

**INDIGENOUS SPORTING EDUCATION RESUSCITATION AS
VEHICLE FOR ADOLESCENTS' SEXUAL HEALTH ENHANCEMENT
IN YAGBALAND, KOGI STATE, NIGERIA**

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ABSTRACT

This paper looked at indigenous sporting education resuscitation as vehicle for adolescents' sexual health enhancement in Yagbaland, Kogi State, Nigeria. The research design was descriptive survey method. 1,300 (One thousand, three hundred adolescents were purposely selected for Yagba-East and Yagba West L.G.A. Kogi State. The instrument used was a structured, validated and reliable, 84r questionnaire. Data gathered was by the researchers and four (4) B. Ed (Sc) Sandwich UNAD Degree students. The data was analyzed using percentages and chi-square statistical method. Based on the results of data analysis and the findings it was concluded that: (i) 91.7% of the adolescents are aware that Ayo game develops the brain and is calculus training sport; after haven participated in the sport; (ii) 93.4% perceived hunting as training bravery, abstinences from sexual intercourse, respect for elders and grooming strategy. And this much adolescents had participated in the sport. It was recommended among others that:

(a) indigenous games sport should be resuscitated by call from the sports councils for project in sports, conferences and seminars (b) The Obas, Chiefs and Elders in each ward in Yagbalana should be enlightened about the traditional sports and its values with the purposes of these heads of Town & Villages indulgence in their (indigenous sports) revamp. (c) The sports Council should make fund available for the development of the indigenous sports to competitive sports.

INTRODUCTION

Adolescents' physio-sexual-therapy had been advanced to become efficacious through the indigenous sports that were performed with heart and mind (Idehen and Oshdi 2008). Adolescents' ages spread presently from 10 – 25 years in Nigeria. And these years are full of activities that turn the adolescents into problematic human; who behaved like adults, whereas; they lack the physical and mental capability to cope. These ages are periods of sexual aggression, exploration of their physiological make-up, search for sociable friends; discussion of their growth rate and development. These developmental stages were taken care of in the past in Yagbaland through indigenous sports. Through the aggressive development of indoor and outdoor native games, boys and girls preserved their manhood, womanhood, chastity and holiness through indulgence in bravery, strength and calculative games like Pero, Bojuboju, Sapasapasingiri, Olukonkolakoti, Onimogunroke/Onimodafiri, Emaweyin, Ekunmeran, Ayo, hunting and wrestling (Babagbalu 2006). And parents adequately encouraged the adolescents/Youths to participate in these sports/games up till 1985. Unless there is something that practically arrests the attention of the adolescents (especially females), they could be so carried away by (i) intense pressure from a boy friend for sex (ii) their intent to satisfy sexual drives (ii) motives to satisfy curiosity (iv) urge to express some degree of affection to a boy friend, (v) desire for financial gain and (vi) sexual desires unrelated to loving and caring (Sokoya 1999, 2000).

And by engaging in exercise as a single acute bout of bodily exertion of muscular activity that requires an expenditure of energy above resting level, generally results in voluntary movement, planned and structured to improve and/or maintain one or more components of physical fitness (Plowman and Smith 2008); the youthful exuberance can be curtailed. Also, exercise was seen as an integral part of physical conditioning for physical fitness through adaptation of the body and various systems to an exercise program (Abdulahi 2008). The inferences of Plowman and Smith (2008) and Abdulahi (2008) connote health implications as:

- ❖ Male and female students are enlisted into acquisition of strength, endurance of skeletal muscles, joint flexibility, body composition and cardio-respiration endurance (Cooper 2005)
- ❖ Strength and endurance of skeletal muscles of the trunk helps maintain correct posture and prevent such problems as low back pain (Cooper 2005).
- ❖ Minimal levels of muscular strength and endurance are needed for routine tasks of living: such as carrying bags of rice, maize, yams, cassava and even picking up a child (Brooks & Fahey 2001).

The assertions of Plowman and Smith (2008), Abdulahi (2008), Cooper (2005) and Brooks & Fahey (2001) are correlates of Babagbalu (2006) who asserted that age long indigenous sports are source of body strength used by both male and female children on the farm, and the hunting avenue. In fact, adolescents and youths in Yagbaland deduced their abstinence from amorous sexual syndrome from the slogan of "sex weakens; and makes feeble and foolish" (Babagbalu 2006). The tough physical

exercises like Onimogunroke (whosoever cannot climb the mountain) for example requires tough muscles, flexible joints, skeletal strength without which this sport becomes difficult to accomplish. Weak males are sang with "okunrin he o gunroke: Anje ise sekuse: He is amorous" and with the females "Obinrin heo gunroke: Anje O soyun Idan: She has unapproved pregnancy". Really feebles do not play this game because it is a system of sexual immorality detection by parents, elder or younger brothers and /or elder and younger sisters. A pregnant girl or weaken boy who plays this game cynically could faint, or even die. Male and female adolescents recognized the potency of the game "Onimogunroke/Onimodafiri. The Onimodafiri being the descend of Onimogunroke. Onimogunroke (whoever cannot climb): Onimodafiri (whoever cannot descend).

Health for all had been advanced to be beneficial if indigenous sports can be utilized as communication channel. This should be attempted to pass health messages as critical progressive attempts to ensure a better health (Idehen and Oshdi 2008). The indigenous sporting activities were passed down from generations to generations from B.C 300 to A.D 1985 (Babagbalu 2006). And these indigenous sporting activities like Peró, Bojuboju, Sapasapasingiri, Olukonkolati, Onimogunroke, Emaweyin, Ekunmeran, Ayo, Hunting and wrestling represented the Yagba People like most villages in Yorubaland. Contemporarily, there is no sport that asserts "chastity, brilliance, and moral soundness, abstinence from amorous affairs, strength and endurance". Within the adolescents and youths, intensive focus had been on televisions, videotapes and the Internet. Hardly do adolescents and youths indulge in playing even badminton, squash or table tennis, talk less of football, volleyball and basketball. Every night witness boys in girl-friends arena; necking, pecking and actually having sexual intercourse. Therefore majority of the adolescent males - "Ise sekuse: is amorous" and also majority of the adolescent females may - "O soyun idan: can be pregnant".

Whence adolescent males and females indulge in physical fitness (sports and exercise) they are achieving health correlates like muscular endurance, muscular strength, cardiorespiratory endurance, body composition and flexibility (Venkateswarlu 1991). Just as Babagbalu (2006) reiterated, the search for physical strength (muscular endurance and muscular strength) is almost significantly equal within the male and female adolescent in Yagbaland as indigenous sports require:

- ❖ That male and female adolescent boy must not significantly be able to floor (bring down) a girl of the same age; regardless the height during wrestling context; So the much indigenous sport the boy had participated in, the much the girl is expected to have engaged in that the much the load a boy carries, the much or much more is expected that the girl must carry: the much more attributory factors being that the girls' trunk (back bone) is perceived indigenously to be stronger than the boys. And that the females do not perform the thrusting during sexual intercourse as much as the males.
- ❖ That the body composition/development (especially the calves, the thighs, the legs and buttocks) are required to be very adequately developed in females as they are required to carry babies on their backs.

Indigenously, a baby who had had adequate mounting become smart firm in the body composition and has received adequate heat for health and love of motherhood.

How often had a contemporary woman of child bearing age in this contemporary global meltdown (supposed jet/computer/internet age) allow the weaning child to mount on their backs? Had males and females of these days being concerned about their physical development? Isn't fatness of the body recognized as been in health and sign of wealth?

According to Okuneye (2002) an individual uses exercise in which sporting is included to keep fit and live well. Also, regular exercise has medical benefits and has effects in the maintenance of health; it delays the occurrence of diseases and disabilities associated with old age. As in adolescent males' and females' indulgence in sports enhance their healthy living for long years without fatigue, excess stress and boredom. Regular exercise/sporting activities may be said to have health maintaining values and medically beneficial attributes in the following ways:

- It prevents early onset of cardiovascular disease.
- It protect against the development of non-insulin dependent mellitus.
- It reduces insulin requirements in patients with type I diabetes due to increased utilization of energy stores.
- Also, exercise (if done in an enduring nature) is good for diabetic patient.
- Regular exercise alleviate/reduces pains that emanated from diseases, whereas, exercise assists in treating chronic pains.
- Regular exercise brings about lose of body fats, hence prevention of obesity (Jaiyesinmi & Orisade, 2006).
- It could be used as a therapy in the treatment, prevention and rehabilitation process of a wide range of disorders and problems both physical and mental (Adegun 2005).

These Sokoya's (1999:2000) asserted that female sexual desired enlisted above may not be adequately advanced by teachers in lessons and explained as required; so girls (adolescent females) may fall prey to sadist boys/men who could simply use them and dump them. Further still, the bizarre activities of moneybags in Nigeria had put the girl child and the boy child in a very dangerous position as these girls and boys are used for moneymaking rituals. Some adolescent males who are lovers of easy money fall prey to Sugar Mummies who used their sperm for money making (Babagbalu 2006). The sexual lives of adolescents have become problematic as: - (i) most adolescents are undecided on how to preserve their physical health, sexual health, future family life and educational pursuit. Also, technological advancement had turned our younger generation into weaklings who know nothing except lazing about, indulging in immoral sex. Most adolescents do not perceive indigenous sports that could assist in preserving their physique and sexual health. And those whose parents encouraged their indulging in the indigenous games scorn them with the "concept that these games are obsolete.

PURPOSE OF THE STUDY

This study was embarked upon to: - (i) Elucidate on the values of the indigenous recreational activities (ii) Educate health educators on the need to revamp the indigenous activities as sources of infant, adolescents and youths physic-socio-sexual therapy. (iii) Induce health education curriculum planners into including these indigenous recreational activities into Human Kinetics and Health Education curriculum of primary, secondary and tertiary institutions (iv) Awaken the interest of Human Kinetic educators in the development of indigenous-recreational-games into standardized and competitive games in Nigeria.

RESEARCH HYPOTHESES

1. Adolescents had not significantly perceived indigenous sport as sexual health enhancement.
2. Adolescents had not significantly agitated for the resuscitation of indigenous sport.

RESEARCH METHODOLOGY

The descriptive research design was used for this study. One thousand three hundred (1,300) adolescents purposively drawn from 50 wards from Yagba-East and Yagba-West formed the population. The instrument used for data collection was a validated, reliable (.84r) structured instrument. Data collected was by the researchers and 4 research assistants B.Ed (Sc), UNAD Sandwich Degree students. The information (data) gathered was analyzed using frequency counts and chi-square method of statistical analysis. The null hypotheses formulated were used and put into tables as guide.

PERSENTATION OF RESULTS AND DISCUSSION

Research hypothesis 1: Adolescents had not significantly perceived indigenous sport as sexual health enhancement.

Table 1: X² Summary on adolescents' Sexual Health enhancement.

S/N	STATEMENT VARIABLES	RESPONSES					INFERENCES		
		SA	A	N	D	SD	X ²	Hypo P. 0.05	R
1.	I perceive Pero. It is a hide and seeks game, one person is a predator and others are prey.	270 2.01	280 21.5	215 16.5	505 38.8	30 2.3	X ² Calculated < X ² Critical (table value)	Accepted (NS)	Adolescents' perception of
2.	I perceive Bojuboju. It is a blind'old in game. Blindfolding person also seek goals.	215 16.5	329 25.3	119 804	582 44.8	65 510			
3.	I perceive Sapasapasingiri. It is one-legged game where players raise or hold one leg and strive to reach a goal.	205 15.8	349 26.8	235 18.1	196 15.1	315 24.2			

4.	I perceive Olukonkolakoti. It is a strength and bravery building game. Players dodge attack. Players face themselves, open palm, clap. Offenders run inside	225 17.3	346 26.6	215 16.5	418 32.2	96 7.3
5.	I perceive Onimogunroke/Onimodafiri. It is ascending and descending mountaineering game. It is bravery and strength building game.	237 18.2	315 24.2	0 0.0	517 24.4	231 17.8
6.	I perceive Emaweyin. It is Imaginative expectant and patientence building game.	391 30.1	281 21.6	10 0.8	317 24.4	301 23.2
7.	I perceive Ejunmeran. It is agility type of game that requires tough muscles and bravery.	324 24.9	291 22.4	115 8.8	265 20.4	305 23.2
8.	I perceive Ayo (seeding) game. It is calculus and tactical game. It is source of Local recreational centre and news venue.	998 76.8	278 21.4	10 0.8	9 0.7	5 0.4
9.	I perceive Hunting. It is bravery, tactical, endurance, agility and chastity building and truth and worthiness forum.	871 67.0	344 26.5	22 4.0	11 0.85	52 2.5
10.	I perceive Wrestling. It is age group recognition and training, strength, endurance, tactical and chastity plus loyalty and respect for elders training game.	991 76.2	241 18.5	15 1.2	21 1.6	32 2.5

- df = 1299 @ 0.05 level of significance

- X^2 calculated = 1001.2

- X^2 critical (table) = 1104.4

- X^2 cal < X^2 cri

- 1001.2 < 1104.4

- Hypothesis Accepted

Table 1 above presents X^2 summary on adolescent sexual health enhancement. The degree of freedom 1299. X^2 calculated 1001.2, while X^2 critical (table) 1104.4. The calculated $X^2 < \text{critical } X^2$ (1001.2 < 1104.4). The formulated null hypothetic is accepted of alpha 0.05 level of significance and 1299 degree of freedom. Really, the adolescents do not significantly perceive indigenous sports as for actualizing their physical health, social health and sexual health. Few adolescents (42.3%) forming 550 of them that were 19 years and above perceive Pero, 41.80% (544) adolescents perceive Bojuboju, 42% (554) perceive Sapasapasingiri. Though greater number 94.7% perceived wrestling. These findings correlated with Babagbalu's (2006) that said there could still existed some adolescents that were trained by the old men and women. And those who must have been indulged in formation of some of the indigenous sports. These categories of adolescents, who recognize these indigenous sports would have been good citizens (men and women) who were able to wait to be groomed properly, married properly and are good families. Good families from good nations. Ayo game teaches calculus. It's from playing this game that the local boys, local girls are able to acquire the brain with which to sell the little goods that their parent asks them to sell.

Ekunmeran game teaches toughness, dodging, teasing and blackmailing where the players are able to escape from the predator. A girl to escape from the amorous love advances from boyfriends always uses this games' technique. The escapist strategies of the girls in old days made the boys love them the more despite their refusal of sexual advances. According to Sokoya (1999) the grooming strategies of a girl is the ability of the parent to induce the act of placating their Predators when he comes to obnoxious sexy moves for sexual affairs in society.

Several men and women of honour from Yagbaland and indeed Yorubaland passed through defensive, tolerant, seriousness in endeavour (studies, trading, farming, blacksmith, and hunting) professions. These sports possess the characteristics of arresting the attention of the youths in the past to addictive capacity. The youths dare not complain of errands, post of responsibility and cautions from parents. Developmental stages in sexual life was trailed by the parents and marital life was peaceful, wives respected their husbands as husbands Lord over their wives with love, care, patience, sincerity, dignity and honour.

Really indigenous ethical education had thoroughly sensitized the then youths (Now elders, chiefs, Reverends, fathers, grandfathers, mothers and grandmothers) of contemporary Nigerians. Emawehin sport as Babagbalu (2006) explained which 77.9% (1012) adolescent youths agitated for resuscitation was the source of wives success within their husbands' homes. No wife endeared herself with poking their jealousy into other wives' affairs. The community was peaceful; men married as many as three, four, five, six, seven wives. Fewer girls were left unmarried: those unmarried might be insane, incomplete and those from ostracized families' sects.

In fact, the handicapped girls ended up in the Babalawo (Medicine men's) shrines: for health care; that almost always became successful. Prostitution, crave for wealth, armed robbery, fraudsters and divorce were few and gang sex, wife swooping were non-existence. Hired killers were not in vogue at the indigenous sports era because love of brotherhood was cherished and upheld.

Also, the game Ayo (Seeding) is a venue for adolescent calculus brilliance where counting was upheld as very important. Students in those days were conversant with mathematics and arithmetic process. The ability to calculate accurately also teaches the methods of solving daily lives problem. Adolescent males who were very good in mathematics had no time for sexual affairs. In fact most of the brilliant mathematicians were referred to by girls to be crazy boys. The good female mathematicians were feared by male classmates where the girls were suppose to be too brilliant for the boys' as much as becoming untouchable, respected, honoured and sometimes were given the post of Head girls to govern the students. Good Ayo players are also upheld to be the solver of so many social problems as they are able to think fast and they do not brood on small issues. Though good mathematical males are loved by less brilliant girls that would wish them (brilliant mathematical males) to befriend them, most often these brilliant mathematica! males conceded to be their boyfriends just in name without any amorous affairs attached to the friendship.

Research Hypothesis 2: Adolescents have not significantly agitated for the resuscitation of indigenous sport.

Table 2: X² Summary on Adolescent agitation for Indigenous Sport.

S/N	STATEMENT VARIABLES	RESPONSES					INFERENCES		
		SA	A	N	D	SD	X ²	Hypo P. 0.05	R
1.	Resuscitation of Pero sport must actualize adolescent's sense of seriousness and health watch.	315 24.2	571 43.9	17 1.3	376 28.9	21 1.6	X ² Calculated < X ² Critical (table) values	Accepted (NS)	Adolescents' did not significantly agitate for resuscitation of indigenous sport.
2.	Resuscitation of Bojoboju sport can in still and actualizes mental balance.	314 24.3	592 45.5	19 1.5	352 27.9	19 1.5			
3.	Resuscitation of Sapasapasingiri sport actualizes focus training, seriousness, and zeal to excel.	414 31.8	513 39.5	17 1.3	352 27.9	19 1.5			
4.	Resuscitation of Olukonkolakoti sport ensure faithfulness and love of brotherhood, care for womanhood.	471 36.2	571 43.9	13 1.0	228 17.5	17 1.3			
5.	Resuscitation of Onimogunroke/Onimodafiri actualized good physique, strength and sexual abstinence.	414 31.8	523 40.2	11 0.8	331 25.5	21 1.6			
6.	Resuscitation of Emawehin sport sensitizes faithfulness, imaginative skills and love of brotherhood, patience and expectancy.	491 37.8	521 40.1	9 0.7	260 20.0	19 1.5			
7.	Resuscitation Ekunmeran sports teach agility, tolerance, friendliness and endurance.	523 40.2	511 39.3	7 0.5	244 18.8	15 1.2			
8.	Ayo (seeding) sports should be continued to actualize adolescent mental calculus.	876 67.4	311 23.9	5 0.5	244 18.8	15 1.2			
9.	Hunting sports should be continued to teach sexual abstinences from sex, faithfulness and love of brotherhood.	972 74.8	200 16.4	3 0.2	103 7.9	22 1.7			
10.	Wrestling sports should be continued to teach fine physique, mental health and abstinences from sexual amorality.	991 76.2	241 18.5	15 1.2	21 1.6	32 2.5			

- df = 1299 @ 0.05 level of significance
 - X² calculated = 1001.2
 - X² critical (table) = 1104.4

- X² cal < X² cri
 - 1001.2 < 1104.4
 - Hypothesis = Accepted

Table 2 above presents X² summary on adolescents' agitation for indigenous sport for their physio-socio health X² calculated is 1099.45; while X² table (critical) 1104.4. The df = 1299. The calculated X² is lesser than critical X² (1099.54 < 1104.4).

The formulated Null hypothesis is accepted at alpha 0.05 level of significance and 1299 degree of freedom. It infers that adolescents do not significantly agitate for indigenous recreational sports. The insignificance of the result however couldn't have disrupted the researchers forecast. This inference emanated from the 68.1% (886) adolescents agitation for resuscitation of Pero sport for instance. 69.8% (908)'s agitation for resuscitation of Bojuboju sport. 71.3% (92.7)'s agitation for Sapasapasingiri sport, 80% (1042)'s olukonkolati sport, 937 (72%) agitation for Onimodafiri/Onimogunroke sport. These revelations correlate with the submission of Babagbalu (2006), Sokoya (1999:2000) as adolescents would have their physique well built, become sociable, love their brothers, become friendly; possess stern attitude and become decisive. From the report, more than 85% (1109) adolescents, 1172 (90.20%), and 1187 (81.3%) agitated for resuscitation and inclusion of wrestling, hunting and Ayo (seeding) sports within the society. These games (sports) are played by males and females to indulgence level except perhaps hunting which is solely men's game. That these adolescents urged the resuscitation of the indigenous sports has become indicative of their perceptiveness of the social malaise within the society (illness from STDS and AIDS, teenage pregnancy crave for material wealth at the expense of good health: adequate feeding: sleep, rest and recreation).

Certain reasonable percentage (%) of Yagba youths are disgusted with the rate at which teenage pregnancy, dropout of schoolgirls and boys are ravaging the hitherto peaceful respected, harmonious and academically respected society. Hardly could any meaningful discussion be recorded daily without mention of the misdemeanor of the youths, especially sex, drug and cultic offences. Sokoya's (1999:2000) agitated for the training of the youths towards adequate growth and development, had not been achieved and have to be achieved.

CONCLUSION

Based on the results of data analysis and the discussions, it could be concluded as follows:

- I. 94.7% of the adolescent perceive wrestling as age group training, for acquisition of strength, endurance, fine gross body physique that required abstinence from sexual intercourse.
- II. 93.4% perceived hunting as training bravery, abstinences from sexual intercourse, respect for elders and grooming strategy. And this much adolescents had participated in the sport.
- III. 91.7% of the adolescents are aware that Ayo game develops the brain and is calculus training sport; after haven participated in the sport, smart girls are not easily impregnated.
- IV. The most indigenous game like Pero, Bojuboju, Sapasapasingiri, Olukonkolati, Onimodafiri/Onimogunroke, Emaweyin and Ekunmeran are not adequately participated in because most adolescents do not perceive it. Only about 45% of the many adolescents recognize these sports. And majority of them are eager for their revamping.

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