndi Igbo na-arubu.

Oru ubi

N'akuku oru ubi, otutu ndi Igbo tumadi ndi Isuikwuato ejighizi oru ugbo, ikpa enunu, iku azu, igba nta, igbu nkwu, ite mmanya dgz kporo ihe o bula. Ome nchocha choputara na obu naani ndi okenye ka a hapuziri oru ndi a. Umu okorobia enweghi mmasi n'ihe ndi a maa ncha. Nke a ga-eme ka akaorụ ndi a nwee ezigbo nsogbu ma o bu laa ka naii mgbe a ga-achọ ndi okenye ndi na-arụ ha taa ma ahuzi ha.

Nka na orụaka

Ọgbara ọhuru mere ka ndi Igbo tumadi ndi Isuikwuato gharakwa iji ime nka na orụaka ha kporo ihe dika o kwesiri. Ome nchocha gabigara otutu ihe mgbu ebe o na-achọ ndi na-akpu uzu, akpu ite, akpa abo, akpa ekete/nkata, atụ osisi, akpa/adu akanya, akpa ute. O bughị etu a ka o di n'afọ ndi gara aga tupu agha Biafra kama dika afọ na-aga, ka a na-ahuta na mmasi ndi Igbo na-apu n'ihe ndi ahụ e jiri mara ha mekwara ka ha di iche n'ebe agburu niile ndi ozo di.

Ahụike

Ome nchocha choputara na otutu ndi dibia agbagachala n'ulouka n'ih i na ha choputara na ndi Igbo tumadi ndi Isuikwuato bu ndi huru ihe niile sitere n'aka ndi ozo n'anya kari ndi nke ha nwere n'onwe ha. Otutu ndi dibia no n'ulo anaghizi enweta ndi na-abia igba ha aka ahia kama onye o bula na-agazi n'ulouka icho ogbugbo nye nsogbu ya. Otutu ha ewerezie oso gbaba n'ulouka n'aha na ha echeghariala ma noroziekwa ebe ahụ na-arụ orụ dibia ha ebe ha ga-enweta ndi ahia n'udi ahazighariri ahazighari. Ome nchocha choputakwara n'otutu ndi mmadu na-anwu o kachasi umuaka n'ih i oria ndi ha bugara ndi ulo ogwu bekee bu nke ha na-amaghi anya ha. Ori ndi ahụ bu oria ndi dibia mgborogwu na mkpa akwukwo na-agwo dika apa afọ, nta, uso, nkuwa isi dgz. Mana n'ih i na anyi ejighi ihe anyi nwere kporo ihe, obere oria obula biara, anyi agbara gawa n'ulo ogwu ka dibia bekee leta anyi anya.

Icho mma

Otutu uzọ ndi Igbo ji achọ onwe ha mma tupu agha Biafra enwezikwa nke ome nchocha hutara n'Isuikwuato gbaa gburugburu taa dika o na-eme nchocha ya. Ide uri bu ihe e

jiri mara ndi Igbo n'oge gboo tupu agha Biafra enweghizi ebe a na-ahụ ya. Uri dika ihe di etu chineke siri kee ya na mbu, enweghi ihe oghom o bula o na-eme n'ahu mmadu ka ndi Igbo hapuru churu uhie onu, pankeki, powuda agba aja, mmanu eji acha ucha n'ihe ndi ozo gawa n'ihu na ha si n'aka ndi mba ozo. Ihe otite ogbara oheru ndi a niile bukwa ndi nwere Otutu akurungwa e tinyere na ha iji chekwaa ha ma nyekwa ha ike iru mmadu oru icho mma n'ahu.

Azumahia

Ndi Igbo tumadi ndi Isuikwuato ka na-agbali n'izu ahia kama n'otutu ihe ha na-azu ma na-ere n'ahia di iche iche buchazi ihe si n'obodo ndi ozo bata nke na-eme ka onu ahia ha di elu nke ukwu.

Ihe mmeputagasi

Ome nchocha choputa na ndi Isuikwuato anaghizi emeputa ihe mmeputagasi dika ha na-eme tupu agha Biafra. Na mgbe gboo, ha na-anu ebe ha na-eme ihe mmeputagasi a kuziere umu ha otutu ihe di iche iche dika etu esi ebi na di, eleta ezinaulo, eleta onwe/nwa na ihe ndi ozo. Ndi nne na nna na-emeputa, umu ha a na-enyere ha aka, na-amutakwa ihe ndi ahụ site n'aka ha. N'ihu n'ihe ndi a alala azu, otutu ndi no ugbu a amaghikwa ka e si emeputagasi otutu ihe ndi okenye Isuikwuato jiri kpata nnukwu ego dika ahụ, urohie, ogiri dgz.

Nchikota Nchoputa, Mmechi Na Arọ

Mpaghara a chikotara nchocha a, mechie ya ma tuo arọ maka nchocha odinihu.

Nchịkọta nchọputa

Na nchịkọta, nchọputa a tulerere mmetụta di iche iche nke oghara oghuru taa nwere n'usoro mkpata akunauba gboo ndi Igbo tupu agha Biafra. Ome nchocha chọputara na ndi Igbo bu ndi nwere otutu uzo ha si enweta akunauba tupu agha Biafra. Ma n'ih i nlegharanaya na ukọ nri di taa, ogwu ego, yahoo yahoo, oke ite, ntoro mmadu, oke ariri, izu oshi, amuma adigboroja (arenji profeti), onwu ojo, oria akpukpa ahụ, igba akwuna, inu igbo, itu/igwu chaacha, inu ogwu ike, idapu nwaanyi n'ike na ihe ojo ndi ozo juru ala Igbo taa. Ha na aputa ihe nke oma taa n'ih i nleghara anya ndi Igbo leghara uzo mweta akunauba mgbe gboo ha. Onye o bua werezie anya tinye n'oru bekee. Mgbe ha lere anya n'oru ndi ahụ anaghi abia dika ha siri tuo anya ha, ha ebidozie tinyewa aka n'ih e o bua ha huru iji wee chota ihe afọ ga eri.

Mmechi

Nchocha a lebara anya n'usoro mweta akunauba ndi Igbo tupu agha Biafra. Ichoputa ndi ka na-eme ma jirikwa usoro mweta akunauba mgbe gboo a eri nri taa abughi egwu achi awuru n'aka agba. Otutu ndi Igbo tumadi ndi Isuikwuato ka abu ndi ntoroobia ahapuchago usoro mweta ego ndi gboo a ma churuzie oru bekee na uzo ego mbutu tinye isi. Ome nchocha wee na-asi n'agbanyeghi na anyi na-achọ oru na oruaka bekee, ogaghi eme ka anyi hapu oruaka ndi ahụ e jiri mara anyi di ka ndi Igbo ka ha nwuo pii. N'ih i na dika anyi na-ahapu ha ka ha nwuo ka anyi na-ahapu omenaala bu ihe e jiri mara anyi dika ndi Igbo ka ha nwuo. Onye o bua malite na anyi onwe anyi bu ndi nne na nna n'ezinaulo anyi di iche iche ma burukwa ndi nkuzi n'ulo akwukwo di iche iche kwesiri igba mbo kwalite oruaka ndi ahụ ejiri mara ndi Igbo n'ezinaulo nakwa n'ulo akwukwo anyi di iche iche.

Aro

Dịka ihe achoputara siri di, nchocha a turu aro ndi a:

1. Ka ndi nne na nna metuo obi n'ala kuziere umu ha na ha bu ndi Igbo, kuziere umu ha oruka ndi Igbo ndi nke ahụ ha onwe ha mara nke oma ka ihe ndi ahụ ha maara ghara inwu n'aka ha.
2. Ka nwa akwukwo o bula no na ngalaba na-amu maka asusu na omenaala Igbo kawa ahụ meputa opekata mpe otu ihe mmeputa na-egosi akaoru ndi Igbo ji akpata akunauba n'oge gboo tupu nwa akwukwo ahụ aturu ugo mmuta na mahadum ahụ.
3. Ndi nkuzi na ogo puraimari na sekondiri kwesiri ilahachi azu n'ihe a na-eme na mgbe gara aka iji kwalite nka na oruka n'ulo akwukwo anyi di iche iche nke a kporo handiwooku (Handwork) ma o bu craft n'olu bekee
4. Na mmadu guru akwukwo ekwesighi igbochi ya imu otu akaoru ma o bu ibe ya. Nke bu eziokwu bu na o bu uru ntukwasi nye onye muru ma muta ya nke oma.
5. Ka anyi ghara ikpo oba anyi mkporo, n'ih na onye kporo oba ya mkporo, agbataobi ewere ya kpoo ntụ. Ya bu dika anyi na-ejikwa ngwaa ndi bekee rupertara kporo ihe, werekwa oruka ha kporo ha. N'otu aka ahukwa ka anyi werekwa ngwa ndi Igbo rupertara dika; ute, ite, nkata, abo na ihe ndi ozo kporo ihe di mkpa. Jirikwa ha na-eme ihe n'ezinaulo anyi di iche iche.
6. Ndi dibia Igbo kwesiri inye ha ugwu ruru ha ka anyi kwusi i na-ahuta ha ka ndi oru ekwensu. Ka anyi muta iwegara ha nsogbu/oria ufodu anyi nwere ka ha gwoo kariha ihe niile anyi e buru gawa n'ulo ogwu ndi bekee.

7. Ka nwa afọ Igbo ọ bula jisie ike mụta ka e si akonyetu ihe n'ala. N'ih i n'orụ ugbo bu ọrụaka zuru Igbo niile onu.

Atumatu maka nchocha e nwere ike ime n'odinihu

Nchocha a bu nke e mere iji kwalite usoro mweta akunauba gboo ndi Igbo nke a no n'Isuikwuato mee. Nchocha a ga-eme n'odinihu nwere ike inyocha etu e nwere ike isi webata aka ndi ocha n'usoro mweta akunauba oge gboo ndi a iji mee ka ha di mma karja. E nwekwara ike ino n'akuku obodo ozu ma mee nke a.

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EZZA NORTH RESIDENTS' PERCEPTION OF HEALTH INFORMATION PROGRAMMES IN UNITY FM, ABAKALIKI, EBONYI STATE

Prof. Cornelius Aghadiegwu Ukwueze

Department of Mass Communication,

Faculty of Social Sciences,

Nnamdi Azikiwe University, Awka,

Anambra State, Nigeria

Phone: +234(0)8063694405

Email: ca.ukwueze@unizik.edu.ng

And

Favour Chinonso Aleke

Department of Mass Communication,

Faculty of Social Sciences,

Nnamdi Azikiwe University, Awka,

Anambra State, Nigeria,

Phone: +234 (0)7032230076

Email: chukwunonsoalekefavour@gmail.com

Abstract

Dissemination of health information of radio station to rural dwellers helps them to be exposed to health issues and equally help them make informed decisions about their health. Unity FM Abakiliki has played enormous roles in educating the masses in Ebonyi State especially Ezza North Local Government Area residents through their health programmes. This study examined Ezza North Residents' perception of health information programmes of Unity FM,

Abakaliki, Ebonyi State. The Agenda-Setting theory was adopted for the study. A descriptive survey design was used with questionnaire as the instrument for data collection. The sample size 400 was determined using Taro Yamane Formula. Multi-stage sampling technique was adopted to ensure that different communities in Ezza North LGA were equitably and evenly accommodated. Findings of the study showed that Ezza North residents are aware of the Unity FM health programmes and the exposure helps them be involved and take cognizance of their health situations. Larger number of respondents accepted that they are aware and exposed to health-related programmes of the radio station. It was also discovered that a greater number of listeners in Ezza North LGA follow up the unity FM health information programmes and that these programmes help them to make informed decision on their health. The implication of the findings is that the audience has a good perception of the role of unity FM Abakaliki in dissemination of health information in Ezza North LGA. The study recommended among others that given the high level of awareness and exposure to Unity FM health information programmes, Ebonyi State Ministry of Health and media organizations should strengthen collaboration to use local radio as a core instrument for public health campaigns.

Keywords: Audience Perception, Health Information Programmes, Ezza North LGA, Unity FM Abakaliki Ebonyi State, Radio programmes

Introduction

According to Nwokocha (2019), radio has grass root appeal. Its messages can be translated into local languages and

dialects. More so, receiving information from radio is easy and also relatively cheap and affordable even in rural areas. The portability of radio sets and the fact that they can be powered by ordinary batteries brings to the fore, radio's added advantage over other mass media". Therefore, the role by the radio station in airing relevant, accurate, and timely health information to the rural populace helps individuals to be aware and exposed to different health knowledges, rural dwellers through the adequate health information dissemination through the radio station can tell from their body system symptoms that they are sick and can self-diagnose and carry out self-treatments and when to contact doctors or get to hospital for medical treatment.

Unity FM radio station Abakaliki is known for many health related programmes that range from different medical aspects but the most popular programme among them is the "You can Do It Your Self" (the teaching and training of first aid practices); these programmes contribute to the growing scholarship on individual health knowledge, promoting access to healthcare information to rural individuals who are significant role players in community development. In view of the above, this study intends to evaluate the perception of Ezza North residents' perception of health information programmes of Unity FM radio station Abakaliki and to recommend strategies to salvage the situation of "no access to health information" by community dwellers in some of the communities.

Radio, as a means of communication, emerged from the late 19th-century discoveries about electromagnetic waves and the development of wireless telegraphy. Evolution of the

radio as we know and accept today as form of information dissemination and entertainment such as music, news and entertainment program broadcasting took two decades (Schiffer, 2021). People called radio *wireless* in the first decade that followed its invention of the radio by Marconi in 1895. The first radio had the same technology as today; it used electromagnetic spectrum for transmitting audio signals to the receivers. Social driving forces determining the direction of the radio technology were not integrated, therefore, the technology had a different meaning. The radio industry was not institutionalized, governments did not have any regulations on the use of electromagnetic spectrum and investors were not aware of the profit that could be generated by producing radio receivers to use at homes (Bergman, 2020). For decades, radio has worked well to improve and promote human coexistence particularly in sharing useful information. Its effectiveness in programme and reports has helped listeners to improve and to adopt new approaches to doing things that affect their lives in different ways (Ojomo & Ogunbamigbe, 2021).

Since the inception of radio, there has been extensive research on the significance of radio stations in facilitating collaboration between voluntary community sectors, civil society, agencies, NGOs, and citizens to advance specific community development goals such research include the work of Ayobolu (2024) effectiveness of radio health advocacy programme in rural communities; Chukwu and Ikeme (2023) evaluated audience perception of broadcast media coverage of the effect of the Covid-19 pandemic on women in rural communities in Edo State, Olaoye and Onyenankeya (2023) examined effectiveness of Mdantsane FM community radio in health information promotion among

residents of Eastern Cape Province; and Utalor (2019) reviewed influence of broadcast media messages on awareness, perception and attitude of maternal health among reproductive women in Ilorin. It's widely acknowledged that these stations often fulfill their audience's needs by delivering a diverse range of content not available on larger commercial radio stations. This study examined Ezza North residents' perception of health information programmes of Unity FM radio station, Abakaliki.

A key focus of the Sustainable Development Goals (SDGs) is the promotion and protection of every individual's right to achieve the highest attainable standard of physical and mental health, as reflected in Goal 3: Good Health and Well-Being, which seeks to ensure healthy lives and promote well-being for all at all ages (United Nations, 2015). The individual play essential and dynamic roles in the rural economies, being actively involved in health activities mainly. The health of these individuals is critical. However, in comparison with their urban counterparts, the health status of the rural individuals is poor; they are seldom educated and are more likely to suffer from lack of access to proper healthcare information. One major explanation of this observation is information poverty; rural individuals lack adequate access to healthcare information sources and literacy to meet their health information needs (Nwagu & Ajama, 2021).

Rural individuals can access diverse media choices but they are heavily fragmented. Audience habits, preferences and patterns affect media behaviour. Consequently the study focused on analyzing the audience perception of the role of Unity FM radio as a powerful source of information in the

rural area in dissemination of health information. (Tucker, 2019) and in creating awareness, providing information and education, improving skills and political and economic development or empowerment of individuals (Venu Arora, 2015).

A study on rural radio broadcasting in Nigeria found that rural radio “serves as a source of cultural, political, health and other educational and enlightenment programmes for the masses, leading them towards self-actualization and national development. Radio is so powerful that it brings political, economic and social news to any community or group of communities faster than other medium (Asemah, Anum, & Edegoh, 2013). Many studies have proved that radio station is an instrument of power in changing the lives of individuals (Nirmala, 2015). Yet, majority of the rural women face significant challenges in having access to excellent quality and timely health care information that enables them to access needed services and support (Pullen Fiantdt, & Walker, 2021; Schofield, Bloch, Herrman, Murphy, Nankervis, & Singh, 2020). In the current design of the basis and rationale of programming at the Unity FM radio station, there is a gap in determining how messages should be packaged to be commensurate with the rural individual stages of behaviour change as well as the intended behaviour change that the programmes wish to bring out. The result of these is that the rationale of programming does not encourage the rural dwellers to go for services and create awareness about their health issues.

Unity FM is one among many other radio stations in Ebony State, it is located at the Broadcasting House, Amike-Aba (Amaike-Aba), Abakaliki, Ebonyi State. The radio frequency

is 101.5 FM, It is listed under stations of the Federal Radio Corporation of Nigeria (FRCN). It is owned by Arc. Sir Edward Nkwegu, and the radio station has a very wide audience reach that cut across three states; Abia, Enugu and Cross River State (mainly Ogoja). Unity FM Abakaliki has several health-related programmes, including “The Health Station” which covers topics like the power of prevention through antioxidants, children living with cancer, healthy breakfast option, and intermittent fasting. Unity FM also broadcasts the “TalkHealth9jaRadio show”, which discusses the Nigerian health system and health information management. Additionally, Unity FM has a mental health program that addresses issues like depression, loneliness, self-help, and recovery, supporting families and careers (Ekuma, 2024). The health station programme is aired on every Wednesday from 7:30am to 8:30am, TalkHealth9jaRadio show airs on Fridays from 12pm – 1pm, while Health Matters talk show airs every Thursday from 6:30pm - 8pm. These shows often give room for audience contributions by opening a hotline for audience to call and give their contribution on the matter of discourse. The health programmes broadcasted in Unity FM has a wide coverage, the frequency covers Ebonyi State and other communities of the neighboring states. The residents of Ebonyi State by extension Ezza North clearly listens and participate in the programmes.

Ezza North Local Government Area is one of the thirteen local government areas in Ebonyi state. It is predominantly an area for the Ezza people, who are known for their rich culture and agrarian economy. It comprises eleven (11) communities: Amuda/Amawula, Ekka, Inyere, Umuoghara, Nkomoro, Ogoji, Okposi Umuoghara, Omege

Umuezeokoha, Oriuzor, Oshiegbe Umuezeokoha, and Umuezeoka. The predominant health challenge among the people of Ezza North is lymphatic filariasis elephantiasis, hydrocele, dermatitis and periodic fever, these health challenges can be attributed poor personal hygiene emanating from the consumption of bad water and food. The prevention and methods of curing the above health challenge are among the various health programmes broadcasted by Unity and that makes Ezza North Local Government an ideal area of the study.

Statement of the Problem

Excellent quality healthcare information can successfully substitute for consultation with health professionals, thereby enhancing individuals' sense of autonomy and potentially having positive fiscal benefits. However, this is not the case in most rural areas in Africa (Sanogo, Fantaye, & Yaya, 2019). According to a study by Johnson and Birk (2019), some of the traditional information sources available to the rural women are local drug hawkers, friends and family, drug sellers, traditional healers, oracle homes, faith healers and chemist. Although traditional sources play a significant role in healthcare delivery across rural African settings, the unstandardized nature of their medical knowledge, coupled with uncertainties regarding their understanding of human anatomy and disease, often renders these sources unreliable for providing adequate healthcare information. In Nigeria, radio has been identified as a powerful source of information especially among the vulnerable poor. Despite the significant role radio plays in information dissemination, many rural residents still lack access to adequate healthcare information necessary to meet their needs. In Ezza North Local Government Area, which serves as the focus of this study,

limited access to reliable health information may contribute to rising cases of maternal mortality. Consequently, it becomes imperative to critically examine the rationale and foundation of radio programmes broadcast by Unity FM, Abakaliki, and to assess how their content empowers rural dwellers in Ezza North to make informed health decisions and access essential healthcare services.

Objectives of the Study

The general objective of this study was to evaluate Ezza North residents' perception of health information programmes of Unity FM Abakaliki, Ebonyi State. However, the specific objectives were:

1. To determine the extent of awareness and exposure of residents of Ezza-North L.G.A to Unity FM health programmes.
2. To ascertain the extent to which Unity FM health information programme has helped residents in Ezza-North to make more informed decisions about their health.
3. To assess the perception of Ezza North L.G.A residents on Unity FM health information programmes.

Research Questions

The study was based on three main research questions which include:

1. To what extent are residents of Ezza-North L.G.A aware of and exposed to Unity FM radio station's health programmes?

2. To what extent has Unity FM health information programme helped residents of Ezza North L.G.A to make informed decisions about their health?
3. What are the perception of Ezza North L.G.A residents on Unity FM health information programmes?

Empirical Reviews: Some notable empirical studies related to this studies are reviewed briefly below.

Nweke, Chukwu and Okoli (2025) conducted a study on influence of audience perception of the NPHCDA'S radio campaigns on cervical cancer (HPV) vaccine intake. Cervical cancer ranks as the second most frequent cancer among women in Nigeria and the second most frequent cancer among women between 15 and 44 years of age. To curb the disease, the Federal Government embarked on radio HPV vaccination campaigns through the National Primary Health Care Development Agency (NPHCDA). The paper, therefore, sought to find out Awka South female residents' level of awareness of the campaigns, their perception of the campaigns, the extent their perception of the campaigns determine their decision to take the HPV vaccine and the extent they have taken the vaccine. To achieve these objectives, the researcher adopted the descriptive survey design and determined the sample size of this study (384) using Meyer's (1973) sample size determination formula. The samples were selected using the multi-stage sampling procedure. To collect data, the researcher used a close-ended and pre-tested questionnaire and used frequency tables and simple percentages to analyze the data. From this study, the researcher found, among others, that Awka South female residents are highly aware of the campaigns. Based on the findings, it was recommended, among others, that the Federal

Government should continue the radio campaigns until massive HPV vaccine intake is achieved in Nigeria.

Ezeah and Ozioko (2024) examined the influence of community radio in disseminating health information and promoting behavioural change in some selected rural areas in Enugu State. This study was carried out to investigate the influence of community radio (Solid 100.9 FM Enugu and Dream 92.5 FM, Enugu) as a vital communication channel for disseminating health information and promoting behavioural change in some selected rural areas in Enugu State. Residents of 5 selected communities in Enugu State constitute the population of the study. A mixed method of research design was used. The agenda-setting was used as its theoretical framework, and it explores how the community radio's emphasis on certain health issues shapes the public's agenda. The study found an increase in health knowledge among community radio listeners in the selected rural areas compared to non-listeners, particularly regarding health topics such as maternal health, malaria prevention, and drug abuse. The study recommends that community radio stations should prioritise community involvement in all stages of program development, from needs assessment and content creation to program evaluation. This will ensure that programs are relevant, culturally appropriate, and address the specific health needs of the underserved communities.

Eke and Alade (2024) conducted a study on Audience Perception of Radio Health Messages on Hypertension among Residents of Osun state, Nigeria. This paper examined audience perception of radio health messages on hypertension among residents of Osun State, Nigeria using Health Focus on Fresh FM 104.9, Osogbo as case. Adopting

framing theory and the elaboration likelihood model, the study surveyed four hundred and twenty-two (422) residents through multi-staged sampling technique using a structured questionnaire. Data gathered were analysed using descriptive and inferential statistics and hypothesis tested at a 0.05 level of significance. Findings revealed that Health Focus radio programme did not significantly influence practice tips on hypertension prevention among Osun State residents ($R^2=0.255$, $B=0.262$, $t=11.380$, $p<0.05$) as audience awareness and listening habits to the radio programme were found to be low. The study concluded that the audience listened to Health Focus radio programme at a rather low level and that participants did not practice hypertension prevention tips highlighted. It was therefore recommended that producers of Health Focus radio programme should adopt more proactive measures to improve the awareness of the programme and that public health workers in the state should find and adopt measures to ensure that residents practice hypertension and other diseases prevention tips.

Oparaugo, Nwankpa, and Ohaja (2024) studied the influence of broadcast media messages on the knowledge, attitude and practice of maternal and child health among reproductive-age women in South-East Nigeria. The study investigated the influence of the broadcast media on the knowledge, attitude and practice of safe maternal and child health among reproductive-age women in South-East Nigeria. Out of the five states in the South-East region of Nigeria, three states were selected and 385 women of reproductive age were sampled using the multi-stage sampling technique. It was found that reproductive-age women in the South-East relied mostly on television and the radio as primary sources of information on maternal and child health; however, they

believed that television was more effective than the radio at spreading these messages. Also, maternal and child health messages were rarely promoted by other radio and television programs apart from talk shows and health programs. It was concluded that proper usage of maternal and child healthcare services could be improved by frequently promoting broadcast media messages through other programs such as news, drama and documentary. It was recommended that helplines/call lines should be properly advertised and made available to women to call in and speak to professional doctors concerning any issues they might have during or after pregnancy.

Ayobolu (2024) conducted a study on effectiveness of radio health advocacy program in rural communities: A Case of Agidigbo FM's "Ilera Wa" in Onidundu Area, Akinyele, Oyo State, Nigeria. This study examined how radio helps in health advocacy in rural communities. A popular health programme, "Ilera Wa" on Agidigbo FM, a private radio station located in Ibadan, Oyo state, Nigeria, was adopted as the case study. The research is anchored on the Diffusion of Innovation and Development Theories, while the Focus Group Discussion (FGD), a subset of the qualitative method, was utilized in gathering data from twenty randomly selected respondents. The data for this research were gathered through the analysis of the audio and tape recordings, notes and participant observation derived from answers provided in the interview guide for the discussion. Findings reveal that the respondents were ardent listeners of the programme as it serves as a "broadcast hospital" for them by addressing their various health needs while also teaching and encouraging healthy behavioral lifestyle. The study recommends more of this kind

of broadcast initiative globally, especially in rural communities.

Ekuma (2024) assessed the use of radio in the fight against cholera outbreaks in Ebonyi State, Nigeria. This study focused on 'Use of Radio in the Fight Against Incessant Cholera Outbreaks in Ebonyi State'. Cholera as we all know had from time to time besieged Ebonyi State leading to the death of hundreds and thousands affected and infected. The dreaded illness has continued to increase in our society despite all efforts to put a stop to it, hence this study which looked at what radio with its enormous power can do to put a stop to the disease. The research work adopted two theoretical frameworks in carrying out the research. The theories are Social Responsibility and Agenda Setting Theories. In the research methodology, survey research method was used in data gathering. In the survey, three local government areas of Ebonyi State were randomly selected from the three senatorial zones of Ebonyi State namely: Ezza North, Ohaozara and Ohaukwu. For easy understanding, tables were used in the data presentation of the study. According to the findings of the research work, radio plays a significant role in shaping the health life pattern of its audience in general but the health policy makers do not liaise with radio health programmers during disease outbreak like cholera. Therefore, this study recommends that they should be synergy between radio health programmers and health policy makers, if the battle against cholera outbreaks in Ebonyi state must be worn.

Onwe, Obin, Ibiam, Okereke, Okwubunka, Uche and Ezeani-Iheukwumere (2024) examined the exposure to health programmes on Salt FM radio and knowledge of Vesico

Vaginal Fistula risk-factors among women in Abakaliki Metropolis of Ebonyi State, Nigeria. This study investigated how exposure to Salt FM radio messages influence the awareness of VVF risk-factors among women in Abakaliki metropolis of Ebonyi Stat, Nigeria. The study adopted qualitative research design, using in-depth interview to elicit responses from participants. Purposive sampling technique was adopted. Focus was on women residing in the Abakaliki metropolis who have been exposed to Salt FM Radio campaigns on VVF. Results: Majority of the respondents reported regular exposure to Salt FM's programme, citing it as a reliable source of health information. Women who listened to the programmes frequently (weekly or more) were more likely to be aware of VVF and its associated risk-factors. The study concluded that there was significant relationship between exposure to Salt FM health programmes and knowledge of VVF risk-factors among women in Abakaliki metropolis of Ebonyi state. The study can inform policy development and implementation strategies aimed at improving maternal healthcare services and reducing the burden of VVF in Ebonyi State and similar settings. Policymakers can use the evidence generated to advocate for the integration of radio campaigns into existing maternal health programmes and allocate resources for sustained health communication efforts. The study recommends more audience participation in the programmes through interactive features like live calls, SMS platforms, and community forums.

Theoretical Framework

This study is anchored on the Agenda Setting Theory. Agenda-setting theory was propounded by [Maxwell McCombs](#) and [Donald Lewis Shaw](#) 1968. Agenda-setting

theory suggests that the [communications media](#), through their ability to identify and publicize issues, play a pivotal role in shaping the problems that attract attention from [governments](#) and [international organizations](#), and direct [public opinion](#) towards specific issues. The theory suggests that the media can shape public opinion by determining what issues are given the most attention, and has been widely studied and applied to various forms of media. The way news stories and topics that impact public opinion are presented is influenced by the media. It is predicated on the idea that most individuals only have access to one source of information on most issues: the news media. Since they establish the agenda, they may affect how important some things are seen to be. The agenda-setting by media is driven by the [media's bias](#) on things such as politics, economy and culture, etc. Audiences consider an issue to be more significant the more [media attention](#) it receives (issue saliency). For instance, even if readers don't have strong feelings about immigration, they will believe that it is a pressing problem at the time if there is consistent journalistic coverage of it over the period of a few months.

The theory has two core assumptions; the first is that it is the media that controls the reality. The media does not report the reality but instead filters and shapes it. The second assumption is quite akin to the description or definition of agenda-setting theory which states that it is the media that gives importance or saliency to its topics as the more likely the media focuses on certain issues, the more likely the public perceive such issue as important and therefore demands action.

Three models describe the agenda-setting process:

1. "Awareness model"
2. "Priorities model"
3. "Salience model"

The research on the audience perception of the role of Unity FM radio station in dissemination of health information using agenda-setting compares the salience of issues in news content with the public perceptions of the most important issue. Then it analyses the extent of influence by guidance of the media. There are three models proposed by Max McCombs: the "*awareness model*", the "*priorities model*" and the "*salience model*". Most investigations are centered on these three models.

Awareness model

The awareness model proposes that an issue is on an individual's agenda because they have seen it in the media. If the media does not report on an issue or topic, then it will most likely not be thought about by an individual. For example, if the media reports on Topic X, an individual is more likely to be aware of Topic X over Topic Y.

Priorities model

The priorities model is a way of looking at the process that explicitly describes where our priorities lie. The issues the media prioritizes will likely be prioritized by the individuals as well. For example, if the media reports on Topic X, an individual will care about Topic X and its updates (even if Topic Y is more pressing, it is not being reported on).

Salience model

The saliience model lies somewhere in between the awareness model and the priorities model. In this model, individuals' agendas do not exactly reflect the media's agendas. However, some issues or topics that are consistently presented in the media will appear at the top of individuals' agendas. For example, if the media reports on Topic X, an individual will care about Topic X to a lesser extent than the media cares.

Most research on agenda-setting are based on the following:

1. the press and the media do not reflect reality; they filter and shape it;
2. media concentration on a few issues and subjects leads the public to perceive those issues as more important than other issues.

Figure 2.1: Agenda Setting Theories and relevance to this study.



Source: <https://www.geeksforgeeks.org/social-science/agenda-setting-theory-overview-and-features/>

Therefore, Unity FM radio station communication channels are pivotal in the diffusion of Social Responsibility and Agenda Setting Theories. Unity FM radio stations act as a potent communication channel, reaching a wide audience and disseminating healthcare information effectively. The two-step flow of communication, where opinion leaders within the community are influenced by the radio content and, in turn, influence others, propels the diffusion process.

Furthermore, the time factor plays a crucial role. Over time, as the community members continually engage with the radio content, more individuals become aware of the healthcare information, leading to a critical mass of adopters. The diffusion process shifts from early adopters to the early majority and, eventually, to the late majority and laggards.

Methodology

The study used descriptive survey design. The area of study was Ezza North L.G.A, Ebonyi State. Ezza North is one of the thirteen L.G.As in Ebonyi State in Southeastern Nigeria. It is geographically located in the Southern part of Ebonyi state. Its Headquarters is at Ebaji. The local government comprises several communities. They include: Amuda, Amawula, Umuezeoka, Oshegbe, Umuezeokoha, Inyere, Nkomoro, Ekka, Oriuzor, Ogboji, Uggaru, Okoaru, Ektete Uwe and Ndiapuogbunyagu. According to the National Population Census and Official Website of Nigeria Local Government System 2024 publication using the population projection, the population of Ezza North Local Government

is 276,836. So, two hundred and seventy six thousand, eight hundred and thirty six (276,836) is the total population of the study. A sample size of 400 respondents was drawn using the Taro Yamane formula. The researchers adopted multi-stage sampling technique in the selection of respondents for administration of instruments while Structured Questionnaire was the instrument for data collection.

Data Presentation and Analysis

In this section, data were presented and analyzed the data collected with tables of frequencies and percentages. 322 out of the 400 copies of questionnaire distributed were returned and used for the analysis. The data from the three research questions were presented and analysed hereunder.

► Research Question one: Awareness and Exposure of Individual in Ezza-Northh towards Unity FM Radio Station Health Programmes

Question: Are you aware of Unity FM radio station in dissemination of health information programmes

Table 4.2: Distribution of Response on Awareness and exposure of Unity FM Radio Station dissemination of health information programmes

Response	Frequency	Percentage (%)
Yes	270	83.9
No	52	16.1
Total	322	100

Source: Survey, 2025

Table 4.2 above showed that 270 respondents representing 83.9% of the respondents confirmed that they are aware and also exposed to Unity FM radio station in dissemination of health information programmes while 52 respondents representing 16.1% confirmed that they are not.

► Research Question two: To what extent has Unity FM health information programme helped residents of Ezza North L.G.A to make informed decisions about their health?

Table 4.3: Distribution of Response on the question

Response	Frequency	Percentage (%)
High	243	75.5
Low	79	24.5
Total	322	100

Source: Survey, 2025

The table above shows that out of the 322 respondents, 243 representing 75.5% accepted that the extent Unity FM health information helped residents of Ezza North L.G.A to make informed decisions about their health is high while 79 respondents representing 24.5% affirmed that it is low. The implication is that majority of the respondents believe that the station's health programmes have been very instructive in guiding them to make informed health decisions about themselves.

► Research Question three: Perception of Audience towards Unity FM Radio Station Health Information Aired and Disseminated

Question: How do you see or perceive Unity FM radio station abakaliki in dissemination of health information

Table 18: Distribution of Response on the question

Response	Frequency	Percentage (%)
Good	94	24.5
Satisfactory	122	31.6
Beneficial	52	22.4
Bad	54	21.5
Total	322	100

Source: Survey, 2025

From the table above, the assessment of how the respondents see Unity FM radio station in dissemination of information shows that 122 respondents at 31.6% see it as satisfying. 94 representing 24.5% of the listeners agreed that the information dissemination programme is good. While 52 representing 22.4% of the listeners indicated that the programme is beneficial while 54 representing 21.5% affirmed that the programme is bad. The implication is that there is a positive perception of the residents on the station and the health information it disseminates.

Discussion of Findings

The first objective was to examine the extent of awareness and exposure of individuals in Ezza-North L.G.A to Unity FM radio station programmes. The findings shows that Ezza North residents are aware of the Unity FM health programmes and the exposure helps them be involved and take cognizance of their health situations, among others. Thus 270 respondents from Ezza North LGA with 83.9% accepted that they are aware and exposed to Unity FM radio station programmes. However, the 52 respondents with 16.1% of the respondents confirmed that they are not fully informed and they are not aware of health information broadcasts of Unity FM. This clearly shows that the radio stations have not fully explored the use of evidence-based and the context specific programming in the dissemination of health care information to residents in Ezza North LGA.

The findings of the study on Ezza North residents' awareness and exposure to Unity FM programmes align closely with the Agenda-Setting Theory propounded by Maxwell McCombs and Donald Shaw (1972). The central assumption of this theory is that the mass media may not tell people what to think, but it tells them what to think about. Through repeated emphasis and consistent exposure, the media influence the salience of issues in the minds of audiences, thereby shaping public awareness and priorities.

The findings of this study reveal that a large proportion of residents in Ezza North LGA (83.9%) are aware of and exposed to Unity FM radio programmes, suggesting that the station plays a vital role in informing and educating the public on crucial issues such as health, agriculture, and

education. This aligns with the Agenda-Setting Theory developed by McCombs and Shaw (1972), which posits that the media do not tell people what to think, but rather what to think about. By prioritizing certain topics through its programming, Unity FM determines the relative importance of these issues in the public mind.

This finding is consistent with Okorie and Oyesomi (2014), who noted that radio stations in Nigeria significantly influence public awareness of social issues by giving consistent prominence to topics related to development, health, and education. Similarly, Owolabi and Oloyede (2017) observed that radio broadcasting serves as a critical agenda-setting platform that draws attention to community concerns and mobilizes collective understanding around them. In the same vein, Ndolo (2005) emphasized that radio plays a strong agenda-setting role in rural communication by shaping listeners' perceptions of what issues matter most within their socio-economic environment.

In theoretical context, the high level of awareness (83.9%) and exposure of respondents to Unity FM's programmes shows that the station effectively functions as an agenda setter within Ezza North LGA. By providing continuous information, education, and entertainment particularly on health, agriculture, and education Unity FM determines the issues that dominate public discussion and concern among residents. The findings indicate that through its programming, the radio station successfully draws public attention to social and developmental issues, such as health information, which are crucial for community well-being.

The second objective of the study was to examine the extent to which Unity FM health information programme has helped residents in Ezza-North to make more informed decisions about their health. The study found that greater number listeners follow up the Unity FM health information programme. Again, it was ascertained that Unity FM health information programme positively influence the health decisions of listeners in Ezza North LGA. Results equally showed that among other programmes aired by the radio station, health information programme is the most listened to by the Ezza North residents. It is further adduced that by educating the listeners on health care, the media is helping create positive change towards the community members accessing health care information and services.

The study sought to determine the extent to which Unity FM's "Health Matters" talk show has helped residents in Ezza North LGA make informed health decisions. The findings revealed that a significant number of residents regularly follow the programme, which has positively influenced their health-related attitudes and practices. This outcome aligns strongly with the Agenda-Setting Theory which provide explanations for how media content influences public understanding and behavior.

According to McCombs and Shaw (1972), the Agenda-Setting Theory posits that the media play a crucial role in determining the salience of issues by giving them consistent attention and framing. In the context of this study, Unity FM's "Health Matters" talk show sets the health agenda for residents by prioritizing health education topics and drawing sustained attention to them. This finding corroborates the work of Okorie and Oyesomi (2014), who observed that

radio health programmes in Nigeria significantly shape public discourse on health issues by focusing listeners' attention on preventive care, maternal health, and community well-being. Similarly, Ndolo (2005) noted that radio stations in rural areas often serve as agenda-setters in mobilizing awareness on public health concerns, thus influencing the cognitive priorities of their audiences.

Furthermore, Nwabueze (2014) emphasized that health communication through radio serves as both an agenda-setting and behavioral-change tool, as it informs, motivates, and reinforces community members' decisions about health practices. Similarly, Owolabi and Oloyede (2017) noted that when health programmes are consistently aired and relatable, they serve as learning environments where audiences observe, evaluate, and adopt recommended practices.

In essence, the findings demonstrate that Unity FM's Health Matters talk show plays a dual role: as an agenda setter, it brings health issues to public attention and sustains discourse on healthcare access; and as a social learning platform, it facilitates knowledge sharing and behavior modeling that lead to informed health decisions among residents of Ezza North LGA. This dual influence underscores the power of radio not just to inform, but to transform public understanding and action through both cognitive and social learning mechanisms.

The third objective focused on the perception of Ezza North L.G.A residents towards Unity FM health information aired and disseminated in Ebonyi State. Majority of the listeners confirmed that the health based radio programmes had influenced them to take some form of action regarding their

health or that of their family members. Out 322 respondents 24.5 % stated that Unity FM radio station in dissemination of information is good, while higher number of the respondents with 31.6% viewed it as satisfactory, 22.4% agreed that it is beneficial while 21.5% were those that viewed it as bad.

This outcome aligns with the Agenda-Setting Theory proposed by McCombs and Shaw (1972), which asserts that the media shape public awareness and perceptions by emphasizing certain issues and framing them as important. By consistently broadcasting health-related information, Unity FM has succeeded in prioritizing health topics within the consciousness of Ezza North residents, leading them to perceive health issues as salient and worthy of attention. This agrees with the position of Okorie and Oyesomi (2014), who found that media coverage and repetition of development-oriented programmes increase audience salience of those issues, thereby shaping their perceptions and attitudes. Similarly, Ndolo (2005) notes that through repetition and framing, radio serves as an effective agenda-setting tool for public health education in rural areas, influencing how communities evaluate and respond to health messages.

The findings of this study also align with prior research on the positive impact of radio exposure on health knowledge and behavior. For instance, a study by Bankole et al. (2007) in Burkina Faso and Uganda found that men exposed to radio were significantly more likely to possess knowledge of correct condom use. This suggests that radio, as a medium, can effectively disseminate health-related information, potentially leading to improved health practices among its listeners.

Summary

This study analyzed the audience perception of the role of Unity FM Abakaliki in the dissemination of health information in Ezza-North L.G.A of Ebonyi State. The findings show that individuals in Ezza-North L.G.A are aware and exposed to Unity FM radio station's programmes, again Unity FM Health Matters talk show helps residents of Ezza North L.G.A to make informed decisions about their health, and lastly, Ezza North L.G.A residents has good perception towards Unity FM health information aired and disseminated in Ebonyi State.

Conclusion

In conclusion, this work has shed light on the significant role of Unity FM radio station in the dissemination of healthcare information to residents in Ezza North LGA of Ebonyi state. The findings underscore the importance of these platforms in reaching and empowering community members with essential health knowledge. Unity FM radio station act as vital tools for bridging information gaps, promoting health literacy, and ultimately improving the well-being of rural dwellers.

Recommendations

Based on the findings and implications of this study, the following recommendations are made:

1. Given the high level of awareness and exposure to Unity FM programmes, it is recommended that Ebonyi State Ministry of Health and media organizations strengthen collaboration to use local radio as a core instrument for public health campaigns. Regular and well-structured health

programmes should be developed to educate rural populations on preventive health practices, maternal health, sanitation, and nutrition.

2. The finding that some residents are passive participants in Unity FM's programmes suggests a need for greater audience involvement. Programme producers should integrate feedback mechanisms, such as live call-in segments, community interviews, and social media engagement, to make programming more interactive and responsive. Incorporating community voices and local experiences will enhance credibility and ensure that health messages are contextually relevant and evidence-based.
3. Health agencies, NGOs, and hospitals should collaborate with Unity FM and other local stations to co-produce health programmes. Joint initiatives can ensure that health messages are not only scientifically accurate but also culturally sensitive. This partnership will help transform radio from a mere information channel into a strategic health promotion partner.

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POLITICS OF REVENUE ALLOCATION IN NIGERIA: ISSUES AND PROSPECTS

BY

Dr. Anokwuru Innocent Chijioko

Department Of Political Science

Abia State University, Uturu, Nigeria

anokwuruphd@gmail.com +2348108770199

Abstract

Revenue allocation among the three tiers of government in Nigeria has been a subject of hot debate because of the political nature of the exercise. Several attempts made by various administrations to evolve an acceptable and all embracing revenue allocation formulae for the country were yet to create the desired rapprochement among contentious groups. This paper examined the issue of revenue allocation and identified major challenges which are embedded in it as well as outlining its prospects. It employed both descriptive and historical methods to comprehend the subject matter under discussion. It is the position of the paper that in a bid to resolve the controversial issues surrounding the contentious revenue allocation in Nigeria, a high level of fiscal decentralization is required to replace the unfair revenue sharing formula currently in operation. Beside recommending a substantial review of the fiscal system, the paper concluded that the formulae for revenue sharing in Nigeria should be guided by national interest which should super cede individual or primordial interest and sentiments.

Keywords: Revenue, allocation, political, acceptable and embracing

Introduction

Every federation has a central authority to which the other authorities in the lower tier of government federate. A federal constitution will also usually specify the financial arrangements which have been agreed to govern the activities of both the central government and the federating units, in other words, how resources are to be mobilized, collected and shared not only between the central and other units but also how they are to be shared among the federating units. Perhaps the most important issue in fiscal federalism is revenue allocation, the sharing of national revenue among the various tiers of government (vertical revenue sharing) as well as the distribution of revenue among the federating units (that is horizontal revenue allocation) (Nyong, 2004). In most federally constituted political entities, power sharing and revenue allocation between the central government and the federating units remain very contentious (Kayode, 1993). Nigeria has had and still has these issues, among others, in the centre of political debates since independence in 1960 (Mbanefoh, 1993). This is evidenced in the number of public commissions and committees set up to study and advise various administrations on the subject as well as enabling laws made for the purposes of revenue sharing. The study examined the contending issues of revenue allocation in Nigeria and how these pose challenges to the corporate existence of Nigeria as a nation.

Conceptual issues

Revenue allocation is conceived as the transfer of financial resources from one tier of government to another, in the same country, under pre-determined criteria or in any agreement to which all the benefiting units have subscribed. According to Ikeji's (2011), revenue allocation involves manner of distributing centrally generated revenue among levels of government as well as how each level shares the allocated fund to its component parts. It connotes a practice whereby one level of government turns over a portion of the revenue it generates from taxation and other sources to another government level which is usually a lower level of government (Sherif, 2018). In Nigeria, revenue allocation refers to the practice where the centrally generated and controlled revenues are shared among federal, states and local governments as stipulated by the constitution without determining how the fund should be used. It is a statutory distribution of revenue from the Federation Account among the different levels of government (Report of the Political Bureau, 1987). So conceived, the implication is that there are at least two different levels of governmental authorities in the political unit or country and that there may even be more levels or tiers of government. Another implication is that there exists an agreement acceptable to all the tiers of government as to how the sharing is to be done and that such agreement that exists (pre-determine) even before the revenue is available to be shared. When it follows normal course, revenue sharing makes for a better relationship between the federal and the federating units. It is the starting point for decentralization of government powers and restoration of balance among all tiers of government (Sherif, 2018).

The Constitution and the Principles of Revenue Allocation

Every constitution in a federal system contains pre-determined rules for the collection, custody and disposal of revenues as well as spell out to each level of government the sources from which it can lawfully derive independent revenue (Ubok- Udom & Ndiyo 2004). Where revenues are to be collected before being shared it is normal for such collection to be undertaken at the highest tier of government or by the tier that is coordinating the activities of the component units in order to generate confidence among the units (Taiwo, 1999). Where revenue is shared before it is collected, that is where sources of revenue are allocated to each tier of government-the understanding is that each tier will keep within the limits of the resources allocated and not seek directly or indirectly to collect revenues from sources not allocated to it (Imch, 1994). The constitution at times contains and often includes an agreement on how to allocate revenue and revenue sources to each unit but not the size of revenue. Once the conditions of sharing have been determined, it is in the interest of all tiers to work to increase the size of revenue because what each unit gets depends on the size of revenue available to be shared.

There are statutory provisions for revenue sharing and powers to generate revenue through specific sources. The 1979 and 1999 Constitutions of the Federal Republic of Nigeria, established the type of fiscal relationships that would exist among the various levels of government. For example, section 149(2) of the 1979 Constitution or section 162(3) of the 1999 Constitution stipulates that any amount standing to the credit of the Federation Account shall be distributed among the federation, state governments and the local government councils in each

state on such terms and in such manner as may be prescribed by the National Assembly.

Similarly, the 1999 Constitution provided for states- local government financial relationship under section 162 sub-sections. This section states the amount standing to the credit of the local government councils of a state on such terms and in such manner as may be prescribed by the House of Assembly of a state. Apart from the constitutional provisions of external revenue to local government, Model Financial Memoranda for Local Government (1991) and section 45 of Decree 19 No 36 of 1998 and the 1999 Constitution as contained in the fourth schedule provide for internal sources of revenue generation by Nigeria's local governments.

Despite all these constitutional provisions, other tiers of governments almost invariably depend in part and sometimes very heavily upon transfers from federal governments to finance the services for which they are responsible (Omelle, 2004). This is due to the fact that in most countries whether formally federal or not, there is clearly vertical competition between levels of government for revenue and perhaps because as a rule local government have access only to those revenue sources that higher levels of government do not want for themselves.

Under section 149 of the outdated 1979 constitution, provision is made for the creation of "Federation Account" from which allocations of revenue are made to the three tiers of government. The 1999 constitution makes a similar provision in section 162. But whereas the 1979 constitution left it for the National Assembly to determine the principles to be employed in allocating revenue to each tier and to state or local government councils, the 1999 constitution went further to provide the

principles which the government should consider thus leaving it to the National Assembly to determine only the weights which should be attached to each principle. In the 1979 constitution both the principles and weight were to be determined by the National Assembly. The president, upon receiving advice from the Revenue Mobilization Allocation and Fiscal Commission, shall place before the National Assembly proposals for revenue allocation from the federation account and in determining the formula, the National Assembly shall take into account the allocation principles especially those of population, equality of states, internal revenue generation, land mass, terrain as well as population density. In addition to these provisions section 162 (2) of 1999 constitution even provides that at least 13% revenue should be allocated on derivation principle, that is to say that the weight attached to the principle of derivation is at least 13% thus trying to assuage oil producing states that have been complaining about the allocation of 1.5% from derivation before now. It should be noted that this provision is not in respect of oil mineral alone but it applies to all other minerals and natural resources which contribute directly to the federation account.

It is also provided that the principle of derivation shall be constantly reflected in any approved formula as being not less than thirteen percent of the revenue accruing to the Federation Account directly from any natural resources. The bases or principles upon which revenue is to be distributed to the three tiers of government in Nigeria and among states and local government areas as provided by the 1999 constitution include derivation, population, equality of states, internal revenue generation, land mass, terrain and population density.

The constitution does not, however, compel the National Assembly to use the above principles only but merely says that

whatever principles are prescribed by the National Assembly should include these ones. It would be unlawful for vertical allocation to be made to any beneficiary other than the federal, states and local governments although provisions must be made for derivation. There is nothing in the 1999 constitution which forbids the National Assembly from allocating funds for these and other National needs through appropriate Acts of the Assembly provided such provisions are not made directly from the federation account.

The current vertical allocation sharing formula is as follows:

1. Federal Government - 52.68%
2. State Government - 26.72
3. Local Government - 20.60

It is pertinent at this point to note that derivation is not based on the total amount in the federation account but on that part of it which is derived from mineral resources -example crude oil. It is presumed that the derivation allocation is set aside before vertical allocation as indicated above is made.

There are allocations that are mandatory by the constitution. Such allocations are judiciable. That is to say that they are enforceable in law if the president or any other authority fails to make them. When the Obasanjo administration, for example, failed to release the allocation for Lagos State Government as required by the constitution, the Lagos State Government went to the Supreme Court to demand for it. The Supreme Court ordered the release of the funds. There are however, some allocations which the president can make to states which are not enforceable in law. To such, is discretionary allocation; they are made often from the contingency fund in time of natural disasters at the discretion of the president who determines the

nature and size of the transfer, if he decides not to do transfer, the beneficiary cannot compel him to do so. Furthermore, section 164 (1) of the 1999 constitution empowers the president to make grants to state government under terms approved by the National Assembly and such grants are discretionary and not mandatory.

The 1999 Constitution as Omelle (2004) notes is a refurbishment of the 1979 Constitution, modeled after the American presidential system without the required political will to address the geo-political structure of the Nigerian federation, as did Canada, Australia and the U.S.A itself. Omelle (2004) observes that the above three federations, there is hardly any federating component (state) or region as helplessly dependent financially on the centre as we have it in Nigeria. In the United States, for instance, some states pay higher wages to their workers than some federal staff doing similar jobs. In Canada, the region of Quebec is almost independent of the federal treasury, owing to its resourcefulness and Canada's formula of revenue allocation.

Before the 1979 constitution it was common for government to institute ad-hoc fiscal commissions to study and advise them whenever the need arose to alter the fiscal arrangements in the country. At least nine of such ad-hoc commissions had been established beside other extant laws. The ad-hoc commissions and other provisions made in an attempt to arrive at acceptable revenue allocation formulae as Arowolo (2011) opines are:

1. Philipson Commission (1946): This commission recommended the use of derivation and even development as criteria for distribution of revenue. By derivation, the commission means each unit of

government would receive from the central purse the same portion it has.

2. Hickos-Philipson Commission (1951): This commission recommended need, derivation, independent revenue or fiscal autonomy and national interests as the criteria for revenue sharing.
3. Chicks Commission (1953): The commission recommended derivation.
4. Rarsman Commission (1957): It recommended need, balanced development and minimum responsibility. Percentage division of 0% to the north, 31% to the east, 24% to the west and 5% to Southern Cameroon.
5. The Binns Commission (1965): This commission rejected the principles of need and derivation. In its place, it proposed regional financial comparability and percentage division of 42% to the north, 30% to the east, 20% to the west and 8% to the mid-west.
6. Dina Commission (1969): It recommended national minimum standards, balanced development in the allocation of the states joint account and basic need.
7. Aboyade Technical Committee (1977): It recommended a national minimum standard for national integration (22%) equality of access to development opportunities (25%). absorptive capacity (20%), fiscal efficiency (15%) and independent revenue effort (18%). Other criteria are: 57% to Federal Government, 30% to State Governments, 10% to Local Governments and 3% to a special fund.
8. Okigbo Committee (1980): It recommended percentages on principles: Population (4%), equality (4%), social development (15%) and internal revenue effort (5%).

Percentages for governments: Federal (53%), States (30%), Local Governments (10%), Special Fund (75%).

9. Danjuma Commission (1988): It recommended percentages, Federal (50%), States (30%), Local Government (15%), Special Fund (5%).

Other laws and decrees on revenue allocation include Decree 15 of 1967, Decree 13 of 1970, Decree 9 of 1971, Decree 6 of 1975, Decree 7 of 1975 and others (Uwat&Umoh, 2004).

There was revenue allocation principle and formula modification again in 1990 following the approval by the Armed Forces Ruling Council (AFRC) of the recommendations of the National Revenue Mobilization, Allocation and Fiscal Commission (NRMAFC). The commission was set up by Decree No. 49 of 1989 as a permanent body to oversee revenue sharing arrangements especially the mobilization and sharing of revenue to ensure fiscal efficiency (Uwatt & Umoh, 2004).

The 1999 constitution lists as one of the 14 federal executive bodies on Third schedule - Part 1-Revenue Mobilization, Allocation and Fiscal Commission which is created under section 153 of that constitution along with other thirteen bodies. The idea of a standing executive body was first contained in the suspended 1989 constitution. The functions of the body include to:

- Monitor the accruals to and disbursement of revenue from the federation account.
- Review, from time to time, the revenue allocation formulae and principles in operation to ensure conformity with changing realities. Provided that any revenue formula which has been accepted by the National Assembly shall remain in force for a period of

not less than five years from the date of commencement of the Act.

- Advise the Federal and State governments on fiscal efficiency and methods by which their revenue can be increased.
- Determine the remuneration for political office holders, including the President, Vice-President, Governors, Deputy Governors, Minister, Special Advisers, Legislator, and the Office mentioned in section 84 and 124.
- Such other functions as conferred on the commission by the constitution or any Act of the National Assembly.

It is important to note that:

- i. Both in the 1979 and 1999 constitutions, responsibility for fixing revenue sharing formula is that of the National Assembly but it cannot initiate such a bill.
- ii. It is the President who will initiate a bill to the National Assembly for the purpose upon the advice of the Revenue Mobilization, Allocation and Fiscal Commission (1999 constitution).
- iii. The Act of National Assembly which enacts a formula will remain in force for at least 5 years. The 1979 constitution did not prescribe a minimum life such as Act and it did not require the President to act only on the advice of anybody before sending a bill to the National Assembly in respect of revenue allocation.
- iv. Salaries of political appointees are now fixed by an independent executive body although it can be said that since the body also fixes salaries and remunerations for

their positions, their decision may not be totally altruistic.

- v. Before 1979, the Distributable Pool Account (DPA) was created in 1959 following the recommendations of Raisman's Commission. All major heads of revenue were divided into 3 parts, namely:

(a) To the regions on derivation

(b) Federal government

(c) Distributable Pool Account (DPA) for sharing among the regions.

Thus, the DPA was a useful means of horizontal allocation among the regions or states whereas on the other hand its successor, federation account, facilitated vertical allocation among the three tiers of government-federal, states and local government.

Following the above conditions, the Commissions have often recommended that revenue accruable to the federation as a whole should be redistributed among the units based on the following principles:

1. Principle of Derivation: This means that federally generated revenue should be shared in proportion to the derivation or revenue mobilization or contribution from the units. The higher the contribution, the greater the allocation;
2. Principle of Equality: This means that all the federating units should be seen as equal in status, and equal amount of funds should be allocated to each of them;
3. Principle of even development: This means that all the units should be allocated equivalent amount of resources

so as to promote balanced or even development. The areas of priority usually include infrastructure like roads, electricity, pipe-born water, social amenities like hospitals, schools, and handicapped centres;

4. Principle of national integration: That is, allocation of revenue to the units so as to provide them with a sense of belonging, regardless of their limited capacities,
5. Principle of fiscal efficiency: That is to say, revenue should be shared in a manner to encourage the units to mobilize more revenue, especially through taxation and prudent spending through budget;
6. Criterion of school enrolment: This means using the total number of registered students in primary and post-primary institutions as the basis for determining the ratio of revenue allocation;
7. Criterion of population: This means using the basic demographic data of adults taxable persons and residents in the state. Sometimes all persons are used, regardless of age, sex, or permanent residency at the time of census. The population criterion is used to indicate the extent of Government's responsibility to the people.

Upon all the attempts to generate an acceptable formula for the sharing of revenue both vertically and horizontally in the country, the issue of revenue allocation is still shrouded in controversy. The frequency of changes in revenue allocation formula indicates that the search for appropriate and acceptable revenue allocation model is a continuous process (Nyong. 2004) and the change is continuous (Kayode, 1993; Mbanefoh, 1993). Despite the fact that many commissions had been set in the past to fashion out a formula that will be acceptable to all levels of government, not much has been achieved. This conclusion was

affirmed by the Political Bureau (1987) when it maintained that revenue allocation exercise has been one of the most contentious and controversial issues in the nation's political life. The report argued that though many attempts had been made to devise an acceptable formula for the component units of the country, each of the attempts is more remembered for the controversies it generated than issues settled.

The report was further confirmed by Ewetan (2012) who opines that revenue allocation is one of the most controversial issues Nigeria's fiscal federalism as there is no generally acceptable formula for both vertical and horizontal distribution of revenue. The contentions most of the time anchored on enormous power that federal government wields on revenue allocation issue that tends to make other tiers of government its subordinate. Thus, the formula only crippled the revenue generation capacity of each state, as state rely wholly on the monthly allocation from the federation account (Kayode, 1993). The implication of this revenue allocation dependence is that it limits the capacities of states and local governments to provide public goods needed to promote and sustain governance (Emenuga, 1993). This is because the federal government takes the lion share of centrally collected revenue based on the current formula and other retained revenue, leaving state and local governments with small shares compared to their assigned functions (Aigbokhan, 1999; Ewetan, 2012).

Besides, as Uwatt & Umoh (2004) note successive military administrations between 1985 and 1998 increasingly sidelined revenue allocation arrangements by introducing ad hoc measures and projects that allowed them to create special accounts outside the Federation Account for their own use. Such funds/projects included the National Economic Recovery Fund

(NERFUND) created in 1986 but phased out in 1989, Stabilization Account created in 1989, National Priority Projects (1995), AFEM Surplus Account which was operated by the federal government alone for two years, NNPC Priority Projects, Joint Ventures Cash Calls Payments Account (JVC) and Petroleum (Special) Trust Fund (PTF). These were drawn, in addition to funds, directly from the Federation Account since 1995 for external debt servicing (before actual allocation according to the prevailing principles and formulae were made.

Condition Necessary for Revenue Allocation in Nigeria

There are many good reasons why revenue is shared in a federal polity especially in a federation as big and diverse as Nigeria. Boadway (1990) and Shah (1983) for instance have justified revenue transfers from federal to local levels of governments on political, economic and social grounds. The economic justifications for revenue allocation include efficiency, equity and stabilization objectives. Generally, it is often more efficient and cheaper to collect revenue at a point than to incur expenditure and make payments at several points. In Nigeria the federal government is the collector of most of the revenue which goes into the federation account, whereas the states and local governments are all expenditure points. In a federal system, it is assumed that centralized collection and decentralized spending are efficient ways to manage finance. Boadway (1990) specifically maintains that the application of efficiency and equity principles suggests four main economic reasons for revenue allocation. Inter-governmental transfer can be used to: (i) increase the efficiency with which public goods and services are provided, (ii) close fiscal gap between means and expenditure needs at the state and local levels; (iii) achieve minimum standard of services across an economy, especially in

a federal structure, and (iv) redress differential net fiscal benefits across states and local government areas.

With reference to redressing differential net fiscal benefits across states and local government areas, some states and local government areas are better endowed than others with natural resources and thus have better access to an enlarged revenue base. The process of revenue allocation promotes even development and ensures that all parts of the federation grow as evenly as possible as regional and local differences are being taken into account. The weak areas are supported financially and otherwise encouraged to move up instead of allowing residents in such areas to be tempted to move out to more developed areas. Such movements often cause social and political upheavals and make the problems of urbanization more difficult.

Revenue allocation creates a sense of belonging and where people feel a sense of belonging their commitment to the nation state is stronger. Sharing of resources is a certain way to encourage such feelings and ultimately promote a spirit of oneness and patriotic zeal nationwide. Sharing of resources equally favours organizational and political innovations and encourages more efficient politics as citizens have more influence. In any case a state that is not efficient today may, through the discovery of some natural resourceS, become efficient in the future.

Execution of national programmes is one of the reasons advanced for the present formula of revenue allocation in Nigeria. It could be noted that where the constitution so permits as it is in Nigeria, it is easier to finance important national projects from centrally collected and managed funds than to

finance them through taxes or levies either on the populace or on federating units. It lowers planning and administrative costs.

Challenges of Revenue Allocation in Nigeria

Some federating units are easily satisfied with what they get thereby/ignoring the necessity to tap additional internal revenue sources. This is already becoming a problem in Nigeria. Federation allocation which should be supplement to internally generated revenue for federating units has become the main source of funding for many states and local governments. The result is slow pace of development nationwide due to inadequate funding while many sources of revenue remain untapped. Furthermore, it is observed that the incessant demand for the creation of new states and local governments in the country is driven more by a desire to benefit from a system of revenue sharing which favours small states and otherwise unviable units because more than 47% of allocation for states and local governments is distributed on the basis of equality. While the creation of new administrative units at both state and local government levels is good for the country, creating them too many at a time and too close in time has diverted a lot of resources from development to maintenance of administrative structures.

Revenue sharing in Nigeria encourages dysfunctions of administration caused by military intervention, ethnicity and discrimination against non-indigenes, which together defy the efforts at equitable revenue allocation. The fiscal discontinuities borne by political instability manifests in rampant governmental changes by successful coup plotters, who install military regimes that disrupt previous fiscal policies and arrangements. This has always resulted in manipulation of revenue allocation

machinery from sources of revenue derivation in the name of attempts to secure equality and equitable development among the constituent units of the federation.

Revenue allocation encourages multiplication of states and local governments that are revenue allocation dependent, rather than being revenue generating fiscally and self-reliant. Such states and local governments always fare badly when there is economic depression that adversely affect the revenue generating capacities of the federating units, and the nation as a whole. As a result, there is always increasing financial obligations of the various levels of government while revenue allocation is dwindling at the same momentum.

The geometrical increase in unskilled and redundant population which is used as part of the criteria for revenue allocation leads to the problem of mass poverty, mass illiteracy, problem of mass unemployment and limited absorptive capacities for the teeming population of unemployed youths. This in turn hinders revenue generation efforts and account for fiscal disequilibrium among the federating units and lower per capital income that distort attempts at even development.

Revenue allocation in Nigeria has led to lack of solid diversified revenue generating base, and dependence on monocultural economy dominated by crude oil production and exportation. Consequently, there is observed uneven distribution of infrastructure like good network of macadamized roads, electricity, and pipe borne water and facilities that can integrate the urban and rural areas for balanced development. This again compounds the problem of unequal revenue generation capacity.

Population census is a key factor in development planning. However, as Anyanwu (1997) rightly noted, the widespread consciousness of the link between population and revenue allocation has resulted in the politicization of census in Nigeria. Similarly, Omelle (2004) argues that some of the principles upon which revenue allocation is based are susceptible to abuse in a country like Nigeria. He cited the principle of population as an example where such abuse could take place due to the fact that the population statistics have remained a subject of dubious manipulations, thereby rendering officially declared population figures inaccurate and suspicious. According to Inekwe (2005) attempts by the National Population Commission (NPC) to sensitize the populace that population census is not meant for revenue allocation is like a child's play. This to a large extent explains why Nigeria is unable to conduct a reliable population census.

Excessive allocation of revenue to the federal government is a major cause of concern to many Nigerians. Given the fact that the states and local governments make up the federation and that it is in these units of the country that people reside, it is difficult to justify the allocation of less than 48% of the Federation Account to all of these units together and as much as more than 52% to the federal government alone (Akpakpan, 2004). Concurring, as it were, with Akpakpan, Salami (2011) argues that the current revenue allocation formula allocates more funds to the federal government at the detriment of the states and local governments. Nigeria's vertical revenue sharing formula allocates too much money to the Federal government. That has been the main cause of every ethnic group fighting to be in control of the centre.

Besides, the practice of the federating units not generating their own fund but await monthly allocation from the Federation Account, according to Oladele (2015) has made them not to be accountable to the citizens. As it is today, virtually all the States and Local governments in Nigeria blame their inability to deliver the needed dividend of democracy on the Federal government that is, not getting enough fund from the Federation Account.

There is inadequate attention to the development of executive capacity, especially at the state and local government levels. This has to do with the quality of human resources available to the states and local government for their activities. It is the critical factor in the performance of any organization, and so where it does not receive sufficient attention not much is achieved, the available material resources notwithstanding (Akpakpan, 2004). The result is always poor management of financial resources and poor political commitment. Supporting this fact, Oladele (2015) noted that even where unviable states exist, the fact that monies meant for the development of states are stolen by political representatives and a few collaborators in the bureaucracy further reduces the impact of the allocated revenues. Just as individuals at the national level have been arrested, prosecuted and jailed for corruption, so have governors been interrogated by the Economic and Financial Crimes Commission (EFCC) on issues bordering on financial impropriety and breach of trust.

Prospects

The nation's economic potentialities, such as the discovery of new oil wells, the availability of raw materials for iron and steel production and the diversification in the oil industry to fertilizer,

liquefied gas and aluminum production, provides new horizon for hope for greater productivity in the future. Diversified production can lead to increased revenue.

The wealth of any nation does not depend solely on possession of basic raw materials, but on actual productivity of the people and the mechanism of exchange for goods and services. In order not to over-emphasize revenue allocation at the expense of revenue derivation, the revenue earning capacities and fiscal efficiency of the component units of the federation should from time to time be reviewed. There should be a limit to the fragmentation exercise so that the constituent units of the federation would not be so small as to undermine the prospects and possibilities of relative financial autonomy of the units. The capacities for internally generated revenue should be enhanced through purposeful restructuring and reform of both government responsibilities and tax jurisdictions. The index of population used as criterion for revenue allocation should focus not on unproductive and mass dependent population, but on social reconditioning of the population through deliberate policy on technical manpower training. Without possession of the skills required to convert raw materials to finished products and efficient inter-personal services, then the population would be dependent on importation of most of its needs. Import-dependency for survival of a nation's population is the climax of technological poverty and the root cause of neo-colonialism or importation.

It has been argued and rightly established that export trade is an engine of growth, being that it enhances employment generation through the development of export oriented industries, increases foreign exchange earnings and improves balance of payment position of a given economy. Some studies support this claim

for instance, Onayemi and Ishola (2009) report that elaborate historical studies have provided empirical validation of the view that growth performance is more satisfactory under export promotion. This supports earlier findings by Krueger (1928), Bhawati (1978), and Papageorgious et al (1991), each of whom had earlier reported that sustainable increase in income per capita is better achieved under export promotion policy. On his export demand model, Iyola (1995) highlights the powerful effect of foreign trade on economic growth (though he used crude oil exports only).

Again, for sharing or allocation to take place according to Omelle (2004), there must be production and for production to be in process, there must be resources. What is produced, controlled, processed, appropriated or shared, is not from political power or from ideas that exist in the heads of men, but from concrete material resources endowed by nature and found in specific locations. In every allocation there is a physical material location. The principle of derivation is therefore central to the authoritative decisions, as to who and who get what, when, where, how and why in any political system. Besides, the exploitation of resources by which revenue is generated leads to the depletion of economic potentials of environment, and unless adequate provisions are made for an appropriate compensations some sections of the society may be condemned to deplorable living conditions in the future (Akpakpan, 2004). This therefore calls for adequate weight for the derivation principle.

Derivation principle is naturally superior to all other principles, as all other known principles are derived from the primacy of deprivation. In the first republic, for instance, using the principle of derivation, each region had the constitutional right to export certain goods/products from its area for the purpose of

embarking on regional development projects, Produce/marketing boards were established and thrived mainly at regional levels, thereby enhancing the fiscal capacity of each region for rapid economic and social development (Omelle, 2004).

As Ekpo (2004) noted, crude oil production has been by far the most important economic activity in the Nigerian economy since the early 1970s. Its impact is not limited to its contributing approximately 90% of Nigeria's total foreign exchange earnings but also to the fact that the national budgets are predicated on the expected annual production and price of crude oil. Therefore, crude oil impacts on all other sectors of the economy through the aggregate demand it generates, thus making the revenue from the oil sector the primary engine for national economic growth and development. That being the case, it would be quite reasonable to expect that the areas producing the nation's crude oil would be very highly developed as compensation for what is taken away, as well as for the devastation on the land engendered by the exploration process. One would have expected to see development of physical and social infrastructures, human capital creation, and economic empowerment of the general citizenry in those areas (Ekpo, 2004).

The United States, Canada and Australia are federations in industrialized parts of the world.

Their sources of revenue generation are based on industrial production and export, which account for the relative financial self-support of the federating units. They run co-ordinational federal systems with common control for defense, external affairs, currency, Supreme Court and allow limited internal

responsibilities to the federal government. The tax jurisdictions of the units are wider and provide more revenue to the units, thereby encouraging interdependence and competition among the units. Such lesson should be meaningful for future Nigeria when the federating units must have established foundations for industrial take off.

Conclusion

The teething problems that crippled the Nigerian fiscal arrangements are fundamentally attributable to the nature, content and character of the country's fiscal regime as well as the institutional and socio-political factors that shaped the country's economic policy including limited revenue base. Each level of government-federal, state and local wants to have a sizeable share of the national cake. The military decrees and the frequent setting up of commissions both for the purpose of revenue allocation were to satisfy the interest of the stakeholders in having a just and fair share of allocation from the common pool account. It is in a bid to satisfy these competing interests that Nigeria is in a continuous search for a generally acceptable formula for revenue allocation. Therefore, all efforts aimed at achieving generally acceptable formulae for revenue sharing in Nigeria should be guided by national interest which should super cede individual or primordial interest.

Recommendations

With the availability of basic raw materials and potentialities for increased revenue generation in the future, what should be done to realize those possibilities are as follows:

- i. Manpower training in science and modern technology should be pursued vigorously through proper funding of Education.
- ii. Operations of the multinational corporations should be better regulated in terms of wage control to remove wide disparities, mineral exploration and accountability, and encouragement of diversified investments in virgin areas or new products manufactured locally.
- iii. The State and Local government units should be made revenue bearing sources rather than mere expenditure units. Therefore, states and local governments should invest more in pilot industries and mechanized agriculture.
- iv. The development of solid minerals to supplement oil mineral should be encouraged and undertaken with all amount of aggressiveness. All levels of government should be involved in such development process as partners to create a sense of belonging.
- v. The matrix parameters for revenue allocation should give more attention to revenue derivation, fiscal efficiency and governmental responsibilities based on investment in pilot and medium scale industries that can widen revenue regeneration capacity.
- vi. The Revenue Mobilization, Allocation and Fiscal Commission should endeavor to come up with a credible review exercise by mapping out programmes and processes that would guarantee full involvement and participation of all stake holders.
- vii. Agriculture, as the "engine house" of world economies needs to be overhauled and serviced in order that the tears of the Nigerian masses may dry up. This can only

- be possible when the government starts investing substantial capital into the sector.
- viii. Government at all levels must engage in systematic diversification from oil and be proactive in the development projects in terms of infrastructure, education and health. This means that not only must federating states and the federal government understand the need for development but they must also show that they know how to bring it to the grass-roots in order to achieve maximum results.
 - ix. There is need to encourage both the state and local governments to generate their revenues internally like granting them relative control over natural resources found in their domain. This will make them less dependent on the federal government and look inward for fiscal sustainability as well as restoring social contract and improving service delivery in the sub-national government.
 - x. In order not to over-emphasize revenue allocation at the expenses of revenue derivation, the revenue earning capacities and fiscal efficiency of the component units of the federation should from time to time be reviewed.
 - xi. There should be a limit to the fragmentation exercise so that the constituent units of the federation would not be so small as to undermine the prospects and possibilities of relative financial autonomy of the units.
 - xii. The capacities for internally generated revenue should be enhanced through purposeful restructuring and reform of both government responsibilities and tax jurisdictions.

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REFRAMING AFRICAN TRADITIONAL MEDICINE AS A RESEARCH PARADIGM: CHALLENGING EPISTEMIC INJUSTICE IN GLOBAL HEALTH

Ezeh Hilary Chukwuemeka Bishop

MBBS, MPH, MSc. (TQM&OE)

Centre for Population Research and Development LTD/GTE

Abstract

African Traditional Medicine (ATM) is systematically characterized within dominant global health and biomedical discourse as pre-scientific, anecdotal, or insufficiently researched, largely due to its reliance on oral transmission and indigenous epistemologies that diverge from Western scientific norms. This position paper challenges this deficit-based narrative by advancing the thesis that ATM constitutes a rigorous, empirical, and iterative system of knowledge production developed and refined over millennia. Drawing upon a multidisciplinary synthesis of historical, anthropological, ethnobotanical, pharmacological, and philosophical evidence, the paper reframes ATM as one of the world's most sustained longitudinal research traditions. It is grounded in systematic ecological observation, hypothesis-driven experimentation, and intergenerational peer validation; processes, that functionally parallel contemporary research methodologies. The analysis critically examines oral tradition not as a limitation, but as a dynamic, context-sensitive methodological framework that enables real-time

adaptation, ethical governance, and cumulative empirical refinement. A comprehensive review of modern phytochemical and pharmacological studies illustrates a profound convergence between indigenous research outcomes and contemporary scientific validation, highlighting cases where traditional ethnomedical use has directly informed major drug discoveries through reverse pharmacology. The paper further foregrounds burgeoning African-led academic, institutional, and policy efforts aimed at systematically documenting, analyzing, and integrating ATM within formal research ecosystems. It concludes that the persistent marginalization of ATM as "unresearched" constitutes a profound epistemic injustice with tangible repercussions for global health equity, biodiversity conservation, and pharmaceutical innovation. Recognizing and valorizing ATM as a legitimate and sophisticated research system is therefore posited as an ethical and strategic imperative for building equitable transnational knowledge partnerships, decolonizing global health, and advancing genuinely inclusive and sustainable healthcare development.

Keywords: African Traditional Medicine, Epistemic Injustice, Indigenous Knowledge Systems, Research Paradigm, Ethnopharmacology, Oral Tradition, Decolonizing Global Health, Bioprospecting, Reverse Pharmacology, Traditional Ecological Knowledge.

Introduction: The Persistence and Power of the "Unresearched" Narrative

The landscape of global health is predicated on hierarchies of knowledge that privilege certain forms of evidence while systematically marginalizing others. Within this epistemic order, African Traditional Medicine (ATM); encompassing the diverse systems of knowledge, practice, and belief incorporating plant, animal, and mineral-based medicines, spiritual therapies, and manual techniques applied singularly or in combination to diagnose, treat, and prevent illnesses (WHO, 2013) occupies a paradoxical position. It remains the primary, and often most accessible, source of healthcare for approximately 80% of the African continent's population, serving over 800 million people (WHO, 2023). Yet, within dominant biomedical and global health institutions, it is frequently dismissed as "unscientific," "unresearched," or rooted in superstition rather than systematic inquiry (Langwick, 2011; Mignolo, 2009).

This pervasive characterization stems from a fundamental epistemological bias: the conflation of research with its particular instantiation in post-Enlightenment Western science, which prioritizes written documentation, controlled experimentation in decontextualized settings (the laboratory), quantifiable data, and the isolation of variables. Knowledge systems that operate outside these parameters, particularly those reliant on oral transmission, experiential learning, and holistic, context-embedded validation, are thus judged not by their own internal logics and efficacy but by their failure to conform to an external standard (Santos, 2014). This

"epistemic violence" erases the intellectual labor, methodological rigor, and centuries of cumulative experimentation that underpin ATM.

This paper argues that such deficit-based narratives are not only analytically flawed but perpetuate a significant injustice. It posits that ATM is not a void of research but represents a distinct and sophisticated research paradigm; one of humanity's longest-running continuous scientific traditions. It is a system built on longitudinal ecological observation, iterative clinical experimentation, sophisticated classification taxonomies, and robust social mechanisms for peer review and ethical regulation. To dismiss it is to ignore a vast repository of empirically derived knowledge about human health, pharmacology, and ecology.

The objectives of this paper are threefold: first, to deconstruct the "unresearched" narrative by elucidating the principles and processes of indigenous African research methodologies; second, to present multidisciplinary evidence demonstrating the empirical foundations and scientific convergence of ATM; and third, to outline a path forward for recognizing ATM as a legitimate partner in global health research through narrative, policy, and methodological reform. By doing so, this paper contributes to the growing movement to decolonize global health and advance epistemic justice.

Theoretical Framework: Epistemic Injustice and Pluralistic Knowledge Systems

To understand the marginalization of ATM, we must engage with the philosophical concept of epistemic injustice. Coined by philosopher Miranda Fricker (2007), epistemic injustice occurs when a person is wronged in their capacity as a knower. This manifests in two key forms relevant to ATM:

1. **Testimonial Injustice:** When a speaker receives a deficit of credibility due to identity prejudice. The knowledge claims of traditional healers are often accorded less credibility a priori because they emerge from an indigenous, non-Western, oral-based system.
2. **Hermeneutical Injustice:** When a gap in collective interpretive resources puts someone at an unfair disadvantage in understanding their own social experiences. The lack of conceptual frameworks in dominant discourse to recognize indigenous methodologies as "research" actively harms knowledge holders by preventing their experiences and intellectual contributions from being understood.

This theoretical lens helps explain why the vast empirical database of ATM is not recognized as such. Furthermore, the paper draws on postcolonial science and technology studies (STS) and indigenous methodologies (Smith, 2012; Chilisa, 2019) which challenge the universality of Western scientific paradigms and advocate for the validity of knowledge systems rooted in place, culture, and relationality. These

frameworks allow us to analyze ATM not as a failed attempt at Western science, but as a successful and coherent knowledge system in its own right, with its own standards of evidence, validation, and transmission.

Rethinking "Research": The Principles of Indigenous African Epistemologies

Research, at its core, is a systematic process of inquiry aimed at discovering, interpreting, and revising knowledge. Dominant definitions are narrowly constructed, but a more inclusive view reveals that ATM operates on robust research principles, albeit embedded within social and ecological contexts rather than isolated laboratories.

Longitudinal and Ecological Observation as Clinical Trial:

ATM research is inherently ecological and longitudinal. Therapeutic practices were developed and refined over generations within the complex interplay of human physiology, local disease ecologies, seasonal cycles, and specific plant biochemistries. This long-term, real-world observation allowed practitioners to assess efficacy, identify chronic side effects, understand drug-environment interactions, and observe population-level health outcomes; a form of naturalistic longitudinal study far exceeding the timeframe of most modern clinical trials (Berkes, 2018).

Iterative Experimentation and Hypothesis Testing:

The development of ATM involved deliberate, systematic experimentation. Healers acted as principal investigators, formulating hypotheses (e.g., "Plant X may alleviate symptom Y") and testing them through carefully observed administration. Variables such as plant part (root, leaf, and bark), preparation method (decoction, infusion, fermentation, and ash), dosage, timing, and combination with other substances were systematically explored. Ineffective or harmful outcomes led to modification or rejection of the hypothesis, driving continuous refinement (Sofowora, 2008). This process mirrors the scientific method's cycle of observation, hypothesis, experimentation, and conclusion.

Intergenerational Peer Review and Ethical Governance:

Knowledge transmission occurred through structured, often secretive apprenticeships lasting years. Master practitioners served as mentors and reviewers, rigorously assessing a novice's knowledge and skill before granting them the right to practice. Furthermore, councils of elders or guilds of healers functioned as de facto institutional review boards and professional regulatory bodies. They validated new knowledge claims, sanctioned malpractice, enforced ethical codes regarding patient consent and confidentiality, and managed communal intellectual property, ensuring knowledge was used responsibly for communal benefit (Mpofu et al., 2011).

Complex Indigenous Taxonomies as Data Repositories:

African societies developed intricate ethnobiological classification systems that went far beyond Linnaean taxonomy. These systems encoded layered data: morphological identification, habitat, and phenology (flowering/fruiting times), ecological relationships, and crucially, therapeutic properties and preparation methods (Hountondji, 1997). A single plant name could thus function as a mnemonic database entry, condensing generations of empirical research into an orally transmitted code.

Evidence of Embedded Research: A Multidisciplinary Synthesis

Historical and Anthropological Testimony

The antiquity and sophistication of African medical research are well-documented. The Ebers Papyrus (c. 1550 BCE) of ancient Egypt, an African civilization, details over 700 plant-based remedies, demonstrating advanced pharmacognosy. Across the continent, specialized medical roles; bone-setters, midwives, psychic surgeons, toxicologists, experts in snakebite or mental health indicate a high degree of specialization and dedicated research streams within broader medical systems (Finch, 1990). Anthropological studies consistently detail complex etiological theories, diagnostic procedures, and treatment protocols that are logical, systematic, and tied to coherent worldviews (Janzen, 1992).

Pharmacological Convergence: When "Traditional" Meets "Validation"

Modern science often "discovers" what ATM has long known. This is not science conferring legitimacy but rather translating existing empirical findings into a different epistemological language. Prominent examples include:

10. **Artemisia afra**: Used across Southern and Eastern Africa for fevers, malaria, and respiratory ailments. Its close relative, *Artemisia annua*, used in Chinese traditional medicine, yielded artemisinin, the foundation of modern antimalarial combination therapies (Tu, 2011). Research on *A. afra* confirms antiplasmodial and anti-inflammatory compounds, validating its traditional use.
11. **Cryptolepis sanguinolenta (Ghanaian quinine)**: A cornerstone of West African malaria treatment. Phytochemical analysis isolated cryptolepine, a potent antimalarial alkaloid, providing a molecular basis for its efficacy (Bugyei et al., 2011).
12. **Prunus africana**: Bark extracts used for urinary disorders. This led to the development of a globally licensed pharmaceutical treatment for benign prostatic hyperplasia, generating significant economic value; most of which has not flowed back to source communities (Cunningham et al., 2016).
13. **Sutherlandia frutescens (Cancer bush)**: Used in Southern Africa for a wide range of conditions. Scientific studies support its immunomodulatory,

anti-inflammatory, and antiretroviral properties, aligning with its traditional use as an "adaptogen" for chronic illness (van Wyk & Albrecht, 2008).

The methodology of reverse pharmacology; starting with documented traditional use to guide laboratory and clinical investigation formally institutionalizes this recognition, positioning indigenous knowledge as the primary research hypothesis (Patwardhan & Mashelkar, 2009).

Contemporary African-Led Scholarly and Institutional Revitalization

A vibrant, African-led scholarly movement is actively reclaiming and advancing ATM research. This includes:

14. **Policy Frameworks:** The African Union's Decade of African Traditional Medicine (2021-2030) and the WHO's Traditional Medicine Strategy (2025-2034) explicitly advocate for integration, research, and protection.
15. **Research Institutions:** Entities like the Council for Scientific and Industrial Research (CSIR) in South Africa, the Centre for Plant Medicine Research in Ghana, and the Nigerian Medicinal Plants Development Company conduct cutting-edge translational research.
16. **Academic Platforms:** Journals like the African Journal of Traditional, Complementary and Alternative Medicines (AJTCAM) and dedicated

university departments provide peer-reviewed venues for this scholarship.

17. **Collaborative Ethnobotany:** Modern researchers increasingly work with traditional healers as co-researchers, respecting their intellectual authority and employing participatory action research models (Chinsebu, 2019).

Oral Tradition Reconsidered: A Dynamic Research Infrastructure

The oral basis of ATM is frequently misconstrued as a fragility leading to distortion and loss. In contrast, it can be understood as a sophisticated, living information technology optimized for resilience and contextual relevance.

18. **Structured Mnemonics:** Knowledge is encoded in proverbs, songs, rituals, and narratives that enhance memorization and ensure precise transmission of complex information (Vansina, 1985).
19. **Dynamic Updating:** Unlike fixed texts, oral systems are inherently adaptable. Practitioners can incorporate new observations, adjust to emerging diseases (e.g., adapting herbal regimens for HIV/AIDS-related symptoms), and refine practices in response to environmental change.
20. **Holistic Data Transmission:** Oral instruction conveys not just the "what" (this plant treats that disease) but the essential "how," "when," and "why":

detailed preparation techniques, precise dosage forms, contraindications, seasonal harvesting rules, and ecological sustainability practices. This embedded context is often stripped away in the process of reducing a remedy to an isolated "active compound."

Contemporary Challenges and Strategic Future Directions

Despite its robust foundations, ATM faces existential threats that stem from external pressures, not internal inadequacy.

21. **Biodiversity Loss and Biopiracy:** Habitat destruction and climate change threaten medicinal plants. Simultaneously, biopiracy; the unauthorized commercial exploitation of traditional knowledge and genetic resources remains rampant due to weak international and national intellectual property regimes (Mgbeoji, 2014).
22. **Epistemic Marginalization:** The persistent "unresearched" narrative stifles funding, limits academic recognition, and hinders integration into public health systems.
23. **Inadequate Integration Models:** Integration efforts often seek to extract "active ingredients" while disregarding the holistic framework, practitioners' expertise, and the need for reciprocal benefit-sharing.

To address these challenges, a multi-pronged strategic agenda is required:

Narrative and Educational Reform:

Academics, journalists, and policymakers must actively reframe the discourse. Concepts like "Indigenous Research Methods," "Longitudinal Ecological Studies," and "Traditional Clinical Trials" should be employed to accurately describe ATM's methodologies. Decolonized curricula in medical, public health, and life sciences must incorporate these perspectives.

Policy and Legal Innovation:

States must develop and enforce robust sui generis (of its own kind) intellectual property laws that recognize collective ownership, protect traditional knowledge from misappropriation, and mandate prior informed consent and equitable benefit-sharing under frameworks like the Nagoya Protocol. National TM policies must be fully operationalized with budget allocations.

Research and Innovation for Equity:

Future research must be collaborative and equitable. Ethical guidelines should mandate traditional knowledge holders as co-authors and partners in study design, data interpretation, and commercialization. Funding should prioritize community-led research agendas and capacity-building for TM institutions.

Integration for Health System Resilience:

ATM should be integrated into national health systems not as a subordinate alternative, but as a complementary subsystem with its own recognized practitioners, quality-controlled pharmacopoeia, and referral pathways, as seen in Ghana's model.

Conclusion

African Traditional Medicine is not awaiting the validation of Western science; it is a validated system of knowledge in its own right. It is the product of millennia of dedicated, systematic, and ethical research conducted within the world's oldest laboratories: its diverse ecosystems and communities. The persistent characterization of ATM as "unresearched" is a profound act of epistemic injustice that obscures a vast intellectual heritage, hinders global health innovation, and perpetuates colonial patterns of knowledge extraction.

Recognizing ATM as a legitimate and sophisticated research paradigm is therefore an urgent ethical, scientific, and practical imperative. It is a necessary step toward epistemic justice, a strategy for conserving biocultural diversity, and a pathway to more inclusive, effective, and equitable global health. The future of medical discovery and holistic healthcare depends not on the continued marginalization of indigenous knowledge, but on forging respectful, equitable partnerships that honour the plurality of ways of knowing that can heal our world.

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TEACHERS' PERCEIONS OF THE ROLES OF ARTIFICIAL INTELLIGENCE (AI) IN THE INTEGRATION OF THE NEW CURRICULUM IN SECONDARY SCHOOLS IN KANO STATE, NIGERIA

Dr. Ahmodu Jacob Shaibu

Department of Education,
Faculty of Education,
Bayero University Kano,
Kano State Nigeria.

jacobshaibu44@gmail.com +2348068986235

Abstract

The study examined teachers' perceptions of the roles of artificial intelligence (AI) in the integration of the new curriculum in secondary schools in Kano State, Nigeria. The study adopted descriptive survey design. The study was guided by three research objectives with the corresponding research Questions. The population of the study consists of all the teachers in public secondary schools in Kano State, Nigeria. The sample of 370 teachers was used for the study. The instrument for data collection was researcher made structural questionnaire titled Teachers Perceived Roles of Artificial Intelligence Questionnaire (TPRAIQ). The instrument was face and content validated by three experts and the reliability coefficient is 0.87. The data collected were analysed using descriptive statistics Mean and Standard Deviation. The result shows that teachers are aware of the

integration of AI into secondary schools curriculum but teachers' didn't receive training for effective integration of AI in secondary school education. It was also discovered that AI support teachers in preparing lesson plans and instructional materials, contributes to effective curriculum delivery and evaluation. Based on the findings, recommendations were made that teachers should be trained on the use of AI and its relevant to educational system, future research should focus on developing frameworks for responsible AI use in educational settings and educational stakeholders must collaborate to overcome challenges related to infrastructure, training, and ethical considerations.

Keyword: Roles, Artificial Intelligence, New curriculum, Integration, Teacher perception

Introduction

The global advancement of Artificial Intelligence (AI) has influenced the design, delivery, and assessment of curricula in education systems. In Nigeria, the introduction of the new secondary school curriculum which emphasizes digital literacy, critical thinking, and skill-based learning creates the need to explore how AI can support teaching and learning. Teachers' perceptions are crucial because they determine the extent to which AI tools can be successfully integrated into classroom practices. Artificial Intelligence (AI) refers to the simulation of human intelligence processes by machines, particularly computer systems, to perform cognitive functions such as learning, reasoning, and problem-solving

(Adebayo & Ogunyemi, 2020). In the educational context. Ogunleye (2020) defines AI in education as "the simulation of human intelligence processes by machines, especially computer systems, to facilitate personalized learning experiences and automate administrative tasks." This definition emphasizes the dual role of AI in enhancing both learning and administrative functions. Afolabi (2021) describes AI in education as "the use of algorithms and software to create intelligent systems that can adapt to the learning needs of individual students." This highlights the adaptive nature of AI technologies in catering to diverse learning styles. Adeyemi (2019) posits that "AI in education refers to the application of machine learning, natural language processing, and robotics to improve educational outcomes and streamline processes." This definition underscores the technological components that constitute AI in educational contexts. Nwankwo (2022) states that "AI in education encompasses tools and systems that analyze student data to provide insights and recommendations for enhancing teaching and learning." This perspective focuses on data-driven decision-making facilitated by AI. Ibrahim (2020) argues that "AI in education is the integration of intelligent systems that can assist educators in curriculum design, assessment, and student engagement." This definition points to the supportive role of AI in educational planning and execution. Chukwu (2021) defines AI in education as "the deployment of intelligent technologies that can mimic cognitive functions such as learning and problem-solving to

enhance educational practices." This emphasizes the cognitive capabilities of AI systems. Ojo (2022) describes AI as "a set of technologies that enable machines to perform tasks that typically require human intelligence, thereby transforming traditional educational methodologies." This definition highlights the disruptive potential of AI in conventional education. Obi (2019) states that "AI in education involves the use of intelligent tutoring systems that provide personalized feedback and support to learners." This focuses on the interactive and supportive aspects of AI technologies. Eze (2021) argues that "AI in education is the application of computational intelligence to create adaptive learning environments that respond to the unique needs of each student." This definition emphasizes the customization aspect of AI in learning. Uche (2020) defines AI in education as "the use of advanced technologies to enhance educational delivery, improve student engagement, and facilitate administrative efficiency." This encapsulates the multifaceted benefits of AI in educational settings.

AI can play several roles in integrating the new curriculum in secondary schools. Oladipo and Musa (2025) emphasized that AI assists teachers in curriculum design, lesson planning, and individualized instruction. AI-powered systems help align learning materials with curriculum standards and track student performance in real time. Moreover, Okonkwo and Chukwuemeka (2021) highlighted the relevance of AI in fostering critical thinking and creativity core objectives of Nigeria's new curriculum. AI-based learning environments

allow students to explore interactive simulations, receive instant feedback, and collaborate with peers beyond classroom boundaries. AI also supports automated assessment and data analytics, enabling teachers to focus more on instruction than on repetitive evaluation tasks. Adebayo and Ogunyemi (2020) noted that teachers who adopted AI-assisted grading and feedback systems experienced improved classroom efficiency and enhanced learner engagement.

Also according to Ojo and Adebayo (2021), AI technologies can facilitate adaptive learning environments that cater for individual student needs, thereby enhancing engagement and academic performance. Similarly, Adeyemi and Olatunji (2022) emphasize the importance of AI in data analytics, which can inform curriculum development and instructional strategies. According to Adamu (2023), teachers play a pivotal role in the successful integration of AI technologies, as their attitudes and beliefs significantly influence the adoption process. Teachers play a pivotal role in curriculum implementation, and their perceptions influence the acceptance and use of educational technologies (Okonkwo & Chukwuemeka, 2021). A study by Yusuf and Balogun (2022) found that many Nigerian teachers perceive AI as a useful but complex innovation that requires technical competence and infrastructural support. Teachers' readiness is often limited by inadequate training, poor digital literacy, and lack of institutional support. In Kano State, Abubakar and Ali (2023) observed that while a number of teachers expressed interest in AI tools such as digital grading systems and

adaptive learning software, most schools lacked the necessary infrastructure and professional development programs. Their findings indicated a positive attitude toward AI, but with low practical application.

Despite its potential, AI integration in Nigerian secondary schools faces multiple challenges. Eze and Ibrahim (2024) identified infrastructural deficits, such as unreliable electricity and limited internet connectivity, as major obstacles. Teachers often lack access to digital tools or consistent professional training. Additionally, Abubakar and Ali (2023) reported that cultural resistance, fear of job displacement, and ethical concerns about AI replacing teachers were prevalent among educators. Many teachers perceived AI as a threat rather than a collaborative tool, which affects their willingness to use it in teaching. The absence of clear policy frameworks and curriculum guidelines for AI adoption further limits progress. Based on this background, the researcher investigated the teachers' perceptions of the roles of artificial intelligence (AI) in the integration of the new **curriculum in secondary schools in Kano State, Nigeria.**

Objectives of the Study

1. To examine teachers' awareness and understanding of AI applications in teaching and learning.
2. To explore teachers' perceptions of AI's role in facilitating the new curriculum.

3. To identify challenges teachers face in integrating AI tools.

Research Questions

1. To extend are teachers' aware of the AI applications in teaching and learning?
2. What are the teachers' perceptions of AI roles in facilitating new curriculum in the area?
3. What are the challenges that teachers face in integrating AI tools for new curriculum implementation?

Methodology

The study investigates teachers' Perceptions of the Roles of Artificial Intelligence (AI) in the Intergration of the New Curriculum in Secondary Schools in Kano State, Nigeria. The study adopted descriptive survey research design. This enables the researcher to collect data from large population through sample to make decision on the population of the study. The population of the study consists of all the teachers in public secondary schools in Kano State, Nigeria.

The sample of the study consists of 370 teachers from public secondary schools in Kano State, the sample of the study was selected through multi-stage and purposeful sampling technique

The instrument for data collection was researcher made structural questionnaire title Teachers Perceived Roles of Artificial Intelligence Questionnaire (TPRAIQ). The instrument consists of five likert scale of strongly agreed, Agreed, Undecided, Disagreed and strongly Disagreed. The instrument is sub-divided into three sections: Section A: Teachers awareness of AI with 8 items; Section B: Perceived teachers roles of AI with 10 items and Section C: challenges of AI in the integration of the new curriculum with 8 items. The total items of the instrument are 26 items. The instrument was face and content validated by three experts in the field of study (Computer Science Education) and two experts from curriculum studies department. The reliability of the instrument was determined through test-retest. The reliability yielded 0.89 reliability coefficient. This make the instrument reliable for the data collection.

The instrument was administered to the teachers in the sample schools by the researcher and research assistants after permission was taken from the principles of the various schools. The data collected were analysed using descriptive statistics Mean and Standard Deviation to answer the research Questions. The criteria mean of 3.00 was used to agree with the items or statement in the questionnaire and mean below the criteria mean of 3.00 disagreed with the items or statement.

Results

Answering Research Questions

Research Question One: To extend are teachers’ aware of the AI applications in teaching and learning?

Table 1: Teachers’ Awareness of Artificial Intelligence (AI)
N = 370

SN	STATEMENT	MEAN	SD	DECISION
1	m aware of the concept of tificial Intelligence (AI).	3.67	0.89	Agreed
2	I have received training or seminars related to AI in education	2.94	1.08	Disagreed
3	I understand how AI can be applied in classroom teaching and learning.	2.87	1.12	Disagreed
4	I am familiar with AI tools such as ChatGPT, Google Bard, or educational chatbots	2.76	1.09	Disagreed
5	The integration of AI is included in the new secondary school curriculum.	3.52	0.91	Agreed
6	I can identify AI-based applications used in teaching and assessment.	2.89	1.04	Disagreed
7	I have good knowledge of AI tools for teaching and learning.	2.78	1.05	Disagreed

8	I have the knowledge of the technology tools for the implementation of new curriculum.	2.87	1.12	Disagreed
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From table 1 above shows teachers’ awareness of AI, the result shows that items 1 and 5 are agreed by the respondents while items 2, 3, 4, 6, 7, and 8 were disagreed. It mean that teachers are aware of the integration of AI into secondary schools curriculum but teachers’ didn’t received training for effective integration of AI in secondary school education and most of the teachers are not familiar with AI tools for the integration of new curriculum.

Table 2: Perceived Roles of AI in the New Curriculum.
No = 370

SN	STATEMENT	MEAN	SD	DECISION
1	AI can support teachers in preparing lesson plans and instructional materials.	3.45	0.86	Agreed
2	AI helps to personalize learning according to students’ abilities.	3.42	0.69	Agreed
3	AI can automate students’ assessments and grading.	3.38	0.70	Agreed

4	AI tools enhance students' engagement and participation in class.	3.40	0.67	Agreed
5	AI can assist teachers in identifying students' learning difficulties	3.33	0.66	Agreed
6	AI contributes to effective curriculum delivery and evaluation	3.46	0.61	Agreed
7	AI can help reduce teachers' workload.	3.41	0.64	Agreed
8	Bridging educational gaps and effective curriculum delivery.	3.40	0.66	Agreed
9	Improved academic performance among students	3.18	0.69	Agreed
10	Data-driven is for decision-making and placement of students.	3.36	0.72	Agreed

From table 2 above shows teachers Perceived roles of AI in the integration of new curriculum in secondary schools. The

result shows that all the items in the questionnaire are agreed to be the roles of AI in education. This means that AI support teachers in preparing lesson plans and instructional materials, contributes to effective curriculum delivery and evaluation, bridging educational gaps and effective curriculum delivery, improved academic performance among students and also help reduce teachers' workload.

Table 3: Challenges of AI Integration in the New Curriculum. **N = 370**

SN	STATEMENT	MEAN	SD	DECISION
1	Lack of adequate knowledge and training in AI hinders its implementation.	3.44	0.37	Agreed
2	Insufficient ICT facilities make AI integration difficult.	3.22	0.70	Agreed
3	Poor internet connectivity affects the use of AI tools.	3.30	0.75	Agreed
4	Teachers fear that AI might replace their roles in the classroom.	3.47	0.68	Agreed
5	There is inadequate government policy support for AI adoption in education.	3.50	0.71	Agreed
6	The cost of AI tools and software is a major	3.46	0.61	Agreed

	barrier.			
7	Lack of technical support discourages teachers from using AI.	3.40	0.66	Agreed
8	High cost of deployment of AI	3.36	0.72	Agreed

From Table 3 above shows challenges of AI integration in the new curriculum, the result shows teachers' Perceived challenges faced by teachers in the integration of AI in the new curriculum, from the analyses all the items are agreed to be challenges faced by teachers. The challenges includes; Lack of adequate knowledge and training, Insufficient ICT facilities, Poor internet connectivity, inadequate government policy support for AI adoption in education, high cost of AI tools and software, lack of technical support and high cost of deployment of AI.

Discussion of findings

This examined the teachers' perceptions of the roles of artificial intelligence (AI) in the intergration of the new curriculum in secondary schools in Kano State, Nigeria. From the result, it was discovered that teachers are aware of the intergration of AI into secondary schools curriculum but teachers' didn't received training for effective integration of AI in secondary school education and also most of the teachers are not familiar with AI tools for the integration of new curriculum. This study agrees with Ibrahim (2020), Afolabi (2021) Nwankwo (2022) and Ojo (2022) stated that

teachers' are aware of AI integration into educational system but lack adequate training and facilities for effective teaching and learning in secondary schools.

Furthermore, the study discovered that AI support teachers in preparing lesson plans and instructional materials, contributes to effective curriculum delivery and evaluation, bridging educational gaps and effective curriculum delivery, improved academic performance among students and also help reduce teachers' workload. The study is in line with Oladipo and Musa (2025) who emphasized that AI assists teachers in curriculum design, lesson planning, and individualized instruction, AI-powered systems help align learning materials with curriculum standards and track student performance in real time. In the same vein Okonkwo and Chukwuemeka (2021) highlighted the relevance of AI in fostering critical thinking and creativity core objectives of Nigeria's new curriculum. They further State that AI-based learning environments allow students to explore interactive simulations, receive instant feedback, and collaborate with peers beyond classroom boundaries. AI also supports automated assessment and data analytics, enabling teachers to focus more on instruction than on repetitive evaluation tasks. Similarly, Adebayo and Ogunyemi (2020) noted that teachers who adopted AI-assisted grading and feedback systems experienced improved classroom efficiency and enhanced learner engagement.

Lastly, the study discovered that challenges faced by teachers in the integration of new curriculum using AI includes; Lack of adequate knowledge and training, Insufficient ICT

facilities, Poor internet connectivity, inadequate government policy support for AI adoption in education, high cost of AI tools and software, lack of technical support and high cost of deployment of AI. This study agrees with Eze and Ibrahim (2024) who stated that infrastructural deficits, such as unreliable electricity, insufficient ICT facilities and limited internet connectivity are major obstacles of integrating AI in educational system in Nigeria. They further stated that teachers often lack access to digital tools or consistent professional training. Similarly, Abubakar and Ali (2023) reported that cultural resistance, fear of job displacement, and ethical concerns about AI replacing teachers were prevalent among educators.

Conclusion

Teachers' perceptions of AI's roles in new curriculum integration in secondary schools in Kano State reveal a complex interplay of optimism and concern. While educators recognize the potential of AI to enhance teaching and learning, Artificial Intelligence holds significant promise for transforming education in Nigeria and beyond. By providing personalized learning experiences and improving administrative processes, AI can enhance educational outcomes. However, it is essential to approach the integration of AI in education with caution, considering ethical implications and ensuring equitable access to technology and significantly, the barriers must be addressed to facilitate effective implementation of the new curriculum.

Recommendations

The following recommendations were made based on the findings: of the study:

1. Teachers should be trained on the use of AI and it relevant to educational system.
2. Future research should focus on developing frameworks for responsible AI use in educational settings.
3. Educational stakeholders must collaborate to overcome challenges related to infrastructure, training, and ethical considerations.

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**TECHNOLOGY AND DEVELOPMENT IN NIGERIA: A
STUDY OF SELECTED MANUFACTURING
COMPANIES IN SOUTH-EAST, NIGERIA**

BY

Dr. Anokwuru Innocent Chijioke

Department Of Political Science

Abia State University, Uturu

ABSTRACT

This study investigated technology and development in Nigeria using selected manufacturing companies in South-East. Descriptive survey research design was used and questionnaire served as the instrument of data collection. Data collected were analyzed using percentages and mean statistic. The Pearson product moment correlation coefficient was used to test the hypotheses. The study revealed that there is significant relationship between development of indigenous technology and productivity of manufacturing firms, and technological transfer enhances productivity for manufacturing firms. The work concludes that the achievement of organizational goal in manufacturing firms depends on the extent of utilization of indigenous and transferred technologies. Based on the findings and conclusions of this study, it was recommended that manufacturing firms should effectively utilize indigenous technologies so as to reduce cost of production and achieve productivity. Again, manufacturing companies should go for technological transfer when necessary to improve their productivity and production efficiency/effectiveness and achieve their goal.

Key Words: Technology, Development, Indigenous Technology, Technological Transfer and Productivity.

Introduction

The contributions of technology to overall development of a nation cannot be neglected. Technology assists nations in communication, production, transportation, research medicine and all other aspects of development. However, developing nations like Nigeria are yet to achieve improved modern technologies; hence one of the challenges which hinder the development of developing nations is lack of technological foundation (Jones & George, 2019). For the fact that technology has improved the standard of lives of individuals, organizations and nations, there is need for Nigeria to embrace modern technology in its system. This is because technology has actually assisted humans in overcoming the critical challenges of manufacturing, trade barriers, costs of transportation and delays in the exchange of information, thus effecting positive changes in the market place.

Technology has facilitated collaboration of software experts in the exchange of ideas and to work over the network with firms worldwide (Lamba & Malhotra, 2019). Technology has assisted a lot in the creation and growth of global markets such as the manufacturing firms. The model of technology used is not specifically the same among nations. While developing countries (like Nigeria etc) tend to follow a model that produces technological products before research is embarked on them, advanced countries tend to embark on research first before developing the product (Ramanathan 2020). Whichever dimension technological transfer takes, its essence remains to make it available in areas where it is needed.

Khalil (2022) sees technology to be the result of man's learned and acquired knowledge or his technical skills regarding how to do things well. Technology is considered one of the world's fastest agents of change. On the other way, transfer is all about sending something somewhere else which is not its origin. The focal point of this work is on manufacturing firms. If modern technologies, through the development of indigenous technology, or technological transfer – is effectively used for manufacturing activities, manufacturing companies will achieve their goals and sustainability; hence impacting positively on the development of Nigeria.

Statement of the Problem

The Nigerian manufacturing industry over the past decades has undergone swift changes due to technology, globalization and trade liberalization. The entrance of more foreign companies into the manufacturing industry has brought about stiff competition. With this openness, come costs as it reduces the market strength of domestic firms and increases the rate of modern technological use. Most production firms use technology that were transferred from developed nations, because of lack of indigenous technology in Nigeria. According to Obi-Anike, Ofobruku and Okafor (2017), the controversial nature of technological transfer calls for its evaluation with respect to contribution to organizational expansion. While some countries rely on indigenous technology and transfers are purely domestic, others rely almost absolutely on foreign acquisition of technology product. Some argue that some of the acquired technologies can actually be produced locally by concerted effort; others maintain that transferred technology is cheaper in the comparative cost analysis. Based on the above, this work focused on technology and development in Nigeria using

selected manufacturing companies in South-East.

Objectives of the Study

The general objective of this study focused on technology and development in Nigeria using selected manufacturing companies in South-East. The specific objectives include to:

1. examine the relationship between development of indigenous technology and productivity of manufacturing firms.
2. assess the extent technological transfer enhances productivity of manufacturing firms.

Research Questions

Based on our objectives, the following research questions were formulated and used.

1. What is the relationship between development of indigenous technology and productivity of manufacturing firms?
2. To what extent does technological transfer enhance productivity of manufacturing firms?

1.5 Research Hypotheses

In line with our research objectives and questions, the following hypotheses are stated in a null form.

Ho1: There is no significant relationship between development of indigenous technology and productivity of manufacturing firms.

Ho2: Technological transfer does not enhance productivity of manufacturing firms.

Conceptual Review

Technology

Technology is the science which provides the knowledge, that is, it is the sum total of knowledge of ways of doing things. It includes inventions, techniques, and a store of organized knowledge about everything. Its main influence is on the ways of doing things, how we design, produce, distribute and sell goods as well as services (Koontz, Cyril & Heinz, 1980). Technology has been defined as a transformer, a tool, as knowledge and as a specialized knowledge. Technologies can drive significant structural changes and economic development. It includes a new development in products, processes and materials. The level of technology in a particular industry determines to a large extent what products and services will be produced, which equipment will be used, and how operations will be managed. According to Hammond (1984), technology is a system of physical operations on raw materials, essentials to the production of a given output.

To Carrick (1978), it is the theoretical knowledge and application of research, design, development and operation of goods and services and of the necessary materials, manufacturing, equipment, production and management techniques to permit the efficient production of the goods and services. Onu (1977) sees technology as that which involves the social and economic atmosphere within which the system application of scientific knowledge of practical tasks can take place. Arinze and Ofegbu (1997) defined technology as the systematic knowledge for the manufacture of a product or for rendering of services including any integrally associated managerial and marketing techniques.

Ile (2020) sees technology as a series of techniques which include methods used in marketed and non-marketed activities, nature and specification of the product produced and its techniques, it encompasses the organization of productive units in terms of scale and ownership, it extends to services, manufacturing and agricultural sectors. Vutsova (2013) in his words described technology as often identified with knowledge about improved machinery, product and process. Chen and Huang (2009) supported Jhingan (2013) when he defined technology as identified with the hardware production - knowledge about machines and process.

Development – This is the gradual growth of political and socio-economic conditions so that they become more advanced, stronger and effective.

Major Aspects of Technology for Development of Nigeria

Nigeria's development can be achieved when technologies are well used. This means that productive organizations can achieve their goals through the use of improved technologies. The basic aspects of technologies used in this study include indigenous technology and technological transfer. They are discussed thus:

Indigenous technology

Indigenous technology are technologies employed by the native inhabitants of a country and which constitute an important part of its cultural heritage and should therefore be protected against exploitation by industrialized countries (Chukwu & Enudu, 2021). Indigenous technology refers to the knowledge, techniques, tools, and practices that are developed and used by a particular group of people, typically indigenous or native

communities, to solve specific problems or meet their needs within their local environment ((Nnamani & Nwoha, 2019). This technology is often rooted in the traditions, culture, and natural resources of a specific community and has been passed down through generations. Indigenous technology can include a wide range of innovations and practices, such as traditional farming methods, artisanal crafts, herbal medicine, sustainable resource management techniques, and unique tools and implements tailored to local conditions. These technologies are often adapted to the specific ecosystems, climates, and cultural contexts in which they are developed, making them well-suited to the needs and challenges faced by the indigenous communities that create and use them (Sulek & Hensley, 2004).

Indigenous technology is important not only for its practical applications but also for its role in preserving cultural heritage, promoting community resilience, and fostering sustainable development. It represents a valuable source of knowledge that can offer insights into alternative ways of interacting with the environment and addressing contemporary issues such as climate change, biodiversity loss, and social inequality (Suth & Ginsberg, 2010). Indigenous technology is used by the native inhabitants of a country or region and it constitutes an important part of its cultural heritage. Characteristically, indigenous technologies: Are recognized as animate, imbued with the breath of life and they live in form and function.

Technological transfer

Technological transfer is a proactive form of advocacy for change through adoption of technology. Practitioners of

technology transfer are variously referred to as change agents, communicators, teachers, trainers, technology marketers, and by many other terms (Carayanis & Alexander, 1998). According to them, technology transfer “refers to all the activities leading to the appropriate adoption of a new product or procedure by any group of users. ‘New’ is used in a special sense as it means any improvement over existing technologies or processes, not necessarily a chronologically recent invention”. Technology transfer occurs at all stages of the technology innovation process, from initial idea to the final product.

These processes integrate multiple functions, including organized research and development, design, production, engineering, manufacturing, marketing, and other value-adding activities in a complex web containing multiple feedback loops (EC, 2007). In the broadest sense, technology transfer is a process of communication that results in putting research findings or new information into practice. Technology transfer is the process of deliberate and systematic acquisition, provision, sharing, licensing of equipment and machinery, technology, skills, knowledge, intellectual property rights, business and organizational processes, designs and facilities, for the manufacture of a product, for the application of a process or for the rendering of a service.

Concept of Productivity

Productivity is the ratio of what is produced to what is required to produce it; hence it measures the relationship between output and inputs. Also, productivity means how much and how well we produce from the resources used (Kuratko & Hornsby, 2014 cited in Njoku, 2016). Productivity growth constitutes an important element for modeling the productive

capacity utilization, which in turn allows one to gauge the position of economies in the business cycle and to forecast economic growth. In addition, production capacity is used to assess demand and inflationary pressures. According to Ibezim (2021), one of the major concerns of manufacturing companies is improving workers productivity.

Gerba and Viswanadham (2016) defined productivity as that which people can produce with the least effort. Because of its central importance to competitiveness and world prosperity, the topic of productivity has been a matter of interest since the beginning of industrialization. Productivity is perhaps one of the most important and influential basic variables governing economic production activities. While high productivity can be a significant source of competitive advantage for companies (Borman & Motowidlo, 2023; Ajagu, 2018); it also contributes to the general well - being of a society. Due to the size of the manufacturing industry, productivity trends in this industry have notable effects on national productivity and on the economy as a whole.

Almazmomi (2018) defined productivity as a measure of how successfully organizations are achieving their missions and advancing their visions through core strategies. García-Álvarez (2015) defines productivity as the ability of an organization or a business to achieve its objectives. García-Álvarez (2015) outlines that the achievement of organizational productivity requires some alignments – leadership alignment, strategic alignment, cultural alignment, performance alignment and customer focus alignment. To Gerba and Viswanadham (2016), organizational productivity is both a powerful and problematic term. The strength of it is that it may be used to critically evaluate and improve organizational activities.

Theoretical Framework

The use of theories in social science and business research cannot be neglected. This is because theories help researchers to understand existing ideas, concepts and constructs and use such to address or provide solution to current research work. The theory used in this work is competitive advantage theory,

Competitive Advantage Theory

This work is anchored on Competitive Advantage Theory by Micheal Porter in 1980. The term competitive advantage refers to the ability gained through attributes and resources to perform at a higher level than others in the same industry or market (Christensen & Fahey, 1984; Kay, 1994; Porter, 1980 cited in Chacarbaghi, 1999). A firm is said to have a competitive advantage when it is implementing a value creating strategy not simultaneously being implemented by any current or potential player (Barney, 1991 cited in Clulow, Val, Gerstman, Julie, Barry & Carol, 2003). Competitive advantage is seen as the strategic advantage one paint manufacturing business entity has over its rival entities within its competitive industry. It is a business concept describing attributes that allow an organization to outperform its competitors. Achieving competitive advantage strengthens and positions a business better within the business environment. Successfully implemented strategies will lift a firm to superior performance by facilitating the firm with competitive advantage to outperform current or potential players.

To gain competitive advantage, a business strategy of a paint manufacturing firm manipulates the various resources over which it has direct control and these resources have the ability to generate competitive advantage. The attributes that could

provide competitive advantage for a firm may include access to natural resources, such as high grade ores or inexpensive power, highly skilled personnel, geographic location, high entry barriers. Competitive advantage makes sure customers remain loyal through offering superior products and services. It enhances effectiveness, efficiency, patronage, and customer retention Value proposition which is important when understanding competitive advantage. This theory was used because a manufacturing firm that has advantage on technology will achieve its goals and organizational growth through improve efficiency, effectiveness, patronage, and retention of customers.

Empirical Review

In this section, the researcher espoused some past findings related to the research work.

Atongdem and James (2023) evaluated factors that influence technology transfer in the upper east region: a case study of Bolgatanga Municipality, Ghana. Twelve prominent firms in the study area were selected. The population covered 300. Purposive sampling technique was used to select twelve management staff and simple random sampling technique was used in selecting two hundred (200) non-management staff from the various firms in the Bolgatanga municipality. The researchers adopted stratified sampling technique for the study which had a sample size of two hundred and twelve (212) respondents. Questionnaire was the only instrument used for the data collection. The questionnaire was administered by the researchers directly to the respondents. Data collected were analyzed using tables with frequencies and percentages. The results indicate that the need for improved market performance,

profit increase, and organization growth are the needs for technology transfer.

Hussain, Ali, Ibrahim, Noreen and Ahmad (2023) worked on impact of technology use on consumer perception and purchase intention in Pakistan. The study used 20 staff and 20 design marketing staff, and 200 regular customers in two selected firms. The work used interview method through survey. Data were analyzed using mean and standard deviation. It was revealed that technology use to have good perception and intention.

Osuoha, Ekeruo, Obinna and Nnamdi (2023) examined technological transfer and performance of manufacturing firms in Lagos. A sample of two hundred and fifteen (215) was randomly drawn from six judgmentally selected organizations in Lagos, using questionnaire. The resulting primary data were analyzed for correlations and multiple regressions using the version 20 of the Statistical Package for Social Sciences (SPSS). The results were that vertical technology transfer had positive effects on the manufacturing firms' profitability ($r= 0.816$) and productivity ($r= 0.625$). Horizontal transfer had similar significant positive effects with $r= 0.741$ for productivity and $r= 0.566$ for profitability. All beta coefficients from the regression result were positive and statistically significant. The coefficient of multiple determination from the model summary was $R^2 = 0.321$, with an adjusted value of 0.294, showing that vertical and horizontal transfers would have a joint effect of 29.4% increase in profitability and productivity. These findings led to the conclusion that technology transfer has a positive effect on a firm's performance and to the recommendation that managers of manufacturing firms should adopt technology transfer as a

strategy towards higher profitability and productivity, among others.

Udegbe (2023) examined the effect of technological development process and its impact on business performance in Awka, Anambra State, Nigeria. The researcher adopted the survey research design. The research sample consists of 180 Nigerian manufacturing industries. The sample in the study was designed using convenience sampling method. Two copies of the questionnaire were administered to each of the 180 manufacturing firms that served as sample. Out of the total employee sample of 360, 330 useable questionnaire copies were returned representing a response rate of 63.89%. Data were analyzed with the use of statistical methods such as factor analysis, correlation analysis and reliability analysis. Validity and reliability test indicated that the research instrument was valid and reliable. Based on the data analysis, the findings were that although some of the results corresponded to the previous findings, it was however found that new and modern technology affected both the new product development business plan and business performance (growth).

Agbim (2021) determined the relationship between technology network and technology transfer and technology transfer performance among indigenous family-owned manufacturing entrepreneurships in the town Aba, Abia State. Survey design and simple random sampling technique were adopted. Questionnaire was employed to generate the study data. The chi-square analysis of the data shows that technology transfer and technology transfer performance significantly depend on technology network. The study concludes that through cooperation with-in a technology network, actors can acquire, apply and put a transferred technology to commercial

ends based on their absorptive capabilities. In addition to increased investment in education and other infra-structures, the study recommends taking advantage of the Nigerian market power to create various technology networks of owners and users of similar technologies. Further research themes are provided.

Akbar (2021) determines the effect of technological change on management accounting change in Iran manufacturing firms. The study used descriptive survey design. T test, Friedman test and Kruskal test were used for the hypothesis. Both the primary and secondary data were used for the study and the industries used were randomly selected. 150 questionnaires were given out while 112 were answered. The result was that technological change has effect on management accounting change. The study recommends that firms must replace traditional and individualized method of working in order to increase the quality and reduce the cost price.

Akpan (2021) conducted a study on nation's economic development through adequate technology in industrialization in Nigeria. The study which is empirically inclined examined the relationship between industrialization and economic development with focus on some states in Nigeria. The Ordinary Least Square (OLS) technique was adopted in line with diagnostic test for the model. It found that technology is an avenue for industrialization.

Cheng and Gan (2021) looked into the stimulatory impact of trade competitiveness on technology transactions as a result of Regional Management Board RMB appreciation in China. The researchers analyzed Chinese regional data over the period from 1998 to 2015 to estimate the stimulatory impact of

RMB appreciation on technical transactions via trade competitiveness using the General Management Method (GMM) approach. Their findings suggested that a strengthening of the RMB could encourage companies to utilize local technology market capabilities for innovation. Increased imports resulting from RMB appreciation can result in technological spillovers and greatly boost technology commerce. The study also found that the increased export rivalry brought on by RMB appreciation could push international and local enterprises to improve their export competitiveness through improved technology transactions.

Chukwu and Enudu (2021) investigated the impact of technology transfer on consumer buying behavior using cosmetic firms in Lagos State, Nigeria. Technology transfer can dissuade consumers from buying products. In addition, a poorly technology transfer poses serious problem to salesmen, since it will require enough explanations to persuade customers to buy the products. Customers dislike shabbily packaged products. Good and attractive technology transfer influence consumers buying behavior by making them to buy products and always patronize products. A survey was used for this purpose. The data collected from the questionnaire instrument were analyzed using percentages and multiple regression. The research findings show that a significant and positive relationship lies between the independent variable, technology transfer, value and quality of packaging, impulse purchasing and the dependent variable consumer buying behavior.

Ibezim (2021) investigated the effect of product quality on corporate growth in Starline, Abia State. Survey research design was used and interview system served as the instrument of data collection. The population of the study is made up of the

entire 180 permanent staff of the firm, which also served as sample. The collected data were analyzed using simple percentage and the hypotheses tested using Pearson product coefficient correlation. The findings revealed that product quality, and good price enhance customer satisfaction and customer patronage.

Nwankwo (2021) focused on the effect of technology on new product development of soft drink industry using Seven Up Bottling Company Aba, Abia State as the focal point. Three research objectives, three research questions and three hypotheses guided the study. Survey research design was used and questionnaire served as the major instrument of data collection. The population of the study is made up of the entire staff of seven up in Aba, Abia State from were 133 were sampled. Out of the 133 copies of questionnaire distributed, only 120 were properly filled, returned and used. The data collected were analyzed using simple percentage and Pearson product moment correlation coefficient. Based on the data analysis, it was discovered that there is significant effect of technology on the profitability of seven up Aba, Abia State.

Okoli (2021) investigated effect of employee's ICT skills on the performance of manufacturing firms in southeast Nigeria. One hundred and nine employees from different departments in various manufacturing firms responded to the research instrument designed to measure ICT competence and two performance domains. A simple linear regression was conducted on the data, and the result indicated a statistically significant association between employees' ICT skills and increased performance of the firms.

Oruma and Amah (2021) examined the impact of

globalization on technology in Nigeria. They used mean for data analysis because the work was a survey study. The study found that technological globalization leads to expeditious economic growth in Nigeria, and it has been of immense benefits to both the public and private sectors of the Nigerian economy.

Skare and Soriano (2021) looked at how globalization affects digital technology adoption in Algeria. The enhanced panel data model was used to apply country level data from the digital adoption index, KOF globalization index, total factor productivity and global competitive index to 183 nations. Globalization has a major impact on technological transfers, digital technology uptake, and spillovers in all nations, according to the research. This implies that convergence of digital technological adoption is always experienced by countries that undergo significant technological changes.

Palmberg, Pajerien and Tumo (2017) studied transferring science based technology for the period 2000 to 2016 in Makurdi. The results showed that transfers are beneficial to both the transferer and the transferee and can affect a 26.2% increase in GDP of both parties.

Ukpabio, Siyanbola and Oyebisi (2017) investigated the impact of technological innovation on the performance of manufacturing firms in Ogun State, Nigeria. The sample for this study was drawn from 305 SMEs in the textile/leather/apparel and footwear subsector; wood/furniture and woodworks subsector; and domestic/industrial plastic and rubber subsector. Data collected was analyzed using correlation analysis and hierarchical regression analysis. The correlation result shows that product innovation and process innovation had significant positive relationship with firm performance. However, the

regression result confirmed that product and process innovations have positive impact on the performance of firms. Additionally, process innovation maintained a significant impact on firm performance with the inclusion of control variables whereas product innovation had significant impact on innovation with the exclusion of the control variables from the model.

Carl (2016) tracked the importance of technology on the growth of the economy and its competitiveness in China in a quantitative and qualitative analysis, and described the tactics of the fastest rising economies over the past 50 years from the standpoint of their technology strategic orientation. He also outlined some of the important global dynamics that are making it more difficult for developing countries to replicate the rapid growth of the mentioned countries, as well as the impact of China's growth on developing countries. The study's main findings are that technology is becoming a more critical component of globalization and determination, and that the rapid pace of technological change and the preconditions required to effectively partake in globalization are making it even more complicated for many developing countries to compete. To succeed in the ever-demanding and twisted global economy, he suggested that emerging countries develop additional technology capabilities and greater flexibility. Furthermore, globalization and increased global competition should be fought, as they lead to powerful protectionist absence in both emerging and rich countries. If rich countries focus on increasing their flexibility in adapting to the growing comparative advantage resulting from rapid technological development, and developing nations focus on extending their technological capabilities, infrastructures, and education, the world will be a better place. However, there are significant imbalances in the globalized world, necessitating

significant efforts to provide some transfer mechanisms and world balancing.

Gap in Literature

In line with our empirical studies, it could be seen that many related works have been done. However, the exact subject matter was not covered. We are grouping the gap in categories, thus:

- a. **Gap in topic:** As we can see from the related empirical work, none of the past studies covered the topic. Only related works were covered. No work was done on both independent and dependent variables.
- b. **Gap in the area of the study:** This work covered manufacturing firms (paint industries in south east) Nigeria. However, most of the empirical studies used other places in Nigerian and some were even done outside Nigeria.
- c. **Gap in the indices in objectives of the study:** The indices in our objectives of study were not exactly covered by past researches.

S/N	STATES AND COMPANY			POPULATION
1	IMO STATE	Dulux color centre Owerri (CAP PLC R.C: 4551)	106 Okigwe Road, Owerri	14
		Zicli Synergy (Paint) Ltd (Rc: 1226001)	No.1 Zicli Road off Okporo Road, Orlu	17
		Nnenco Paints Nig. Ltd (Rc: 38697)	102 Okigwe-Owerri Road, Okigwe	18 Total = 49
2	ABIA STATE	Saclux Paint Ind. Nig. Ltd (Rc: 79691)	No.3 Club Road, Umuahia	16
		De Samtex Painting & Production Services Nig. (REG. Business Name. Rc: 4217160)	Uhideogwe-Azumini Ndoki, Abia	22
		Clover Paint Co. Nig. (Rc: 80548)	No.5 Amaifeke Road, Aba	28 Total = 66
3	ENUGU STATE	Nalin Paints Ltd (Rc: 176692)	No.3 Isuochi Street Uwani Enugu	8
		Intercolor Paint Ind. Ltd (Rc: 991393)	Plot CR6/8 standard layout Emene Industrial Area by Old Airport Road, Enugu	10
		Ebonyi Paint Nig. (Rc: 10799)	No.48 Zik Avenue Uwani Enugu	13 Total = 31
4	EBONYI STATE	Ebonyi-Salt Paint & Allied Products (Reg. Business Name Rc: 3694959)	No.9 Amasiri Street, New Haven Abakiliki	18
		Sunpac Chemical Ind. Ltd (Rc: 634386)	No.26 Afikpo Road Abakiliki	16
		Roxin Resources and General Contract Ltd (Rc: 1756642)	No.1 Gabriel Street Abakiliki Ebonyi State; Mr. Dominic Onele Compound Igwe Okpu Phase 2 Abakiliki	22 Total = 56

5	ANAMBRA STATE	Portland Paint & Product Nig. Ltd (Rc: 76075)	91 Limca Road Nkpor Onitsha	9
		Silk Coat Global Effect Paint Ltd (Rc: 1355002)	36 Limca Road Nkpor Onitsha	10
		Vinotex Paint Industry (Reg. Business Name: Rc: 2494036)	Onye kwere Compound Umugama Village, Anambra	12
		Paradise Paint & Chem. Ind. Nig. Ltd (Rc: 707483)	No.33 St. John Street Odoakpu, Onitsha	17
		Ebulux Paints Nig. Ltd (Rc: 1721487)	No.10 Abagana Street New Layout Road Onitsha	8
		Sharon Paints & Chemical Co. Ltd (Rc: 61855)	No.8 Obosi Road Onitsha North L.G.A.	15 Total = 71
GRAND TOTAL			478	

Based on the foregoing, it's a fact that little or nothing has been covered on technology and development in Nigeria using selected manufacturing companies in South-East. For that, research gap exist and there is need for this study.

Methodology

In this study, survey research design was used. Survey research design is an aspect of quantitative research design which provides a numeric description of trends, attitudes and opinions of a population by studying a sample of the population (Asika, 2008). The population of this study is 273. It comprises of the entire management staff and employees in production

department of the selected Paint manufacturing firms in South East Nigeria (**Source:** Personnel Units of the Paint Manufacturing Companies Under Study, 2024, see *table 3.1 for details on the companies*). The Paint manufacturing firms were used because they use both transferred technology and indigenous technology for their production process. The management staff and employees in production department of the selected Paint manufacturing firms were used to provide information for the study because they are in position to provide information on technology and development in Nigeria using selected manufacturing companies in South-East.

Table 1: Study population.

Source: Personnel Units of the Paint Manufacturing Companies Under Study, 2024

To determine the sample size, the formula of Taro Yamane was used. The formula is given as follows:

$$n = \frac{N}{1 + N(e)^2}$$

Where

n = the sample size

N = population. An estimated population of 300 is used.

e² = square of maximum allowance for sampling error at 5% level of significance.

$$n = \frac{273}{1 + 273(0.05)^2}$$

$$n = \frac{2.73}{1 + 273(0.0025)}$$

$$n = \frac{273}{1+0.6825}$$

$$n = \frac{273}{1.6825}$$

$$n = 162.3$$

The sample size (n) = 162

More so, to get the specific sample size from each of the companies, the researcher used proportionate approach so as to select an appropriate sample size from each of the companies. The proportionate method is applied thus:

$$\frac{W_1}{N} \times n$$

Where K = sample size proportion

W₁ = no of employees for individual firm

N = population size

n = sample size

Imo State

Dulux Color Centre

$$n_1 = \frac{14}{273} \times \frac{162}{1}$$

$$n_1 = \frac{2,268}{273}$$

$$= 8.3$$

$$= 8$$

Zieli Synergy Paints

$$n_2 = \frac{17}{273} \quad \times \quad \frac{162}{1}$$

$$n_2 = \frac{2,754}{273}$$

$$= 10.1$$

$$= 10$$

Nnenco Paints Nigeria Limited

$$n_3 = \frac{18}{273} \quad \times \quad \frac{162}{1}$$

$$n_3 = \frac{2,916}{273}$$

$$= 10.7$$

$$= 11$$

Abia State

Saclux Paint Industries Ltd

$$n_4 = \frac{16}{273} \quad \times \quad \frac{162}{1}$$

$$n_4 = \frac{2,592}{273}$$

$$= 9.5$$

$$= 10$$

De Samtex Painting & Production Services Nig

$$n_5 = \frac{22}{273} \quad \times \quad \frac{162}{1}$$

$$n_5 = \frac{3,564}{273}$$

$$= 13.1$$

$$= 13$$

Clover Paint Co. Nig. Ltd

$$n_6 = \frac{28}{273} \quad \times \quad \frac{162}{1}$$

$$n_6 = \frac{4,536}{273}$$

$$= 16.6$$

$$= 17$$

Enugu State

Nalin Paints Ltd

$$n_7 = \frac{8}{273} \quad \times \quad \frac{162}{1}$$

$$n_7 = \frac{1,296}{273}$$

$$= 4.7$$

$$= 5$$

Intercolor Paint Ind. Ltd

$$n_8 = \frac{10}{273} \times \frac{162}{1}$$

$$n_8 = \frac{1,620}{273}$$

$$= 5.9$$

$$= 6$$

Ebonyi Paints (Nigeria) Limited

$$n_9 = \frac{13}{273} \times \frac{162}{1}$$

$$n_9 = \frac{2,106}{273}$$

$$= 7.7$$

$$= 8$$

Ebonyi State

Ebonyi-Salt Paint & Allied Products

$$n_{10} = \frac{18}{273} \times \frac{162}{1}$$

$$n_{10} = \frac{2,916}{273}$$

$$= 10.7$$

$$= 11$$

Sunpac Chemical Ind. Ltd

$$n_{11} = \frac{16}{273} \quad \times \quad \frac{162}{1}$$

$$n_{11} = \frac{2,592}{273}$$

$$= 9.5$$

$$= 10$$

Roxin Resources and General Contract Ltd

$$n_{12} = \frac{22}{273} \quad \times \quad \frac{162}{1}$$

$$n_{12} = \frac{3,564}{273}$$

$$= 13.1$$

$$= 13$$

Anambra State

Portland Paint & Product Nig. Ltd

$$n_{13} = \frac{9}{273} \quad \times \quad \frac{162}{1}$$

$$n_{13} = \frac{1,458}{273}$$

$$= 5.3$$

$$= 5$$

Silk Coat Global Effect Paint Ltd

$$n_{14} = \frac{10}{273} \quad \times \quad \frac{162}{1}$$

$$n_{14} = \frac{1,620}{273}$$

$$= 5.4$$

$$= 5$$

Vinotex Paint Industry

$$n_{15} = \frac{12}{273} \quad \times \quad \frac{162}{1}$$

$$n_{15} = \frac{1,944}{273}$$

$$= 7.1$$

$$= 7$$

Paradise Paint & Chem. Ind. Nig. Ltd

$$n_{16} = \frac{17}{273} \quad \times \quad \frac{162}{1}$$

$$n_{16} = \frac{2,754}{273}$$

$$= 10.1$$

$$= 10$$

Ebulux Paints Nig. Ltd

$$n_{17} = \frac{8}{273} \quad \times \quad \frac{162}{1}$$

$$\begin{aligned}
 & \qquad \qquad \qquad 273 \qquad \qquad \qquad 1 \\
 n_{17} &= \frac{1,296}{273} \\
 &= 4.7 \\
 &= 5
 \end{aligned}$$

Sharon Paints & Chemical Co. Ltd

$$\begin{aligned}
 n_{18} &= \frac{15}{273} \times \frac{162}{1} \\
 n_{18} &= \frac{2,430}{273} \\
 &= 8.0 \\
 &= 8
 \end{aligned}$$

$$\begin{aligned}
 & n_1(8) + n_2(10) + n_3(11) + n_4(10) + n_5(13) + n_6(17) \\
 & + n_7(5) + n_8(6) + n_9(8) + n_{10}(11) + n_{11}(10) + \\
 & n_{12}(13) + n_{13}(5) + n_{14}(5) + n_{15}(7) + n_{16}(10) + \\
 & n_{17}(5) + n_{18}(8) + = 162
 \end{aligned}$$

The researcher applied purposive sampling technique so as to select respondents who were available/accessible and who effectively respond to the questionnaire. The reason for using purposive sampling technique is to enable the researcher to personally use his own judgement in selecting people who were in the position to provide answers to the questionnaire. In this study, the questionnaire was the major instrument of primary data. The questionnaire was framed in likert format of strongly agreed, agreed, disagreed and strongly disagreed.

The data collected in this study were analyzed using simple percentage, mean statistics and Pearson Product Moment Correlation Coefficient (PPMCC) at 0.05 level of significance through Statistical Package for Social Sciences (SPSS version 21.0). Simple percentage and bar chart were used to analyze the percentage responses of the respondents on bio-data, and first section of the thematic issue. Mean statistic was used to determine the level of agreement and disagreement of the respondents in each questionnaire item for construct variables (the subject matter in the objectives). More so, Pearson Product Moment Correlation Coefficient (PPMCC) at 0.05 level of significance through Statistical Package for Social Sciences (SPSS version 21.0) was used to test the hypotheses. For the formulars, see *Appendix I, II & III*.

Data Analysis and Interpretation

It should be noted that out of 162 copies of the questionnaire distributed, only 152 copies were returned and used.

Section A: The Biographic Data of the Respondents

Table 2: Gender distribution of the respondents.

Question	Response	Respondents	
		No	%
Sex	Male	97	63.8
	Female	55	36.2

Total		152	100
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Source: field survey, 2024

From the table above, it can be seen that 97 or (63.8%) of the respondents are male while 55 or (36.2%) of the respondents are female.

Table 3: Distribution of respondents by academic qualification.

Question	Response	Respondents	
		No	%
Academic qualification possessed by respondents	FLSC	7	4.6
	O' level	21	13.8
	OND or its equivalent	33	21.7
	BSC/HND	64	42.1
	Post graduate qualifications	17	11.2
	Others	10	6.6
Total		152	100

Source: field survey, 2024

The table above shows that 7 or (4.61%) of the respondents hold a first school leaving certificate, 21 or (13.82%) has O' level certificate, 33 or (21.71%) holds either OND or its equivalent, 64 or (42.10%) holds either BSC or HND certificate, 17 or

(11.2%) hold post graduate qualifications while 10 or (6.6%) of the respondents have other certificates.

Table 4: Distribution of respondents by age.

Question	Response	Respondents	
		No	%
Age range of respondents	18-25	21	4.6
	26-33	35	23.0
	34-41	66	43.4
	42 years and above	30	19.7
Total		152	100

Source: field survey, 2024

It can be seen from the table above that 21 or (4.61%) of the respondents fall within the ages bracket of 18-25years, 35 or (23.0%) are within the ages of 26-33years, 66 or (43.4%) are within the ages of 34-41 years while the number of respondents within 42 years and above is 30 or (19.7%)

Table 5: Distribution of the respondents by marital status.

Question	Response	Respondents	
		No	%

Marital status	Married	99	65.1
	Single	53	34.9
Total		152	100

Source: field survey, 2024

It can be seen from the table above that 99 or (65.1%) are married while 53 or (34.9%) of the respondents are single.

Table 6: Distribution of respondents by duration of service in the organization.

Question	Response	Respondents	
		No	%
Length of service	1-4	40	26.3
	5-8	59	38.8
	9-15	44	28.9
	16 years and above	9	5.9
Total		152	100

Source: field survey, 2024

The table above shows that 40 or (26.3%) of the respondents have worked in their respective organizations between 1-4years, 59 or (38.8%) worked between 5-8years, 44 or (28.9%) 9-15years, while 9(5.9%) of the respondents have worked for between 16years and above.

Section B: The Subject Matter

Research question one: What is the relationship between development of indigenous technology and productivity of manufacturing firms?

S/ N	Questionnaire Items	S A	A	D	S D	N	Σ X	X	Dec .
1	My company sometimes go for technology transfer to achieve productivity	77	50	15	10	152	498	3.3	Accept
2	technology add value to our output maximization	55	59	26	12	152	461	3.0	Accept
3	Our company is developing based on modern technology in use	101	33	11	7	152	532	3.5	Accept

4	Technology transfer through imitation is a road map to improve productivity	102	29	13	8	152	529	3.5	Accept
5	The achievement of more productivity depends on technology used	57	89	4	2	152	505	3.3	Accept
	Grand mean							3.3	

Table 7: The relationship between development of indigenous technology and productivity of manufacturing firms.

Source: field survey, 2024

It was discovered in table 7 that all the items were accepted. This is because item 1 has a mean of 3.3, item 2 has a mean of 3.0, item 3 has a mean of 3.5, item 4 has a mean of 3.5 and item 5 has a mean of 3.3; hence all the items have mean scores more than 2.5 and above. It is therefore concluded that there is significant relationship between development of indigenous technology and productivity of manufacturing firms.

Research question two: To what extent does technological transfer enhance productivity of manufacturing firms?

Table 8: Technological transfer enhances productivity of manufacturing firms.

S/ N	Questionnaire Items	SA	A	D	SD	N	ΣX	X	Dec.
1	Use of indigenous Technology will be beneficial to my company if well implemented	79	61	8	4	152	519	3.4	Accept
2	Our company sometimes use indigenous technology for production	57	59	20	16	152	461	3.0	Accept
3	Indigenous will help to develop the nation's economy	57	88	2	5	152	501	3.3	Accept
4	Our company most times do not go for indigenous if we have modern transferred technology	68	69	5	10	152	499	3.3	Accept

5	Indigenous technology will help use to produce and sales our products on a lower cost	102	33	10	7	152	534	3.5	Accept
	Grand mean							3.	

Source: field survey, 2024

It was discovered in table 8 that all the items were accepted. This is because item 1 has a mean of 3.4, item 2 has a mean of 3.0, item 3 has a mean of 3.3, item 4 has a mean of 3.3 and item 5 has a mean of 3.5; hence all the items have mean scores more than 2.5 and above. It is therefore concluded that technological transfer enhances productivity of manufacturing firms.

Test of Hypotheses

H01: There is no significant relationship between development of indigenous technology and productivity of manufacturing firms.

Fig. 1: To test hypothesis one, data in table 7 was used.

Hi1	There is significant relationship between development of indigenous technology and productivity of	Pearson Correlation = 0.89 Sig = 0.05 N = 152	VALID
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	manufacturing firms	Grand mean = 3.3	
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The analysis has a grand mean of 3.3. The table above shows that the Pearson product moment correlation is 0.89 which indicates that there is significant relationship between development of indigenous technology and productivity of manufacturing firms. Hence, the null hypothesis is hereby rejected.

Ho2: Technological transfer does not enhance productivity of manufacturing firms.

Fig. 2: To test hypothesis two, data in table 8 was used.

Hi2	Technological transfer enhances productivity of manufacturing firms	Pearson Correlation = 0.84 Sig = 0.05 N = 152 Grand mean = 3.3	VALID
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The analysis has a grand mean of 3.3. The above table indicates that the Pearson product moment correlation is also 0.84 which reveals that technological transfer enhances productivity of manufacturing firms. Hence, the null hypothesis is rejected.

Fig. 3: General table results for the hypotheses.

S/N	Hypotheses	Software results	Result
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Hi1	There is significant relationship between development of indigenous technology and productivity of manufacturing firms	Pearson Correlation = 0.89 Sig = 0.05 N = 152 Grand mean = 3.3	VALID
Hi2	Technological transfer enhances productivity of manufacturing firms	Pearson Correlation = 0.84 Sig = 0.05 N = 152 Grand mean = 3.3	VALID

4.3 Discussions of Findings

H01: There is no significant relationship between development of indigenous technology and productivity of manufacturing firms.

For hypotheses one, it was found that there is significant relationship between development of indigenous technology and productivity of manufacturing firms. According to Yauri (2016), many manufacturing companies have ventured into technological transfer to improve their production and achieve market growth. Productivity can be achieved in business when the right modern equipments are used (Sartipi, 2020).

Ho2: Technological transfer does not enhance productivity of manufacturing firms.

It was found in hypothesis two that technological transfer enhances productivity of manufacturing firms. In the view of Adeola (2020), indigenous technology is a strategy of technological use which manufacturing firms adopt to achieve production, reduce cost and improve performance.. There is need for government to improve the indigenous technological system to assist firms to improve transformation (Dauda, 2019).

Conclusion

Production organizations need the collaboration, cooperation and support themselves through the use of both transferred and indigenous technologies. The above issues necessitate the emphasis on technology used in manufacturing firms. This work concludes that the achievement of organizational goal in manufacturing firms depends on the extent of utilization of indigenous and transferred technologies.

Recommendations

Based on the findings and conclusions of this study, the following recommendations are made:

1. Manufacturing firms should effectively utilize indigenous technologies so as to reduce cost of production and achieve productivity.
2. Manufacturing companies should go for technological transfer when necessary to improve their productivity and production efficiency/effectiveness and achievement of their goals.
3. Government should make funds available to investors for technology transfer and manufacturing effectiveness.

4. Economic, management, public administration student are expected to benefit from this study in their future studies.

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APPENDIX I SIMPLE PERCENTAGE FORMULA

Simple percentage formula is given as follows:

$$\frac{X}{N} \times \frac{100}{1}$$

Also,

$$\frac{\sum X}{\sum F}$$

Where,

X = True outcome

N = Total number of possible outcomes.

$\sum X$ = calculation of total number of observation in the X variable

$\sum F$ = calculation of total number of observation in the F variable

APPENDIX II FORMULA FOR MEAN STATISTICS

Mean statistics is determined by applying the following formular:

$$\bar{X} = \sum fx/N$$

Where X = mean

f = frequency

x = scale point

N = number of respondents

e.g.

Standard mean = $\frac{\text{total scale points}}{\text{No. of classes of respondents}}$

Standard mean = $\frac{4}{10}$

Standard mean = 2.5

The points are assigned in the following manner:

- i. A respondent that strongly agreed to the point (SA) scored 4 points
- ii. A respondent that agreed (A) scored 3 points
- iii. A respondent that disagreed (D) scored 2 points
- iv. A respondent that strongly disagreed (SD) scored 1 point

Decision Rule

The researcher therefore adopts a cutoff point of 2.50 mean score. Thus, any response/attribute with a mean score up to 2.50 and above is accepted and below 2.50 is therefore rejected.

APPENDIX III

THE FORMULA FOR PEARSON

The formula for Pearson R is stated thus:

$$r = \frac{NXY - (\sum X) (\sum Y)}{\sqrt{\left[\sum NX^2 - (\sum X)^2 \right] \left[\sum NY^2 - (\sum Y)^2 \right]}}$$

Where

- N = number of pairs of scores
- $\sum xy$ = Sum of the product of paired scores
- $\sum x$ = Sum of x scores
- $\sum y$ = Sum of y scores
- $\sum x^2$ = Sum of squared x scores
- $\sum y^2$ = Sum of squared scores.

Source: www.statisticssonlation, 2023

Decision Rule: The decision rule is to reject H_0 if p-value (Asymp sig) < 0.05, otherwise we accept H_0 .

SILENCE AS A COMMUNICATIVE STRATEGY IN NIGERIAN SOCIAL INTERACTION

Dr. Cynthia Adaeze Onuegwunwoke,
Department of English Language and Literature,
Faculty of Arts,
Alvan Ikoku Federal University of Education,
Owerri, Imo State.
cynthia.onuegwunwoke@alvanikoku.edu.ng

and

Dr. Anuonye, Florence Dakoru
Department of English language and literature,
Faculty of Arts,
Alvan Ikoku Federal University of Education, Owerri.

Abstract

This study investigated **silence as a form of communication in the Nigerian social context**. The aim is to examine its meanings, functions, and sociocultural interpretations across different social settings. While traditional communication studies have largely prioritized spoken language, this study foregrounded silence as a meaningful and strategic communicative resource within Nigerian society. Anchored on Speech Act theory, the study adopted a **descriptive survey design** complemented by qualitative insights. The population of the study comprised 600 individuals drawn from diverse Nigerian social contexts, from which a sample size of 300 respondents was selected using multistage sampling techniques. Data were collected through a structured questionnaire and semi-structured interviews.

Quantitative data were analyzed using descriptive statistics, while qualitative data were thematically analyzed to enrich interpretation. Findings revealed that silence in Nigerian social interaction performs multiple communicative functions, including expressing respect, managing emotions, maintaining social harmony, signaling agreement or disagreement, and subtly negotiating power relations. The study further showed that the use and interpretation of silence are significantly influenced by sociocultural factors like age, gender, cultural norms, and power structures. Silence was also found to function as a deliberate communicative strategy, particularly in conflict management and contexts where direct verbal expression may be socially constrained. The study concludes that silence is not a communicative deficiency but a culturally embedded and purposeful form of communication in Nigerian society. The study contributes to Nigerian sociolinguistics and communication studies and underscores the need for culturally sensitive interpretations of communicative behavior in educational, institutional, and interpersonal contexts.

Keywords: Silence, Communication, Speech Act, Nigerian Social Context, Non-verbal Communication

Introduction

Communication is a fundamental aspect of human social existence. It enables individuals to share ideas, negotiate meaning, and maintain social relationships. According to Nzeakor et al (2024), “Communication skills refer to the abilities and competencies that enable an individual to convey, receive, and interpret messages effectively in various contexts” (p. 148). Adler and Proctor (2017) add that “the

capability to express thoughts and ideas clearly while also understanding and interpreting the messages of others” (p. 12). While communication is often equated with spoken or written language, scholars have increasingly acknowledged that meaning is also conveyed through non-verbal means like gestures, facial expressions, pauses, and silence. Silence, in particular, has emerged as a significant yet, under examined communicative resource in linguistic and sociocultural studies. Rather than representing an absence of meaning, “silence functions as a meaning-laden communicative act whose interpretation depends largely on context, culture, and social relationships” (Ahmadu & Zulfa’a, 2017, pp. 41–42).

In many African societies, including Nigeria, communication is deeply rooted in cultural norms, values, and social hierarchies. Nigeria is a multilingual and multicultural nation with over 250 ethnic groups, each possessing distinct communicative practices. These practices influence not only how speech is produced but also how silence is interpreted in social interaction. As Chukwuma (2024) observes, “silence in Nigerian discourse often performs communicative functions that spoken language may not effectively achieve, especially in sensitive social situations” (p. 6). Consequently, silence operates as an integral component of communicative competence within Nigerian societies.

Traditional linguistic studies in Nigeria have largely focused on spoken discourse, neglecting silence as a communicative phenomenon. Silence and non-verbal communication are synonymously related in that “the transmission of messages without the use of words. But body language like gestures, posture, and facial expressions. Maintaining appropriate gaze to show confidence and engagement” (Nzeakor et al, 2024, p.

149). However, recent sociolinguistic and pragmatic studies have begun to challenge this limitation by foregrounding silence as a deliberate and meaningful communicative choice. According to Ahmadu and Zulfa'a (2017), "silence in Nigerian communicative settings functions as a message-conveying process shaped by cultural expectations, social roles, and situational demands" (pp. 44–45). Their study of Hausa and Yoruba communicative patterns demonstrates that silence can signal agreement, disagreement, respect, caution, or emotional restraint depending on the communicative context.

In many Nigerian cultures, silence is strongly associated with respect and deference, particularly in interactions involving elders or authority figures. For example, among the Igbo, it is considered culturally inappropriate for younger interlocutors to interrupt elders or engage in excessive verbal expression during serious discussions. Silence in such situations is interpreted as politeness, maturity, and good upbringing. Ikegwuonu and Aliyu (2024) explain that "in the Nimo community of Anambra State, silence is often employed by younger speakers as a pragmatic strategy to acknowledge authority and maintain social harmony" (pp. 18–19). Thus, silence functions as a culturally sanctioned communicative response rather than communicative failure.

Beyond respect, silence also serves as a tool for conflict management and emotional regulation in Nigerian social contexts. In interpersonal conflicts, silence may be used to avoid escalation, express dissatisfaction indirectly, or allow time for reflection. Udeze, Ekwe, and Chukwuma (2025) found that "residents of Enugu metropolis frequently deploy silence during disagreements as a means of controlling

emotions and negotiating meaning without overt confrontation” (pp. 9–10). This strategic use of silence underscores its communicative value in maintaining social cohesion within Nigerian communities.

Silence in Nigeria also performs communicative functions related to power and resistance. In situations where individuals lack the social power to speak openly like in political, institutional, or familial settings, silence may become a subtle form of protest or dissent. Utulu and Bello (2023) argue that “silence, particularly in leadership and political communication, is often interpreted by the public as a deliberate message rather than mere absence of speech” (pp. 55–56). In some cases, silence from leaders may signal indifference or tacit approval, while silence from followers may indicate suppressed resistance or fear of repercussions.

Gender is another important variable influencing the interpretation of silence in Nigerian social interaction. Cultural expectations often shape how men and women are socialized to communicate, including when to speak and when to remain silent. Some Nigerian scholars note that women are more likely to use silence as a politeness strategy or as a response to patriarchal power structures, while men may interpret silence as defiance or emotional withdrawal. Chukwuma (2024) highlights that “silence among women in Nigerian societies often reflects sociocultural conditioning rather than communicative incompetence” (pp. 11–12). This gendered dimension of silence underscores the need for culturally sensitive interpretations of communicative behavior.

In educational settings, silence carries multiple and sometimes conflicting meanings. Nigerian classrooms are traditionally teacher-centred, with students expected to listen attentively rather than engage in frequent verbal participation. Silence in this context may indicate respect, concentration, or fear of making mistakes. However, silence may also signal disengagement or lack of comprehension. According to Ikegwonu and Aliyu (2024), "... the interpretation of silence in institutional contexts requires an understanding of cultural norms surrounding authority and knowledge transmission" (p. 21). Failure to recognize the communicative value of silence may lead to misinterpretation of learners' attitudes and abilities.

Despite growing scholarly interest, studies on silence in Nigeria remain fragmented and limited in scope. Much of the existing research focuses on specific ethnic communities or isolated communicative contexts, leaving a gap in the understanding of silence as a broader sociocultural phenomenon across Nigerian society. Adebayo (2017) notes that "... silence is often treated as peripheral in Nigerian sociolinguistic research, despite its pervasive role in everyday interaction" (pp. 3–4). This gap highlights the need for more comprehensive studies that examine silence across diverse Nigerian social contexts.

Furthermore, globalization and digital communication have begun to reshape communicative norms in Nigeria. Younger generations exposed to Western communication styles may interpret silence differently from older generations who adhere more strictly to traditional norms. This generational shift raises important questions about the evolving meanings of silence in contemporary Nigerian society. Ahmadu and

Zulfa'a (2017) suggest that "while cultural norms remain influential, the meanings attached to silence are increasingly negotiated and context-dependent" (p. 47).

Given the cultural, social, and pragmatic significance of silence in Nigeria, a systematic study of silence as a form of communication is both timely and necessary. Understanding how silence functions in Nigerian social contexts will contribute to sociolinguistic theory, enhance intercultural communication, and promote more nuanced interpretations of communicative behavior. Such a study will also provide insights into power relations, social identity, and cultural values as they are negotiated through both speech and silence.

Therefore, this study seeks to examine silence as a form of communication in the Nigerian social context, with a focus on its meanings, functions, and interpretations across different social settings. By foregrounding silence as a meaningful communicative resource, the study aims to bridge existing gaps in Nigerian sociolinguistic research and contribute to a more holistic understanding of communication in Nigerian society.

Statement of the Problem

Communication plays a central role in the organization of social life. It enables individuals and groups to share meanings, negotiate relationships, and sustain cultural values. In linguistic and communication studies, emphasis has traditionally been placed on spoken and written language as the primary vehicles of meaning. As a result, non-verbal communicative resources, particularly silence, have often

been marginalized or treated as communicative gaps rather than meaningful acts. This overemphasis on speech has created a significant gap in understanding how silence functions as an intentional and culturally governed mode of communication, especially in societies with strong oral and communal traditions like Nigeria.

In the Nigerian social context, silence is not merely the absence of speech; rather, it is frequently a deliberate communicative choice shaped by cultural norms, social hierarchies, power relations, and contextual expectations. Across Nigeria's diverse ethnic and linguistic communities, silence may signal respect, obedience, disagreement, resistance, contemplation, fear, or emotional restraint. Despite its pervasive presence in everyday interaction, silence remains under-theorized and insufficiently documented in Nigerian sociolinguistic and pragmatic scholarship. Consequently, the communicative meanings attached to silence are often misunderstood, misinterpreted, or completely overlooked.

One major problem arises from the tendency to interpret silence using frameworks derived largely from Western communication models, where silence is often associated with communicative failure, lack of participation, or disengagement. Applying such models to Nigerian social interaction, risks distorting the meanings of silence within indigenous communicative systems. In many Nigerian cultures, for instance, silence in the presence of elders or authority figures is not indicative of ignorance or passivity but rather of respect and cultural competence. However, without adequate scholarly attention to these culturally

embedded meanings, silence continues to be wrongly perceived as negative or deficient, leading to flawed interpretations of communicative behavior.

This problem is particularly evident in institutional settings such as education, governance, and the workplace. In Nigerian classrooms, students' silence is frequently interpreted as lack of understanding, low confidence, or poor academic ability. Such interpretations may ignore the cultural expectation that learners should listen attentively rather than challenge authority figures through frequent verbal contributions. As a result, students who adhere to culturally appropriate silent behavior may be unfairly judged or marginalized. The lack of a nuanced understanding of silence as communication therefore poses serious implications for teaching, assessment, and learner participation within Nigerian educational institutions.

Similarly, in political and leadership contexts, silence often generates public debate and speculation. When leaders remain silent on critical national issues, their silence is interpreted variously as indifference, tacit approval, incompetence, or strategic restraint. Conversely, silence among citizens may be construed as apathy, when in reality it may reflect fear, repression, or silent resistance. The absence of empirical studies that interrogate these interpretations leaves a gap in understanding how silence operates as a communicative strategy within Nigerian power structures and public discourse.

Another dimension of the problem relates to interpersonal and familial communication. In many Nigerian homes and

communities, silence plays a significant role in conflict management, emotional expression, and relationship maintenance. Individuals may choose silence to avoid confrontation, preserve harmony, or express displeasure indirectly. However, the lack of explicit verbalization often leads to miscommunication, unresolved conflict, or emotional strain. Without scholarly frameworks that explain how silence functions communicatively in these contexts, such interactions remain poorly understood and inadequately addressed in communication studies.

Gender further complicates the communicative interpretation of silence in Nigeria. Cultural norms often dictate different expectations for male and female communicative behavior, including when to speak and when to remain silent. Women's silence, in particular, may be socially enforced through patriarchal structures, making it difficult to distinguish between silence as choice and silence as constraint. Yet, existing studies have not sufficiently interrogated the gendered meanings of silence within Nigerian social interaction. This gap limits the ability of scholars to understand how silence intersects with power, identity, and agency, especially for marginalized groups.

Moreover, Nigeria's rapidly changing sociocultural landscape presents additional challenges. Globalization, digital media, and increased exposure to Western communication norms are reshaping how silence is perceived and practiced, particularly among younger generations. In online and digital spaces, silence may take the form of delayed responses, unread messages, or deliberate non-engagement, all of which carry communicative meanings.

However, there is limited research examining how traditional interpretations of silence interact with contemporary modes of communication in Nigeria. This lack of attention raises questions about whether silence retains its traditional meanings or is being redefined in modern Nigerian society.

Despite the growing recognition of silence as a meaningful communicative resource globally, Nigerian-focused studies remain relatively scarce and fragmented. Existing research tends to concentrate on specific ethnic groups, isolated communities, or narrow communicative domains, making it difficult to generalize findings across broader Nigerian social contexts. There is a clear need for a more comprehensive and culturally grounded investigation that examines silence across diverse social settings, including interpersonal, institutional, educational, and public domains.

The absence of such studies has practical and theoretical consequences. Theoretically, it limits the development of indigenous communication models that reflect Nigerian sociocultural realities. Practically, it contributes to persistent misunderstandings in social interaction, misjudgments in educational and professional settings, and ineffective communication policies. Without a systematic understanding of silence as communication, Nigerians themselves may struggle to interpret silent behavior accurately, leading to breakdowns in interaction and social cohesion.

Therefore, the central problem this study addresses is the lack of a comprehensive, culturally informed understanding of silence as a form of communication in the Nigerian social context. By neglecting silence as a meaningful

communicative act, existing scholarship fails to capture the full complexity of Nigerian communicative practices. This study seeks to address this gap by examining how silence functions, what meanings it conveys, and how it is interpreted across different Nigerian social contexts. In doing so, the study aims to contribute to Nigerian sociolinguistics, enhance communicative competence, and promote more culturally sensitive interpretations of interaction in both traditional and contemporary Nigerian society.

Objectives of this Study

The aim of this study is to examine silence as a form of communication in the Nigerian social context, with a view to understanding its meanings, functions, and interpretations across different social and cultural settings. The specific objectives of the study are to:

1. Identify the communicative functions of silence in Nigerian social interactions, including interpersonal, institutional, and public contexts.
2. Examine the sociocultural factors (such as age, gender, power relations, and cultural norms) that influence the use and interpretation of silence in Nigerian society.
3. Analyze how silence is interpreted by different social groups in Nigeria and the implications of these interpretations for effective communication.
4. Assess the role of silence as a communicative strategy in maintaining social harmony, managing conflict, and

expressing agreement, disagreement, or resistance within Nigerian social contexts.

Research Questions

1. What communicative functions does silence perform in Nigerian social interactions across interpersonal, institutional, and public contexts?
2. How do sociocultural factors such as age, gender, power relations, and cultural norms influence the use and interpretation of silence in Nigerian society?
3. How is silence interpreted by different social groups within the Nigerian social context?
4. In what ways does silence function as a communicative strategy for maintaining social harmony, managing conflict, and expressing agreement, disagreement, or resistance in Nigerian social interactions?

Purpose of this Study

The purpose of this study is to investigate silence as a form of communication in the Nigerian social context. Specifically, the study seeks to explore how silence is used, interpreted, and understood in different Nigerian social interactions. It aims to examine the communicative functions of silence and the sociocultural factors that shape its meanings across interpersonal, institutional, and public settings.

The study also intends to identify how silence operates as a communicative strategy for expressing respect, disagreement, resistance, emotional restraint, and social solidarity. By analyzing the interpretations of silence among different social groups, the research seeks to highlight the role of cultural norms, power relations, age, and gender in shaping communicative behavior in Nigerian society.

Ultimately, the study is designed to contribute to sociolinguistic and communication studies by providing a culturally grounded understanding of silence as a meaningful communicative resource. It also aims to promote more effective and culturally sensitive communication practices in educational, social, and institutional contexts within Nigeria.

Theoretical Model

The theoretical framework for this study is anchored on Speech Act Theory (SAT). Saeed (2007) notes that “Speech act theory was developed by the Oxford philosopher J. L. Austin, whose 1955 lectures at Harvard University were published posthumously as *How to Do Things with Words* (1975).... One of the most important writers on speech acts has been the philosopher John R. Searle” (p.222). Speech Act Theory is a pragmatic theory of language which holds that language is not only used to describe reality but also to **perform actions**. The theory was first proposed by the British philosopher **J. L. Austin** and later developed by **John R. Searle**. According to this theory, “whenever people use language, they are not merely producing sounds or sentences; they are performing social actions such as requesting, apologizing, commanding, promising, or warning” (Austin, 1962, p. 94).

Although, Speech Act Theory traditionally focuses on spoken utterances, contemporary pragmatic scholars argue that **non-verbal acts, including silence**, can also perform communicative actions when they occur within recognized social conventions. This makes the theory particularly relevant for analyzing silence as communication in culturally grounded societies such as Nigeria. Austin (1962) proposes that every speech event consists of **three interrelated acts**: The locutionary act refers to the **production of a linguistic form** with a particular sense and reference. It involves the actual utterance of words and sentences. Mey (2006) stresses that “first, we have the locutionary aspect: this is simply the activity we engage in when we say something, e.g. It’s cold here” (p. 95). Traditionally, silence appears to challenge this notion since no words are produced. However, in culturally structured interactions, silence can function as a **meaningful locutionary substitute**, especially where non-verbal conventions are well established. In the Nigerian social context, silence often replaces spoken language in situations governed by cultural norms like when a younger person listens quietly to an elder. Although no words are spoken, the silence itself is recognized as a meaningful communicative act. Opara (2011) describes it as “an investigation into the aim of the speaker by virtue of his utterance and a determination of the effect of the perlocutionary force of any utterance on the hearer’s action. The objective behind speech acts analysis is to interpret the actions performed or embedded within the illocutionary acts” (p. 29). The illocutionary act is the **intended social function** of an utterance, what the speaker is doing in saying something. This includes acts such as asserting, questioning, ordering, or apologizing.

When applied to silence, the illocutionary force lies not in spoken words but in the **intention behind the silence**. In Nigerian society, silence can perform various illocutionary acts, including:

- **Act of respect** (e.g. silence before elders),
- **Act of refusal or disagreement** (e.g. silence in response to a proposal),
- **Act of acceptance** (e.g. silence signaling consent in communal meetings),
- **Act of warning or disapproval** (e.g. prolonged silence from an authority figure).

Thus, silence functions as an **illocutionary act** whose force is culturally determined.

The perlocutionary act refers to the **effect** an utterance has on the listener, such as persuading, intimidating, calming, or offending. Silence often produces strong perlocutionary effects in Nigerian social interaction. For example:

- Silence from an elder may instil fear, reflection, or compliance.
- Silence from a leader may provoke public anxiety or speculation.
- Silence in interpersonal conflict may calm tension or deepen misunderstanding.

These effects demonstrate that silence, like speech, can produce significant communicative consequences. John Searle expands Austin's framework by classifying illocutionary acts into five major categories:

1. **Assertives**
 2. **Directives**
 3. **Commissives**
 4. **Expressives**
 5. **Declaratives**
- (Searle, 1969, pp. 66–67)

Silence can perform functions within each of these categories in Nigerian social contexts.

Assertives commit the speaker to the truth of a proposition (Searle, 1969, p. 67). In Nigerian discourse, silence can function assertively by **affirming or confirming** a shared understanding. For instance, silence during communal deliberation may assert agreement with the prevailing opinion.

Directives are attempts to get the hearer to do something. Silence can operate as an indirect directive. For example, a parent's silence may signal disapproval and implicitly direct a child to change behavior. The directive force is understood culturally rather than verbally stated.

Commissives commit the speaker to a future action. In some Nigerian traditional contexts, silence may indicate acceptance of responsibility or commitment, especially where verbal commitment is culturally unnecessary or discouraged.

Expressives reveal the speaker's psychological state (Searle, 1969, p. 68). Silence often functions expressively to convey emotions such as anger, disappointment, grief, or

satisfaction. In Nigerian culture, emotional restraint is often valued, making silence a preferred expressive strategy.

Declaratives bring about a change in social reality. While less common, silence by institutional authorities like refusal to respond can function declaratively by effectively ending discussions or signaling finality.

Applying Speech Act Theory to Nigerian social interaction reveals that silence is governed by **shared cultural conventions** that assign it communicative force. In many Nigerian communities, silence is learned through socialization and becomes part of communicative competence. Individuals understand when silence is expected, what it means, and how it will be interpreted. From a speech act perspective, silence in Nigeria:

- Has **intentionality** (illocutionary force),
- Produces **social effects** (perlocutionary outcomes),
- Operates within **culturally recognized rules**.

This aligns with Austin's notion that for a speech act to be successful, certain **felicity conditions** must be met. Saeed (2007) explains that "In Austin's terminology a performative that works is called felicitous and one that does not is infelicitous" (p. 224). In Nigerian contexts, silence fulfils these conditions when used appropriately within cultural norms. When silence violates expected norms like silence where speech is required, it may result in communicative failure or social sanction. Speech Act Theory provides a robust framework for analyzing silence as communication because it:

1. Moves beyond words to **actions performed through language and non-language;**
2. Explains how silence can have **illocutionary force;**
3. Accounts for **contextual and cultural interpretation;**
4. Supports the argument that silence is **intentional and meaningful**, not accidental.

Methodology

Research Design: This study adopts a **descriptive survey research design** complemented with a **qualitative interpretive approach**. The design is considered appropriate because it allows the researchers to systematically investigate silence as a form of communication as it naturally occurs in Nigerian social contexts. The descriptive survey enables the collection of data from a relatively large number of participants, while the qualitative component facilitates in-depth understanding of the meanings and interpretations attached to silence in social interaction.

Population of the Study: The population of the study consists of **six hundred (600) respondents** drawn from selected Nigerian social settings. The population comprises adults from different sociocultural backgrounds, including varying age groups, gender, educational levels, and social statuses. This diverse population is considered suitable for capturing a broad range of perspectives on the use and interpretation of silence in Nigerian social interaction.

Sample Size and Sampling Technique: The sample size for the study is **three hundred (300) respondents**, representing

50% of the total population. This sample size is considered adequate for ensuring representativeness and reliability of the findings. A **multistage sampling technique** is employed in selecting the respondents:

Stage One: Purposive sampling is used to select social contexts relevant to the study, such as interpersonal, educational, institutional, and community settings.

Stage Two: Stratified sampling is applied to categorize respondents based on key variables such as gender, age, and social role, ensuring balanced representation.

Stage Three: Simple random sampling is used to select respondents from each stratum until the required sample size of 300 is attained.

This combination of sampling techniques ensures diversity, reduces bias, and enhances the generalizability of the findings.

Instrument for Data Collection: Data for the study are collected using two main instruments. They are **questionnaire, and semi-structured interview guide**

A structured questionnaire titled '*Silence as Communication in Nigerian Social Context Questionnaire (SCNSCQ)*' is designed by the researcher. The questionnaire is divided into four sections:

Section A: Demographic information (age, gender, educational level, and social role).

Section B: Situational use of silence in social interaction.

Section C: Interpretation of silence across different contexts.

Section D: Perceived communicative functions of silence.

Items in Sections B, C, and D are structured on a **four point Likert scale** ranging from *Strongly Agree* to *Strongly Disagree*. The questionnaire is administered to all 300 respondents.

A semi-structured interview guide is used to elicit deeper insights into respondents' perceptions and experiences of silence in communication. Interviews are conducted with a purposively selected subset of **30 respondents** from the sample. This qualitative component enriches the quantitative data by capturing contextual meanings that may not emerge from the questionnaire alone.

To ensure the validity of the research instruments, **face and content validity** are established. Draft copies of the questionnaire and interview guide are submitted to experts in linguistics and communication studies for evaluation. Their comments and suggestions are incorporated to ensure that the instruments adequately measure the communicative functions and interpretations of silence in Nigerian social contexts. The reliability of the questionnaire is determined using the **test-retest method**. The instrument is administered to a pilot group of **30 respondents** who are not part of the main study. After a two-week interval, the questionnaire is re-administered, and the responses are correlated using Pearson's Product Moment Correlation Coefficient. A

reliability coefficient of **0.70 and above** is considered acceptable for the study.

Procedure for Data Collection: The researchers personally administers the questionnaires. This approach ensures high return rates and allows respondents to seek clarification where necessary. Interview sessions are conducted at mutually convenient times and locations. Participants are informed about the purpose of the study, and their consent is obtained before participation.

Method of Data Analysis: Quantitative data obtained from the questionnaire are analyzed using **descriptive statistics**, including frequencies, percentages, and mean scores. Tables and charts are used to present the data clearly. Qualitative data from the interviews are analyzed using **thematic analysis**. Responses are transcribed, coded, and categorized into themes that reflect the communicative functions and interpretations of silence. The qualitative findings are used to complement and explain the quantitative results.

Ethical principles like **informed consent, confidentiality, and anonymity** are strictly observed. Respondents are assured that participation is voluntary and that they may withdraw from the study at any time. No personal identifiers are included in the data analysis or reporting.

Presentation and Analysis of Data

Out of the 300 questionnaires administered, all were duly completed and returned, representing a 100% response rate. This high return rate was achieved through direct

administration and follow-up. Of the 300 respondents, 162 (54%) were female, while 138 (46%) were male. This distribution suggests a fairly balanced gender representation, which enhances the credibility of the findings, particularly in examining gendered interpretations of silence in Nigerian social interaction. Respondents were categorized into four age groups. A total of 78 respondents (26%) fell within the 18–25 age range, 96 respondents (32%) were between 26–35 years, 72 respondents (24%) were between 36–45 years, while 54 respondents (18%) were 46 years and above. This distribution indicates that the study captured perspectives across different generational cohorts, which is relevant given that interpretations of silence may vary by age. In terms of educational qualification, 84 respondents (28%) had secondary education, 156 respondents (52%) possessed tertiary education, while 60 respondents (20%) had postgraduate qualifications. This suggests that a majority of the respondents were sufficiently literate to understand and respond meaningfully to the questionnaire items.

What communicative functions does silence perform in Nigerian social interactions?

Respondents were asked to indicate their level of agreement with statements relating to the communicative functions of silence. Analysis of responses reveals that 216 respondents (72%) agreed that silence is commonly used to express respect, especially towards elders and authority figures. Another 198 respondents (66%) agreed that silence can indicate disagreement without verbal confrontation, while 225 respondents (75%) believed silence is often used to manage emotions during tense interactions.

Furthermore, 204 respondents (68%) agreed that silence can serve as a sign of consent or acceptance in certain contexts, such as traditional meetings or family discussions. However, 63 respondents (21%) disagreed with this view, suggesting that silence does not always equate to agreement. The interview data further support these findings. Many interviewees noted that silence allows individuals to ‘speak without speaking’, especially when cultural norms discourage direct expression. One respondent remarked:

‘In my community, keeping quiet when elders speak is a sign that you understand and respect them, not that you have nothing to say’.

These findings indicate that silence in Nigerian social interaction performs multiple communicative functions, including expressing respect, disagreement, emotional control, and implicit agreement. Silence therefore functions as a **strategic communicative resource**, rather than a communicative void.

How do sociocultural factors influence the use and interpretation of silence in Nigerian society?

Here, the influence of factors like age, gender, cultural norms, and power relations on silence is examined. Results show that 234 respondents (78%) agreed that age significantly influences who is expected to speak or remain silent in social interactions. Younger participants were more likely to remain silent in the presence of elders, while older respondents reported expecting such silence as a sign of respect.

Gender also emerged as a significant factor. A total of 186 respondents (62%) agreed that women are more socially expected to remain silent in certain contexts, particularly in traditional or marital settings. However, 72 respondents (24%) disagreed, citing changing gender norms and increased female assertiveness in modern Nigerian society.

Power relations were also found to strongly shape silence. About 249 respondents (83%) agreed that individuals with less social or institutional power are more likely to use silence strategically to avoid negative consequences. Interview participants explained that silence is often adopted when speaking openly could attract punishment, ridicule, or social sanctions.

Cultural norms were identified as the strongest determinant. An overwhelming 261 respondents (87%) agreed that cultural values largely determine when silence is appropriate or inappropriate. Interview data reveal that silence is culturally taught from childhood and reinforced through socialization processes.

These findings suggest that silence in Nigeria is not random but is deeply embedded in sociocultural structures, making it a culturally regulated communicative practice.

How is silence interpreted by different social groups within the Nigerian social context?

Data analysis shows that silence is interpreted differently depending on social position and context. A total of 198 respondents (66%) agreed that silence from elders is often

interpreted as wisdom or deep reflection, while silence from younger people is more likely to be interpreted as respect or fear.

Additionally, 174 respondents (58%) agreed that silence in professional or institutional contexts are often interpreted negatively, suggesting lack of confidence or incompetence. However, in family or community settings, 231 respondents (77%) interpreted silence more positively, associating it with maturity and politeness.

Interview responses revealed generational differences in interpretation. Younger respondents reported that silence is sometimes misunderstood as indifference, especially in digital communication. Older respondents, however, maintained that silence remains a powerful communicative tool regardless of medium. One interviewee stated: ‘When someone keeps quiet, you need to know the situation before judging. Silence can mean many things in our society’.

These findings highlight the **context-dependent nature** of silence and underscore the risk of misinterpretation when cultural and situational factors are ignored.

In what ways does silence function as a communicative strategy in Nigerian social interaction?

Responses indicate that silence is widely used as a strategy for maintaining social harmony. A total of 243 respondents (81%) agreed that silence helps to prevent conflict escalation, while 219 respondents (73%) agreed that silence is used to express dissatisfaction without direct confrontation.

Moreover, 207 respondents (69%) agreed that silence functions as a form of resistance, particularly in situations where open speech is restricted. Interview data revealed that silence is often used as a coping mechanism in oppressive or hierarchical environments.

Respondents also identified silence as a strategic response in negotiation and decision-making processes. Silence allows time for reflection, signals seriousness, and sometimes pressures the other party to speak.

Discussion of Findings

Overall, the findings indicate that silence is an intentional and calculated communicative strategy in Nigerian social contexts, employed to achieve specific interactional goals. The analysis reveals that silence in Nigerian society:

1. Performs multiple communicative functions beyond the absence of speech;
2. Is shaped by sociocultural factors such as age, gender, power, and cultural norms;
3. Is interpreted differently across social groups and contexts; and
4. Functions as a strategic tool for managing relationships, conflict, and power.

These findings reinforce the view that silence is a meaningful and culturally embedded form of communication in Nigeria.

The findings from this study clearly demonstrate that silence performs multiple communicative functions in Nigerian social interactions. Contrary to the assumption that communication is only achieved through speech, the study reveals that silence serves as an expressive and intentional communicative resource. Respondents overwhelmingly agreed that silence is used to convey respect, manage emotions, signal agreement or disagreement, and regulate social relationships.

This finding aligns with pragmatic theories which posit that meaning is not limited to spoken utterances but also resides in what is left unsaid. In Nigerian contexts, silence often functions as a pragmatic substitute for speech, particularly in situations where direct verbal expression may be culturally inappropriate. For instance, silence used by younger individuals in the presence of elders communicates respect, submission, and cultural competence. This supports the ethnography of communication framework, which emphasizes that communicative behavior must be interpreted within its cultural context.

Furthermore, silence was found to function as a mechanism for emotional regulation. Respondents indicated that silence is commonly used during conflict or emotionally charged interactions to prevent escalation. This suggests that silence plays a stabilizing role in Nigerian interpersonal communication, promoting social harmony and cohesion. In such contexts, silence communicates restraint, maturity, and self-control, values that are highly esteemed in many Nigerian cultures.

The study also found that silence can communicate disagreement or dissatisfaction without verbal confrontation. This indirect mode of expression reflects the high value placed on politeness and face-saving strategies in Nigerian society. Rather than openly challenging others, especially those in authority, individuals may choose silence as a safer and socially acceptable alternative. Thus, silence functions as a communicative strategy that balances personal expression with cultural expectations.

Influence of Sociocultural Factors on Silence

Another major finding of the study is that the use and interpretation of silence in Nigeria are significantly influenced by sociocultural factors such as age, gender, power relations, and cultural norms. Age emerged as a particularly strong determinant. The findings indicate that younger individuals are socially conditioned to use silence more frequently in interactions with elders, while elders are granted greater communicative authority.

This age-based hierarchy reflects traditional Nigerian social structures, where respect for elders is deeply ingrained. Silence, in this context, becomes a culturally encoded symbol of respect and obedience. Any deviation from this expectation like excessive verbal expression by younger individuals, may be perceived as disrespectful or ill-mannered. This finding underscores the importance of understanding silence within culturally specific frameworks rather than universalizing its meaning.

Gender also plays a significant role in shaping silence. The study reveals that women are often socially expected to be more reserved and less verbally assertive in certain contexts, particularly in traditional or patriarchal settings. While some respondents acknowledged shifts in gender norms due to education and urbanization, silence remains a gendered communicative behavior in many Nigerian communities.

Power relations further influence silence, especially in institutional and professional contexts. Individuals with less power like students, junior staff, or subordinates are more likely to remain silent in the presence of authority figures. This silence may communicate compliance, fear, or strategic restraint. The findings suggest that silence in such contexts is not necessarily indicative of agreement or incompetence but may reflect structural inequalities and power imbalances. Overall, these findings reinforce the idea that silence in Nigerian society is not an individual communicative choice alone but a socially regulated practice shaped by deeply rooted cultural norms and social structures.

Interpretation of Silence across Social Groups

The study further reveals that silence is interpreted differently across social groups and contexts. One significant finding is that silence does not carry a fixed meaning; rather, its interpretation depends on who is silent, where the silence occurs, and the social relationship between interlocutors.

For example, silence from elders is often interpreted positively as wisdom, thoughtfulness, or authority. In contrast, silence from younger individuals may be interpreted

as respect, fear, or lack of confidence. In professional and institutional settings, silence is more likely to be interpreted negatively, often associated with incompetence or disengagement. However, in family and community settings, silence is more likely to be perceived positively.

Generational differences in interpretation were also observed. Younger respondents, particularly those accustomed to digital communication, tended to interpret silence like delayed responses as indifference or rejection. Older respondents, however, maintained traditional interpretations of silence as reflective or respectful. This generational gap highlights the evolving nature of silence in contemporary Nigerian society.

The findings underscore the risk of miscommunication when silence is interpreted without sufficient contextual awareness. Misinterpretation of silence may lead to strained relationships, conflict, or unfair judgments, particularly in educational and professional settings.

Silence as a Communicative Strategy

Perhaps one of the most significant findings of the study is the identification of silence as a deliberate communicative strategy. Respondents reported using silence intentionally to achieve specific interactional goals, such as maintaining harmony, expressing resistance, or negotiating power.

Silence was found to be particularly effective in conflict management. By choosing silence, individuals can de-escalate tension, allow emotions to cool, and create space for

reflection. This strategic use of silence reflects a culturally preferred approach to conflict resolution that prioritizes harmony over confrontation.

The study also found that silence can function as a form of resistance, especially in contexts where open speech is restricted. In such cases, silence becomes a subtle yet powerful form of communication, signaling dissent without inviting direct punishment. This finding challenges the assumption that silence equates to passivity and highlights its potential as an agentive communicative act. In sum, the findings demonstrate that silence in Nigerian society is purposeful, strategic, and deeply embedded in social interaction. Silence is not merely what happens when speech fails; rather, it is often what happens when speech is deliberately withheld.

Conclusion

This study set out to examine silence as a form of communication in the Nigerian social context. Drawing on data from questionnaires and interviews, the study has shown that silence is a meaningful, multifunctional, and culturally governed communicative resource in Nigerian society. The findings reveal that silence performs a wide range of communicative functions, including expressing respect, managing emotions, signaling agreement or disagreement, and maintaining social harmony. Silence is shaped by sociocultural factors such as age, gender, power relations, and cultural norms, making it an integral part of Nigerian communicative competence. The study also demonstrates that silence is context-dependent and subject to multiple

interpretations. While silence may be positively interpreted in some settings, it may be misunderstood or negatively evaluated in others. This variability underscores the importance of cultural and situational awareness in communication. Importantly, the study challenges the notion that silence is a communicative deficiency. Instead, it positions silence as a strategic and agentive form of communication that individuals actively use to navigate social relationships and power structures. By foregrounding silence as a legitimate communicative act, the study contributes to Nigerian sociolinguistics and communication studies and calls for a more inclusive understanding of communication beyond speech. In conclusion, silence is not empty; it speaks volumes within Nigerian social interaction. Recognizing and interpreting silence appropriately is essential for effective communication, social cohesion, and mutual understanding in Nigerian society.

Recommendations

Based on the findings of this study, the following recommendations are made:

1. Linguistics and communication curricula in Nigerian institutions should explicitly include silence as a communicative resource. Teaching communication as both verbal and non-verbal will promote a more holistic understanding of interaction.
2. Educators should be trained to interpret students' silence within cultural contexts. Silence should not automatically be equated with lack of knowledge or participation, especially in culturally diverse classrooms.

3. Organizations and workplaces should provide training that recognizes silence as a communicative strategy. This will help managers and employees avoid misinterpreting silence and improve workplace communication.
4. Communication policies should address the gendered dimensions of silence, ensuring that silence is not imposed through structural inequalities but recognized as a choice.
5. Future studies should explore silence in specific Nigerian contexts such as digital communication, political discourse, religious settings, and multilingual interactions. Comparative studies across ethnic groups are also recommended.
6. Public discourse should promote awareness that silence can communicate meaning. This will foster tolerance, reduce miscommunication, and enhance social understanding.

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**Prosperity Teachings among Nigerian Christians: A New
Testament Evaluation and Sociological Analysis of
Wealth, Faith, and Moral Responsibility**

Nwankwor, Joseph Chukwuemerie

Department of Religion and Human Relations
Nnamdi Azikiwe University, Awka, Anambra State
jc.nwankwor@unizik.edu.ng; 08067835804

And

Akunna, Jackswealth Chibuzor

Department of Religion and Human Relations
Nnamdi Azikiwe University, Awka, Anambra State
+2348063060180

Abstract

This study examines prosperity teachings among Nigerian Christians, evaluating their theological foundations in the New Testament and analyzing their sociological impact on faith, wealth, and moral responsibility. The study is motivated by the growing influence of prosperity teachings in Nigeria, which often equate material success with divine favor, raising questions about ethical conduct, discipleship, and social responsibility. The problem addressed is the tension between prosperity-oriented messages and New Testament ethics, particularly regarding stewardship, suffering, and communal responsibility. A qualitative research approach was adopted, combining literature review of Nigerian scholarly works with oral interviews from

selected church members across diverse regions. Interviews provided firsthand insights into believers' perceptions of prosperity teachings, wealth acquisition, and moral behavior. Findings reveal that prosperity teachings strongly influence youth aspirations, leadership ethics, and attitudes toward wealth, sometimes promoting a "quick wealth" mentality and moral compromise. Conversely, they can also motivate hope, entrepreneurial initiative, and personal development when properly framed. The study also identifies selective interpretation of Scripture, overemphasis on material success, and diminished concern for social justice as major theological and ethical challenges. The study concludes that while prosperity teachings offer empowerment and motivation, uncritical acceptance undermines New Testament principles of stewardship, contentment, ethical responsibility, and communal care. Nigerian churches and theological institutions must promote balanced theology that integrates faith, work, suffering, and hope. The study Recommends emphasizing biblical stewardship and ethical formation in churches, and strengthening theological education to equip ministers for responsible teaching that fosters personal growth, ethical conduct, and social transformation.

Keywords: Prosperity Teachings, Nigerian Christianity, New Testament Ethics, Wealth and Faith, Moral Responsibility, Socio-Religious Analysis.

Introduction

In recent decades, prosperity teachings have become one of the most influential and controversial strands of

contemporary Christianity in Nigeria. Popularly preached across Pentecostal, Charismatic, and independent church movements, prosperity teachings emphasize divine blessing as materially expressed in wealth, good health, success, and upward social mobility. Within this framework, faith is often presented as a spiritual instrument for accessing economic breakthrough, while poverty and suffering are sometimes interpreted as indicators of weak faith or spiritual failure. This development has significantly shaped the religious consciousness, moral outlook, and socio-economic aspirations of many Nigerian Christians. The rapid growth of prosperity teachings in Nigeria cannot be separated from the country's socio-economic realities. Widespread poverty, unemployment, economic inequality, and systemic corruption have created fertile ground for religious messages that promise hope, success, and material transformation. In this context, prosperity teachings function not only as theological claims but also as social responses to collective frustration and uncertainty. Churches that emphasize prosperity often attract large followership, especially among youths and urban populations, by presenting faith as a practical solution to life's economic challenges. However, this growing influence raises critical theological and ethical questions about the relationship between wealth, faith, and moral responsibility in Christian life.

From a New Testament perspective, wealth occupies an ambivalent position. While material provision is acknowledged as part of God's care for humanity, the New Testament consistently warns against materialism, greed, and the love of money. Jesus' teachings on discipleship, the apostolic emphasis on contentment, and the early Christian

community's approach to shared resources present a vision of faith that prioritizes spiritual maturity, sacrificial love, and moral integrity over material accumulation. This vision appears to stand in tension with certain expressions of prosperity teachings that elevate wealth as a primary sign of divine approval. Sociologically, prosperity teachings have implications beyond personal piety. They shape attitudes toward work, success, giving, leadership, and social responsibility. In some cases, they have been accused of encouraging a "quick wealth" mentality, weakening ethical standards, and reducing concern for social justice and communal welfare. At the same time, proponents argue that prosperity teachings inspire hope, motivate hard work, and promote generosity within religious communities. These contrasting outcomes suggest the need for a balanced and critical evaluation that avoids both uncritical acceptance and wholesale rejection. This study therefore examines prosperity teachings among Nigerian Christians through a combined New Testament and sociological lens. It seeks to evaluate the theological foundations of prosperity teachings in light of New Testament teachings on wealth and discipleship, while also analyzing their social impact on faith practice and moral responsibility in Nigeria. By doing so, the study aims to contribute to ongoing scholarly and ecclesial discussions on how Christian faith can engage economic realities responsibly without compromising biblical ethics and social integrity.

Definition of Terms

Prosperity Teachings: Prosperity teachings refer to a theological orientation that emphasizes material wealth,

physical well-being, and success as visible signs of God's favor accessible through faith, positive confession, and sacrificial giving. Ogbu Kalu explains that within Nigerian Christianity, prosperity teachings present economic success as an expected outcome of spiritual commitment and obedience, often linking faith directly to material reward (Kalu, 2008). Similarly, Prosperity teachings are viewed as a contextual religious response that interprets salvation holistically to include financial breakthrough and social mobility (Ojo, 2010).

Nigerian Christians: Nigerian Christians are individuals and communities within Nigeria who profess faith in Jesus Christ and express this faith through diverse denominational, cultural, and theological traditions. According to Akinwale, Nigerian Christians practice Christianity within a socio-cultural environment shaped by African worldviews, colonial history, and contemporary socio-economic challenges (Akinwale, 2011). Their Christian identity is therefore both biblical and contextually Nigerian.

New Testament Evaluation: New Testament evaluation refers to the critical examination of beliefs and practices using the teachings of Jesus, the apostles, and the early Christian community as normative standards. Ukpong understands New Testament evaluation as an interpretative approach that assesses contemporary Christian claims in the light of the ethical, theological, and communal values found in the New Testament writings (Ukpong, 2006).

Sociological Analysis: Sociological analysis is the systematic study of religious beliefs and practices in relation

to social structures, economic conditions, power relations, and human behavior. Nnoli describes sociological analysis as a method that explains how religion both influences and is influenced by society, especially within contexts of inequality, deprivation, and social change (Nnoli, 2003).

Wealth: Wealth refers to the possession and control of material resources such as money, property, and assets that enable economic security and social influence. Onah defines wealth in the Nigerian religious context as both a material reality and a symbolic indicator of success, often interpreted religiously as evidence of divine blessing or favor (Onah, 2014).

Faith: Faith is the trustful response of humans to God, expressed in belief, obedience, and commitment to divine will. According to Kanyandago, faith in the Christian sense involves reliance on God rather than material possessions, shaping how believers interpret success, suffering, and hope (Kanyandago, 2002). Within Nigerian Christianity, faith is often expressed practically through prayer, giving, and moral conduct.

Moral Responsibility: Moral responsibility refers to the ethical obligation of individuals and communities to act in ways that promote justice, honesty, accountability, and concern for others. Obiora understands moral responsibility as the conscious application of moral values to personal and social life, especially in contexts where religion strongly influences behavior (Obiora, 2010). In Christian theology, moral responsibility flows from discipleship and stewardship rather than material success.

Conceptual Clarification and Historical Background of Prosperity Teachings

Prosperity teachings, often described as the prosperity gospel, refer to a religious ideology that interprets God's blessing primarily in terms of material wealth, physical health, and visible success. Nigerian scholars have noted that this teaching presents prosperity as a covenant right of believers, attainable through faith, obedience, positive confession, and sacrificial giving. Kalu explains that prosperity teachings redefine salvation to include economic well-being and social upliftment, thereby collapsing the distinction between spiritual redemption and material success (Kalu, 2008). Ojo similarly observes that within African Pentecostalism, prosperity is framed as evidence of divine approval and spiritual maturity (Ojo, 2010). This understanding has reshaped Christian vocabulary, replacing themes of sacrifice and suffering with victory, breakthrough, and abundance. According to C. Okafor (personal communication, 3rd September, 2025] illustrates this perception. He stated: "In the church I attend, we are taught that if you truly believe and give sacrificially, God must make you rich; poverty is not for a child of God." This statement reflects how prosperity teachings are popularly understood as obligatory outcomes of faith rather than conditional blessings. Such interpretations raise theological questions about the balance between divine grace, human responsibility, and Christian discipleship.

Historically, prosperity teachings did not originate within Nigeria but developed globally, particularly within twentieth-century American Pentecostal and Charismatic movements.

Nigerian scholars trace its roots to faith movements that emphasized healing, positive confession, and material success as expressions of divine promises. Omenyo notes that these ideas spread through transnational religious networks, missionary literature, and electronic media before being adapted to African contexts (Omenyo, 2011). In Nigeria, these teachings resonated strongly because they addressed existential concerns related to poverty, colonial dislocation, and post-independence economic instability. Gaiya argues that African reception of prosperity teachings involved reinterpretation rather than mere imitation, as biblical texts were reread through African worldviews that already associated spiritual power with material well-being (Gaiya, 2014). According to F. Adebayo (personal communication, 9th September, 2025] supports this view. She stated: “When these teachings came, people accepted them quickly because they sounded like what our culture already believes that blessings must show physically.” This comment highlights how prosperity teachings gained acceptance by aligning with pre-existing cultural assumptions about success and divine favor.

The emergence and rapid spread of prosperity teachings in Nigeria accelerated from the late 1970s and 1980s with the rise of indigenous Pentecostal and Charismatic churches. Nigerian scholars link this expansion to worsening economic conditions, urbanization, youth unemployment, and declining confidence in political leadership. According to Marshall, prosperity teachings functioned as a theology of hope in a society marked by uncertainty and deprivation (Marshall, 2009). They offered psychological reassurance and a sense of control over economic destiny through faith practices such as

tithing and seed-sowing. Adogame further observes that mass media, especially radio, television, and later social media, played a crucial role in popularizing prosperity messages beyond church spaces (Adogame, 2013). According to S. Musa (personal communication, 15th September, 2025] captures this experience. He said: “I hear many pastors on radio saying God will change your story if you sow a seed. Even if you don’t go to church, the message still reaches us every day.” This testimony underscores how prosperity teachings permeate public space and influence religious imagination across denominational boundaries.

Key proponents of prosperity teachings in Nigeria are largely found within Pentecostal and Charismatic denominations, though elements of the message have spread into mainline churches. Nigerian scholars identify prominent church leaders whose ministries emphasize prosperity, success, and dominion theology as central to Christian life. Ojo notes that these leaders often combine charismatic authority with entrepreneurial skill, presenting themselves as models of divine blessing (Ojo, 2010). Kalu adds that denominational expressions of prosperity teachings vary, ranging from moderate encouragement of economic empowerment to extreme forms that equate giving with guaranteed miracles (Kalu, 2008). According to S. Eze (personal communication, 20th September, 2025] offers a contrasting perspective. He stated: “We now struggle to teach contentment because many members judge spiritual depth by cars, houses, and testimonies of money.” This comment reveals the tension prosperity teachings have created within Nigerian Christianity, especially regarding traditional theological emphases on humility and moral discipline. Collectively,

these developments show that prosperity teachings are not merely doctrinal innovations but powerful social forces shaping contemporary Nigerian Christian life.

New Testament Perspectives on Wealth, Poverty, and Discipleship

The teachings of Jesus in the Synoptic Gospels present wealth as a morally sensitive reality that must be subordinated to the demands of discipleship. Nigerian New Testament scholars emphasize that Jesus does not condemn wealth in itself but consistently challenges its capacity to rival loyalty to God. Adeyemo explains that Jesus' encounter with the rich young ruler and his sayings on treasures reveal that discipleship requires radical trust in God rather than dependence on possessions (Adeyemo, 2006). Similarly, Okoye argues that Jesus' proclamation of the Kingdom reorders values by privileging obedience, humility, and compassion over material accumulation (Okoye, 2012). Wealth, therefore, becomes a test of discipleship rather than a proof of divine approval. According to N. Nwankwo (personal communication, 28th September, 2025] captures this tension. She stated: "When I read the Gospels myself, I see Jesus warning people not to hold wealth tightly, but many sermons today make riches look like the main goal of following Christ." This observation highlights the gap between Jesus' ethical demands and contemporary prosperity-oriented interpretations.

In the apostolic writings, particularly the Pauline and General Epistles, wealth is addressed within the broader framework of contentment, stewardship, and communal responsibility.

Nigerian scholars note that Paul's teachings discourage both the idolization of wealth and the romanticization of poverty. Onwubiko observes that Pauline ethics emphasize sufficiency and generosity, urging believers to find contentment in God's provision rather than material excess (Onwubiko, 2001). Akinwale adds that the exhortations against greed in the epistles reflect concern for moral integrity and social harmony within the Christian community (Akinwale, 2011). These teachings challenge the notion that faith guarantees material abundance, instead presenting faith as perseverance rooted in hope and discipline. According to I. Sule (personal communication, 5th October, 2025] illustrates this understanding. He said: "Paul's words about being content in plenty and in want speak to me more than messages that promise money without talking about discipline." This statement underscores the apostolic emphasis on balanced living rather than material triumphalism.

The economic ethics of the early Christian community, as portrayed in the Acts of the Apostles, further illuminate New Testament perspectives on wealth. Nigerian biblical scholars emphasize that the sharing of resources among early believers was not enforced communism but voluntary generosity inspired by love and unity. Metuh explains that communal sharing in Acts reflects a theology of fellowship (*koinonia*) in which possessions serve the common good rather than private prestige (Metuh, 1999). Oborji similarly notes that the early church understood wealth as a means of sustaining community life and caring for the vulnerable (Oborji, 2005). This model contrasts sharply with individualistic accumulation often encouraged by prosperity

teachings. According to G. Etim (personal communication, 11th October, 2025] supports this view. She stated: “In Acts, believers shared so that no one lacked, but today many Christians testify about wealth without asking who is suffering around them.” Her comment points to the ethical challenge of translating early Christian communal values into contemporary Nigerian Christianity.

The New Testament also issues strong warnings against materialism and the love of money, portraying them as spiritual dangers capable of distorting faith and moral judgment. Nigerian scholars argue that such warnings are particularly relevant in contexts where economic hardship intensifies the desire for quick wealth. Ukpong maintains that biblical texts warning against greed must be interpreted as calls to moral vigilance, not as rejection of material responsibility (Ukpong, 2006). Adeyemo further stresses that the New Testament consistently presents the love of money as a threat to genuine faith, capable of producing injustice and spiritual blindness (Adeyemo, 2006). These warnings challenge prosperity-oriented narratives that equate financial success with divine favor. J. Alabi (personal communication, 15th October, 2025] captures this concern. He stated: “When money becomes the proof of faith, we risk losing the soul of the gospel, which calls us to holiness and love.” This reflection reinforces the New Testament insistence that moral responsibility, not material gain, remains the true measure of Christian faithfulness.

Theological Evaluation of Prosperity Teachings in the Light of the New Testament

New Testament theology presents faith and blessing within a framework that fully acknowledges suffering as an integral aspect of Christian life. Nigerian theologians argue that faith in the New Testament is not a mechanism for avoiding hardship but a commitment to trust God amid trials. Adamo explains that Jesus and the apostles consistently portrayed suffering as compatible with divine purpose and spiritual maturity, rather than as evidence of divine displeasure (Adamo, 2015). Ukwuije similarly notes that New Testament blessing is holistic and often eschatological, resisting reduction to material comfort alone (Ukwuije, 2013). This theological balance challenges prosperity teachings that interpret suffering as failure of faith. P. Obinna (personal communication, 19th October, 2025] reflects this tension. He stated: “When my business failed, some people said my faith was weak, but when I read the Bible, I see faithful people who still suffered.” This comment illustrates how lived Christian experience often aligns more closely with New Testament theology than with prosperity-oriented explanations.

A major theological concern with prosperity teachings lies in their misinterpretation and selective use of biblical texts. Nigerian biblical scholars caution that prosperity preachers often isolate promises from their literary and theological contexts. Ayegboyin argues that texts on blessing are frequently absolutized while warnings against greed, suffering, and self-denial are ignored, producing an imbalanced theology (Ayegboyin, 2016). Uzukwu adds that

such selective hermeneutics undermine the moral depth of the gospel by transforming Scripture into a tool for legitimizing material desire (Uzukwu, 2008). This approach weakens the ethical demands of discipleship emphasized throughout the New Testament. According to E. Bello (personal communication, 28th October, 2025] supports this critique. She said: “They quote only verses that talk about blessing, but they skip the ones about carrying the cross.” Her observation highlights the practical consequences of selective biblical interpretation within Nigerian Christianity.

The New Testament places the cross, sacrifice, and suffering at the center of Christian identity, standing in sharp contrast to triumphalist narratives that dominate prosperity teachings. Nigerian theologians emphasize that the theology of the cross calls believers to self-giving love, endurance, and moral discipline. Uzukwu explains that Christian triumph is defined by faithfulness and obedience, not by material dominance or social elevation (Uzukwu, 2008). Adamo similarly maintains that the glorification of wealth without reference to the cross distorts the message of Christ, who achieved victory through suffering and service (Adamo, 2015). Prosperity teachings that celebrate success without sacrifice risk replacing cruciform discipleship with religious consumerism. According to M. Danjuma (personal communication, 4th November, 2025] captures this concern. He stated: “If the cross disappears from our preaching, then Christianity becomes a business, not a calling.” This comment underscores the theological danger of removing suffering from Christian proclamation.

New Testament theology consistently orients Christian hope toward eschatological fulfillment rather than exclusive focus on present material gain. Nigerian scholars argue that prosperity teachings often collapse future hope into immediate rewards, thereby weakening Christian patience and moral responsibility. Ukwuije notes that New Testament eschatology calls believers to live responsibly in the present while anticipating God's final justice and restoration (Ukwuije, 2013). Ayegboyin adds that excessive emphasis on present prosperity can diminish concern for holiness, perseverance, and accountability before God (Ayegboyin, 2016). This imbalance affects how Christians interpret success, failure, and ethical obligation. According to R. Mohammed (personal communication, 9th November, 2025] illustrates this issue. She stated: "Some messages make it look like heaven is less important than what we get now." This remark highlights how prosperity teachings may unintentionally weaken the New Testament vision of hope anchored beyond material wealth.

Sociological Factors Encouraging Prosperity Teachings in Nigeria

- **Poverty, Unemployment, and Economic Insecurity**

One major sociological factor encouraging prosperity teachings in Nigeria is the widespread experience of poverty, unemployment, and economic insecurity. Nigerian sociologists argue that religion often becomes a coping mechanism in societies where formal economic structures fail to provide stability. Afolayan explains that prosperity teachings thrive in contexts of deprivation because they offer

symbolic empowerment and hope to people facing structural hardship (Afolayan, 2014). Similarly, Igbinovia notes that religious promises of wealth and success function as alternative survival narratives for populations excluded from economic opportunities (Igbinovia, 2012). In such settings, prosperity teachings are perceived not merely as theology but as social reassurance. According to Y. Audu (personal communication, 23rd November, 2025] illustrates this reality. He stated: “When there are no jobs and no help from government, messages that say God will change your condition give people strength to continue.” This comment shows how economic frustration predisposes individuals to religious messages that promise immediate material relief.

- **Influence of Globalization, Capitalism, and Media Culture**

Globalization and the spread of capitalist values have also significantly influenced the growth of prosperity teachings in Nigeria. Nigerian scholars observe that global media networks transmit images of success, luxury, and consumption that shape religious imagination. Okafor argues that prosperity teachings mirror global capitalist ideology by sacralizing wealth accumulation and entrepreneurial success (Okafor, 2016). Adebani adds that television, social media, and digital platforms amplify prosperity messages, transforming pastors into global brands and sermons into marketable products (Adebani, 2015). These influences blur the line between religious devotion and consumer culture. According to B. Olatunji (personal communication, 27th November, 2025] supports this view. She stated: “Many pastors look like celebrities online, and people believe that if

they follow them, they too will succeed like that.” This observation highlights how media-driven images of success reinforce prosperity-oriented faith expectations.

- **Charismatic Authority, Religious Entrepreneurship, and Church Branding**

The role of charismatic authority and religious entrepreneurship is another critical factor sustaining prosperity teachings in Nigeria. Nigerian sociologists note that many church leaders combine spiritual authority with managerial and entrepreneurial skills, positioning themselves as mediators of divine success. Iheanacho explains that charisma in Nigerian Pentecostalism often legitimizes wealth accumulation by leaders, which followers interpret as proof of spiritual authenticity (Iheanacho, 2013). Duru further argues that church branding, including slogans, testimonies, and miracle narratives, creates competitive religious spaces where prosperity becomes a key attraction strategy (Duru, 2018). According to E. Uzochukwu (personal communication, 3rd December, 2025] reflects this dynamic. He stated: “People trust pastors who show evidence of success because they believe such pastors know the spiritual formula for breakthrough.” This comment reveals how leadership image and perceived success reinforce prosperity theology at the sociological level.

- **Nigerian Socio-Cultural Attitudes toward Success, Wealth, and Divine Favor**

Deeply rooted Nigerian socio-cultural values also encourage the acceptance of prosperity teachings. Nigerian

anthropologists observe that wealth is traditionally associated with honor, respect, and spiritual approval in many Nigerian cultures. Nwoye explains that success is often viewed communally, with material achievement serving as validation of personal and spiritual worth (Nwoye, 2011). Ejizu adds that indigenous religious worldviews already linked prosperity with supernatural favor, making prosperity teachings appear culturally intuitive rather than foreign (Ejizu, 2008). According to C. Ekanem (personal communication, 8th December, 2025] illustrates this continuity. She stated: “In our culture, when someone is blessed, people believe God or the spirits are with that person.” This comment shows how traditional interpretations of success easily merge with Christian prosperity teachings, reinforcing their social acceptance.

Prosperity Teachings and Christian Moral Responsibility

- **Ethical Implications for Honesty, Hard Work, and Accountability**

Prosperity teachings raise serious ethical questions regarding honesty, hard work, and accountability within Nigerian Christian life. Nigerian ethicists argue that when wealth is presented as a guaranteed product of faith rather than disciplined labor, moral virtues such as diligence and patience are weakened. Orobator observes that Christian ethics in the New Testament emphasizes integrity, perseverance, and responsible stewardship rather than shortcuts to success (Orobator, 2018). Similarly, Oke contends that prosperity-oriented preaching can unintentionally legitimize unethical behavior when success is

prized above moral process (Oke, 2016). In such contexts, accountability to God and society may be subordinated to visible achievement. According to T. Ajayi (personal communication, 13th December, 2025] reflects this concern. He stated: “Some people believe that as long as they give offerings, how they make money does not matter to God.” This comment reveals how prosperity teachings can blur ethical boundaries, weakening the Christian insistence on honesty and moral responsibility.

- **Attitudes toward Wealth Acquisition and Moral Compromise**

Prosperity teachings also shape attitudes toward wealth acquisition, sometimes creating tolerance for moral compromise. Nigerian scholars note that excessive emphasis on material success can normalize dubious means of acquiring wealth, especially in a society already struggling with corruption. Aderibigbe argues that when wealth becomes the primary indicator of divine favor, moral scrutiny of its source is often suspended (Aderibigbe, 2014). Ihejirika adds that such attitudes contribute to a religious culture where testimonies of wealth are celebrated without ethical interrogation (Ihejirika, 2017). This environment may indirectly reinforce social vices rather than challenge them. H. Sadiq (personal communication, 18th December, 2025] illustrates this reality. She stated: “People admire rich church members without asking questions, because they assume God must be behind their success.” This observation highlights how prosperity teachings can reshape moral perception, making wealth itself the measure of righteousness.

- **Giving, Tithing, and Seed-Sowing: Ethical and Pastoral Concerns**

Practices such as tithing and seed-sowing occupy a central place in prosperity teachings, raising ethical and pastoral concerns. Nigerian theologians acknowledge giving as a legitimate Christian discipline but warn against manipulative interpretations that commercialize faith. Ehusani criticizes the transactional framing of giving, where offerings are presented as investments guaranteed to yield material returns (Ehusani, 2004). Similarly, Obiefuna notes that excessive pressure on congregants to give can exploit vulnerable believers and distort pastoral care (Obiefuna, 2019). Such practices risk reducing God to a dispenser of rewards rather than a gracious giver. R. Chukwu (personal communication, 23rd December, 2025] reflects this tension. She stated: “Sometimes I give because I am told God will multiply it, not because I truly understand why I am giving.” This comment reveals how prosperity-driven giving can undermine genuine Christian generosity and freedom.

- **Impact on Social Justice, Care for the Poor, and Communal Responsibility**

Prosperity teachings significantly influence Christian engagement with social justice, care for the poor, and communal responsibility. Nigerian scholars argue that when individual prosperity becomes the dominant focus, concern for structural injustice and communal welfare may decline. Dukor maintains that African Christian ethics traditionally emphasize communal responsibility and solidarity with the vulnerable (Dukor, 2010). However, Omonzejele warns that

prosperity teachings can shift attention from social transformation to personal success narratives (Omonzejele, 2006). This shift affects how churches respond to poverty, inequality, and injustice. According to J. Inyang (personal communication, 29th December, 2025] captures this concern. He stated: “Churches talk a lot about personal breakthrough, but less about helping the poor in the community.” This observation underscores the moral challenge prosperity teachings pose to the New Testament vision of justice, compassion, and shared responsibility.

Impact of Prosperity Teachings on Nigerian Christian Life and Society

- **Effects on Youth Aspirations and the “Quick Wealth” Mentality**

Prosperity teachings have had a significant impact on the aspirations of Nigerian youths, particularly in shaping attitudes toward success, work, and wealth acquisition. Nigerian scholars argue that constant emphasis on miraculous breakthroughs and sudden prosperity has contributed to the normalization of a “quick wealth” mentality among young Christians. Falola observes that in a context of limited economic opportunities, religious messages that promise instant success strongly influence youth imagination and life choices (Falola, 2016). Similarly, Olarinmoye notes that prosperity-oriented sermons often elevate testimonies of sudden wealth above narratives of patience, skill development, and long-term discipline (Olarinmoye, 2014). According to D. Akinwale (personal communication, 3rd January, 2026] illustrates this influence.

He stated: “Many youths believe that prayer and sowing seed can replace learning a trade or gaining experience.” This comment highlights how prosperity teachings may redirect youthful energy away from productive engagement toward expectations of supernatural shortcuts.

- **Influence on Leadership Ethics within Churches and Society**

Prosperity teachings also shape leadership ethics within Nigerian churches and, by extension, society at large. Nigerian scholars argue that when church leaders are celebrated primarily for visible wealth and success, ethical accountability may be weakened. Akinpelu explains that leadership in Nigerian Christianity increasingly mirrors corporate and political models, where power and affluence are equated with competence and divine endorsement (Akinpelu, 2011). Okeke adds that this perception influences societal leadership, as church leaders often serve as moral role models beyond ecclesial boundaries (Okeke, 2018). According to S. Mohammed (personal communication, 5th January, 2026] She stated: “People excuse questionable behavior from leaders once they see them as anointed and successful.” This observation suggests that prosperity teachings may blur ethical boundaries by prioritizing success over moral integrity.

- **Prosperity Teachings and Attitudes toward Corruption and Material Success**

The relationship between prosperity teachings and attitudes toward corruption remains a critical sociological concern in

Nigeria. Nigerian scholars caution that uncritical glorification of wealth can indirectly normalize corrupt practices, especially when the source of wealth is rarely questioned. Aluko argues that religious admiration for material success often overlaps with Nigeria's broader culture of corruption, where wealth commands respect regardless of its origin (Aluko, 2010). Akanmidare further notes that prosperity teachings can reinforce this culture by framing wealth as divine reward rather than ethical achievement (Akanmidare, 2015). M. Lawal (personal communication, 7th January, 2026] illustrates this perception. He stated: "As long as someone gives big offerings in church, people don't ask how the money was made." This comment underscores how prosperity teachings may weaken Christian resistance to corruption and moral compromise.

- **Contributions and Limitations of Prosperity Teachings in Social Transformation**

Despite these criticisms, Nigerian scholars acknowledge that prosperity teachings have made some contributions to social transformation, particularly in motivating hope, confidence, and entrepreneurial initiative. Olatunji notes that prosperity-oriented churches often encourage self-belief, goal-setting, and economic empowerment among members (Olatunji, 2013). However, scholars also emphasize the limitations of such contributions when they are not grounded in ethical discipline and communal responsibility. Nmah argues that without strong moral and social frameworks, prosperity teachings risk promoting individualism at the expense of social justice and collective development (Nmah, 2012). According to P. Uche (personal communication, 9th January,

2o26] offers a balanced view. He stated: “Prosperity messages can inspire people to work hard, but they must be tied to ethics and concern for others.” This reflection highlights the need for critical engagement with prosperity teachings to ensure they contribute positively to Nigerian Christian life and societal development.

Toward a Balanced Biblical and Contextual Theology of Prosperity

- **Reclaiming New Testament Ethics of Stewardship and Contentment**

A balanced theology of prosperity within Nigerian Christianity must begin with the recovery of New Testament ethics of stewardship and contentment. Nigerian biblical scholars emphasize that stewardship in the New Testament frames wealth as a trust from God to be managed responsibly rather than accumulated selfishly. Abogunrin argues that Christian stewardship calls believers to accountability, moderation, and service, warning that unchecked desire for wealth undermines spiritual maturity (Abogunrin, 2005). Likewise, Afolayan notes that contentment, as taught in the New Testament, functions as a moral discipline that liberates believers from anxiety and material obsession (Afolayan, 2012). These virtues challenge prosperity teachings that equate faith with perpetual increase. According to D. Ezeugo (personal communication, 11th January, 2o26] illustrates this need. He stated: “When I learned that stewardship means managing what God gives, not chasing what I don’t have, my faith became more stable.” This comment reflects how

rediscovering biblical stewardship can correct materialistic tendencies within contemporary Christian practice.

- **Wealth as Responsibility, Not Proof of Spirituality**

Another crucial dimension of a balanced theology of prosperity is redefining wealth as responsibility rather than proof of spirituality. Nigerian theologians caution that measuring spiritual depth by material success contradicts New Testament teaching and distorts Christian witness. Nwoye explains that wealth, within Christian ethics, increases moral obligation toward others rather than conferring spiritual superiority (Nwoye, 2010). Similarly, Oborji maintains that Christian discipleship demands humility and service, regardless of one's economic status (Oborji, 2008). This perspective challenges prosperity teachings that celebrate wealth as evidence of divine favor. According to J. Kolawole (personal communication, 12th January, 2026] supports this view. She stated: "Some people feel more spiritual because they are rich, but the Bible says much is required from those who have more." Her comment underscores the ethical shift required to interpret wealth as a call to service rather than spiritual validation.

- **Integrating Faith, Work, Suffering, and Hope in Christian Life**

A contextual theology of prosperity must also integrate faith, work, suffering, and hope as complementary aspects of Christian existence. Nigerian scholars argue that separating faith from disciplined work and endurance produces a distorted spirituality. Oyesola contends that New Testament

faith affirms human labor as participation in God's creative activity, not as an alternative to it (Oyesola, 2014). At the same time, Ekwunife emphasizes that Christian hope sustains believers through suffering, reminding them that present hardship does not negate divine presence (Ekwunife, 2009). This integrated vision counters prosperity teachings that promise uninterrupted success. According to H. Bello (personal communication, 15th January, 2026] captures this balance. He stated: "My faith helps me work hard and endure difficulties, not escape them." This statement reflects a more holistic understanding of Christian life rooted in perseverance and hope.

- **Recommendations for Nigerian Churches and Theological Education**

For prosperity teachings to contribute positively to Nigerian Christianity, churches and theological institutions must intentionally reform their teaching and formation practices. Nigerian scholars stress the need for theological education that prioritizes biblical interpretation, ethics, and social responsibility. Amadi argues that seminaries should equip ministers to interpret Scripture holistically rather than selectively, especially on issues of wealth and blessing (Amadi, 2016). Adekoya adds that churches must model transparency, accountability, and care for the poor if they are to correct excesses associated with prosperity teachings (Adekoya, 2018). According to A. Madu (personal communication, 17th January, 2026] reinforces this recommendation. He stated: "If pastors are trained to teach the whole counsel of Scripture, prosperity will no longer overshadow holiness and justice." This comment highlights

the strategic role of theological education in shaping a balanced and responsible theology of prosperity in Nigeria.

Conclusion

Prosperity teachings have become a pervasive feature of contemporary Nigerian Christianity, influencing beliefs, behaviors, and socio-economic aspirations. This study has demonstrated that these teachings, while offering hope and motivation in a context of poverty and unemployment, raise significant theological, ethical, and sociological concerns. Nigerian scholars emphasize that the New Testament presents wealth and blessing not as guaranteed rewards of faith, but as opportunities for stewardship, service, and moral responsibility. The apostolic writings and the teachings of Jesus consistently advocate contentment, accountability, and ethical conduct, while warning against the love of money and the distortion of discipleship into material pursuit. Sociologically, prosperity teachings resonate with the Nigerian context because of economic insecurity, cultural attitudes toward wealth, and the influence of media and charismatic leadership. They shape youth aspirations, leadership expectations, and social norms, sometimes promoting a “quick wealth” mentality and moral compromise. At the same time, these teachings contribute positively by inspiring hope, entrepreneurship, and confidence among believers when appropriately understood. Oral testimonies collected in this study reflect the lived experiences of Nigerian Christians, highlighting both the appeal and the ethical challenges of prosperity messages. A balanced evaluation suggests that prosperity teachings must be critically integrated within a biblical and contextual

theology. Wealth should be understood as responsibility, not proof of spiritual status; faith must be combined with disciplined work, perseverance through suffering, and ethical engagement; and giving must be motivated by stewardship and compassion rather than transactional expectation. Nigerian churches and theological institutions have a pivotal role in promoting this balance through sound teaching, pastoral care, and ethical formation. Generally, while prosperity teachings can serve as a source of motivation and empowerment, their uncritical acceptance risks undermining Christian moral responsibility, social justice, and faithful discipleship. The way forward lies in reclaiming New Testament ethics, contextualizing theology for the Nigerian experience, and fostering a holistic understanding of faith that values character, service, and hope alongside material well-being.

Recommendations

1. Emphasize Biblical Stewardship and Ethical Formation in Churches: Nigerian churches should prioritize teaching prosperity within the framework of biblical stewardship, contentment, and ethical responsibility. Pastors and church leaders need to guide members to understand wealth as a tool for service, generosity, and social impact rather than as proof of spiritual favor. Practical programs on financial literacy, ethical entrepreneurship, and community support can help believers integrate faith with responsible economic behavior, reducing the risk of materialism and moral compromise.

2. Strengthen Theological Education and Ministerial Training: Theological institutions and seminaries should equip ministers with critical tools to interpret Scripture holistically, especially passages on wealth, blessing, and discipleship. Training should emphasize the balance between faith, work, suffering, and hope, and the importance of social responsibility. By fostering contextualized, ethically grounded teaching, churches can promote prosperity messages that inspire personal growth and societal transformation without compromising New Testament principles.

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Name	Age	Gender	Location	Occupation	Date
Chinedu	45	Male	Onitsha	Trader	3 rd Sep.

Okafor					2o25	
Felicia Adebayo	52	Female	Ibadan	Civil Servant	9 th 2o25	Sep.
Sadiq Musa	38	Male	Abuja	Commercial driver	15 th 2o25	Sep.
Rev. Samuel Eze	6o	Male	Awka	Anglican Priest	2o th 2o25	Sep.
Ngozi Nwankwo	49	Female	Aba	Teacher	28 th 2o25	Sep.
Ibrahim Sule	42	Male	Kaduna	Farmer	5 th 2o25	Oct.
Grace Etim	55	Female	Akwa Ibom	Welfare officer	11 th 2o25	Oct.
Rev. John Alabi	61	Male	Kwara state	Baptist Pastor	15 th 2o25	Oct.
Paul Obinna	47	Male	Nnewi	mechanic	19 th 2o25	Oct.
Esther Bello	54	Female	Akure	Trader	28 th 2o25	Oct.
Rev. Michael Danjuma	58	Male	Jos	Methodist Priest	4 th 2o25	Nov.
Rahile Mohammed	46	Female	Minna	Teacher	9 th 2o25	Nov.
Yakubu Audu	4o	Male	Lokoja	Unemployed graduate	23 rd 2o25	Nov.
Blessing Olatunji	34	Female	Akure	Fashion designer	27 th 2o25	Nov.
Emeka Uzochukwu	5o	Male	Owerri	Trader	3 rd 2o25	Dec.
Comfort Ekanem	57	Female	Akwa Ibom	Trader	8 th 2o25	Dec.
Timothy Ajayi	44	Male	Ado Ekiti	Contractor	13 th 2o25	Dec.
Hadiza Sadiq	39	Female	Zamfara	Banker	18 th 2o25	Dec.
Rose Chukwu	56	Female	Nsukka	Trader	23 rd 2o25	Dec.
Joseph Inyang	62	Male	Calabar	Retired teacher	29 th 2o25	Dec.
David Akinwale	27	Male	Osun state	Graduate	3 rd 2o26	Jan.
Salamatu	48	Female	Kwara state	Trader	5 th	Jan.

Mohammed					2o26	
Musa Lawal	55	Male	Abeokuta	Retired Custom	7 th 2o26	Jan.
Rev. Peter Uche	63	Male	Umuahia	Presbyterian Priest	9 th 2o26	Jan.
Daniel Ezeugo	54	Male	Asaba	Engineer	11 th 2o26	Jan.
Janet Kolawole	46	Female	Oyo state	Trader	12 th 2o26	Jan.
Hassan Bello	5o	Male	Kaduna	Trader	15 th 2o26	Jan.
Rev. Andrew Madu	59	Male	Owerri	Seminary Lecturer	17 th 2o26	Jan.

**PERSONAL VERSUS PUBLIC INTEREST:
EXPLORING DETERMINANTS OF CHOICE OF
CONTENTS AMONG
SOCIAL MEDIA CONTENT CREATORS IN
ABAKALIKI URBAN, EBONYI STATE**

Simon Ugochukwu Nwankwo, PhD
Department of Mass Communication
Ebonyi State University, Abakaliki
Simon.nwankwo@ebsu.edu.ng

Agatha Obiageri Orji-Egwu, PhD
Department of Mass Communication
Ebonyi State University, Abakaliki
orjiegwuagatha@gmail.com

Blessing Ewa-Ibe, PhD
Department of Mass Communication
Ebonyi State University, Abakaliki

Jacinta Nkemdirim Nwoke
Department of Mass Communication
Ebonyi State University, Abakaliki

Abstract

The rise of social media has transformed content production and consumption globally. This study explored how social media content creators in Abakaliki, Nigeria navigate the complex dynamics of balancing their personal interests, creative passion, and authenticity with the expectations and feedback of their audience in shaping their content choices. The study aims to determine the major factor that influences

choice of content creation among social media content creators in Ebonyi state and ascertain how personal and public interests influence content choices by social media creators in Abakaliki. The study used a survey methodology, employing purposeful sampling and Likert-scale questionnaires with a sample size of 385. The results showed that personal passions have a moderate influence on content choices, while public interests and trends play a more significant role. Demographic factors like age and gender have minimal impact, but the socio-economic status of the audience does affect content decisions. Audience feedback, especially positive engagement, strongly influences content production. The study concludes that the content choices of social media creators in Abakaliki Urban are shaped by couple of factors, with public interest and trends exerting a more significant influence than personal interests. This study makes

unique contributions by providing contextual insights into the connection between personal and public interests, the crucial role of audience feedback, and the minimal impact of demographic factors on content choices among social media creators in Abakaliki Urban. The study recommends that creators balance personal creativity with public trends, utilize audience feedback for content improvement, and tailor content strategies to reflect the socio-economic demographics of their audience for better engagement.

Keyword: Social Media, Content Creation, Content Choice, Personal Interest, Public Interest

Background to the Study

The rise of social media platforms has significantly transformed the way content is produced and consumed globally. With over 4.9 billion social media users in 2023, the demand for diverse content has led to the rise of content creators who continually strive to produce content that resonates with their audiences (Statista, 2023). Content creation has evolved from being a mere hobby to a profession for many, where creators must balance personal passion with the interests and expectations of their audience. This balance is particularly crucial because social media platforms operate on algorithms that reward engagement, pushing creators to produce content that garners likes, shares, and comments (Bucher, 2018).

In Nigeria, social media platforms such as Facebook, Instagram, TikTok, and YouTube have become popular spaces where content creators share a wide array of materials, from entertainment to educational and lifestyle content (Kemp, 2022). These platforms have democratized content creation, allowing individuals from different backgrounds to express their creativity. However, the pressures associated with engaging an audience, increasing follower counts, and staying relevant in the ever-competitive online space often compel creators to align their content with prevailing public interests (Pew Research Center, 2021). This struggle between personal expression and meeting public expectations is a recurring dilemma faced by social media content creators.

In Abakaliki Urban, Ebonyi State, social media have become a crucial tool for individuals and small businesses alike to

share information, promote products, and express personal interests. However, little is known about how content creators in this region navigate the complexities of content creation, particularly in balancing personal versus public interest. Understanding the dynamics behind content choices is essential, especially in a city where social media plays a growing role in shaping public opinion and trends.

Globally, content creators are often influenced by a wide range of factors, including demographic characteristics, socio-economic status, audience feedback, and personal values (Olufemi, 2020). Studies have shown that while personal passion may drive creators initially, audience engagement and feedback soon become critical factors in determining what content is produced.

This study aims to explore two major objectives: first, to understand how personal interests influence content choices among social media creators in Abakaliki, and second, to examine how audience feedback shapes content production in this urban area. By investigating these factors, this study seeks to offer insight into the complex decision-making process behind content creation in the digital age.

Statement of the Problem

Scholars like Olufemi (2020) and Frier and Anderson (2021) have made significant contributions to understanding the factors influencing social media content creation, focusing on issues such as personal motivation, peer influence, and the balance between personal branding and audience engagement. However, most studies have concentrated on larger urban areas, leaving a gap in understanding how content creators in smaller urban centers like Abakaliki

Urban make content decisions. The unique socio-cultural dynamics of Abakaliki remain understudied, particularly in how creators balance personal interests with public expectations. This gap limits our knowledge of content creation in less digitally saturated environments. Therefore, this study aims to fill that gap by investigating how personal interests influence content choices and how audience feedback shapes content production among social media creators in Abakaliki Urban, providing a localized understanding of the determinants of content creation.

Objectives

The objectives of the study included to:

8. Ascertain the extent that personal interest influence content choices among social media content creators in Abakaliki urban, Ebonyi State.
9. Determine the extent that public interest influence content choices among social media content creators in Abakaliki urban, Ebonyi State.
10. To identify demographic factors affecting content decisions among social media creators in Abakaliki urban, Ebonyi State.
11. To ascertain how audience's feedback influences content production by social media content creators in Abakaliki urban, Ebonyi State

Research Questions

- vi. How do personal interests influence the content choices of social media creators in Abakaliki?
- vii. What role does public interest play in content selection by social media creators in Abakaliki?

- viii. What demographic factors affect content decisions among social media creators in Abakaliki?
- ix. How does audience feedback influence content production by social media creators in Abakaliki?

Significance of the Study

This study is significant as it provides insights into the factors that influence content creation among social media creators in Abakaliki Urban. By exploring how personal and public interests, demographic factors, and audience feedback shape content decisions, the study contributes to understanding the dynamics of content creation in a growing digital economy. This is particularly relevant as more individuals turn to social media for information, entertainment, and business, making content visibility and engagement critical for creators. Additionally, the findings of this study will inform content creators, marketers, and researchers on how to better align content strategies with both personal goals and audience expectations, fostering more effective content production and audience interaction.

Conceptual Review of Related Literature

Social Media

Social media refers to online platforms and technologies that allow users to create, share, and exchange information, ideas, and content in a virtual environment. Boyd and Ellison (2007) describe social media as web-based services that permit individuals to construct a public or semi-public profile within a bounded system; identify other users with whom they share and connect with; and view and traverse their list of connections and those made by others within the system.

These platforms enable interactive engagement, fostering communication among users from different parts of the world.

Social media platforms are assorted, offering diverse types of content-sharing features. Some of the most commonly used platforms include Facebook, which allows users to post status updates, share media, and connect with friends; Twitter, known for microblogging and sharing concise messages (tweets); Instagram, which focuses on sharing visual content like photos and videos; YouTube, for video sharing and streaming; and TikTok, which has gained popularity for its short-form video content. According to Statista (2023), over 4.89 billion people globally use social media, highlighting its broad reach and influence. Social media serve different purposes depending on the user and the platform, ranging from entertainment and social interaction to professional networking and business marketing. According to Kaplan and Haenlein (2010), social media can be classified into six types: collaborative projects (e.g., Wikipedia), blogs and microblogs (e.g., Twitter), content communities (e.g., YouTube), social networking sites (e.g., Facebook), virtual game worlds, and virtual social worlds. These categories reflect the diverse applications of social media, making it a multipurpose tool for both personal and professional use.

The Advent of Social Media

The early development of social media can be traced back to the launch of platforms like Six Degrees in 1997, which allowed users to create profiles and connect with others (Boyd & Ellison, 2007). However, the social media

landscape began to significantly evolve in the early 2000s with the emergence of platforms like MySpace (2003) and Facebook (2004). Facebook, in particular, marked a major turning point by providing a user-friendly interface and fostering global connectivity. According to Kaplan and Haenlein (2010), social media encompasses a wide range of web-based services that provide an interactive environment for users to share content, opinions, and engage with others.

Over the years, social media has expanded rapidly, with platforms like Instagram (2010), Twitter (2006), and TikTok (2016) redefining the way people communicate and create content. The rapid growth of mobile technology, improved internet access, and the development of web 2.0 technologies have contributed to this expansion. According to Statista (2023), there were over 4.89 billion social media users worldwide in 2023, demonstrating the reach and impact of these platforms on modern society. Social media have not only reshaped personal communication but have also become a powerful tool for businesses, political campaigns, and content creation.

Social Media and Content Creation

Social media have transformed how content is created, consumed, and shared. Unlike traditional media, which relied on gatekeepers like publishers and broadcasters, social media allows anyone with internet access to become a content creator. According to Kietzmann et al. (2011), social media platforms function as participatory networks where users generate and disseminate content, often receiving real-time feedback from their audience. This shift democratizes

content creation, allowing individuals to share their personal interests, hobbies, and expertise with a global audience.

Content creation on social media includes a wide range of activities, such as blogging, video production, photography, and live streaming. For example, platforms like YouTube allow users to upload videos, while Instagram and TikTok focus on visual and short-form content, respectively. Content creators on these platforms range from casual users sharing personal experiences to professional influencers who leverage their content for brand endorsements and monetization. According to Burgess and Green (2018), YouTube has emerged as a dominant force in user-generated content, with millions of users uploading videos daily, making it a key site for media engagement and entrepreneurship.

Content Creation

Content is the necessary information and copy presented to an audience or receivers, it seeks to engage users, and it inspires, motivates, and influences “end user behavior” (Shivakumar, 2016:32). Creators produce the content and deliver same content in a particular way that is potentially well received by an identified target audience (Gardner and Lehnert, 2016). Therefore, content creators are the individuals who manage and guide the brand message, such people have the ability to create value for audiences by providing them with content that is reliable, genuine, and timely too than the traditional media (Gardner and Lehnert, 2016). This digital age offers content creators numerous information produced by members of the online community which influences the content creators’ decision-making on

the type of information they should respond to or ignore (Erstad, 2013). The content creator can be understood as the organisational decision-maker who facilitates the external transmission of communication messages. This definition places the content creator at the centre of decision-making, it acknowledges that the content creator as a facilitator of communication between the brand and the external community (Gardner and Lehnert, 2016; Erstad, 2013).

According to Erstad, (2013), within the unstable online environment, the role of the content creator is extending towards that of a socio-cultural tool because the content creator is expected to create content that is a reflection of society and its needs. Content creators are required to constantly question the evolving technologies, methods and ways of information sharing that have effect on the audience. They need to question what works for branding or storytelling and the platforms that are sustainable (Routier, 2018) in order to connect to the community that the organisation exists. A number of celebrated and successful content creators gave their input on Adweek, Griner et al (2016) interviewed content creators who work on brands such as YouTube, Facebook and some of the interviewee stated that the strive to create work that is meaningful, useful and valuable to the target audience. Whether it's a cause, a passion or philosophy, serious or ridiculous, a brand takes a stand for something that connects credibly with who they are or want to be. Some content creators get their inspiration from their community, and some successful projects are enabled by brands who empower audiences to create their own stories and memories. In other words, when content creators recognise the key role played by connecting with

external audiences, it makes for a successful online brand (Routier, 2018).

Content Strategy and Brand Management

Content strategy and brand management are critical components for social media creators who seek to build and maintain a recognizable and influential presence online. A well-crafted content strategy allows creators to plan and deliver content that aligns with their brand identity, engages their audience, and ensures sustained growth in followers and influence. At the heart of this process is the delicate balance between creating content that reflects personal values and interests while also resonating with the public's desires and the platform's algorithms.

Scholars like Khamis, Ang, and Welling (2017) have explored the importance of personal branding in the context of social media, highlighting how creators use content to establish their identity and engage with their audience. In their study, they argue that personal branding on social media is not just about the content itself but about how creators communicate their personality, beliefs, and experiences, which shapes audience perception and engagement. Creators must therefore be strategic in their content planning, ensuring that their posts consistently reflect their brand identity while appealing to public interest (Khamis et al., 2017).

Another significant factor in content strategy is the choice of platforms and types of content. Creators often choose platforms that align with their brand and the type of content they produce. For instance, YouTube is often preferred for long-form video content, Instagram for visually appealing posts, and TikTok for short, viral videos. This platform-

specific content strategy is essential for maintaining brand consistency while adapting to the unique audience engagement mechanisms of each platform (Pew Research Center, 2021).

Studies have shown that social media algorithms play a significant role in shaping content strategy, as they determine which posts gain visibility based on engagement metrics such as likes, shares, and comments. Bucher (2018) notes that creators adapt their strategies to fit these algorithmic demands, producing content that not only reflects their brand but also maximizes engagement. This can lead to creators adjusting their content to meet algorithmic expectations, sometimes at the expense of personal or brand authenticity. The need to stay relevant and visible in a highly competitive digital space often forces creators to prioritize audience preferences and trending topics, as they strive to maintain their brand presence (Bucher, 2018).

Social Media Algorithms and Content Visibility

Social media algorithms play a crucial role in determining what content users see, ultimately shaping the visibility of posts and the success of content creators. These algorithms, designed to prioritize content that encourages user engagement, dictate which posts are promoted or suppressed on platforms like Facebook, Instagram, YouTube, and TikTok. The more engagement a post receives—through likes, comments, shares, and time spent viewing—the more likely it is to be promoted to a wider audience (Napoli, 2015).

Bucher (2018) highlights how social media algorithms have become powerful gatekeepers, influencing not just visibility

but also the type of content that creators produce. In her study, she argues that creators are compelled to adapt their content strategies to meet algorithmic demands, which often reward certain types of content, such as sensational or visually striking posts, over more nuanced or personal material. This pressure to meet algorithmic criteria can lead creators to prioritize content that is likely to go viral, even if it compromises their original creative vision.

In a study by Cotter (2019), it was found that Instagram's algorithm, for instance, favours content that maximizes engagement, often leading creators to post at specific times, use particular hashtags, and employ visually appealing or trendy content. Creators who fail to meet these algorithmic standards may find their posts receiving less visibility, even if they have a substantial following. This phenomenon forces creators to continually adjust their strategies, leading to what Cotter refers to as "algorithmic labour" as a result, the constant need to produce content that caters not only to their audience but also to the platform's algorithmic biases (Cotter 2019).

The impact of algorithms extends beyond individual content creators. Napoli (2015) notes that algorithms shape public discourse by filtering which topics gain visibility, thereby influencing what issues receive attention and which voices are amplified. This dynamic underscores the significant control that algorithms have in shaping both personal expression and public awareness on social media platform

The Balance between Personal and Public Interest in Content Creation

Social media creators often face a delicate balance between creating content that reflects their personal interests and values and content that appeals to public interest. The tension between self-expression and audience expectations is a well-documented challenge in the field of digital content creation.

According to Marwick (2013), social media creators, especially influencers and micro-celebrities try to navigate the fine line between authenticity and marketability. On one hand, maintaining authenticity is essential for building trust and loyalty with their audience. On the other hand, creators are often pressured to produce content that brings in the most engagement, even if it doesn't fully align with their personal interests. This leads to a commodification of personal identity, where creators modify their lives and content to fit public demand rather than personal conviction (Marwick, 2013). For example, a study by Duffy and Pooley (2017) found that many social media influencers feel compelled to conform to popular trends or societal expectations in order to remain relevant. Creators often align their content with trending topics or public concerns, such as social justice issues or lifestyle trends, even if these topics deviates from their initial content focus. This balancing act can cause creators to experience burnout or frustration, as they struggle to maintain their unique voice while also producing content that appeals to the masses.

Research by Cunningham and Craig (2019) on YouTube creators found that creators who successfully balance personal and public interests often achieve greater long-term

success. Those who are able to maintain their personal authenticity while also catering to audience preferences are seen as more relatable and trustworthy, which leads to higher engagement and brand loyalty. However, the study also notes that finding this balance is an ongoing challenge, as public interests can shift rapidly due to changing trends and societal issues.

Empirical Review

Khamis, Ang, and Welling (2017) conducted a study titled "Self-branding, 'Micro-celebrity' and the Rise of Social Media Influencers," which explored how influencers build their personal brands and the factors influencing their content choices. The study aimed to investigate the relationship between audience engagement, personal identity, and branding on platforms like Instagram and YouTube. Using a qualitative approach, the researchers conducted in-depth interviews with prominent influencers, focusing on how these individuals balance personal interests and audience expectations. The findings revealed that influencers are often influenced by audience preferences and algorithmic demands, leading them to create content that appeals more to public interest than personal passion. This tension between authenticity and relevance was highlighted as a major challenge for social media creators. The researchers recommended that influencers maintain a consistent brand identity and strike a balance between personal passion and audience demands to sustain long-term engagement.

While this study provided valuable insights into influencer culture, it primarily focused on high-profile individuals, leaving a gap in understanding the experiences of smaller,

non-celebrity creators in less saturated markets. My study will address this gap by examining how content creators in Abakaliki Urban navigate the same challenges of balancing personal and public interests in a smaller, socio-culturally distinct setting.

Cotter (2019) conducted a study titled "Playing the Visibility Game: How Digital Influencers and Algorithms Negotiate Influence on Instagram," which investigated how influencers adapt their content strategies in response to Instagram's algorithmic biases. The study aimed to understand how influencers modify their behaviour to increase content visibility and engagement on the platform. Cotter used an ethnographic approach, observing and interviewing Instagram influencers over six months. The study found that influencers engage in "algorithmic labour," constantly adjusting their content strategies to align with the platform's visibility standards. These influencers relied on techniques such as posting at specific times, using relevant hashtags, and creating visually engaging content to ensure that their posts remained visible to their audience. However, this often led to a compromise in creative freedom as influencers prioritized content that would gain more visibility. Cotter recommended that influencers diversify their content strategies to avoid over-reliance on algorithms and that platforms increase transparency about how their algorithms work. While Cotter's study provides valuable insights into the influence of algorithms on content creation, it focuses on professional influencers with large followings.

This research will fill the gap by exploring how everyday content creators in a smaller urban setting like Abakaliki Urban, balance algorithmic pressures with personal interests,

providing a unique perspective on content creation in a less digitally saturated environment.

Theoretical Framework

Uses and Gratifications Theory

The Uses and Gratifications Theory (UGT) was first introduced by Elihu Katz, Jay Blumler, and Michael Gurevitch in 1973 (West & Turner, 2010). This theory shifts the focus from the traditional notion of passive media consumption to an understanding that audiences actively seek out specific media content to satisfy their personal needs and desires. Rather than being influenced solely by the media, individuals are viewed as making conscious choices about what media to engage with based on their social and psychological needs, such as entertainment, social interaction, self-identity, and information-seeking.

The theory suggests that different individuals use media in different ways, with the content they choose serving as a form of gratification for their personal interests and needs. It identifies five primary categories of gratification: cognitive needs (information and knowledge), affective needs (emotional and aesthetic experience), personal integrative needs (credibility, status), social integrative needs (family and friends), and tension release (escape and diversion). Audiences actively engage with content that satisfies one or more of these needs, and media producers, in turn, respond by creating content that aligns with these audience expectations. This theory holds that audience seek specific media and specific content to generate specific gratification or results (West & Turner, 2010).

In relation to this study, the Uses and Gratifications Theory is highly applicable as it explains the dual motivations driving social media content creators in Abakaliki Urban. Creators produce content that reflects their personal interests and passions, fulfilling their need for self-expression and identity. At the same time, they consider the public's interests and feedback, striving to meet the entertainment, social interaction, and information needs of their audience. The theory thus provides a framework for understanding how creators balance personal gratifications with audience expectations, guiding content choices that cater to both individual creativity and audience engagement.

Methodology

The methodology employed in this study is a descriptive survey design. Descriptive survey research is chosen when the focus is on individual or group opinions, making it an appropriate method for this study's objectives. This design allows researchers to gather data from a selected sample of the total population, facilitating the generalization of findings to the broader population (Kerlinger, 2005).

Population of Study

The population of this study consists of all social media content creators in Abakaliki Urban. Since there is no specific data on the exact number of content creators in this area, the size of the population is unknown. However, it is estimated that there are a significant number of creators who engage in content production across various platforms and may be influenced by both personal interests and public demands. These creators form the core group whose content

choices are shaped by multiple factors, making them relevant for this study.

Sample Size

Due to the unknown size of the population, the sample size was calculated using the Cochran formula, a commonly used method for determining an appropriate sample size when the population size is unknown.

The given parameters:

Confidence level (C): 95%

Precision level (margin of error) (e): $\pm 5\%$ or 0.05

Proportion (p): 0.5 (since we're assuming a conservative estimate of 50%)

The complement of the proportion (q): $1 - p = 0.5$

Z-score corresponding to a 95% confidence level (Z): 1.96 (standard value for a 95% confidence level)

Using the Cochran formula for calculating sample size (n):

$$N = Z^2 pq/e^2$$

Substituting the values

$$n = (1.96)^2 (0.5) (0.5)/0.05^2$$

$$n = 3.8416 (0.25)/0.0025$$

$$n = 0.9604/0.0025$$

$$n = 384.16$$

Approximately= 385

Sampling Technique

Purposeful sampling was employed in this study to select social media content creators in Abakaliki Urban who have extensive experience and engagement with content creation. This technique allows for the selection of information-rich participants who provided in-depth insights into the determinants of content choices, specifically the balance between personal and public interest. Purposeful sampling ensures that participants with diverse backgrounds, experiences, and follower demographics are included, enhancing the depth of data collected. As Patton (2002) explains, "purposeful sampling is aimed at gaining insight into a particular phenomenon or population, rather than at representativeness or generalizability." This approach is particularly suitable for the study, as it focuses on gathering detailed and relevant data from individuals directly involved in social media content creation.

Data Analysis and Presentation

This section presents the analysis and key findings that address the research questions of this study. The survey, administered to a sample size of 385 respondents in Abakaliki Urban, explored how personal interests influence content choices, the role of public interest in content selection, the impact of demographic factors, and the influence of audience feedback on content production. The results provide valuable insights into the balance between personal passions and public demand, highlighting the significant influence of public interest and audience feedback on content creation. These findings offer practical recommendations for improving content strategies in social media.

Section A: Demography

Variable	Frequency	Percentage(%)
Gender		
Male	172	44.7
Female	213	55.3
Age		
18-25	159	41.3
26-35	122	31.7
36-45	78	20.3
46 and above	26	6.8
Education		
Primary	7	1.8
Secondary	193	50.1
Tertiary	185	48.1

Field survey, 2025.

The table above provides demographic information about a group of individuals, revealing a relatively balanced gender distribution with a slight majority of females (55.3%) compared to males (44.7%). The age distribution is majorly the younger individuals, with the largest group being 18-25 years old (41.3%), followed by 26-35 year olds (31.7%), then 36-45 year olds (20.3%), and those 46 and above (6.8%). In

terms of education, the majority have a secondary education (50.1%), closely followed by those with a tertiary education (48.1%), while only a small percentage has a primary education (1.8%). Overall, the group is predominantly female, young, and well-educated, with a focus on younger individuals and a relatively high level of educational attainment.

Section B: Personal Interests and Content Choices

Variable	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I create content on social media that reflects my personal interests and hobbies.	89 23.1%	56 14.5%	122 36.7%	93 24.2%	25 6.5%
2. My personal passions have a significant influence on the type of content I produce.	84 21.8%	57 14.8%	136 35.3%	97 25.2%	11 2.9%
3. I often find myself choosing content topics based on what I enjoy rather than what is trending.	24 6.2%	67 17.4%	177 46%	57 14.8%	60 15.6%
4. My personal values and beliefs are reflected in	117	86	131	25	26

the content I 30.4% 22.3% 34% 6.5% 6.8% create.

Field survey, 2025.

The results show that a significant proportion of respondents create content reflecting their personal interests and hobbies (37.6% strongly agree/agree), and personal passions influence content choices for 36.6%. However, only 23.6% prioritize personal enjoyment when selecting topics, and 52.7% reflect their personal values and beliefs in their content. Notably, a substantial percentage remains neutral or disagrees across all statements, indicating diverse motivations and factors influencing content creation decisions.

Section C: Public Interest and Content Selection

Variable	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I consider what is popular or trending when deciding on content topics.	82 21.3%	71 18.4%	143 37.1%	32 8.3%	57 14.8%
2. Public interest and current trends play a major role in my content creation process.	92 23.9%	101 26.2%	153 39.7%	39 10.1%	0 0%
3. I frequently modify my content to align with what my audience wants to see.	9 2.3%	64 16.6%	93 24.2%	105 27.3%	114 29.6%
4. The success of my content often depends on its relevance to public interests.	109 28.3%	94 24.4%	97 25.2%	54 14%	31 8.1%

Field survey, 2025.

The results indicate that a significant proportion of respondents consider public interest and trends when creating content (39.7% strongly agree/agree), with 60.1% acknowledging the importance of public interest in their content's success. However, only 18.9% frequently modify their content to align with audience demands, suggesting a balance between public interest and personal creative control. Notably, a substantial percentage remains neutral or disagrees across all statements, highlighting diverse approaches to incorporating public interest into content selection and creation.

Section D: Demographic Factors Affecting Content Choices by Social Media Creators

Variables	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. My age influences the type of content I choose to create.	19 4.9%	27 7%	88 22.9%	60 15.6%	191 49.6%
2. The socio-economic status of my target audience affects the content I produce.	90 23.4%	82 21.3%	119 30.9%	50 13%	44 11.4%
3. My gender plays a role in the content themes I choose.	33 8.6%	71 18.4%	117 30.4%	78 20.3%	86 22.3%
4. The demographic characteristics of my audience influence my content creation decisions.	47 47%	31 8.1%	209 54.3%	18 4.6%	80 20.8%

Field survey, 2025.

The results suggest that respondents' demographic characteristics have a limited influence on their content choices, with only 11.9% agreeing that age affects their content (4.9% strongly agree, 7% agree). In contrast, 44.7% acknowledge that their target audience's socio-economic status impacts their content (23.4% strongly agree, 21.3% agree). Gender plays a role in content themes for 27% (8.6% strongly agree, 18.4% agree), while 55.1% disagree or strongly disagree. Notably, 54.3% remain neutral on whether audience demographics influence their content decisions, indicating a diverse range of approaches to considering audience characteristics in content creation.

Section E: Influence of Audience Feedback

Variables	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I regularly use feedback from my audience to guide my content creation.	139 36.1%	88 22.9%	116 30.1%	31 8.1%	11 2.9%
2. Positive feedback from my audience motivates me to create similar content.	179 46.5%	108 28.1%	67 17.4%	19 4.9%	12 3.1%
3. Negative comments or criticism from my audience often lead me to adjust my content.	91 23.6%	82 21.3%	112 29.1%	36 9.4%	64 16.6%
4. Audience engagement metrics (likes, shares, comments) significantly influence my content production decisions.	117 39.4%	124 32.2%	88 22.9%	34 8.8%	22 5.7%

Field survey, 2025.

The results indicate that audience feedback significantly influences content creation, with 59% using feedback to guide their content (36.1% strongly agree, 22.9% agree). Positive feedback motivates 74.6% to create similar content (46.5% strongly agree, 28.1% agree). However, negative comments only lead 44.9% to adjust their content (23.6% strongly agree, 21.3% agree). Moreover, 71.6% consider audience engagement metrics (likes, shares, comments) when making content decisions (39.4% strongly agree, 32.2% agree), highlighting the importance of audience feedback in shaping content creation.

Discussion of Findings

Influence of personal interest in content choices of social media content creators

The data show that personal interests moderately influence content choices among social media creators in Abakaliki. A total of 37.6% of respondents strongly agreed or agreed that they create content reflecting their personal interests and hobbies, while 36.6% affirmed that their passions influence their content production. However, only 23.6% of respondents prioritize their personal enjoyment when selecting content topics, indicating that personal interest does not play as significant a role in content decisions for the majority. Additionally, over half of the respondents (52.7%) agreed that their personal values and beliefs are reflected in the content they create, suggesting that personal convictions hold some weight in content production. These findings suggest that, although personal interests contribute to content decisions, creators may balance these with other factors, such as audience or trend considerations. This is align with findings of Khamis, Ang, and Welling (2017) that

influencers are often influenced by audience preferences and algorithmic demands, leading them to create content that appeals more to public interest than personal passion.

Role of public interest in content selection by social media content creators

The influence of public interest on content selection is evident from the data. A substantial 39.7% of respondents strongly agreed or agreed that public interest and current trends play a major role in their content creation process. Similarly, 60.1% of creators acknowledged the importance of public interest in determining the success of their content, indicating that creators are responsive to audience preferences and trends. Interestingly, only 18.9% frequently modify their content to align with audience demands, suggesting that while public interest is a critical factor, many creators still maintain some creative independence. This highlights a dynamic interplay between creators' responsiveness to public interest and their desire for creative control, aligning with findings that creators in smaller markets like Abakaliki balance both influences. This is just as Bucher (2018) notes that creator adapt their strategies to fit these algorithmic demands, producing content that not only reflects their brand but also maximizes engagement.

Demographic factors that affect content decisions among social media content creators

Demographic factors appear to have little degree of influence on content choices. For instance, only 11.9% of respondents agreed that their age influences the type of content they create, with the majority (65.2%) disagreeing or remaining neutral. Though, the socio-economic status of their target

audience impacts content creation for 44.7% of respondents, indicating that creators may tailor content based on perceived audience needs and interests. Gender plays a role for 27% of creators, while 54.3% disagreed that audience demographics influenced their decisions, indicating that demographic characteristics, while relevant for some, are not a primary consideration for most creators. Olufemi (2020) agrees with this findings when he stated that content creators are often influenced by a wide range of factors, including demographic characteristics, socio-economic status, audience feedback, and personal values.

Influence of audience feedback in social media content production

Audience feedback is a significant driver of content production decisions. A notable 59% of respondents regularly use feedback from their audience to guide their content, highlighting the importance of two-way interaction between creators and their followers. Additionally, positive feedback motivates 74.6% of respondents to produce similar content, emphasizing how engagement and encouragement from the audience can reinforce content choices. On the other hand, only 44.9% of creators adjust their content in response to negative feedback, indicating that while criticism is acknowledged, it does not always lead to changes in content. Audience engagement metrics, such as likes and shares, are also crucial, with 71.6% of respondents acknowledging their influence on content decisions. These findings underline the role of audience feedback in shaping content strategies among social media creators in Abakaliki. The study of Duffy and Pooley (2017) which found that many social media influencers feel compelled to conform to popular trends or societal expectations in order to remain relevant

supports this finding that feedback shapes content strategies among social media creators in Abakaliki.

Conclusion

Based on the findings, the study concludes that the determinants of content choices among social media creators in Abakaliki Urban, is personal and public interests, demographic factors, and audience feedback. The findings revealed that while personal interests influence content choices to a moderate degree, public interest and trends play a more significant role in content selection and content success. Although creators consider their audience's socio-economic status, other demographic variables such as age and gender have a minimal impact on content decisions. Audience feedback, particularly positive engagement, significantly shapes content strategies, reinforcing the importance of interactive and responsive content creation in today's digital environment.

Recommendations

1. In determining the major factors that influence content creation in Ebonyi State, content creators should focus on balancing personal creativity with public interests. Staying updated with trends while maintaining their personal values ensures content remains appealing to a broader audience. This balance enhances relevance and helps content creators meet audience expectations without losing their unique identity. Creators, especially in growing urban settings like Abakaliki, must consider their followers' preferences while also ensuring they

- remain authentic to their personal brand (Frier & Anderson, 2021).
2. Also, exploring how personal interests shape content choices, creators should incorporate their passions into content while ensuring it resonates with their audience. Integrating personal interests with public appeal can enhance authenticity and connection, leading to higher engagement. Consistently aligning personal values with audience preferences is crucial for long-term success in content creation.
 3. Regarding the role of public interest in content selection, creators should actively leverage audience feedback and engagement metrics. Analyzing likes, shares, and comments allows creators to adjust content based on what their audience finds relevant. This ensures content remains up-to-date with public interests while attracting a wider following.
 4. For demographic factors, creators should develop content strategies that reflect the socio-economic status of their target audience. Tailoring content to meet the specific preferences of different demographic groups will improve relevance and engagement, allowing creators to better connect with their audience.
 5. In understanding how audience feedback influences content production, creators should use feedback strategically. Positive feedback can guide similar future content, while constructive criticism should inform improvements. Additionally, more research is needed to explore how different forms of engagement impact content decisions across regions.

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IGBO TRADO-MEDICAL ARCHITECTURE AS A MATRIX FOR DELIVERANCE MINISTRIES

By

Canon Timothy Onyemobi Okwuchineke (Ph.D)

Institution of Affiliation: Paul University, Awka

Email: timothyokwuchineke@gmail.com

Phone: 08083023364

ABSTRACT

The thrust of this study is to portray Igbo trado-medical architecture as a matrix for deliverance ministries. The study also aims at casting off the western subservience and recapturing the Igbo rich cultural heritage. For some decades now, a lot of people have been condemning the Igbo trado-medical healing and deliverance architecture without knowing its relevance in the contemporary society. While some are projecting it, some are of the opinion that, it is something that is in connection with fetish, idol and ancestor worship and has nothing to do with God in its entirety. The purpose of this work therefore, is to clarify this conception and to ascertain what this phenomenon is all about as regards the healing and deliverance ministry in Igbo land. The descriptive research survey design will be used for this study. The instrument for data collation will consist of primary and secondary sources. The outcome is that the indigenous practices of healing and deliverance are still useful despite its condemnations by some group of people in the contemporary society. From the above, it will be on record that the African

healing and deliverance ministry has found its feet on orthodox institutionalized Christian churches. The work recommends that the practices are to be appreciated and be used by all and sundry as a tool for greater evangelism, thereby promoting a better and healthier society. This work therefore is an effort to redirect the mindset of people who think that the Igbo ritual practices in healing and deliverance should be relegated to the background because of the modern trend in the society. Therefore, it should serve as a blue print for Igbo trado- cultural religious renaissance.

Introduction

This study is an attempt to remind the Igbo people of their rich cultural values which they must necessarily protect and preserve. Preservation in this context does not mean going back to status quo ante but to a movement of their cultural heritage with the times, accepting what is noble from euro cultural values and discarding ideas not consistent and coherent with the Igbo values. Our context with the western world however has enlarge our scope and we cannot brush this aside under any pretext and this explains what this study had in mind, hence the topic: “Igbo Trado-Medical Architecture as a matrix for deliverance ministries. The study therefore, is an effort to redirect the mindset of people who thought that the Igbo ritual practices in healing and deliverance should be relegated to the background, because of the modern trends in the society. For the Igbo people to be free, they must thrive to be liberated from the shackles of western bondages be it political, cultural or religious.

The concept of Igbo Trado-medical architecture raises skeptical questions, and people, especially the Eurocentric scholars have been arguing, and debating on the efficacy of the phenomenon. Though the coming of the Europeans and their missionaries to Igbo land brought a lot of light and progress to the Igbo people, at the same time they tended to destroy a lot of credible and valuable things known to the Igbo especially the Igbo traditional medical system. Their language, religion, cultural values, trado-medical system, dressing mode and their general way of life were regarded as primitive or inferior. Today, the indoctrination by the missionaries still goes unabated and it is now very common to hear the Igbo people referring to their cultural heritage, including trado-medical system and their practices as inferior, primitive, demonic and evil, thereby creating bias against everything indigenous for the Igbo people.

Howbeit, man from the day of creation has received from God the resounding healthcare system to address the issues of diseases and other spiritual problems in his ecosystem. Against this backdrop, traditional means have not been uncommon in the treatment of diseases, sicknesses and deliverances of all types. The researcher averred that whatever is the cause of a disease or a spiritual problem, the traditional Igbo specialists especially diviners, medicine men and herbalists in their sophistication and mastery, would always have answers and solutions to them.

The Igbo have been very conscious and desirous of their survival, especially in the maintenance of good health in their ecosystem. This is because, they are aware of the many insurmountable challenges facing them including physical and spiritual health maintenance problems. In view of these, an Igbo man devices various means and strategies to enhance

the maintenance and security of his life. These, they do through many avenues to ensure that they not only survive but aim to live to a ripe age. Against this backdrop,trado-medical (healing)architecture mechanism came into play. It is therefore, a healing and deliverance system in ministries, believed to be instituted and gifted to the people by the supernatural being for healing and deliverance which serves as an avenuefor a range of healing and deliverance services to the Igbo people.The misconception, misunderstanding, and condemnation of the phenomenon Europeans and some other people has blindfolded the mindset of Eurocentric scholars and other elites to understand that the Igbo traditional medical system serves as a matrix for deliverance ministries in the contemporary Igbo church. This is a great problem to the society.

African traditional medical system and the Igbo in particular formed a holistic health care system that is organized into three principal levels of specialty which includes “divination, spiritualism and herbalism” (Ezekwesili&Okaka, 2019). Some Igbo Christians apply these mechanisms in the deliverance ministries.

These avenues form an array of initiatives by the Igbos for a resounding health care and deliverance system to address issues of diseases and ailments, all in a bid to secure life. In dealing with healing and deliverance mechanisms as endowed by a supernatural, one can notice the activities of the tradi-medicalistsas medical personnel battling on how to deliver, liberate and save lives of individuals in the society. It has been discovered that these Igbo trado-medical practitioners principally concern themselves with physical, psychological and spiritual sicknesses, diseases and misfortunes, all geared towards healing and deliverance

purposes in the Igbo society. They therefore, use their professional abilities to save lives.

Towards this end, the Igbo as an ethnic group is highly religious and highly endowed by a Supernatural Being of those medical practices or medical mechanisms which serve as a cultural heritage and remains one of the bedrocks of prevailing health systems despite incursions of orthodox medicine and the effects of globalization, western education, acculturation with other social groups (Nwankwo, 2014).

Under Igbo Trado-medical system, scholars have shown that Africans and the Igbo people in particular had their own system of healthcare before the advent of colonialism and modernization and these serve as a matrix for deliverance ministries in contemporary Igbo societies. This is very evident among deliverance practitioners who are using mystical practices and other cultural tenets in their deliverance ministries. But, for some decades now, many intellectuals are condemning Igbo Trado-medical architecture without knowing its relevance to the society. The researcher came in contact with one particular orthodox doctor in Enugwu-ukwu, Njikoka Local Government Area of Anambra state, who formed the habit of condemning trado-medical architecture and their personnel without any reservation, not minding the area of specialization of such tradimedicalists and he forgets that there are also cases of sicknesses that defile scientific diagnoses. At Urum, there are cases of healings and deliverances, where the medicine man (*Dibija*) can cut the skin of a client with a razor and rub a substance prepared by him which is supposed to be able to cure pains resulting from insects, reptiles or other animal-like cases of scorpion stings, snake bites, dog bites and so on.

In these cases, it must be admitted that there is a possibility that what is rubbed into incisions can culturally cure and deliver the person and even produce immunity, yet people are condemning and having misconceptions about it. This study acknowledges the case of a particular tradimedicalist in one town called Daniel, but late now, who was believed to have treated cases of dog bite so effectively that the patients were free from rabies. His treatment was simple. As soon as a case was brought to him, he would prepare some herbs and rub the concoction over the wound with an instruction to the patient, not to bath until the next day. This man was gifted by a supernatural being who called him for this special ministry. There are cases that orthodox medicine cannot cure or deliver. That is why many a time when certain serious cases are proposed for hospital treatment, what one hears is “*ulọ Ogwuadi ghi agwooria nile*” that is the hospital cannot treat or cure all kinds of diseases especially the one that defiles physical treatment. The condemnation by these intellectuals is very worrisome and these are the areas where the modern medical scientist should do more work instead of condemnation, especially where we talk about psychological and spiritual healing/deliverance. But this is an indigenous healing and deliverance ministry instituted by a supernatural being among the Igbo for the benefit of man in the society.

The use of traditional medicare system and deliverance as remedies for the ailment has always been there from time immemorial and has always been part of human culture in all the continents of the world. This medical architecture which formed a base for healing and deliverance ministries has a cultural and religious connotation and has continued to be resilient and relevant to the primary health

care healing system in this contemporary Igbo society. This lack of knowledge, the misconception and the neglect of the Igbo trado-medical architecture are sources of worry to the researcher. The concept envelopes all rituals that are to do with healing and deliverance in Igbo traditional set-up. The Igbo people, as one of the ethnic groups in Africa, have their own trado-medical system based on their cultural settings and it works for them as far as trado-medical architecture is concerned.

Igbo Trado-Medical Architecture

This refers to those medical knowledge, systems or those traditional mechanisms and medical systems which developed several centuries ago by the Igbo before the advent of orthodox medicine. These knowledge, systems/mechanism constitute what we refer to as Igbo Trado-medical Architecture and are being used by tradimedicalists for healing and deliverance purposes. The medicines being used by tradimedicalists are called folk medicine by some school of thoughts, it has different forms and some people also called it indigenous or traditional medicine. The Igbo trado-medical architecture could also be viewed as those treatment not commonly believed within the framework of modern medicine (Huff, 2008). For World Health Organization (WHO), Igbo trado-medical architecture involves those health practices, approaches, knowledge and beliefs, incorporating plants, animals and minerals based medicine, spiritual therapies, manual techniques and exercises applied singularly or in combination to treat, diagnose and prevent illness or maintain well-being (WHO, 2003).

From the above aforementioned description, the modern healing and deliverance ministries took their roots and started developing. What is today called “Christian deliverance ministries” started developing from traditional deliverance ministries. For this work in relation to Awka Anglican, the modern healing and deliverance ministries involves treating both physical, mental, spiritual, psychological and emotional problems. It should be noted that people sickness has connection or link with the spiritual and as such healing of a man encompasses both body and the spirit.

Deliverance Ministries

The deliverance ministry is a ministry dedicated to the power of the supernatural being (Almighty God). By deliverance, it is the process of setting someone free from evil spirit, manipulation of powers and personalities that molest him/her. “It refers to the freeing or rescuing of human beings from oppression, possession or obsession by demonic spirits (Okeke 2019). Going beyond that, Anunibe (2013) adds more meaning to it by saying that “It is an act of setting people free from sin, guilt, demonic bondage and death” (p.20) He went further to say that there are basically three levels of deliverance - Family deliverance, communal deliverance and individual or personal deliverance. When talking about deliverance ministries, it embraces or covers the healing and deliverance activities. In Christianity, especially in Roman Catholic and Anglican Churches, deliverance ministries refers/to groups that perform healing practices and rituals to cleanse people of demons or evil spirits. Biblically, deliverance is the act of rescuing, liberating people from danger, both seen and unseen. In

deliverance ministries, gifts vary and are endowed by a supreme being to people according to their abilities. The ministries called to this type of service should be able to exhibit wisdom, understanding, counsel, fortitude, knowledge, piety and fear of God.

Biblically the deliverance practices as adopted by deliverance ministries are those acts of delivering someone or something. It is the act of delivering someone from physical or spiritual danger especially liberation or rescuing from danger. Jesus Christ is the originator of deliverance ministries of any type and He is the one who heals or cures diseases and delivers people from all kinds of infirmities. Okeke (2019) asserts that the religious practices of the Igbo of Nigeria include, "...*Ọ̀lẹ̀zinau* ritual practices, divination, traditional medicine ritual practices, witchcraft and sacrificial ritual practices. So, in the contemporary Igbo society, most of the Christian healing and deliverance ministries always engage in such ventures all in the name of conducting *Ọ̀lẹ̀zinau*" (p.16). In some places some people call deliverance (spiritual cleansing), *Ilomu* (placating) or appeasing the spirit in traditional deliverance ministries. To contrast & differentiate between oppression, possession and obsession in deliverance ministries. It will be very apt here to differentiate clearly that: the deliverance ministry is characterized by understanding spiritual authority and applying this spiritual authority along with spiritual weapon to force the demonic spirits to leave the place of abode (person being oppressed, possessed or obsessed. By being oppressed means- when one is oppressed, the spirit can operate from inside or outside. Oppressed can be manifested in form of bad mood, which comes over a person. Another major way through which demons can easily oppress people

is through fear, especially the fear of death or fear of failure and so on.

Possession on the other hand, entails that the demon is resident in the person due to the fact that the individual has yielded to the evil spirits manoeuvres. It means that the evil spirit has taken over the three components of his or her entity (body, spirit and soul) (Anunibe, 2013)

Obsession-when someone is under the power of obsession, he or she manifests lust of the eyes. His or her eye is never satisfied with looking especially sexually at and desiring the opposite sex. Obsession therefore is the state in which a person's mind is completely filled with thought of one particular thing of person in a way that is not normal.

Deliverance ministries exist almost in all the mainline churches including the Pentecostal Churches. Some essential qualities a practitioner in the healing ministries should exhibit includes - wisdom, understanding, knowledge, ability to counsel, fortitude, piety and fear of God. The above qualities or virtues are evident in both Traditional and Christian perspectives of deliverance ministries. In the Christian concept, for somebody to have the spiritual gift of healing and deliverance, he must have the gift from God. In Christian theology the gift of healing and deliverance are among the spiritual gifts listed in 1st Corinthians, chapter twelve. More so, as an extraordinary charism, the gift of healing and deliverance being practicalized in deliverance ministries are a form of supernatural enablement given to a believer to minister various kinds of healing and restoration to individuals through the power of the Holy Spirit.

At this juncture, the healing ministry of Jesus must be spiritual, physical, emotional and social. In the contemporary Igbo church, we have healing and deliverance ministries showcasing in various churches in Igbo land. They include Roman Catholic, Anglican and Pentecostal churches.

Traditional healing and deliverance ministries also exist side by side with the Christian oriented ones in Igboland. In that regard, among the traditionalists those responsible for *Ikpualu* (removing abomination) are there. Those responsible for destroying bewitchment caused by sorcerers, witches and wizards, those in charge of placating evil spirits and removing curses or what the Igbo called *iruagwu* or placating evil spirit are also existing. These are applied to deliverance ministries in Igbo land as it concerns Igbo Tradomedical Architecture.

The Concept of Ritual

Ezenweke (2012), described rituals as ceremonial acts or religious behaviors prescribed by tradition or by a sacerdotal decree (p.13). It is a pattern which a group recognizes as its typical way of doing things that has a creative impact in a community, (Uzukwu, 1988). According to Fairchild (1965), "Ritual is a form of behavior prescribed by custom, law, rule and regulation" (p.262).

Ejizu (1986) in his contribution asserts that:

Ritual is concerned primarily with ordering bodily movement in space in man's endeavor to transcend and communicate with the divine. Man indulges in ritual also in a bid to interrelate the various spheres of his life in a harmonious and faithful manner. (p .71).

It is a cordial link between the physical and spiritual being. Leach(1954) defines ritual as "that which serves to express

the individual status as a social person in a structural system in which he finds himself for the time being”(p.10).

According to Shorter (1973), “ritual is literary or verbal symbols accompanied with symbolic action. Human beings, being everywhere fundamentally try to act out their expectation on experiences through symbolic action” (p.122). Socially, ritual is also a force that makes known to the participant, the social value of the community.

During ritual an observer will understand what a community values for instance from traditional ritual cleansing/deliverance one will understand how they understudy values of traditional medicine and its ritual relationship with deliverance. The cardinal point in religious ritual is that it points to the religious experience, religious symbol and religious action. (Ezenweke 2012).

The Igbo – ethnography

The Igbo speaking people occupy the eastern parts of the mid – western and part of Delta areas of southern Nigeria. The Igbo are one of the largest ethnic groups in Nigeria and are based mainly in the southern part of the river Niger. Their territory falls within latitudes 5 and 7 degrees North and longitudes 6 and 8 East. Ajakor (2016) opined that a lot of views have been proffered but yet the Igbo remained a mirage (p.41).

Madu and Umeanolue (2017) pointed out that:

The Igbos, though occupy the present South Eastern states of Nigeria, all the same, we have pockets of them in Delta and Rivers states as well as Cameroon and Equatorial Guinea. The origin of the Igbo people has been the subject of debates and speculations but this origin or where the Igbo

originate from has not been proved beyond any reasonable doubt (p.216).

Madu and Umeonolue (2017) maintained that:

“As in the outside origin hypothesis, the Igbo tradition of origin is traceable to the East (Israel, Mecca or Egypt). One peculiarity about this outside origin hypothesis is that it does not suggest that all the Igbo are from the same place” Edeh (1985) maintained that from oral tradition, the Igbo claimants to this hypothesis base their argument on their particular kinship relationship and not of the entire Igbo people such notable claimants are the Onitsha Igbo and Arochukwu Igbo. Oral tradition claims that Onitsha Igbo migrated from Benin of the present Edo state of Nigeria. This claim seems to be based on the affinity of kinship between Onitsha and Benin (p.217).

On the outside origin hypothesis, the Arochukwu Igbo claims of the outside origin of the Igbo, Edeh(1985) echoes this thus.

The Aros were quite a different racial type from the indigenous inhabitants of the Igbo country because the Aros were light in colour; they must have been among the people associated with the descendants of a Phoenician colony that had settled on the lower Congo in very distant past and had intermarried with the natives (p.11).

The first view holds that the Igbo migrated from Israel or Jewish race possibly during the Exodus period. According to this version, the Igbo of Nigeria are off shoots of south Hebrew tribes. The school of thoughts said that the Igbo migrated from the Middle East and they are the descendants

from “The lost tribes of Israel”, This view is supported by Equinox (1974), an Igboex-slave who advanced the theory that the Igbo originated/migrated from the Jews. He based his arguments on the ethnographic and cultural grounds (Diara, 2001). Basden supported this fact by adding that the Igbo are culturally related with the Hebrews. In his argument, he pointed out some areas of similarity between the two cultures, such as religious inclination, the practice of circumcision and mummification (Basden, 1982). The above background supported the outside origin hypothesis.

Another school of thought in internal origin hypothesis, argued that the origin of the Igbo is from the Benin or Oduduwa origin. According to Ajakor (2016), those who hold to this view believed that the Igbos were part of Oduduwa, the father of the Yoruba, and originated from Benin kingdom only to settle at riverine area or the ika Igbo land of the IgboDike in support of this assertion opined that there was an eastward movement of population in 17th century, AD (p.41). The third Igbo origin is the Benue River region. This school of thought held that the Igbo migrated from Igala country of the Benue River into Igbo belt Late 17th Century AD to avoid the Fulani slave trade. majority of the Igala Igbo settled in the Northern part of the Igbo territory (Ajakor 2016).

Madu/Umeanulue (2017) averred however that;

The internal original hypothesis seems to be stronger than the outside origin especially when this is viewed from the area of archeological finding by archeologists, ethnologists and sociologists. The researches of Thursten Shaw, Harlstle and Onwuejeogwu are eloquent testimonies to the internal origin hypothesis of the Igbos (p.218).

The Igboukwu Bronze archeological findings were dated around 1500AD when the Igbos were already occupying their present location. Again, Hartte's findings at Bende, Afikpo, Okigwe, Awka and Nsukka have shown that the Igbo had settled in those areas even before A.D. 205 (Edeh, 1985). Onwujeogwu, an Igbo ethnologist in his work on Nri people of Igbo land drew an insightful inference from findings of Shaw and Hartte as to the validity of the Igbo internal origin hypothesis. He contends that there is a strong continuity of materials between Nri culture of 580AD and that of the present time that the undated objects collected by Hartte could mightily be said to fill one of the gaps between 580AD and the 20th century. (Madu/Umeanolue, 2017).

In summary, Ezebuilo (2009) made an insightful remark in favour of the internal origin hypothesis of the Igbos when he said:

The origins of the Igbos have been the subject of much speculation, however, studies based on testable facts clarify that the Igbo have lived in their country for tens of millennia. The archaeological finds at ugwele okeigwe make an insightful proof of human activities in the theatre of Igbo civilization more than two hundred and fifty thousand years ago. Evidence of man made tools like axes, pottery and carved stones dug up at the present-day Enugu and Ebonyi states establish the credibility of the habitation of Igbo for a very long time. In other words, tradition of Igbo origin favours Igbo genesis in Igbo land (p.6).

Having made this historical excursus of the Igbo origin, we now proceed to discuss on the socio-cultural practices of the Igbo people.

Socio-Cultural Practices of the Igbos

On the concept of social-cultural practices of the Igbo, the Igbo believe in living together. For the Igbo as for the Africans, to exist is to live in the group, to see things with the group and to do things with the group. Igbo philosophy put it like this, “life is not individual venture, each for himself (Arinze, 1970). This powerful instinct has been harnessed to produce wonderful results, in community development projects. Through socialization, they interact with others and help to develop the undeveloped areas.

In Nigeria the Igbos are known for their sociability and their ability as co-developers. They help one another to build a houses, construct new roads, to celebrate marriages and organize funeral rites for their deceased ones. To the Igbo indigenes, solitude is held to be a mark of wickedness. They believe in living together, working together and interacting together. Age groups are formed by men and they help in town development. In the social aspect we see *Ozọ* titled men taking paramount positions. The Igbo man as a social being enjoys taking of titles of which the *Ozọ* title is the highest.

Socio-cultural practices are the distinctive, spiritual, material, intellectual and emotional factors that characterize a society or a social group. Igbo people therefore have their own social-cultural practices which help in building a healthy and balanced society. They have festivals as part of socio-cultural practices, new yam festival is gladdened with the celebration of the new yam called *Iwaji* or *iri ji ohuru*. Ibezim (2018) affirms that: “The totality of rituals around the new yam eating expresses the community’s appreciation and renewal with the gods, for making the harvest of yam yields possible and successful” (p.82).

Other cultural practices include ofalla festival, polygamy, male and female circumcision, secret cult, worship of deities (divinities). Ezenweke, (2009) says: “Traditionally, the basic socio-cultural Umunna (village) made of homestead and links together by ties of kinship that made up a village” (p.111).

But for the researcher, the basic-socio-cultural unit among the Igbo is Umunna (kindred) and this Umunna is made of families, different Umunna make up villages and villages make up towns which is today known as community. Music serves as a means of entertainment. Igbo people love music. Arinze” opined that whether they are dancing or working, paddling a canoe or hoeing the field, one hardly, finds groups of Ibos silent. Wrestling is a popular sport and is often staged between villages and religious festivals (Arinze, 1970). This can be more prevalent during moonlight plays and from young ones could be able to learn more things from their neighbours.

Ala cult has something to do with socio-cultural practices of the Igbo. Ala cult also serves as the most potent for social unity, in that people can go to “Okwu Ala” or Ala Ndiche” for swearing or taking oath. Each village or group of village has a communal Ala shrine for social ceremonies and rituals. Okeke (2019) opined that:

Ohanaeze Ndi Igbo is another social organization that binds Igbo together. This central organization serves as a socio-cultural and socio-political organization among the Igbo people. The composition of *Ohanaeze* Ndi Igbo includes; all the leaders of, thought town union leader/representatives and traditional heads of every community in Igbo land. The aim or objectives of the organization includes to

hold all the Igbos together as a body which will have common cultural, political and social forms that can help to march forward as an ethnic group in Nigeria. This socio-cultural organization helps the Igbo people to speak with one voice in the political situation in Nigeria. Having dealt extensively on social-cultural organizations of the Igbo, it will be very pertinent to look closely the belief system or the religious practices of the Igbo race.(p.75).

Religious practices – (Belief system)

The Igbo society is overtly religious and time has gone when European scholars will say that Africans have no religion. Rather in the African society, religion is an integral part of the lives of the individual; the family is the community as a whole. The Igbo religion as part of the African religions has foundational religious practices that emanate from their traditional beliefs and worldview.

Worldview is the totality of the people's assumption about how the world is conceived contemplated and perceived by people who live in it. It is a totality of beliefs about the universe which are common among members of any society and is demonstrated in the value system such as philosophy of life, social conduct and morality, myth, theologies, among others. In defining the religious world view of the Africans, Mbiti (1969) stressed the fact. "That the spirit world of the African people is very densely populated with spirit being spirit's and the living dead or the spirit of the ancestors" (p.75).

i. Belief in spirit beings:

The spirit world is the most pervasive in Igbo world view in African traditional religion, there is a very close relationship between the spirit being and impersonal power and forces (medicine, charm and magic). The Igbos believe in spirits (both good and evil spirit). This has a very big influence and impact on this dominant religious belief of the Africans. In the first place the spirit world can be divided into two broad categories:

- 1) Non-human spirit.
 - 2) The spirit of the dead (Ancestors).
- Even among the spirit of the dead, there are good and evil ones. The evil ones cannot be regarded as ancestors but can be called *akanegholi* or *Ajommuo*.

The close relationship between, spirit being and mystical impersonal power and forces is fully connected in producing spirit forces called *Alusi* which people normally rely upon. Therefore, the spirit world or the realm of the supernatural is in a sense a battle ground of spirits and power that use their mystical powers to manipulate and influence the course of human life.

ii. Belief in mystical powers: Belief in medicines charm and magic is one of the outstanding beliefs in the African Traditional Religion or Igbo Religion. Medicine will be divided categorically into two different concepts – those for healing and deliverance purposes and those for mystical powers which relate to magic and charm (*ogwu agworọ agwọ*). The latter is being used for manipulations which is more or less diabolical in nature. The belief in this impersonal (mystical powers is dominant and pervasive among traditional Africans/Igbo people. The Igbo see it as a religious core value and its dominant influence upon man is

very great. Mystical powers are beyond our ability to understand.

They are not natural powers, but powers from unseen and unexplained sources. There are the powers of witchcraft, magic and sorcery. The act of witchcraft is the act of the mind; witchcraft uses the mystical powers to achieve its objectives/aims. In fact the universe itself has a power or force that affects people for good or for bad. One cannot understand, the indigenous religion of the Igbo people or the Africans in-general, unless he has a thorough understanding of mystical powers. This belief and practice affect the behaviour and attitudinal orientation of the traditional and modern Africans.

Igbo people also believe in medicine for cure otherwise called curative medicine. This type of medicine is the one which the tradimedicalists can use for healing and deliverance purposes.

Another aspect of mystical power is magic. Magic are those positive acts performed with a view toward manipulating supernatural powers or supernatural being. Magic is forcing something to happen instead of praying to asupreme being for something to happen.

According to I. Agwu (personal communication January 30, 2022) from Isiakpu Nise, He explained that. Magic refers to the saying of a set of words and the doing of a set act in order to control and bend powers of the work to do what a person wishes. Most of the sorcerers, strong medicine men (*ndị Dibia*) and herbalist make use of magic to achieve their objectives. Magicians use impersonal power through the use of rituals and ceremonies whereas religion is the belief in unseen spirits or gods and the

use of prayers to request or beg for their help. When magic failed, there was no other option but religion.

Howbeit, Okeke (2019) communicated on the use of mystical powers stated that the whole bible which Christians are using forbid the use of mystical powers, whether they are acceptable in Igbo society or not. Though God knows their existence but all these mystical powers of magic charm *ajọ ọgwu*(bad medicine), divination, sorcery and witchcraft are forbidden by God (p.131). According to the principle of guiding the Christian faith, Gehman (2013) said that “all specialists in mystical powers are under God’s judgment. All Christians who consult a specialist or use mystical powers are disobeying God. White magic and black magic are forbidden” (p.100).

However, the thrust of this dissertation is just to open the eye of people to see how Igbo trado-medical architecture is serving as a matrix for deliverance ministries in contemporary Igbo church, and to see the impact in the Anglican Church, hence the word Awka Anglican experience; Most of the so-called ministers or African independent churches of deliverance ministries are using mystical elements or powers to influence members and the outsiders. Some use these mystical oil or holy water to perform deliverance, some even go to the extent of *Isa ire* and *iniOgwu* in the compound where they are ministering, thereby borrowing the traditional way of healing or deliverance.

As part of religious practices, charm and medicine are made by *witchdoctors* for curative, preventive and protective purposes. Their practitioners can use materials like herbs, roots, barks, insects, skin and bones, leaves, animal skeletons, and horns. Certain set of words may be used to

make charm powerful. In Igbo land and in Africa generally, charms can be used to protect warriors from deadly equipment, modern warfare's. These are being used by traditional practitioners in different healing and deliverance ministries. Some present Christian ministers are copying from their traditional counterparts in their respective deliverance ministries/churches. In fact it has been discovered that they are borrowing a lot from their traditional counterparts into their different healing and deliverance ministries in the contemporary Igbo society. In the ministries, practitioners are using charm, magic/medicine to fascinate members into their deliverance ministries. All these are a true evidence that tradomedical architecture serves as a matrix for deliverance ministries in contemporary Igbo church.

iii. Belief in the Supreme Being: Time has gone when the Eurocentric scholars will claim that the Igbo did not believe in God. The Igbo believes in the Supreme Being who is above other lesser divinities (deities) and the hierarchy of being started from the Supreme being to other beings. The works of African scholars for the past decades have established the fact that the Igbo have this concept of a universal God and the creator called the Supreme Being. The overwhelming facts do show that even though the Igbo generally have the awareness and beliefs in the Supreme Being (supernatural being), the truth is that this supreme being is not known to have been exclusively worshipped by the traditional Igbo, what they practice is henotheism. In this case, Igbo divinities and ancestors who are the lesser beings have been actively involved in the everyday religious lives of the traditional Igbo. They directly receive sacrifices, offerings and prayers offered by the traditional Igbos. They

believed that these lesser deities and spirit forces emanated from the Supreme Being

In Igbo land, even when they believe in divinities or deities are directly involved in the affairs of men, they also involved God directly and indirectly having recognized Him and seen Him at the Apex of all other deities. The divinities are believed to be emanated from God and therefore both divinities and ancestors serves as ambassadors, intermediaries or mediators between man and the Supernatural Being. The Supernatural Being (God) who is above the lesser deities seems not to be intimately involved or concerned with the affairs of men. This had made them to turn to the impersonal beings, the divinities the ancestors, spirit forces or beings for help. Therefore, they practices henotheism because they worship one God without denying the existence of other deities.

Commenting while practitioners of deliverance ministries use prayers and magic as part of their religious practices, Madu (1997) made the following remarks:

Prayer and magic are two basic techniques for dealing with the Supernatural. Although Durkheim has said that magic results when religion is employed for antisocial means, it seems this is not so, since not all magic acts are anti-social. Magic in our view is the application of the increment power in man to manipulate the supernatural forces, an indication that these forces are not immutable so to say; magic therefore, can be said to be written in the realm of religion, since their common denominator is the relation of man with the supernatural. Magic is the manipulation of human affairs by the spiritual forces (p.27)

In the application of magic, magicians believe that under certain conditions he can control Supernatural powers. Therefore, he works with a kind of selfassurance and arrogance/pride. Under the religious state of mind, man acknowledges the superiority of the supernatural power, upon his action, and his wellbeing. Thus, his action is that of submission, reverence, besiegement, petition, prayers, sacrifice and offering.

Occupation of the Igbo People

The Igbos of Nigeria are known for their farming, trading, smithing, wood carving, healing specialist and so on. The most important aspect of the economic life of the Igbo people is farming. They are well known for their agricultural life. To an Igbo, Agriculture or farming is a habit. This life habit permeates her ritual and celebratic thinking and forms her entire horizon. In pre-colonial Igbo society Agriculture was the most important economic activity with regard both to the number of people engaged in it, either in full or part-time basis or the prestige it carried. Through agriculture, they produce food with which they can feed themselves on. Today they depend on subsistence and commercial farming. Their agricultural products include Yams, Cocoyam's, Okro, Ona, Adu, Black-beans, Maize Cassava, Vegetables, Plantain, and Herbal plant medicine. (Afigbo, 1987).

Nganwuchu (2018) succinctly said that:

The Igbo approach to agriculture is so sublime that each family employs farming not just as occupation but as a way of life. Each family produced various forms of food items such as yams, cocoyam, cassava, vegetables and so on to last for the year. More prosperous ones even produced enough to trade to

other areas through distant markets. This group is distributed according to land location and soil types (p.66).

The Igbo are not alien to trading and business. To the Igbos, business is not just an act of survival; it is just an act of God. The Igbos are known for trading in the olden days, they trade by barter. Trade by barter is a process where by people can exchange goods for money. Another article of trade in those days can be sold or bartered under the guise of slave. Although subsidiary to Agriculture, trade was non-the-less an important aspect of Igbo economic activity. Just as *Chukwu* is believed to have instituted Agriculture so he institutionalized trade and marketing by creating Igbo market days naming them after four heavenly fishmongers. These fishmongers went around establishing market bearing his name (Afigbo, 1987).

Trading and business activities therefore have been major parts of rituals and economic lives among the Igbos. This accounts for several forms of migrations and intermarriages between the Igbos and other trading areas among and outside the Igbo territories. The Igbo people not only trade outside their geographical zone, but also established cultural contracts with other ethnic groups. Against this Backdrop;

Nganwuchu, (2018) testified that before the arrival of the white man, indeed, before the nineteen century AD (if one goes by Thurstan Shaw's suggestion) of North-South cultural contacts, the Igbos not only traded outside their own geographical zone but also established cultural contacts with other groups. By 1930, for example, when the British penetrated Northern Igboland following the conclusion of the

Aro war (1901-2). They found Igala and Hausa traders in Enugu, and Udi, while Awka blacksmith were settled for trade reasons in Igala and Idoma. These merchandise from the north reached the Igbos; horses coral beads, cloth, dye, ostrich feathers, potash raw cotton and native tobacco. (p. 74 – 75).

Having discussed briefly on trading by the Igbo, it is also crucial to mention that the Igbo people are very good in the manufacturing industry. The Igbos manufactures agricultural tools, war implements and various kinds of baskets, mats, cloths, earthen jars, household furniture and so on. Some of the crafts are being produced by some selected communities. Example Awgbu community is well known for pottery, Akwaete is known for their peculiar cloth weaving (Akwaete cloths). Some communities engaged themselves in smithery, the most lamed and the best among them are Awka, Nkwerre and Abiriba people. Okeke (2019) summarily, added: Today people are known largely for their trading activities in different parts of the world. They can today be seen in different parts of the world seriously engaged in trading. Animal husbandry is also part of their occupation. Also, in every community there are those specialists whose occupation is based on tradomedical Architecture. There are the tradimedicalists or we simple called them indigenous or native doctor (Dibija).

Certain communities were endowed with gifted indigenous doctors for healing and deliverance Example, Nsukka people are well known for producing drugs treatment for Nsi. It is surprising to notice that the missionaries regarded the Igbo culture as good radiance to bad rubbish, Nsi though not well-understood and studied and elaborated by them (missionaries) constituted part of the list of Igbo

culture that must be abandoned, dropped and abolished. The people rejecting the Igbo culture and tradomedical system have not seen the beauty surrounding the phenomena.

Therefore, the Igbo cultural practices should not be thrown away completely all in the name of Christianization of the Igbo people. That is the reason why Ekwunife, (2011) succinctly posits that:

Christian missionaries often throw away the baby with the bath water in that they regarded that which was mysterious in foreign cultures as simply devilish, without distinctions. They too quickly assigned to devil powers that ancient people might well have received from God, who is the maker and protector of all people, no matter how much the Jews would have us believe that only they as a people were chosen by God. Does creation not involve the free will of God and therefore the choice to create or not to create? By creating all peoples God chose all of them (p.12).

From the above it is pertinent to note that the missionaries saw nothing good in our culture such as respect for elders, respect for life, community consciousness, tradomedical/health care system, Ajakor (2016) affirmed that “they use of derogatory names as evil, barbaric, paganism, fetish, juju and heathenism to qualify our cultural heritage” (p.91). This type of occupation of Igbo people used to save life should not be abandoned like that.

Taxonomy of Dibia in Traditional Healing and Deliverance Ministries

In Igbo religion-social society, *Dibia* is the traditional doctor. It can be explained further by saying that there are two categories or type of *Dibia* in Igboland – the one that

saves life and the one the one that prepare mystical substance in order to harm or eliminate life.

Ekwunife, (2007) stated that:

The word *dibia* can perhaps be translated as diviner or as doctor – magician. A *Dibia* will normally specialize in one or other of these two branches of his profession, though some combine the two activities, and all seemed to have a smattering of both”. (p.79).

That’s may be the reason for misconception of the word “*Dibia*”. *Dibia* is not all about diviner or a magician as they are being referred in contemporary Igbo Society and most especially among the Eurocentric scholars.

Against the above backdrop, some scholars hold different views on the meaning and functions of *dibia* among the Igbo, while some are having negative views, some are also having positive views. Some scholars in their scholarly works made their submissions. Studies by Isichi (1976) and Umeh (1997) focused on the positive role of traditional Igbo *Dibia*. Ajakor (2016) made it clear that the traditional Igbo *Dibia* were men of extra-sensory perceptions, the life-wires of traditional socio-religious, political, economic and other dimensions of the peoples live” (p.33). They therefore involve themselves in healing and deliverance practices in order to save lives and maintenance of good health.

The magicians or the sorcerers are the typical example of those that posed negative picture of the meaning of *dibia* in Igboland. This include *Dibia Nsi*, (those that prepare poison and other medicine for aggressive purpose). No wonder people misconstrue the true meaning or true conception of the name.

Generally, in Igbo concept, a *Dibia* (Doctor) is a master of knowledge and wisdom of esoteric practices. He

specialized in fortune telling and seeks to discover secrets and gives spiritual advice about sacrifice as well offer sacrifices to divinities. They also prepare medicine or drugs for patients. They can also serve as practitioners in deliverance and liberation ceremonies in traditional healing and deliverance ministrations. They can also serve as mediator between gods/spirit and man. As it concerns maintenance of health, saving live and deliverance purposes, these are the tradimedicalists who use medicinal plants as traditional medicine to diagnose, prevent cure, heal, eliminate diseases/sicknesses and practice physical and spiritual cleansing/deliverance (Okeke, 2019). These tradimedicalists can use different mechanism, techniques and knowledge they acquired in their practices. They helped greatly in diagnosing, healing and delivering people from emotional, material, physical, spiritual and psychological problems. These traditional medical practitioners (*ndiDibia*) always rely on the direction of Supernatural Being and the *Agwu* Spirit (patron spirit of healing) for proper direction on what to do. This is because they serve as intermediaries between their fellow human being on one hand and supersensible realities on the other. Usually their professional roles vary, depending on the skill and religious knowledge they are trained for (Anyanwu, 1999). In this contemporary Igbo society, the homeopathic doctors who in their practices, prepare local herbs with a mix to meet modern medicine standard are among the types of *dibia* (tradimedicalist) we have in the society). Now let us explain in clearly well on the typology of *dibia* we have in Igbo land.

A. *Dibia Afa* (Diviner)

Dibia Afa is a diagnostician endowed with special skill of divination. They are those whose functions are to find out hidden secret or knowledge probably from the land of the unknown (spirits) to the land of the living through divination C. Chukwuma (personal communication, July 2022 emphatically stated that “Diviner’s art is largely mystic, deeply magical and involves the use of several instruments purported to have magical or mystical power of consulting the spirits”. They dominate the guild of native doctors, because of their power of extra sensory perception. They may a times referred as the Priest of *Agwu* (the Igbo deity responsible for divination and healing in our study area, and their main instrument is known as *afa* in which the diviner uses incantations called *Agwu/oracular language* to perform his art. Through they are not the head of any public cult like *Ezemmuo* (Priest) but divines under the influence of ‘*Agwu*’ divination spirit, to whom he is devoted (Metuh, 1985, Anyanwu, 1999). Ajakor (2016) emphatically stated thus:

Diviners can be either men or women but majority of them are often men. They occupy an important position in the Igbo health care delivery system hence the Igbo saying/proverb. *Ana esi n’anya Dibia (afa) afu ndi mmuo*’ (one sees the spirit through the *Dibiaeyes* (p.112).

Therefore, *Dibia afa* (diviner) has an indispensable role in helping the sick person to discover whether the said misfortune comes from human agents of the community – witches, sorceress, or from spiritual agents like evil spirit, an *alusi* or occultic men.

The *dibia afa*’s findings are made known to his client during and at the close of the consolation and he advises

accordingly. Often times they give up to one hour or more as consultation duration. They are consulted for different purposes ranging from, the cause if sickness, the possible solution to the problem, type of sacrifice and rituals to be performed, and so on. More often, their clients are not necessarily the sick, but the troubled. Some scholars in indigenous religion, tradition and culture have presented divers opinion about the categories or type of *dibia* within Igbo society. As mentioned before Ekechukwu (1982) groups the *Dibia* into two broad categories: the herbalist and diviner (*Dibia Afa*).

Mume cited by Madu, 2004) in his own classification identifies eight types as follows: The general practioners, the herbalist/native doctors, the faith healers, the bonesetters, the native gynecologist and midwife, the witch doctor, the blood letters, the traditional surgeon.

Nwala (1985) indentified six categories of tradimedicalist (*Dibia*) in Igboland. They include *Dibia Agwu*, *Dibia Aja*, *Dibia Ohu*, *Dibia Ogalamuo*, *Dibia Ogwu* and *Dibia Nsi*. It is from all these categories of *Dibia* that the contemporary medical practioners started developing.

It is very pertinent to note that the roles of *Dibia* (whether *Dibia Ogwu*, *Dibia afa* and others) in Igbo society is a difficult task to embark on. However, ‘*Agwu*’ being the patron spirit of divination and making of medicine chooses its worshippers and endows them with gift of divination, and the knowledge of medicinal herbs.

All these categories of *dibia* in one way or the other are involve in deliverance practices in Igbo society. All these practitioner has been transformed and their medical practices upgraded by practitioner to suit the contemporary Igbo world.

B. *Dibia Mgbasi* (Sorcerer)

Sorcerer believe in sorcery involves worldwide practices and it involves practices that are beneficent and maleficent and includes mechanical and spiritual invocation of spirits.

This type of *dibia* is the evil one. The *Dibia mgbasi* (sorcerer) can cause bewitchment and they work closely with witches and wizard. This type is the one that causes misconception and people only called them *dibia anya nzu* in the area of study. Among all the types of *Dibia* we have in Igbo land, *DibiaMgbasi* (sorcerers) are the most fearful *Dibia*. This type of *dibia* is not for health maintenance rather they are the evil ones.

They engaged themselves in *Nsi* (poison) practices. Metuh is of the view that sorcery may also be practiced through contagious magic. He may use hair, cloths, nails to perform rituals or mutilation. The act of mutilating or ritually destroying one's extension of personality is believed to harm the intended victim (Ajakor, 2016) *DibiaMgbasi* (sorcerers) may use offensive or black magic to harm people's health or destiny. Against this backdrop Parinder (1962) opined that:

Offensive or black magic is much feared and many charms are worn with the object of defeating it by the use of the stronger power. The black magician, sorcerer or wizard on the other hand is an evil person, feared and hated. He works in darkness because his deeds are evil. All manner of evil that attributed to the called accidental or misfortune is attributed to the malfeasance of sorcerers, broken limbs, cramp, internal pains, still born, babies twin and any unusual events are taken as showing that sorcerers are on the war Path. (p.117).

So *Dibija mgbasi* are those that practice sorcery. They are those who by use of drugs, herbs or by other means tried to bring about supernatural effect for the harm of others or the protection of others. True faith in the superbeing cannot be allowed whenever people are practicing sorcery, because they will always depend in all mystical powers. In their practice, the sorcerers and magicians practice hurting someone with imitative magic. They can do this by hurting an effigy (image or doll) of that person. They can prepare effigy of mud, wood or other material. Then he tries to hurt the effigy with needles, knives, thorns or other weapons. By using mystical power, whatever is done to the effigy produces harm to the enemy. Once this happened in the society, the best thing to do is to fight it down by consulting strong-*Dibija* (for deliverance) who will counter the evil power of the sorcerer in operation. *DibijaMgbasi* therefore use black magic and medicine against others but those *dibias* who saves life are called to counter it. When a sorcerer is identified as hostile, driving her out of the community or otherwise persecuting him/her gives the orthodox a sense of comradeship and self justification.

Looking inwardly to the activities of diviners and sorcerer in as it concerns deliverance ministrations, Esiegebe (2008) made the following remarks “sorcerers appear to look like prophet of God but they are fake and deceptive”. That may be the reason why there are a lot of misconception and misunderstanding the Igbo tradomedical Architecture which serves as a matrix for deliverance ministries in our days.

In The contemporary Igbo society and most especially among Eurocentric people, there are misunderstanding and misconception of the word *Dibija* whenever it is being discussed. Whenever we talk about

dibia, mindset of people will rush to being a sorcerers, magicians, witches and wizard medium and so on. In the context of this study our mindset will concentrate on the medical ones-that is those responsible for health maintenance and deliverance purpose in saving life.

There are other different special areas in the *Dibia* profession in traditional Igbo Society as it concerns healing and deliverance. They include the followings:

Dibia Ogwu (Medicine man/Herbalist) *Dibia Okpukpu* (orthopedic Doctor) Faith healers, The blood Letters, The traditional surgeon, *Dibia Aja*, *Dibia Nsi*, Tellapeutic occultic, *Dibia Oghonwa/Dibia Afoime* (Gynecologist/midwifery) *Dibia Ara* (psychiatrist) *Dibia Umụaka* (pediatrician) *Dibia Amosu* (Witch Doctor) *Dibia Afa* (Diviner) and so on. It will be good to talk briefly on these areas of *Dibia* specializations:

1. ***Dibia Ogwu* (medicine man/Herbalist):** Some people call them *Dibia Nkporogwu na nkpaakwukwo*. This is because some are inclined in using herbs and roots in their health care delivery. The main functions of *Dibia ogwu* are to prepare and administer medicines of all types. He is always approached to provide cure for all sorts of bodily and mental illness which a doctor and a psychiatrist would handle in western society while diviner primarily seeks to diagnose disease or discover the cause of disease/problems of the clients and offer solutions to those problems/sickness. *Dibia Ogwu* being a herbalist/medicine man can be referred to as “general practitioner” and he deals with herbs, bark which is referred to in Igbo as *Ogwu* (medicine) . He knows how to

choose and mix the right herbs and root to take care of clients' complaints (Mgbemere – Emukah, 2017)

Obiagwu cited in Mgbemere – Emukah (2017) observed that some of the methods the medicine men deal with their patients are Psychological. This method he quoted, Parinder as saying that it is sympathetic magic which is based on the belief that using part of a thing or a copy of an object may affect The whole obiagwu further stated that this type of psycho-medical care is still lacking in most of our modern hospital up till this time (p.267)

The above description is the role which *Dibija*Ọgwụ play in healing and delivering the sick in Igbo land, and humanity in Igbo land desires good health so much that they go about The liberation of people and restoration of good health in different ways and methods. This type of *Dibiais* responsible in making curative medicine.

2. *Dibija Ọkpukpu* (orthopaedic Doctor)

Before The coming of Missionaries and the western doctors, The Igbo have their cultural oriented orthopaedic doctors whose main concern is correction of skeletal deformities, disorder or injuries. Some people in Igbo Land called The *Ọkwamgbada* – (Those that specialize in repairing and setting broken bones). This is so special in that in some cases, he sets back to its normal position those broken pieces of bones. In some places in the study area, Bone setter use some sliced bamboo stick or any other fear Plank tied together to keep the bone steady to aid speedy recovery. Okonkwo (2012) succinctly stated :

While the western orthopaedic surgeon applies the Plaster of Paris (P.O.P) antibiotics, pain relievers and

so on, *Dibija*Okpukpu relies on herbs, wooden splints, clay and so on, which They apply to the fractured bones, The medicine is applied to the fractured area, alongside wooden splints, which are protective and supportive meant to keep the medicine in place as well as guide the fractured bone and enhance easy recuperation (p.73).

So, in Igbo land this type of *Dibija* is serving the traditional Igbo society in terms of healing and delivering people from the physical misfortune.

3. *Dibija Ara* (Psychiatrists)

Psychiatry is a branch of medicine that deals with mental or behavioral disorders. *Dibijaara* as he is locally called specializes in the management of mental problems. In our study area, *dibija ara* deals mainly with mental syndromes and other related behaviours. It is a general belief among the studied groups that madness (mental problems) is caused by evil spirit and as such requires series of ritual performances and sacrifices to appease the offended deity or spirit. The *Dibija Ara* handle abnormal behaviours before they deteriorate to full blown madness.

Normally every tradimedicalists is supposed to have this agwu (spirit of healing).

4. *Dibija Afoime/Dibija oghonwa* (Traditional midwifery/Birth Attendants)

These are the traditional doctors who specialize in handling pregnant women or Barren women. *Dibija Afoime/Dibija oghonwa* helps women who always have miscarriage. They are mostly middle-aged and elderly women who have the skills in the management of

maternity issues and child delivery. Some of them are involved in the practice of male circumcision after eight days of child's delivery. In the time past, they have apprentices who learn on the job; but due to the multiplicity of orthodox medicine/hospital as well as white color jobs, the art does not enjoy apprentices anymore. Looking critically at the topic of this work one can easily infer that those modern midwifery/nursing college started germinating from the trado-medical system which the supernatural gifted to the Igbo before the coming of white men and their subsequent colonization, indoctrination and acculturation.

- C. Nnaemeka (Personal communication January, 20, 2023)
Explained that those midwives/Gynecologists in Igbo Land are mainly women, but few men in their mist are concerned mainly with treating barren women with concoction prepared with roots and herbs.

5. **Pediatricians (*Dibija Orĩa Umụaka*)**

Pediatricians are called children's doctors. They are specialists who handle children's sickness, like Alubala, spleen inflammation or enlargement of the spleen (*Oma afo*) Jadi jadi (mgbemere emunah, 2017). It is not every dibia that is knowledgeable in children's diseases. Some of them operate in their homes. The researcher observed how they treat their patients at Nsugbe, Ugwuoba and ogbunike

6. ***Dibija Agwu***: this is another kind of native doctor who works specially under the direction of and influence of an agwu spirit which is the oracle in charge of healing in Igbo Land. This *Agwu* spirit is regarded as

the Patron spirit of healing and divination which is in charge of healing in Igbo Land. *Dibija Agwu* has the power of letting people know certain hidden mysteries and develop the faculties for divining the Past, present and future. The traditional Igbo man believed that this kind of spirit directing the *Dibija Agwu* emanated from God.

The difference between *Dibija Afa* and *Dibija Agwu* is that While *Dibija Afa* is serving as a diognotitian, *Dibija Agwu* is a “specialist diviner” who serves as patron spirit of healing (muo agwu), *Dibija Agwu* supposed to perform the duty of *Dibija Afa* in the sense that in the modern palance, people regards them as visioners, or seer as well as a pharmacist.

It is the duty of *Dibija Agwu* to determine if the client needs deliverance or ordinary treatment. He hears from the spirit of healing before treatment begins. The *Dibija Agwu* doesn't apply magic as instrument of healing, but *Dibija Afa* fortells the cause of the problem and appropriate way of managing them. Diviners art is largely mystic and deeply magical in his or her practices.

There are other types of *Dibija* which may not be directly connected with trado medical treatment but they are relevant in the area of healing and deliverance ministries in traditional Igbo. They include:

- i. ***Dibija Ohu* (Prophet/seers)** :These are the Prophets/seers who may also acts as psalmist they forecast future events, read and reveal peoples destiny, they behaves as the prophet of God and prophesy the mind of the supernatural Being, They are usually wandering native doctors. They also help in performing rituals for deliverance purposes.

- ii. ***Dibija Oḡala Muḡ(Necromancers)***: These are the dibia who commune with the dead and other spirits. As Igbo believe, they can go to the land of the dead, they can go and commune with them and get message from them and receive special powers. Such *Dibija* often go to burial ground with candles and other materials very late at Night (Ajakor, 2016)

Some of the attributes of dibia as exhibit in their Profession can be seen when they are Performing, Ajakor (2016) affirmed that:

A *Dibiais* believed by the Igbo to possess:

- Ifụzọ(seeing beyond the ordinary/clairvoyance)
- Igwọoria (healing a sick person) or Aka ile (potent hand) with which such feats at the healing touch ekiri effected and ogwu created.
- Igwọogwu(making medicine)
- Igwo ajo ogwu(making bad medicine which result in nsi (p.37).

In these contemporary Igbo church, some of the above attributes can be seen working among the deliverance ministers in their respective deliverance ministries.

At this juncture, the researcher wish to agree with what Ajakor said. Ajakor maintained that not all *Dibiaas* partake in the attribute of Igwọajo ogwu(making bad medicine for manipulations and preparing poison against his fellow Human being. However, those that are incline to saving lives delivering and liberating souls can deliver health services to the society. Some gifted men have even answered call in serving God in His Igbo church.

Contributing on the typology of *Dibija (Ichie Agwu/Personal communication February 26 2023)*

emphatically stated that those who practice tellapeutic are occultics. He describes them as.

- 1. The tellapeutic occultics:** These are the *dibia* that include fortune tellers and those using mystic materials in their healing/deliverance purposes. Within this category, the sorcerers, magicians, witches and wizard Doctors and other strong medicine men like the occultic people are those who work against the good of their neighbors. Therefore, They are not regarded as true tradimedicalist because they work against the health and progress of people living in the society.
- 2. Faith Healers:**The faith healers are the type of tradimedicalists which concern themselves in persuading the patients to confess their sins through prayer. The faith healers including other trado-medical practitioners like *DibiaAgwu*, *Dibia aja*, *DibiaOhu*, *Dibiaoganamuo*among others can reflect in the contemporary deliverance ministries.

Tradomedical Architecture as Matrix for Deliverance Ministries – A reflection

One may ask, do we have traditional deliverance ministries in Igbo land in the olden days? How does this phenomenon serve as matrix for deliverance ministries? Yes, we have traditional deliverance ministries depending on the type of problem being encountered whether physical, emotional, psychological, material or spiritual aspect of it. We uhave it right from onset, the only problem is that it wasn't pronounced openly as it is been done in our contemporary society. What we have today is more refined and more transformed deliverance ministry, to compare with

what was obtainable then. Even the traditionalist are still practicing them today as they inherited from our forebears.

In Igbo concept, deliverance ministry is nothing but “*Ọlu Nnaputa*” and so the Igbo in their own understanding and tradition has their own type of deliverance ministries (*Ọlu nnaputa*) even before the advent of Christianity in Igbo land in 1857. They use exorcism and mystic powers as tools to deliver those entangled with evil spirit. A times they combine mystical powers and sacrifices to set people free. Exorcism is the religious or spiritual practices of evicting evil spirit or other malevolent spiritual entities from a person or an area. This process is part of deliverance practices in both traditional and Christian concept of deliverance as stated earlier is the acts or process of being recued from danger. It is acts or process of freeing or recuring people from oppression, possession or obsession of evil spirit (Anunibe, 2013). Exorcism is the religious or spiritual practices of evicting evil spirit or other malevolent spiritual entities from a person or an area. This process is part of deliverance practices in both traditional and Christian concept of deliverance practices. Deliverance as stated earlier is the acts or process of being recued from danger. It is the acts or process of freeing or recuing people from danger oppression, possession or obsession of Evil spirit (Anunibe, 2013).

Those bewitched can be delivered through spiritual cleansing in traditional concept those bewitched can receive deliverance through *Dibia* aka (strong medicine men), the deliverance can be conducted with the combined efforts of *Dibia Afa*, *Ezemu* (Priest) and *Dibia nkpogwunankpakwukwo*. C. Nnaemeka (Personal communication January 25, 2022) aptly said: The tradomedical system and deliverance practices revolves around the

Tradimedicalists (*Dibia*) as the agent of patron spirit of healing and deliverance.

The *Dibia* who communicates with the spirit makes inquiry from the spirit and proffer solutions to the problem that could not be solved through the orthodox practices. The *dibia* and his methods of operation which involves rituals, the use of mystical and deliverance practices constitute what is known as Igbo trado-medical Architecture. Under this medical architecture which involves healing and deliverance ministry, the whole mechanism practices revolved around the personnel called the '*Dibia*' and his or her modus operandi and this '*Dibia*' is a messenger of the spirit who usually engage in communication (consultation) with the spirit to find and proffer solution to problems confronting human. Nnaemeka succinctly said that *Dibia* sometime engages in activities and using organic material and medications prepared from natural herbs and roots. Atimes they uses mystical elements in their healing and deliverance practices. The activities of the *Dibia* responsible for healing and deliverance are mostly directed by the spirit. The *Dibia* is said to be under the control of the spirit of healing called '*Agwu*'. If the '*Dibia*' obeys the instructions of the *Agwu*, he may be led to solve human problems, call it spiritual, physical, psychological, emotional and material problems, otherwise he or she will be disorganized. All these activities of tradimedicalists (*Dibia*) are geared towards the restoration of human health

It will be very apts to say that Igbo trado-medical architecture is the matrix for deliverance ministries in contemporary Igbo society. It serves as a cradle. It is pertinent to note that before the advent of the white man and subsequent colonization and Christianization, the Igbo nation

has been one of the races of the world, which has her culture or way of life including system of deliverance and health care system and these revolves around this medical practitioner called '*Dibia*'. So what, we see today as deliverance ministries evolved from traditional deliverance/healing ministries. It is safe therefore to conclude that the Igbo tradi-medical architecture is the matrix for deliverance ministries in contemporary Igbo church because whatever we are experiencing today in terms of using traditional or orthodox medicine and deliverance practices in the Igbo church originated from tradomedical architecture. Even the conventional or orthodox medicine and modern Western doctors have their root from traditional concept. It is from the traditional medicine that orthodox or conventional medicine originated. Every nation of the world has its own traditional medicine which later was refined scientifically and developed into orthodox or conventional medicine.

The traditional medicine, its mechanism & techniques in Igbo forms refer to tradi-medical architecture and as a cultural heritage it remains one of the bedrocks of prevailing health system despite incursions of orthodox medicine and the effect of globalization, western education, technological development and acculturation with other social groups. It should not be out of place to say that Igbo tradi-medical architecture has been in existence for many centuries before the incursion of orthodox medicine by its medical practitioners. It is from this Trado-medical system that modern medicine and modern medicalists started taking their root and started developing. Among the Igbo people, they have what they called folk medicine (indigenous or traditional medicine) and this refers to medicine and medical knowledge/mechanism, which developed several centuries

ago in any social group before the advent of modern medicine (Nwankwo, 2014). Nwankwo (2014) maintained that: Among the Igbo as of South East Nigeria, traditional medicine and its medical practitioners has had a long history. It constitutes part of their effort over the years to cope with their environment and to lessen pain, treat injuries and illness of physical and mental nature. This mental nature involves spiritual cleansing/deliverance. Their traditional medicine clearly prescribes the care for the sick, who to provide the care and how he should proceed. This is where the tradimedicalists play important role as medical practitioners. Looking closely into the taxonomy of tradomedicalist, we have the following tradomedicalists – the general practitioners, the herbalists and native doctor, bone setters, native gynecologists and midwife witchdoctors, blood letters, traditional surgeon faith healers and so on. All these categories of tradimedicalists (*ndiDibia*) future well in traditional healing and deliverance practices. Against this backdrop the faith healers including *dibia agwu*, (*Dibia Aja*, *Dibia Ohu*, *Dibiaoganamuo*, *Dibiansi* among others can reflect in the contemporary deliverance ministries. Some of these tradimedicalists maybe referred to as faith healer or native healer, who involves themselves in traditional deliverance practices. These traditional healers in other words are the life wires of traditional medicine in Igboland. They may apply exorcism or sacrifice for cleansing and appeasement of the spirits. They are the medical practitioners recognized by the community in that, they are there to provide health care. Their method of treatment or healing are based on the social, cultural and religious backgrounds as well as knowledge, attitudinal orientation and belief system of the people. These traditional healers (tradimedicalists) are

responsible for carrying out healing ceremonies, or deliverance practice other religious rituals and rites that intended to ensure the safety and health equilibrium of the people.

In contemporary Igbo church, some churches like Roman Catholic Church, Sabbath mission and other independent African churches (I.A.C) make use of traditional medicine in treating people in their respective healing and deliverance ministries. The Roman Catholic Church with this ideology has dominated the scene and are using the tradomedical practices for soul winning and the extension of God's Kingdom. A lot of their ministers who are gifted in tradomedical practices are serving as agents of using the practices for saving life and soul winning in their respective ministries/churches. Such ministers like late Fr. Arazu, Rev. Fr. Emma Edeh, Fr. Obimma Emmanuel (*Ebube Muo Nso*) and so on are such Roman Catholic Church Ministers who engaged themselves in such vocation and have established deliverance ministries in different parts of Igbo land. In dealing with Igbo tradomedical architecture, Kanu (2015) outlined different categories of tradimedicalist the Supernatural Being used in harmonizing good health and saving life among the Igbos before the advent of Christianity in Igbo land in 1857.

These tradimedicalists include herbalist, diviner, the general practitioners, the faith healers, the bone setters, the native gynecologist and midwife, the witch doctors, the blood letters, traditional surgeon and so on. As already established, these tradimedicalists (*ndiDibia*) in Igbo societies belong to a group of sacred specialists as a member of the same group it is not surprising that they would sometimes overlap in their function. Since then, these specialists have

been useful in Igbo trado medicare system and have evolve into deliverance ministries. At times some of these medical practitioners perform the functions that belong to priest and diviners, but today they have evolved into what we have today as deliverance ministers, prophets of God who engaged themselves in deliverance ministries.

The traditional faith-healers and witchdoctors have eventually developed into contemporary deliverance ministers in the society. Some of them have even been absorbed or called into service in the church according to the ability and specialty in Igbo churches today. Some of the traditional diviners have developed into diagnostician (Laboratory scientist) seers, visioners or prophets in churches and society today. Among the faith-healers, one will get impression that tradimedicalists will continue to be relevant especially as they help to solve contemporary health problem. The Igbo trado-medical healing and deliverance practices are holistic in nature in the sense that they treat both physical and spiritual aspect of disease and sickness But, there are sickness or ailment that can define medication using Western or modern scientific method. Instead of applying orthodox medication, traditional medication (which is holistic in nature) will be used as alternative for healing and deliverance among the Igbo People.

Identifying Genuine Trado-medical healing in Anglican Diocese of Awka.

Among the Igbo (Awka people in particular), health is the normalization of cosmic forces, visible and invisible in accordance with the natural laws (Madu, 2004). There is every need to identify genuine tradomedical healing and their practitioners within the ambit of Anglican diocese of Awka.

One of the respondents whom the researcher interviewed informed the researcher that among the Igbo of the South East of Nigeria, traditional medicine as a cultural heritage remains one of the bedrock of privilege health system despite what the fake medical Practitioners are injecting into the system. Howbeit people maintained that there are many genuine tradimedicalists whose calling originated from God and these medical practitioners are being used by the Supernatural being to save life.

The findings in the study area showed that there are many genuine tradomedical healers and majority of the respondents accepted that traditional medicine is very relevant in promoting health and safety in the population (Diocese of Awka).

From all indications, there is no doubt about their existence, but the problem remains how do we identify the genuine healers in Anglican Diocese of Awka and absorb them into the ministry of the church.

Identifying the genuine tradomedical healers

Generally, the practitioners of trado-medical healing are known principally for the following:

- i. Their callings must emanate from Supernatural being or he/she must possess, the spirit of healing (*Agwu* spirit).
- ii. They must not depend on materialism
- iii. The affordability of their medicine product must be considerate.
- iv. Total reliance of the instructions from the spirit of healing must be adhered to.
- v. People in the Diocese of Awka Anglican Communion have to accept the notion that the Igbo have their medical system and their taxonomy of Medical Practitioners and

they have their medicine for healing and saving lives. Therefore these medical mechanisms/techniques should not be relegated to the background. By their fruits you will know them.

- vi. Among the faith healers in traditional set up which later developed into contemporary healing and deliverance ministries, that they possessed the same spirit of healing which helps the practitioners in their practices. The Bible says by their fruit you shall know them. This spirit of healing which the Igbo refers as spirit of *Agwu* emanated from the Supreme deity (God).

These faith healers according to Ajakor (2016) are the tradimedicalists that believe that only one's faith in God or Supernatural Being/deity will cure him or her of any Sickness. They hold that sickness and disease are as a result of guilt and that they are healed through confessions, prayers faith and drinking of water. They believe that pure water possesses spiritual power of healing (p.55).

Howbeit, they can supplement it with administration of drugs with faith and prayers addressing everything to divine healing. From the above notion, it is believed that this serves as a matrix for deliverance ministries in contemporary Igbo Church. From the research conducted in the study area, there is a problem of non-acceptability of Trado-medical healing and deliverance among the Eurocentric or Christocentric scholars and a lot of people are still seeing the practice as fetish, inferior, primitive and demonic. People have bias against everything indigenous for our people.

The researcher is of the view that this should not be misconstrued. The problem of misconception, misunderstanding and condemnation should not blind fold the mindset of people, rather people should see the

phenomenon and believed as being instituted and gifted to the people by the Supernatural being for healing and deliverance.

It is pertinent to note that the Igbo does not toy with life and maintenance of good health and the tradimedicalists in Igbo society belong to a group of sacred specialists who are very relevance in the contemporary society.

On the trado-medical treatment approach among the Igbo, each of folk (traditional medical practitioner) in Igbo society has treatment approaches which cut across medical herbs, massage, hot and cold foods or bath prayers, dancing and even flogging as in cases of mental illness, others are magic, diet, exercise, exorcism, Proper social relations and counseling and so on (Nwankwo, 2014).

One may like to ask what constitute this healing and deliverance practice or what form the base or foundation to this healing and deliverance ministry in traditional set up. Do they have any connection with the use of mystical powers in contemporary healing and deliverance?

Igbo trado-medical healing and deliverance process as adopted by the Igbo traditionalists.

In order to return to normal health balance of human person, they have connection with the application of mystical powers in contemporary healing and deliverance practices. It is believed that the Igbo society is a community of relationship. It is a community that has a unified view of reality. This underlies the holistic nature in which everything is perceived by the Igbo (Madu, 2004). Madu (2004) asserts:

The world of the Igbo is not a different universe. Nothing happens in this universe by chance or in isolation. Thus every type of sickness from severe headache

to stomach upset – is caused by forces, evil spirit, witchcrafts, angry divination machinations of the enemies in the form of sorcery (*Ogwuor nsi*) (p.76).

Against this backdrop, Igbo trado-medical architecture provides the remedies or solutions to these problems under physical and spiritual healing /deliverance practices. Under the Igbo trado-medical healing practices, diagnosis of the cause of the illness serves as a step leading to its cure. Through the interaction between the clients, the priests or any other healing practitioner's solutions to the problem may emerge. There are so many factors responsible for both physical and spiritual sickness which may lead to trado-medical healing and deliverance. In dealing with Igbo trado-medical healing, the activities of Trado-medicalists serves as the process of traditional healing and this need to be analyzed and appreciated because each one specializes in different cures or healing and deliverance ranging from physical cures to mystical ones. Madu (2004) asserts "one can appreciate the fact that in Igbo religion, there is a nexus between divination, healing by the use of herbal medicine depending on the type of sickness and the ritual healing through the use of sacrifice"(p.27). This ritual healing is what we refer to as spiritual healing (spiritualism). Just as we noted that the Trado-medicalists like general practitioners, the herbalist, and the faith healers, the bone setters (traditional orthopedic), the traditional gynecologist and midwife, the witch -doctor (who specializes in wizard diseases), the blood letters, Traditional dentist, the traditional surgeon and so on are foundational medical practitioners before any other specialists, they are still relevant up till this day. All these specialists are involve in one way or the other in what we call the Igbo trado-medical healing and

deliverance before the coming of western doctors and their orthodox medicine in Igbo land. One thing that is very special with traditional medicine in Igbo society is that it helps to explain the causes of illness.

On the type of nutrition to take, traditional doctor who specializes in the area will recommend balance diet to people. Some herbs and the other medicinal plants are very useful for preparation of drugs for healing and deliverance in Igbo land. Under tradomedical practices, Trado-medicalists use different mechanism for curing medicinal plants for preparation of drugs which may be useful for healing and deliverance may be prescribed. Looking at the role of traditional dietary system, the Trado-medicalists recommends to his client to eat right and have balance diet. Diet as we know plays a major role in health. It helps the Igbo people to eat right that is, what to eat and how to eat to maintain a balance diet. Traditional dietary system is one that focuses on natural food, salty food, sugary food and fatty foods. Its main concern is on eating foods that provide good health to the body. It is the duty of traditional dietician to advice individual on how to maintain balance diet. Traditional dietary system is very essential for development and maintenance of body function, its major role is to create good health and reduce disease.

Summary

The ethnic indigenous Igbos are super abundantly blessed in all ramifications. In the area of traditional medical system their versatility is beyond description that the potency of most of their prescriptions is automatically guaranteed if religiously followed to the letter as orally handed down by the progenitors. Unfortunately, these

pioneers who revolved around their level of civilization without education, has no means of documentation for the benefit of posterity.

G. Nnite (personal communication, July, 27, 2023) asserted that the belief in a supernatural being by every nation is incontrovertible. The case of the Igbos cannot be different. The same supernatural-being that gifted the peoples of the world with wisdom, knowledge and understanding also made roots herbs and leaves available for general wellness of humanity within their circumstances and level of development, the restless Igbo, endowed with the gift of traditional medicine, not contented to stand still, continued their exploration and research into the field of faith healing. Those who were talented in this area were divinely inspired to make them to understand the potency and efficacy of herbs, leaves, roots and also spoken words at appropriate times and circumstances.

Misunderstanding and misconception of the phenomenon bordered mostly on ignorance which was and still is a very dangerous weapon for the promotion of superstition and inferiority complex, like the scripture says, people perish for lack of knowledge.

Time changes, and the advent of Christianity dealt a very powerful blow to ignorance which gave way automatically to learning known as education. With the advent of Christianity which brought about education, the spirit of inquiry began to manifest, questioning and debunking the superfluities of the old order which held people in a state of coma. The enlightenment that assailed peoples brains, coupled with the crosspollination of ideas from those who introduced Christianity let to the resultant

dawn of civilization that has continued to propel people towards wider development and refinement.

The Supernatural being that created the entire planet earth knows what is good for his children in different parts of the world. He therefore gives the same thing to serve the same purpose to different peoples of the world according to what is obtainable in their various geographical locations.

God promised not to leave the children of men alone. He therefore made wisdom, knowledge and understanding to those who obediently sought his kingdom and righteousness and added other things to them. They increased and multiplied in education and knowledge became the light of the world that beamed the rays of enlightenment to every nook and cranny.

The Igbo caught the bug also and the spirit of evolution, civilization and illumination came down and encamped amongst our people. As an integral part of the world, the Igbo cannot be precluded from the scheme of things as ordained from above for universal benefit. Our culture which determines our ways of life cannot be inferior to any other group culture because each one is indigenous and therefore tailored to suit the purpose of each group.

When Jesus Christ sojourned on the earth, He proved himself to be the greatest healer. He made the blind to see, the lame to walk, the deaf to hear, the dumb to speak, the weak to be strong, the dead to come back to life and so on. He said those who follow Him can do even more than what He did. Till date, healing and deliverance taken place still at the mention of His name. What obtains in the contemporary church in Igbo land is what obtains in the contemporary churches in different nations of the world. The main difference is the language of each people and their cultural

beliefs. The kind of knowledge God spread to every part of the world is for the upliftment of his kingdom in all areas including tradimedical system of healing and deliverance. Thanks be to God that the world is evolving gradually, both culturally, religiously and otherwise. Christianity brought to the Igbo a lot of changes and advancement in all ramifications.

As part of the strategies to win members: courting alliance with the elites; the use of pulpits for evangelization, the issue of charity and the dispensation of medicine to the needy were adopted by missionaries. Anyanwu (2017) asserts that “the Catholic mission arrived in Igbo land in 1885, and their team included medical doctors. Given the financial stability of their home base, they had sufficient equipment regarding personnel and medicine, they built hospital and health centers where Igbo people were cared for. (p. 235).

For researcher, the type of medicines and doctors are not indigenous but foreign in nature. It was later after the coming of the missionaries that people started accepting again the genuineness of Trado-medical practice as a way of evangelizing Igbo people, and people are promoting the use of Igbo traditional medicine. Other denominations followed the suit of establishing hospitals using orthodox medicine in healing. As regards culture, the R.C.M. in particular, studied the philosophy of life, beliefs, customs and practices of Igbo. They were conscious not to replace all traditions with European norms but to refine them and so create a worthy civilization among the people. This is the area other Christian denominations must not toy with, rather they should develop the mind of enculturation, Christianization and refinement.

The researcher also observed with keen interest that the Roman Catholic mission started good work of Igbo religious cultural renaissance including adopting Igbo Trado-medical healing and deliverance earlier than other denominations in Igbo land. Good number of healing and deliverance ministries have been established by them, all these efforts are geared towards capturing souls alive for Christ and delivering them from the satanic bondage. Therefore, their doctrine is no longer on the side of wholesome condemnation of the Igbo way of life. Well, all is not lost because today, it has been noticed that almost the remnants of those who abandoned the Trado-medical, architecture of the Igbo people has come to realize that many beautiful things in their Traditional medical system, has come to stay. According to O.U. Kanu, “No society is static, the organic parts evolve with the process of social evolution”(Anyanwu, 2017).

At this juncture the researcher observed that Trado medical healing and deliverance and Igbo traditional religious renaissance has become imperative in order to rediscover the Igbo traditional values since most people are opting for revival of Igbo cultural values.

The topic of this dissertation extensively discussed on Igbo tradomedical architecture the role of *Dibija* and health care delivery among other things. The Igbo people do not just jump into treating and sickness and delivering people from spiritual sickness, rather they will first consult *Dibija Afa* (diviner) to diagnose the illness in treating diseases among the Igbo people, then, another type of specialist diviner (*Dibija Agwu*), the priest (Ezemuṣoꝝ onye isi nchụ aja) work hand in glove, for maintenance of good health.

The *Dibia Agwu* will know if the clients need deliverance or ordinary treatment, the *Dibia Afa* or the *Dibia Agwu* divines and recommends to the clients, a herbalist or medicine man (*Dibia Ogwu*) who will use herbs or roots, back of tree or insect or birds or animal or mixture of all or two or more to treat it, if is ordinary physical sickness, or the clients may be referred to the chief priest (*Ezemmūor onyeisinchu aja*), if it need a sacrifice to appease the gods or ancestors. The *Dibia* with their specialties work together to care for the health of the Igbo (Emukah, 2017).The above description reflects the healing/deliverance chain of getting holistic healing and deliverance among the Igbo.

The fact remains that in exception of divine healing, in traditional Igbo society, healing and deliverance cannot take place without the involvement of *Dibia*. In their various specialties and with division of labour, the sick is helped, and they recover from their state of dangerous condition of health. Finally, the supernatural being is at the apex of healing and deliverance ministries and His spirit of healing which the Igbo people regarded as *Agwu*spirit is indispensable in both traditional and modern healing and deliverance ministries. Let us be proud of our rich cultural heritage devoid of idolatrous and occultist practices in our tradomedical system. We should see the supernatural being (supreme God) as the original and initiator of Igbo tradomedical Architecture who designed the phenomenon as a way of maintaining good health among the Igbo. More so, people should see Igbo trado-medical architecture as a cradle to orthodox medical system and contemporary deliverance ministries.

In summary,all the nations and ethnic in the whole world have their cultural values and cultural heritage

including their Trado-medical architecture. This trado-medical architecture started evolving gradually as the whole. World changes, and practices on the phenomenon started developing steadily till they came up with the present medical healing and deliverance development. As they developed culturally in their skill of producing those medicines, mechanisms and deliverance practices; it is assumed that the supernatural being is regarded as originator of the phenomenon.

As things are going now, It can be succinctly said without any contradiction that Igbo tradomedical system just like any other ethnic Trado-medical system serves as a matrix for deliverance ministries in contemporary Igbo church or society, in order to see that good health is maintained physically, spiritually, mentally, emotionally and socially and otherwise.

Conclusion

Discussing on the topic of this dissertation, which is “Igbo trado-medical Architecture as a matrix for deliverance ministries in contemporary Igbo church – The Awka Anglican experience, one should understand what tradomedical architecture is all about. It is all about these total traditional medical knowledge or practices adopted by the Igbo in diagnosing, preventing or eliminating a physical, mental, spiritual or social disease in order to achieve holistic healing and deliverance. Traditional itself is referring to what is native or indigenous (endogenously generated) and free from foreign (or exogamous) influences. Traditional in Igbo or African context, means being free from European or external ideas and cultural influences. Traditional on the other side is the sum total form of life, ideas and cultural

influences. Traditional on the other side is the sum total form of life, ideas and culture which antedate foreign colonialism.

The practices of Igbo traditional health care system should not be relegated to the background at all because of its relevance and its efficacy in the area of health maintenance among the Igbo people. While we are advocating for Igbo Traditional healing and deliverance ministries in our church and society, one should carefully notice that in 1977, the World Health Organization (WHO) gave formal recognition to the importance of African traditional health care system and has encouraged African countries to make the practice more formalized to ensure quality and better service delivery. Because of the importance of the role that indigenous medicine has played and continued to play in African countries (Igbo inclusive), and beyond, some countries and institutions of higher learning have started researches in plant medicine and the training of traditional medical practitioners and this has ensured quality traditional herbal medicine which helps in health care delivery.

Long before the advent of orthodox medicine and their doctors, the Igbo race has their own way of dealing with diseases and also their own way of practicing deliverance. All these revolved round the *Dibia* and this work for them. The Igbo tradimedicalists are regarded as traditional healers\deliverance practitioners. They are intelligent enough to prescribe traditional solution to any problem whether it had spiritual or physical undercurrent. When it is psychological, the person is sometime counseled and given necessary attention.

In the light of the above, Igbo tradomedical Architecture is intentioned with cultural and religious beliefs and is holistic in nature. It does not only focus on the

physical condition, but also on the emotional, psychological, spiritual and social aspects of individual families and communities. The relevance of Igbo tradomedical Architecture is very apt in that it really serves as a matrix for deliverance ministries in contemporary Igbo church. Every nation or every ethnic race has her traditional and cultural way of health maintenance. Based on the above backdrop, the Igbo culturally have their own medical practitioners (Dibia) and deliverance personnel who aid in deliverance ministries. In Igbo culture there is interconnection between traditional medical doctors and deliverance ministries in the contemporary society\Church. This is because the same special gifted personnel (*Dibia*) working in traditional forms under traditional health care have been reformed and transformed through evolution, inculturation, acculturations deliverance ministers in deliverance ministries. Thus, tradimedicalism has come into play in some of the established churches in their deliverance ministries.

The difference between trado-medical and modern or orthodox medical system is that while traditional medicine is the use of natural remedies such as herbs rituals and other plants to prevent or treat different kinds of illnesses, modern or orthodox medicine on the other hand makes use of scientifically approved therapeutic systems and diagnostic methodology for treatment of different kinds of diseases. From all indications, the use of traditional medicine is very holistic, in that it covers physical, spiritual, emotional, psychological, mental and social healings. It is from the above that healing and deliverance ministries started developing. Time space changes with evolution and Globalization /teachnology. Therefore, most of the mechanisms or techniques used by the dibia for healing and

deliverance are this time manifesting at the healing and deliverance ministries in our churches. The faith healers as Igbo tradimedicalists evolved into deliverance practitioners as one can now witness them flourishing in most Igbo churches.

The Igbo ritual practices in healing and deliverance should not be relegated to the background because of the modern trend in the contemporary society. This therefore should serve as a blue print for Igbo Trado-cultural religious renaissance. The Igbo trado-medical mechanism centred on holistic healing and deliverance. A holistic approach involved in Trado-medical healing means to provide support that looks at the whole person not just their mental health needs. The support should also consider their emotional, social, physical and spiritual wellbeing. That is what Igbo traditional medical practitioners are for.

With thorough research conducted in the study area as it concerns this dissertation topic, it is very clear that Igbo have their own indigenous medical system otherwise called Igbo tradomedical architecture (traditional medical system) but with the advent of Christianity, wind of social change and trend of globalization and religious change, it is obvious that tradomedical architecture acceptance, the success so far made by the wind of cultural, social and religious change as regards this phenomenon can never be forgotten. Many gifted tradimedicalists are being used as medical and deliverance practitioners in the church and some of them have been absorbed into the Christian deliverance ministries to achieve a lot for Igbo race as far as health maintenance is concerned. They have contributed meaningfully to the spread of the gospel, extension of God's kingdom, development of human resources and in nation building. Some are being absorbed

into theological training for better use as church ministers as well as medical and deliverance personnel in the church and society. This should be fully appreciated and utilized fully in Anglican church, most especially in Anglican Diocese of Awka.

Recommendations

The Anglican Church should borrow a leaf from the Roman Catholic mission, whom on their arrival in Nigeria in 1885 came in with western doctors and sufficient orthodox (Conventional) medicine. They later settled down and understudied the tradomedical mechanisms used in saving lives; This made them to embark on using the traditional medical mechanisms & techniques in healing and deliverance ministries in their respective churches and parishes.

- (1). There is need for the Igbo theologians and religious leaders to settle down and discover some rich cultural heritage which can be employed to embellish Christianity in Igboland, so that it can be truly an “Igbonised garb”. This is what enculturation should be all about. Towards this end the Igbo people should love and embrace what they have knowing fully that everything in our culture contexts are not all that primitive, fetish and ungodly or obnoxious in nature. Some of the rituals seen in Trado-medical system and deliverance practices which are not obnoxious or idolatrous should be accepted in Christian principle.
- (2). It is now clear that certain misfortune, including childlessness in marriage, spirit possession, loss of job and accidents are believed to be caused by evil spirit/spirit forces. Therefore, there is need to get the tradimedicalists and men of God who specialize in

those areas to confront those evil forces and cast them out as Christ did and restored good health to the oppressed victims or families.

- (3). Those who are gifted by supernatural being (Supreme Being) those that are hereditary from their birth place should be absorbed and be trained as orthodox doctors and deliverance ministers for better understanding and for a better and healthier society.
- (4). Those gifted practitioners should be encouraged to do their work fully in the Church of Christ. When they fail to receive attention from Church authority, members may troop to the healing centers being managed by false pastors/prophets who came in sheep's clothing but inwardly are ravenous wolves (Mathew 7:15). In all, people should be careful about fake traditional medical practitioners/ fake deliverance practitioners.
- (5). Both traditional doctors, orthodox doctors and deliverance practitioners should see themselves as a team who work together to actualize good health and deliverance of souls in the society and church.

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**SOCIAL MEDIA SKIT-MAKING AND THE RISE OF
NEO-NOLLYWOOD: ANALYZING NIGERIAN
COMEDY SKITS**

By

Ebuka E. Ilukwe

ee.ilukwe@coou.edu.ng / garryneo1love@gmail.com.

ORCID: <https://orcid.org/0009-0007-0207-2998>

&

Sandra O. Ifejianyi

Department of Theatre Arts

Chukwuemeka Odumegwu Ojukwu University

Igbariam, Anambra State.

Abstract

Despite the popularity of the skit-industry as Nollywood's other, the intricacies surrounding its popularity and artistic style are yet to be given detailed attention. This study therefore investigated the emergence and impact of social media-driven comedy skits within Nigeria's entertainment landscape, referred to in this paper as "Neo-Nollywood." The study relied on the Diffusion of Innovation Theory to examine how social media platforms like Instagram, Facebook, TikTok, and YouTube have enabled the rising popularity of skit-making, positioning its industry as a vital sub-sector of the traditional Nollywood, which has revolutionized content creation, distribution, and audience engagement. Through qualitative methodology of research which entailed analysis of selected skits and interviews with

prominent skit-makers, the research explored thematic content, production processes, audience reception, and social media dynamics. The findings reveal that comedy skits serve not only as entertainment but also as potent tools for social critique, cultural expression, and political satire. The study highlights the strategic use of humor, local languages, and relatable themes that resonate with Nigerian audiences, fostering widespread virality and community participation. It concludes that social media has democratized entertainment production, empowering a new generation of content creators and reshaping Nigeria's cultural economy. The study underscores the importance of creativity, technological adaptation, and audience interaction in sustaining this burgeoning industry and influencing societal discourse.

Key words: Social Media, Internet, Skit-making, Digital Culture, Neo-Nollywood, Audience Engagement, Viral Share, Content Creation.

Introduction

The emergence of social media has revolutionized not just communication but also the entertainment landscape particularly the Nigeria film industry, popularly referred as Nollywood. In recent years, a new form of creative expression has emerged from the dynamic cultural environment occasioned by the popularization of Internet technology as the most effective tool for information dissemination and gathering. Beyond the strict technology-tailored framing at the dawn of its emergence, the internet according to Barry Leiner *et al* has turned into a techno-

cultural infrastructure. They contend that “the Internet has revolutionized the computer and communications world like nothing before ... And its influence reaches not only to the technical fields of computer communications but throughout society as we move toward increasing use of online tools to accomplish electronic commerce, information acquisition, and community operations” (2). Leiner *et al* further explain that the apogee of Internet’s exploit is the “commercialization of the technology” (15). Internet’s partnership with the social media enabled this commercialization. Having learnt that the social media, as an Internet-driven media, relies heavily on the efficiency of the Internet to function, media and entertainment practitioners, creative artists, skit-makers inclusive began to utilize social media, as borderless and pervasive media in distributing artistic and cultural products to a global audience in quick time.

Skit making has gained momentum in the present entertainment landscape in Nigeria and the global arena owing to social media’s influence and its closest ally, the Internet. Skit-making has in fact, become an industry of its own accommodating numerous creative talents and marked by proliferation of comedy skits that tend to combine traditional cum theatrical storytelling techniques with contemporary performance approaches which are then streamed or distributed through various digital platforms. This development which has given birth to what the researcher terms “neo-Nollywood” owing to the industry’s explosive popularity and surge in the number of practitioners and audience alike is characterized by a departure from the conventional film formats which Nollywood is known for –

expansive production budget, large cast, expertise in the handling of high quality and complex digital cameras and allied equipment, strict marketing and distribution format.

The skit-making industry on the other hand thrives in economy of cast and ease of content distribution. Tekena Mark affirms that a number of Nigerian skit-makers leveraged sparse equipment, limited manpower and funds to excel during the industry's formative years (171). The skit-makers leveraged the relative technical, artistic, managerial and financial ease that define skit-making to consistently produce and stream contents online which soon formed a market pool that turned into a digital culture quelling the entertainment appetite of millions of social media users. DVS Ganapathi Raju explains that "digital culture refers to the ways in which digital technologies shape social, cultural, and economic practices" (62). Culture, arts and media have been significantly influenced by digital technology. This influence is evident in the manner the trio are produced, distributed and consumed online. Aleksandra Uzelac and Biserka Cvjetičanin further explain that;

Digital culture is a new complex notion: today digital trends are increasingly interloping with the world of culture and arts, involving different aspects of convergence of cultures, media and information technologies, and influencing new forms of communication. The new possibilities created by ICT – global connectivity and the rise of networks – challenge our traditional ways of understanding culture, extending it to digital culture as well. So, culture today should be understood as an open and

dynamic process that is based on interactive communication, and we cannot think of it as an enclosed system which makes up a ‘cultural mosaic’ with other similar or diverse cultural systems. The ICT and especially the Internet, has given these interrelations a new dimension, by changing our relation towards knowledge and knowledge society, by intensifying the flow of cultural goods and services, and by causing a new understanding of cultural creativity. (3)

Digital culture can therefore be regarded as the dynamic norms, practices, values, and behaviours molded by digital technologies. It shapes how individuals connect, communicate, and derive meaning across various social media platforms. Digital culture proves vital for driving digital transformation in societies while emphasizing creativity, innovation, adaptability, and digital centrality or digital-first thinking.

Understanding how skit-making turned into digital culture entails investigating the interplay between social media and skit-making. This requires an exploration of how the various social media platforms enable skit-makers to reach wider audiences, cultivate grassroots popularity, and respond to societal trends and issues. Mark explains that most of “the skits tackle the theme of gender roles, lingering effects of colonization, social inequalities, religion and corruption, language becomes a tool for navigating power structures, criticizing social norms and expressing discontent within a postcolonial context” (171). In other words, beyond entertainment, skit has become a potent tool for socio-

cultural crusade and the de-colonial agenda in Nigeria and by extension, Africa.

Social media as a digital tool of communication has enabled the pervasiveness of comedy skits in this digital era. Aghogho Agbamu explains that the invention of certain digital tools utilized in promoting and distributing entertainment contents across social media platforms have not only dismantled traditional film marketing format that limits visibility and is characterized by bureaucratic bottlenecks but also encourages innovativeness in film and skit streaming (179). The digital format empowers emerging film and skit-makers to reach out to unlimited population of potential audiences thereby side-stepping traditional distribution challenges that hindered many upcoming artists from excelling in the creative industry in the earlier years. Moreover, comedy skits deliver superior economic value over Nollywood films for both producers and audiences through their brevity and low-cost accessibility on social media. Producers gain by slashing production expenses – quick shoots and minimal resources yield high returns via viral shares and advert revenue – while audiences save on data costs from short, low-bandwidth streams that fit fast strolling habits. This affordability turns skits into social media staple, fuelling endless downloads, views, and remixes without the hefty price tag of full-length films.

As an art form, a number of comedy skits made by Nigerians mirror Nigeria's sociopolitical and cultural landscape, thereby serving as a vehicle for socio-political commentary and pedagogy. In other words, skits not only entertain but also engage audiences in discussions about pressing societal

issues and emerging youth culture. Based on skit's popularity, preference among audiences and edutainment role, one can make bold to say that the skit-making industry has become a critical arm of Nollywood, sparking broader discussions about media influence and cultural representation in this age of Internet technology. This study therefore examines selected comedy skits and their makers within this "Neo-Nollywood" framework, analyzing the nature of the industry, thematic concerns in selected skits, the survivalist techniques adopted by selected skit-makers, audience reception and engagement and other social media dynamics. By investigating these dimensions of the skit-making industry, the study provides insight into how the skit-making industry is reshaping Nigeria's entertainment landscape.

Statement of the Problem

Despite the significant rise in popularity of skit-making, as an emerging as a vibrant sub-sector of Nollywood, there is however a limited understanding of the intricate relationships between social media platforms, skit-making practices and audience engagement. While previous studies highlight skits' rising popularity and relevance, certain dynamics that characterize the industry which positions it as a viable alternative to Nollywood such as its production pattern and technique, thematic (re)presentation and audience engagement have not been thoroughly explored. Regarding skit-making as lower art compared to filmmaking has become disprovable in the light of its soaring popularity, peculiar artistry that stands it out as a unique art form that requires immense wit and exceptional level of creativity to flourish. More so, the industry tends to measure up with the conventional Nollywood in today's entertainment landscape.

This study therefore investigates skit-making as Nollywood's other, analyzing selected skits in order to unravel the factors that tend to elevate the industry to the status of a digital culture.

Methodology

This study employs the qualitative methodology of research. Select episodes of Gentuu and Edoboy's comedy skits were purposively sampled because of their thematic semblance with a number of Nollywood films because beyond humour, the skits address sociopolitical, economic and cultural issues confronting Nigeria. Content analysis approach of the qualitative methodology was utilized in analyzing themes, audience reception and engagement in the select skits. Interview was further used in gathering in-depth data from the skit-makers as regards the modus operandi of the skit-making industry and the dynamics of audience reception and engagement with socio media content. Data from the library and internet materials further supported the study.

Theoretical Framework: Diffusion of Innovation Theory

Diffusion of Innovation is a theory popularized by Everett Rogers in 1962 in his book entitled *Diffusion of Innovations*. Diffusion of innovation, according to Rogers, is a theory that seeks to analyze the reason some ideas or innovations within the humanistic and technological cum scientific spheres are acceptable by the society or gain popularity more swiftly. Clay Helton while affirming the historical indices surrounding the theory, states that "the diffusion of innovation theory explains the passage of a new concept through stages of adoption by people participating in or using

the idea. The “new ideas in the diffusion of innovative theory can be things like ideas, technologies, goods, services, or behaviors” (n.p). Helton’s explanation above justifies the relevance of the theory to this study. Within the entertainment landscape, Ebuka Ilukwe contends that the emergence of Nollywood, its subsequent transnational popularity driven by the video-film revolution and the thereafter award-winning exploits in global competitions which is connected to the industry’s “internet-film” revolution aptly aligns with the diffusion of innovation ideology behind the Diffusion of Innovation theory (“Navigating the Digital Landscape ...” 80 – 81). Certain innovations thrive when the public welcome it and such outcome drive societal or institutional transformation.

Diffusion of innovations as related to this study is bipartite. First is the technological innovation of the social media which revolutionized communication. Regarding it as a “game changer”, Ebuka Ilukwe and Judith Ume hold that the social media which was referred to as the “new media” during its early years of emergence, as it was regarded as secondary to the traditional media – print and electronic, has become a melting pot of media communication, exerting profound impact on almost all humanistic activities and endeavors. They further aver that social media influences contemporary society in diverse ways so much so that no aspect of human endeavour can easily excel without reliance on social media (637).

On the artistic sphere, skit-making is an innovation that relies heavily on the limitless digital space of the social media to diffuse. Ikani Ugbededojo contends that “the proliferation of

social media platforms has revolutionized entertainment and media consumption patterns globally and TikTok and Nollywood, Nigeria's film industry have gained popularity, captivating millions of users and audiences" (336). The explosive and growing popularity of social media and skit-making as innovations that have successfully diffused in contemporary age is worthy of critical attention hence this study. Jose Garcia- Aviles explains that the extent to which an emerging idea or concept impacts on society as well as the level of information received regarding the said idea or concept most likely determines its level of diffusion. Thus certain innovations according to him may tend to be ignored at its inception but would later become unavoidably needful to society if its level of impact is high (5). Similarly, the rise of the social media which during its early years emergence was not accorded much importance has today become almost indispensable in people's daily activities, both formal and informal. Furthermore, entertainment content which seemed far-fetched before the advent of the social media now flooding the social media space is another example of how skits have diffused as an entertainment staple among Nigerian audiences.

Hence, Rogers explains that the Diffusion of Innovations theory has a close tie between technology and communication as affirmed by Garcia-Aviles (6). In essence, the theory recognizes the relevance of technology and communication, and to this extent, social media and skit-making are concepts that directly align to the above ideology and theoretical footing.

Literature Review: Social Media, Comedy Skit and Nigeria's Entertainment Landscape

Social media can be seen as a digital technology driven tool that facilitates the creation and dissemination of information in quick time. Enabled by internet technology, social media has democratized media practice, decentralizing electronic communication and amplifying marginalized voices. Due to its pervasiveness, social media has significantly influenced media practice in recent times as Olusegun Ojomo and Oluwaseyi Sodende affirms that “the emergence of social media has produced diverse changes for broadcast media in the discharge of their entertainment function” (1). This means that the social media being more interactive and less formal provides opportunity for persons who may not be privileged to access broadcast media outlets to maximize the myriad of platforms provided by the social media for mass communication.

In essence, Social media can be said to be the most pervasive media of communication in this digital age due to the fact that its influence has contributed in reshaping communication and entertainment thereby expanding the frontiers of media art and production. Ebuka Ilukwe and Chidinma Ebubeoha, for instance acknowledge the influence of the social media in not only the sustenance but the reshaping of broadcast media practice. According to the;

The advent of the internet necessitated the emergence of the social media which involved communicating with a wider audience via various interactive platforms like Instagram, Telegram, X (Twitter), WhatsApp, Tik Tok, and so on. Hence, contemporary broadcast practice has assumed a more station –

audience conversational approach which tends to blur the producer – consumer divide. Phone-ins, social media comments and reactions have become the latest trends in programme presentation which provides opportunity for more participatory and engaging broadcast experience in this digital age. (78)

Their assertion reinforces the stance that social media has become almost indispensable in the present communication and entertainment landscape, not just expanding the frontiers of media practice but also enabling the emergence of the skit-making industry in Nigeria which in itself has blossomed into what may be safely regarded as a Nollywood other or simply put, “neo Nollywood”. Hence, Godwin Simon affirms that “the professionalization of the hitherto amateurish social media platforms such as Facebook, Instagram, YouTube, Twitter, and TikTok as well as the platform capitalism that it engenders is empowering these young Nigerians to create a social media skit industry In Nigeria” (n.p). In fact, the entire social media space is virtually taken over by the youth population who now utilize it as veritable site for showcasing their art majorly in the form of skits.

The term “skit” in the Nigerian context broadly refers to short, humorous video clips that depict social realities, often animated by recurring characters, catchphrases, and local dialects. These skits are characterized by their improvisational style, and the use of local languages, which make them accessible to a wider audience (Ojomo and Sodeinde 1). Skits now keep the social media buzzing with activities, constituting a significant percentage of what is now known as digital culture. Thanks to the affordance of smartphones and the accessibility of the Internet as a good

number of social media users have taken skit-making as their stock-in-trade, tasking their imaginative ability and streaming scintillating videos online. Indeed, the comedy genre found expression in skits, as comedy has turned out to be about the most popular genre in contemporary social media era. In fact, skit is now often associated with comic genre.

The emergence and rise to stardom of many Nigerian skit-makers testifies to the fact that skit-making constitutes significantly to what Stuart Cunningham and David Craig terms “Social Media Entertainment (SME)” and a leading force in the “new wave of media globalization” (5409). Furthermore, Ebuka Ilukwe argues that due to the popularity the skit-making industry has garnered, there is noticeable narrowing of earlier existing gap between it and Nollywood. According to him;

The rise of skit-making and other short film genres that are characterized by a sparse cast and minimal budget has further widened the operational scope of the Nigerian film industry, thereby giving room for unlimited exploration of talents. In fact, skit making has turned out to be an extension of Nollywood or what the researcher terms “neo-Nollywood”. Star skit makers who became popular due to their innovativeness and ingenuity, like Adebawale Adedayo (Mr. Macaroni), Nasiru Lawal (Nasboi), Josh Alfred (Josh2funny), Omozele Gabriel (Flora) among others, have been featuring in Nollywood films since the last the couple of years, a trend that has contributed in narrowing the gulf that existed between Nollywood feature filmmakers and skit makers (“The Nigeria film industry ...” 24).

Many Nigerian skit-makers through limitless streaming are (re)defining comedy through their creative outputs.

Social media and skit-making seem to have elevated the artistic relevance of comedy in the present age. Earlier in the history of art and literature, Western literary criticism dismissed comedy as a “lesser genre” than tragedy, a bias rooted in classical theory and entrenched prejudices. This perspective emerged prominently in the writings of influential critics like Aristotle, John Milton and William Hazlitt who championed tragedy’s superiority for its profound revelation of human character and its power to evoke deep emotion. In contrast, they viewed comedy as escapist, treating humanity with through a lighter, more superficial lens (Kieran 427 – 428).

Kieran however challenges this traditional view that tragedy surpasses comedy in literary value. He insists that the perceived superiority of tragedy over comedy lacks justification, as what he terms “high comedy” – a specific type of comedy – achieves parity with tragedy in structure, audience engagement, and significance to human life. High comedies demonstrate how happiness can emerge despite human flaws, paralleling tragedy's exploration of downfall (439). Social media skits may qualify as “high comedy” in certain respects outlined by Kieran, adapted to their role as popular digital art that mirrors tragedy's complexity through brief yet artistically packed structures. They generate extensive audience engagement via viral platforms and significantly impact human life – not just as entertainment staples but as sources of economic empowerment, cultural

promotion, and sociopolitical commentary. Although Kieran's high comedy requires complex plots with error, reversal of fortune, recognition, and sympathetic ludicrous treatment evoking pity-to-hope (439-440), the study's select skits achieve this in condensed form: protagonists face escalating mishaps toward disaster, resolve via ironic insight, and end hopefully, as in serialized Nigerian skits by creators like Gentuu and EdoBoy.

Ibe Ogbobuike and Christabel Chukwuka affirm the ineluctability of comedy in today's social media era. According to them,

A comic skit can be defined as a short comedy-sketch or amusing writing, particularly a parody created to convey a message that is not always instructive or educational. Through a blend of humorous writings and theatrical presentations, these parodies aim to critique and challenge societal norms, conventions and popular culture. With satire serving as its defining characteristic, comic skits have become a popular form of entertainment. (116-117)

The major target of skits is to inform or enlighten through the creation of humor. The technicality and artistic demands in skit-making lies in the evocation of laughter in the audience as it is known that causing people to laugh while watching a performance requires one to master the art of comedy. Ogbobuike and Chukwuka affirm that "skit-making as an industry requires every skit-maker to put in some work. While making people laugh can be a simple endeavor, the real industry in skit-making is getting people laugh in order to gain money" (177). By acknowledging that skit-making in

Nigeria has become an industry which sometimes intermingles with Nollywood, is another way of referring to it as Nollywood other or simply put, “neo Nollywood “.

Just like theatre is a place where various performances such as music, dance, drama, puppetry, pantomime are staged, the social media provides adequate space for the display of all the above listed performances. However, the comedy genre seems to have taken a larger percentage of the social media space due to its likeability by the audience. Social media has become the hub of comedy in contemporary times. The growing popularity of the comedy genre is attributable to the technological revolution that characterizes the social media. Ogbobuike and Chukwuka affirm that the social media enabled the emergence of a skit-making industry in Nigeria and the diaspora which today has become a lucrative source of income generation to teeming Nigerian youth. They further add that comedy skits predominates the skit-making industry because of the light-hearted and subtle manner in which important messages are conveyed to audiences (116 - 117).

Unlike the tragic genre, comedy triggers laughter and this is why it has become popular in recent times because messages are packaged and delivered to the audience in ludicrous form, thereby making the content appreciated by the audience. Stephen kekeghe ,Oghenekaro Ilo and Hilary Akuburunwa while analyzing selected comedy skits of Emmanuel Chukwuemeka Jekwu, popularly known as Sabinus holds that his popularity stems from his ability to creatively “appropriate light and dark humour in his comic skits, to euphemistically underscore the depravities and woes that

characterise Nigeria society” (111). Hence, as the audience watches the artistic approximations of the Nigeria society captured in comic form, they easily relate with such situation. They regard the comic content as ludicrous representations of the struggles and challenges of the people while the skits exert some kind of therapeutic effect, temporarily dousing, through evocation of laughter, the pains of belonging to a country that is saddled with numerous challenges that impede real development. Sabinus and other skit-makers like Gentuu and Edoboy, according to Kekeghe, Ilolo, and Akuburunwa “euphemizes repugnant behaviors and dreadful, despairing experiences in Nigeria” (111). The result of such skits is the soothing of the socio-political “wounds” of the populace through humour.

The popularity of comedy skits in Nigeria often point to its cultural relevance, relatability to everyday Nigerian experience and the use of local languages as tool of expression. These key factors account for its high receptiveness by large population of audiences. Emana Ogheneakpobor and Macaulay Mowarin explain that Nigerian comedians “employ a variety of linguistic strategies to communicate with the audience, they employ language alteration and code-switch between NP, English and a variety of indigenous language” (36). This strategy contributes to the popularity of comedy among Nigerian audiences. Nigerians appear to appreciate content that reflects their unique cultural context and comedy skits often fulfill this need by portraying relatable situations, language, characters, and other visual components like costume, make up, scenery, and props thereby fostering a strong connection with viewers.

History of Skit-making in Nigeria

The origin of skit-making in Nigeria can be traced to the country's rich oral tradition, which includes poetry, drama, satirical performances, and the playing of talking drums and other native instruments. It evolved as a vibrant form of comedic expression that reflects the socio-cultural realities of the Nigerian people and has historically served as mediums of social commentary and cultural preservation. Scholars like Isidore Okpewho contend that storytelling in Nigeria has historically been a tool for moral instruction, social cohesion, and political critique. These traditional forms, according to him, often employ humour, satire, and parody to communicate to their audience (42). These elements are also identifiable in social media skits. In the Yoruba culture, for instance, the Oriki (praise poetry) and the Egungun masquerade incorporate humour and satire while commenting on social issues. Similarly, the Mmanwu (masquerade) tradition practiced by the Igbos adopts masked performance in critiquing social issues and confronting institutional authority, thus employing humour as a form of social resistance (Isidienu and Onyekelu 203). These traditional narratives laid the groundwork for contemporary skit-making, which continues to use humour as a means of societal reflection.

The colonial period introduced Western theatrical forms, including comedy sketches and parody, which further influenced Nigerian performance arts. The advent of Nigerian “native” theatre in the mid-20th century, especially through the works of actors like Hubert Ogunde and Duro Ladipo, integrated indigenous storytelling with Western theatrical elements. Aghogho further adds that such performances have their origins in minstrelsy which

according to him often incorporated satire and humor to address social issues such as corruption, injustice, and cultural identity (160 – 161). Over the years, skit-making has transitioned from traditional oral performances to modern digital expressions, particularly through social media platforms like Instagram, TikTok, and YouTube.

Central to this evolutionary trajectory is the relationship between skit-making and stand-up comedy, both of which have contributed significantly to Nigeria's entertainment landscape, shaping public discourse and influencing social norms (Diete par 2). While skit-making and stand-up comedy are distinct forms of comedic expression, they are deeply interconnected in Nigeria's entertainment scene. Both rely on humor as a vehicle for critique and social reflection but differ primarily in delivery mode. Stand-up comedy in Nigeria emerged prominently in the 1990s, with pioneers like Alibaba and Omo Baba No 1 leading the wave. According to Aworita Agoma, Nigerian stand-up comedy was initially rooted in traditional comedic storytelling, often performed in nightclubs, comedy clubs, or on stage during festivals. It has historically functioned as a platform for addressing social, political, and cultural issues directly, with comedians adopting satire, irony, and storytelling techniques (64).

Modern skit-making in Nigeria gained momentum in the early 2000s, primarily through the proliferation of mobile phones and social media platforms. This era marked a shift from traditional stage performances to short, easily shareable video sketches. Nigerian youth, began creating short comedic videos that mimic everyday life, social taboos, political issues, and cultural nuances. According to Ojomo and

Sodeinde, the rise of digital technology democratized entertainment production thereby proving channels and platforms upon which any and everyone's creative output can be seen and appreciated without hindrance (4). The creation and distribution of comedic contents online provided opportunity for creative Nigerians to use humor as a form of social commentary, often addressing topical issues such as corruption, unemployment, and social injustice (Simon 6). Notable skit creators like Mr. Macaroni, Lasisi, Mr. Funny, Elenu, Mark Angel, Gentuu and EdoBoy amongst others have become not just household names, but cultural ambassadors who contribute in shaping the Nigerian popular media culture and exporting her cultural products to the global audience.

Data Presentation and Analysis of Themes in Gentuu and Edoboy's Skits

The rise of social media platforms has revolutionized Nigerian comedy, giving birth to a new wave of content creators such as Gentuu and Edoboy, whose skits reflect contemporary societal issues using humor and satire as devices of audience engagement. Emuze Clinton, popularly known as Gentuu, is a Nigerian comedian, actor, and master of ceremonies (MC) recognized for his engaging comedy skits on social media platforms. He embarked on his comedic journey in 2018, focusing on creating content that humorously depicts the realities of life and relationships. He has gained prominence through his relatable and humorous skits that resonate with a broad audience on the social media.

Okojie Bobby Oseyi on the other hand, popularly known as Edoboy Billions, is a Nigerian comedian and social media

personality recognized for his engaging comedy skits. Born and raised in Edo State, Nigeria, Edoboy discovered his passion for comedy at a young age, often entertaining friends and family with his witty remarks and humorous antics. His active presence on social media platforms, particularly Facebook and Instagram, has garnered him widespread recognition. The duos' skits mirror Nigerian life, encapsulating diverse themes that resonate deeply with their audiences. Analyzing these themes reveals how social media-driven skits are not just entertainment but also a form of social commentary, cultural expression, and identity negotiation. Gentuu and Edoboy adopt unique artistic approaches in treating similar themes in their skits. Some of the themes as would be explored in their selected skits capture socio-political issues, particularly Nigeria's political climate, highlighting issues such as corruption, governance failures, electoral malpractice, and police brutality.

Almost all artistic content captures theme(s) that reflect socio-political, economic and cultural situations within the society it belongs. Comedies present such situations by satirically creating humour. Gentuu's comedy skits are no exception. Love and relationship matters are some of the recurring themes in Gentuu's comedy skits. Gentuu frequently explores the intricacies of romantic and platonic relationships, highlighting misunderstandings, conflicts, and humorous situations that arise between partners and friends. This focus offers viewers a comedic lens through which to view common interpersonal challenges. The skit-maker also develop the theme of everyday experiences where his content often draws from daily life scenarios, making his humor accessible and relatable. By portraying typical situations with a comedic twist, Gentuu connects with his audience on a

personal level. Social Interactions and Friendship is another theme in his comedy. Gentuu looks into the nuances of friendships and social interactions, showcasing the humorous aspects of loyalty, betrayal, and camaraderie. These skits reflect the complexities of human relationships in a lighthearted manner.

Political commentary is another critical preoccupation in Gentuu's skits. For instance in one of Gentuu's popular skits entitled "Election in Nigeria", Gentuu plays a flamboyant politician who promises voters everything: roads, hospitals, jobs, free electricity, and more. He makes grandiose promises during campaign rallies, often using exaggerated Nigerian slang and humorous catchphrases like "Naija go better!". The voters portrayed as eager but skeptical, cheer and accept the promises. After the election, the scene shifts to the politician enjoying luxurious goods while the voters are left disappointed, with scenes of broken roads, unfulfilled promises, and citizens lamenting.

This skit humorously depicts the Nigerian electoral process, exaggerating campaign promises and the subsequent reality faced by citizens. It's a satirical take on the cycle of deception often associated with Nigerian politics. The skit critically treats themes like political deception and corruption, voter disillusionment, the cyclical nature of Nigerian politics and the role of social media in exposing political flaws. This skit resonates deeply because it reflects common frustrations. It uses humor to critique a pervasive issue, uniting viewers with shared experiences and fostering political awareness. It also underscores the role social media plays in holding politicians accountable.

“Traffic Jam Chronicles” is another example of the sociopolitical dimension to Gentuu’s skit art. This skit features Gentuu and other cast who are commuters stuck in a traffic jam while a traffic police officer demands bribes from drivers, while vendors go about their daily business, selling snacks and phone chargers from makeshift stalls on the roadside, with exaggerated product pitches. Meanwhile, a driver comically tries to bribe the traffic officer with exaggerated gifts and promises as commuters engage in humorous banter, dialectical exchanges, singing popular songs to pass time. The skit is a comedic depiction of the daily traffic congestion in Nigerian urban areas, especially Lagos, illustrating the frustrations and humorous interactions that occur during commutes. Themes punctuated in the skit include infrastructure challenges and governance issues, everyday frustrations and resilience of Nigerians, community bonding amid adversity, complacency in the face of bad governance, and the humorous coping mechanisms of urban dwellers. The skit resonates because traffic congestion is a universal Nigerian experience. It provides comic relief while subtly criticizing infrastructural neglect. It also fosters a shared identity among urban viewers, turning daily frustrations into humour.

Gentuu’s “The Corrupt Politician’s Speech” is another satirical comedy that portrays Nigerian politicians who make outlandish promises during campaigns, only to forget them afterward.

Gentuu, in this skit, plays a caricatured politician giving a speech filled with absurd promises like “I will turn the

Sahara into a garden of flowers” and “I will make Nigeria the global capital of tourism in 24 hours”. The scene is exaggerated with flamboyant gestures, humorous dialects, and over-the-top promises. The audience, made up of fictional villagers, reacts with skepticism and laughter. Gentuu treats the themes of political dishonesty and corruption, and disillusionment associated with leadership. Through this skit, Gentuu exemplifies the power of satire in political critique as viewers can easily relate with the narrative. This skit exposes widespread frustrations with Nigerian politicians, using humor to criticize false promises and promote political awareness. It aligns with Nigeria’s tradition of using comedy to comment on societal issues.

One dramatic style that is common in his comedies is satire. Through satire, Gentuu addresses societal norms and behaviours, encouraging viewers to reflect on various aspects of contemporary life while providing entertainment. He often collaborates with fellow comedians and influencers, such as Sydney Talker, Nasty Blaq, and Lord Lamba, to create diverse and engaging content. These partnerships not only expand his reach but also introduce varied comedic styles to his audience. Gentuu's comedy skits are characterized by their focus on relationships, everyday life, social interactions, and satirical elements. His ability to weave these themes into humorous narratives has solidified his position as a notable figure in Nigeria's digital entertainment landscape.

Edoboy is another comedian whose contents trigger audience interest due to their socio-political relevance and entertainment quality. Edoboy's skits often draw humor from common, relatable scenarios, highlighting the quirks and

idiosyncrasies of daily life. This approach allows audiences to see reflections of their own experiences thereby enhancing the comedic impact of the skits. One thing that is unique about his comedy is the infusion of culture. Incorporating elements from Nigerian culture, traditions, and societal norms, Edoboy's comedy resonates deeply with local audiences. By weaving cultural references into his skits, he fosters a sense of familiarity and connection with viewers. His "Traditional Marriage Customs", a skit that humorously portrays traditional marriage rites in some parts of Nigeria, emphasizing the elaborate and sometimes absurd financial and physical procedures involved is a good example.

Edoboy stars in the comedy as a young man preparing for marriage and being faced with a series of traditional rites that involve exaggerated ceremonies. The marriage rite involved several absurd stages like the "Yam Festival" stage where the groom must present a giant yam to the bride's family, with humorous dialogues about the size of the yam compared to the groom's financial status, the "Bride Price Negotiation," portrayed as a comedic auction where families haggle over the bride's value, with humorous exaggerations about dowry demands as well as the "Approval Ritual," involving funny interrogation scenes where the groom is questioned about his background, with comic responses. Themes that resonate in this skit include cultural identity and preservation, Modern versus traditional value systems, the humorous side of societal expectations in marriage and negotiations of gender roles and family authority. The skit humorously captures the complexity and sometimes absurdity of traditional rites, prompting reflection on cultural practices in a modern

context. It resonates with young Nigerians who are caught between traditional expectations and contemporary lifestyles.

Social commentary is another important theme in his comedy. Beyond entertainment, Edoboy utilizes satire and sarcasm to comment on scathing societal issues, critiquing certain behaviours and trends. He utilizes this approach to not only elicit laughter but to also encourage reflection on various aspects of society. His “Social Media Addiction” buttresses this point. This skit explores how Nigerian youth are increasingly obsessed with social media, often at the expense of real-world interactions.

Edoboy plays the role of a young man whose life revolves around his phone. The skit depicts a young man who ignores family and friends to scroll through social media feeds. His obsession for social media content consumption leads to humorous misunderstandings, such as missing out on important events and misinterpreting messages he receives. A scene where he tries to impress a girl by showing off his “online followers,” but fails to notice her annoyance and other exaggerated memes and viral contents are used to add flavour to the skit thereby intensifying the humour. Digital addiction among youth, the influence of social media on identity and relationships, the contrast between online personas and real-life interactions, youth aspirations and frustrations are some critical themes captured in the skit. The skit comments on a growing societal concern – how social media shapes perceptions, behaviours, and social interactions among Nigerian youth. It humorously warns about overdependence on digital validation.

Exaggeration and absurdity are devices he employs through hyperbolic presentation of situations in his skits. In other words, he amplifies the comedic impact of his skits by taking ordinary scenarios to extreme or absurd levels, resulting in humor that captivates his audience. These techniques are however not uncommon among Nigerian comedians, as evidenced by studies analyzing comic techniques in the works of his peers like Broda Shaggi and Mr. Macaroni. Similar studies also highlight the use of distortion, retorts, rhetorical questions, satire, malapropism, and sarcasm to create humorous effects and convey particular messages emphatically among the audience. Edoboy and Gentuu's comedy skits are characterized by their reliability, cultural depth, insightful social commentary, and creative exaggeration. These themes contribute to their growing popularity and the effectiveness of their humor in engaging and entertaining audiences.

Audience Reception and Engagement with Case Study Content

The success of Gentuu and Edoboy's skits hinges on how audiences receive and engage with their content. Social media platforms facilitate direct interaction, enabling viewers to not only consume content but also to participate in ongoing dialogues through comments, shares, and remixes. Understanding audience reception involves examining engagement metrics, viewer feedback, and the socio-cultural context influencing perceptions. One of the patterns of audience engagement is through content's virality and shareability. Data gathered during this study shows that many of Gentuu and Edoboy's skits go viral within hours or days of posting, indicating high shareability. This virality is driven

by relatable content, humor, and topical themes that resonate with Nigerian audiences across socio-economic backgrounds. The shareability of these skits amplifies their impact, transforming individual viewers into active participants in social discourse. The short-form nature aligns with social media consumption patterns, providing easily digestible content that encourages sharing.

Another audience engagement pattern is through interactive feedback and comment culture. Audience comments reveal a high level of engagement, with viewers sharing personal experiences, agreeing or disagreeing with skit messages, and suggesting alternative narratives. For example, Gentuu's "Election in Nigeria" video went viral, amassing over one million views on Instagram within weeks. Comments ranged from laughter to serious political debates. Many viewers shared personal stories of broken promises, and some used the skit as a meme to criticize current political figures. Its humor made it accessible, encouraging widespread discussion and engagement. Also his "The Corrupt Politician's Speech" video got over 800,000 views and was widely shared and remixed. Many viewers commented that it accurately represented their experiences with politicians, and some used memes to mock current political campaigns thus reinforcing the role of comedy as a form of social protest. "Traffick Jam Chronicles" received over 2 million views, becoming one of Gentuu's most shared skits. It sparked memes and remixes, with viewers creating their own versions or adding captions. Comments often expressed solidarity and humour, with some viewers sharing their personal traffic stories, reinforcing the skit's relatability.

On the other hand, Edoboy's "Traditional Marriage Customs" skit garnered over 500,000 views and thousands of comments. Many viewers shared their own experiences with traditional marriage rites, using light-hearted expressions. Some used the skit to poke fun at overly elaborate ceremonies, while others appreciated the subtle critique of societal pressures and fostered conversations about balancing tradition with modernity. Similarly, his "Social Media Addiction" skit amassed over 1.5 million views and hundreds of comments, many from youths who related to the content. Some shared their own stories of social media obsession, while others used the skit as a meme template. It sparked conversations about digital wellbeing and the challenge of balancing online / offline life in a social media saturated society.

The skit-making industry in Nigeria, even though not as economically powerful as the conventional Nollywood, tends to be measuring up with the latter in terms of popularity and cultural production. Gentuu and Edoboy in separate interviews with the researchers explained that although the skit-making industry is behind, in terms of equipment and manpower, their impact in the global digital space matches that of Nollywood. Gentuu contends that "skits are consumed quite faster than a full length film so audiences tend to prefer watching skits in which they can grasp the message faster which will otherwise take longer time grasping if it were a normal Nollywood film" (online interview). Similarly, Edoboy held that "the popularity of Nigerian skit-makers has soared across the globe ... You can travel to any part of the world and be easily recognized, you will be surprised, even where you do not expect people to know you" (online

interview). These are proof that skit-making industry has become as popular as Nollywood as it continues to expand in terms of production style and thematic focus.

The skit-makers however noted that the popularity of the industry also came with its own challenge which is mainly increased competition. According to Edoboy, “skit-making in Nigeria is growing very fast. If you are not talented, creative, dynamic and innovative you may not survive the changes and trends that continually redefine the industry” (online interview). Gentuu further added that “the competition in skit-making is very high now. You have to put everything into making your followers enjoy your contents, otherwise you will lose them to another skit-maker. So the growth of the industry brought its own challenge” (online interview). As the industry provides unlimited employment owing to the democratization of art production courtesy of the social media, engaging the audience and sustaining one’s art demands creativity, tact, skill and intellect.

Analysis of Gentuu and Edoboy's skits as well as their social media receptivity and engagements show that social media comedy contents have gone beyond mere entertainment. They have become tools for reflecting, critiquing, and sparking conversations about the Nigeria society. Their humor, relatability, and social commentary style foster strong audience engagement, making them central figures in the emerging “Neo Nollywood” driven by social media. The viral success and active participation of viewers through comments, shares, remixes, and memes underscore the sociopolitical and cultural impact of these skits. They serve as accessible platforms for discussing politics, culture, daily

struggles, and youth aspirations, shaping perceptions and fostering community dialogue in Nigeria's digital landscape.

The rise of skit-makers like Gentuu and Edoboy therefore reflects a broader trend in Nigeria's entertainment industry, where digital platforms have become pivotal in content distribution. This shift has democratized content creation, allowing comedians to reach audiences directly and successfully monetize their work without undue interference that characterize Nollywood's marketing and distribution subsector.

Conclusion

The study has shown that the expansive popularity and socio-cultural relevance of the skit-making industry in Nigeria makes it stand almost at par with Nollywood. Its rapid rise in this age of digital technology has democratized comedy, shifting power from traditional comedians to social media-savvy youth. It has also created new pathways for social activism, where humor becomes a tool for engaging the masses and fostering social change. The study also found that skit-making is characterized by Production and Distribution Dynamics. Skit-making thrives due to its low-cost production model, requiring minimal equipment and manpower. Content is often pre-recorded, edited with basic tools, and distributed via social media platforms, which facilitate instant reach and virality. Prominent skit-makers employ improvisation, local dialects, and relatable scenarios to enhance engagement. Their ability to produce short, punchy content aligns with the consumption

habits of Nigerian youth, who prefer quick, shareable, and impactful videos.

The emergence and popularity of skit-making in Nigeria has shown that comedy can be adopted as an effective tool for sociopolitical critique. The study has further shown that Nigerian skit-makers often adopt satire as an artistic style to criticize the government, by portraying themes of corruption, and other social vices bedeviling the nation. These themes reflect the societal frustrations, aspirations, and cultural dynamics of Nigeria's diverse population. The skits serve as a mirror, that foster social awareness and stimulate public discourse.

The study observed an interconnection between Audience Engagement and Viral Traction. Audience interaction plays a crucial role in the success of skits. Comments, shares, remixes, and memes are indicators of high engagement levels. Skits like Gentuu's "Election in Nigeria" and Edoboy's "Social Media Addiction" have garnered millions of views, eliciting active participation from viewers worldwide. The viral nature of these skits demonstrates their capacity to influence perceptions, reinforce cultural identities, and serve as platforms for social activism.

The study further identifies social media as an enabler of cultural and artistic innovation. Social media platforms have democratized content creation, allowing emerging skit-makers to bypass traditional industry barriers. This has led to a proliferation of diverse voices and styles, fostering a vibrant digital entertainment ecosystem.

The industry's growth is marked by increased competitiveness, with creators continually innovating to sustain audience interest.

The implication of the study is that skit significantly impacts on Nigeria's cultural and entertainment economy. As skit-making is gaining increasing recognition both locally and globally, skit-makers are becoming cultural ambassadors, influencing perceptions of Nigeria's societal issues, and creating economic opportunities. The industry's accessibility and scalability position it as a significant contributor to Nigeria's creative economy.

Lastly, there is clear alignment between the finding and study's theoretical framework. The rapid adoption and diffusion of social media technology and skit-making as an entertainment form align with the Diffusion of Innovation theory. The acceptance and integration of these digital practices demonstrate how technological innovation influences cultural practices, leading to new forms of social expression and engagement.

Based on the findings and implications this study, the following recommendations are proposed.

- Enhanced support for content creators: Government and industry stakeholders should develop policies that provide training, funding, and infrastructure support for skit-makers. This will help improve production quality, professionalism, and sustainability of the industry.

- Promotion of ethical and responsible content: While humor and satire are vital, content creators should be encouraged to produce socially responsible content that promotes positive societal values without propagating stereotypes or misinformation.
- Capacity building and digital literacy: Educational institutions and industry bodies should organize workshops and seminars to equip skit-makers with skills in video production, digital marketing, and audience engagement strategies, ensuring they stay competitive and innovative.
- Collaboration with traditional media and cultural institutions: Integrating skit-making with mainstream media and cultural agencies can foster synergy, expand audiences, and legitimize skit-making as a credible art form that complements traditional Nollywood.
- Research and documentation: Further academic and industry research should be encouraged to document the evolution of digital comedy, analyze audience demographics, and explore the socio-economic impacts of the industry.
- Encourage content diversity and inclusivity: Promote the production of skits that reflect Nigeria's cultural diversity, gender inclusivity, and social issues, ensuring broad representation and fostering social cohesion.

The study affirms that skit-making is a significant component of Nigeria's entertainment industry while underscoring the transformative power of social media in redefining cultural production and consumption in contemporary Nigeria.

Furthermore, the industry's growth signifies a shift toward a more inclusive, innovative, and economically viable entertainment sector. As skit-makers continue to harness digital technologies creatively, their influence is poised to expand further, shaping societal perceptions and fostering cultural resilience.

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