

Nollywood and Human Rights Violations in Nigeria during Covid-19 Era: A Critical Reading of *Lockdown*

Chisimdi Udoka Ihentuge

Alvan Ikoku Federal University of Education, Owerri, Imo State, Nigeria

Nneka Alio

University of Nigeria Nsukka, Enugu State

Abstract

The issues of human rights and human rights violation are global phenomena. Certain measures taken by countries to confront the COVID-19 pandemic ended up constituting violations of human rights as they did not comply with certain legal conditions. During the COVID-19 lockdown, Nigeria had many recorded cases of human right violations as some measures to enforce the lockdown order resulted to the death of Nigerians. Yet, it is believed that the government in Nigeria handled the issue with kid gloves. This study adopted the Agenda Setting theory to examine the portrayal of human right violations in Nigeria during the COVID-19 period to examine the Nollywood film, *Lockdown* through content analysis. The analysis reveals that during the lockdown, Nigerian experienced many forms of human rights violations which included illegal detention, police brutality, denial of freedom of expression, and socio-economic drawbacks as issues which set the agenda for Nigerians during and after the lockdown. Although the Nigerian film industry, Nollywood, did not produce many films from the COVID-19 experiences in Nigeria, a disservice to the Nigerian society, *Lockdown*, the film under study, only highlighted the human rights violations without pointing out ways of addressing such violations. This drawback opens the vista for the film industry in Nigeria to produce films which offer suggestions to ameliorating the identified critical concerns.

Keywords: Human rights, human rights violation, COVID-19 pandemic, film, Nollywood

Introduction

Democracy is very commonly said to be the government of the people by the people and for the people. A government in which the supreme power is vested in the people and exercised by them directly or indirectly through a system of representation usually involving periodically held free elections. Unfortunately, one may be right to say that many developing nations including Nigeria have had a fair share of what Darl (1989) sees as ‘virtual democracy’ which in the exact words of Arowolo and Aluko

(2012) refer to “democracy that shares resemblance with true democracy but lacks basic tenets of democracy.” (p. 798). Even though Nigeria assumed the present democratic governance status in 1999 following the dismantling of military dictatorship and its replacement with representative democracy, the hopes and aspirations of the people about good governance are still left unfulfilled. Good governance is measured by

...the extent to which a government is perceived and accepted as legitimate, committed to improving the public welfare and responsive to the needs of its citizens, competent to assure law and order and deliver public services, able to create an enabling policy environment for productive activities; and equitable in its conduct” (Sharma, 2007 as cited in Arowolo & Aluko, 2012, p. 799).

It is often argued that good governance is delivered better by democracy than other systems of government. This assertion of democracy being arguably the best form of government is majorly hinged on the premise of guaranteeing the rights and freedoms of the majority. It is believed that upholding human rights can only be made possible under democratic governance. This has not been faithfully and dutifully achieved under democratic governments in many developing nations such as Nigeria. Since the return to democracy in Nigeria in 1999, several cases of human right abuses have been recorded and many not reasonably treated. In fact,

...human rights violations and abuses by security agents and other state actors became rife (sic) since 1999. Cases of human rights violations and abuses abound. These ranges (sic) from political and extrajudicial killings, forceful disappearances, tortures, denial to fair public trial, arbitrary

arrests, detentions, exile, discrimination, lack of freedom of speech, religion, press, peaceful assembly and association... The Nigeria security apparatuses are known for violating human rights (Ojibara, 2023, pp.166 – 167)

The major preoccupation of this is an investigation of human right violations in Nigeria during the COVID-19 pandemic era and its filmic treatment in Nollywood- the Nigeria film industry. The pandemic era was a form of test on the fidelity of states about human rights globally. Put in other words, “One of the major fallouts of the pandemic is the confirmation of the fact that second generation rights are not prioritized by countries across the third world” (Edeh, Erinne, Iyoyojie & Chigbu, 2012, p. 1). Nigeria already has a history with human right abuses and violations. Human rights violations and abuses in Nigeria during the COVID-19 period were not isolated cases.

The role of film in shaping social reality has continued to generate the interest among scholars. Jacobs (n.d:1) cited in Chile (2018) as succinctly describing the role of film in society thus:

Movies are entertainment.
Movies are documents of their time and place.
Movies are artistic forms of self-expression. Movies we see at theatres, on television or home video

are typically narrative films. They tell stories about characters going through experiences... (p.69)

Hence, the film industry of every society is an instrument to interrogate and document the experiences of such a society as well as point out the way forward. The question therefore is: To what extent did Nollywood-produced films that interrogate and document the experiences of Nigerians during the COVID-19 era? In specific terms, did Nollywood produce films that interrogated and documented the various shades of human rights violations witnessed by Nigerians during this period? Did such films, if produced, point out any way forwards?

The paper sets out to: (i) examine the extent to which Nollywood produced films on the experiences of Nigerians during the COVID-19 era and; (ii) determine if Nollywood produced films that interrogated the various shades of human rights violations witnessed by Nigerians during this period

Human Rights and Human Rights Violation

Human rights are those basic rights that are said to fundamentally and inherently belong to every individual. Article 3 of the Universal Declaration of Human Rights (UDHR) states that “Everyone has a right to life, liberty and the security of person”(2015, p. 8). Explaining further on what constitutes human rights, Big-Alabo (2021, p. 54) cites the Standard Encyclopaedia of philosophy (2019) as describing human rights as

...norms that aspire to protect all persons or everyone anywhere from

severe political, legal and social abuses. Instances of human rights are the right to education, the right to a fair trial when accused of a crime, the right to freedom of religion, the right to speak freely, and the right not be tortured, etc.

These rights are naturally the rights of the individual irrespective of creed, race, sex, religion, colour and other social statuses. Put differently, these rights are universal rights based on the human nature. To buttress this point, Ezeigwe (2021) asserts that

Human rights are ontological, inherent and intrinsic to all human beings in as much as they are human, irrespective of nationality, sex, ethnicity, origin, colour or any other status. These rights can be protected in a functional democratic setting that anchors its foundation on the rule of law. It has been posited that fundamental human rights are attached (sic) to every human being by virtue of that very fact of being human. They are rights inherent in the essence of man (p. 160)

To further affirm this view, Big-Alabo (2021, p. 55) cites the United Nations document “*Human Rights: Questions and Answers* (1987) as positing thus about the deeper meaning and intentions of human rights

Those rights, which are inherent in our nature and without which we cannot live as human beings. Human rights and fundamental freedoms allow us to fully develop and use our human qualities, our intelligence, our talents and our conscience and to satisfy our spiritual and other needs.

Human rights are based on the increasing demand of man as a rational being for a life in which the inherent dignity and worth of each human person receives adequate respect and protection.

It will be a fallacy to submit that idea of human right in Nigeria is a colonial heritage or conceived in the modern Nigerian notion. So it is right to say that the traditional pre-colonial Nigerian societies quite recognized a number of fundamental freedoms and human right such as right to family and right to private ownership of property. Be that as it may, the enshrinement of human rights in the statute of the Nigerian nation state came with colonialism most especially with the 1960 independence constitution. Unfortunately, Nigerians have suffered and are still suffering various degrees of human rights violation long after the entrenchment of human rights in the constitution of the nation state. This situation worsened with the coming of military rule. The long

period of military rule in Nigeria witnessed a situation where human rights violation almost became the order of the day. The reason for this is not far-fetched as military rulers single-handedly made laws and gave orders that contradicted human rights with reckless abandon. It was at this time that the security agencies in Nigeria imbibed the ugly culture of human right violation- a culture that has not left them till date. According to Ezeigwe (2021, p. 160)

The Nigerian security forces have consistently been implicated in gross human rights abuses including arbitrary arrests, extortion, illegal detention, and use of excessive force, including in large gatherings such as processions and protests for which there has been little or no accountability.

The author goes ahead to link this to the coronavirus lockdown era in these words:

It is a notorious fact that human rights violations still occur across the globe with disturbing frequency, regularity and gravity. In Nigeria, the picture is not less disturbing and has escalated to the maximum point especially during the enforcement of lockdown due to coronavirus (covid-19) pandemic in order to

maintain the sanctity of
public health ... (p. 160)

COVID-19 Pandemic and Human Rights Violations in Nigeria

On the 30th of January 2020, the World Health Organization (WHO) declared that the spread of COVID-19 is a public health emergency of international concern. WHO then went ahead on the 11th of March 2020 to announce that COVID-19 is a global pandemic which all countries must strive to confront and limit its further spread. To curb this pandemic, government took various measures towards the containment of this novel pandemic. The measures taken by the governments can be said to be basically backed by law. Thus, proper enforcement was needed to control the rapid spread of the deadly virus. Hence, the government detailed law enforcement agencies to do the needful to enforce the extant measures adopted. The processes of enforcing these laws led to the violation of human rights. Yet, government is the main protector of human rights as the state has the power and authority to take the necessary measures in protecting the rights of its citizens. Hence, the Director-General of WHO in 2020 remarked that emphasis on Covid-18 should be that “All countries must strike a fine balance between protecting health, minimizing economic and social disruption, and respecting human rights” (WHO, 2020).

Even though it could be justified by the emergent need to stop the transmission of the virus globally, the lock down of cities and consequent restriction of movements was in itself a violation of human rights.

To cushion the effect of the lock down and impact on people’s human right to some extent, many western countries adopted some stimulus packages. These include mouth-watering packages and payments for health workers as well as special packages to aid their operations, massive funding of health care system, best treatments for patients at no cost, moving of class activities to the internet to ensure that learners did not lose a lot as a result of the closing of schools among others. “All these were done to ensure that the socio-economic rights of the people were protected as the government sought ways to end the pandemic” (Edeh *et al*, 2021, p. 2). Of course, it is a statement of fact that in such countries, the basic amenities of life such as electricity and water were provided uninterruptedly. Yet the government of these countries employed all available media to reach out to the people to convince them to respect the restriction order.

However, the story was different in many developing countries, with some degree of emphasis on Nigeria. These third world nations lack the capacity to provide quality and adequate healthcare for their people, yet they hurriedly joined the western countries “... to lockdown their cities without provisions for the socio-economic protection of their people” (Edeh *et al*, 2021, p. 1). The implication is that markets were closed without a food bank provided for the people, offices were also closed without an arrangement on how to pay the workers even when it is obvious that many depend on a daily wage, there was no arrangement to set up alternative classes online for the students as schools were closed. Most of such countries did not even have isolation centres at the time the first index case was reported. The resultant consequence is that suspected patients were left in

make-shift apartments thereby making it difficult for others who might have contracted the virus to show up for testing. Hence, the right to food, right to health, right to education and right to housing of various people across the third world countries were blatantly violated without beyond remedy.

The creation of awareness about the purposes and intent of the lock down were not aggressively carried out as it should. Where such awareness messages were created, very many factors prevented the people from exposing themselves to them. Hence, many persons flaunted the restriction orders in search of daily bread.

The government's incapacity to help the needy is a result of the long-standing absence of a working, national social welfare system and non-preparedness for emergency situations. Because there were no well-organized social investment programs to mitigate the impacts of lockdown, social inequality and suffering increased, making it impossible for people who worked in the informal economy to follow the Covid-19 principles (Kehinde, 2023, p. 185).

In Nigeria, the first case of corona virus infection was confirmed on the 27th day of February, 2020. It

involved an Italian citizen who returned to Lagos Nigeria from Milan, Italy on the 25th of February and was suspected to be infected. His infection with the deadly corona virus was confirmed by the Virology Laboratory of the Lagos University Teaching Hospital. The response of the Buhari administration to this was an initial lockdown period of 14 days starting from 30th of March to 13th April, 2020 in Lagos, Ogun and Abuja – the Federal Capital Territory. Others states of the federation were to later join in the lock down. As a proactive measure, the National Human Rights Commission (NHRC) on 30th March, 2020, offered some advisory as well as warning to security agencies detailed to enforce Covid-19 guidelines to secure and regard human rights in the discharge of their duties. Yet the security agencies were reported to have applied crude drastic measures that violated the human rights of Nigerians. For instance, in the exact words of Ezeigwe (2021, pp. 161 – 162),

The effort by the security agencies to enforce the stay at home order issued by President Mohammadu Buhari (the President of Federal Republic of Nigeria) resulted in the extra-judicial killing of eighteen (18) innocent Nigerians, between the months of March 30th to 13th day of April 2020, a figure higher than the documented toll inflicted by the disease as of 15th day of April 2020.

This is just extra judicial killing. Other cases of human right abuse, according to the National Human Rights Commission (NHRC) include “violation of right to freedom of movement, unlawful arrest and detention, seizure/confiscation of properties, sexual and gender based violence (SGBV), discrimination, torture, inhumane and degrading treatment and extortion” (NHRC, 2020, p. 2). In all, the NHRC said that “a total of 105 complaints were monitored/received from twenty-four States (24) out of the 36 States of the federation including the FCT...” (NHRC, 2020, p2).

The Covid-19 pandemic of 2020 is one the most dreadful experiences that left many untold stories in the lives of Nigerians and other people around the world. The problem of the pandemic was not only the loss of lives and the accompanying hardship, but also the deprivations of human rights and freedom. Immediately the restrictions order was issued to curb the spread of the virus, Nigerian security personnel/workers became deadlier than the virus. Nigeria already had a poor human rights record before the covid-19 outbreak as the country has been battling with rights of their citizens. COVID-19 came and accelerated the repressive trends that threaten human rights in the country. These fault lines existed before the pandemic but have deepened as governments deploy a multiplicity of measures that undermine human rights protection.

It has become a cliché to say that art holds a mirror to the society; it draws its materials from the society as well. The film artist (filmmaker) is not exempted in this regard as

... themes and messages
on the screen are
necessary reflection of the

experiences of filmmakers in their environments and societies. This is because the artist does not create from the void. Apart from radical attempts at creating idealistically, or dwelling on themes and storylines that are not common with the Nigerian culture, most Nollywood films mirror past and current history of the nation (Mgbemere, 2016, p. 40).

Owing to this, the myth, fables and realities of the COVID-19 pandemic in Nigeria did not escape the scrutiny of Nigerian filmmakers. One of the films made from this is *Lockdown*. Analysis of the film as regards human rights violation is what follows.

Synopsis of the Nollywood Film *Lockdown*

The film opens with the display of scenes in different locations. In one location, Angela (Inidimma Okojie) goes for a job interview and is told by fellow job seekers that she needs a medical certificate. She takes a commercial motorcycle and heads to anearby hospitalto try to get a medical certificate. In another location, Kunle (Ben Touitou), who is heading for his court wedding to Funke (Emem Inwang), is driven by his friend in a car. On their way, the friend begs that they have a brief stop to join a very crucial board meeting but Kunle would not listen to this. Incidentally, they encounter a road accident that leaves a little boy injured by a hit-and-run driver.

Kunle's friend attempts to drive pass the scene but Kunle insists that they take the little boy to a hospital. Hence, they pick the little boy and head to a nearby hospital. Also in another location, Sunday Agbo aka Sunny, (Josh Alfred Josh2funny), who has not been progressive, wins a huge amount of money in a lottery. While celebrating the win, his father, Papa Sunny (Charles Awurum), lifts him up and his hand is cut by their ceiling fan. He is rushed to a nearby hospital for treatment. Again, Martins (Tony Umez), a dispatch rider, has a parcel to deliver to Dr Njoku (Omotala Jalade Ekehinde), a top medical doctor in the nearby hospital. Martins was actually rushing to deliver the parcel so that he can pick up his pay cheque to buy drugs and food for his wife who has been down with organ failure. Martins himself also has serious health challenge. In the nearby hospital, Nurse Chidinma (Chioma Chukwuka Apotha) had finished her night shift and is expecting Nurse Bisi (Chinonso Arubayi) to come and take over from her. All the former could get was a call from the latter to help her cover her own day shift giving series of excuses. At the end, Nurse Chidinma agrees to cover Nurse Bisi's shift at an agreed fee of ten thousand Naira for which Nurse Bisi made a transfer of five thousand naira promising to pay up the balance later. Meanwhile, Mr Ma Sung (Umah SAmy), a white man, had landed at the airport and manifested signs of being seriously sick. Hence, he is rushed to the nearby hospital for medical attention. There, it was suspected that Mr Sung, who had come in contact with many persons especially in the hospital, is a carrier of the corona virus. The Centre for Disease Control (NCDC) is immediately contacted by the management of the hospital- the New Calvary Hospital. Without proper information to the people in the hospital, the NCDC orders a total lock down of the hospital until the test

on Mr Sung is out. When the test result came out, Mr Sung was diagnosed of being a carrier of the deadly corona virus necessitating the further lockdown of the hospital for 21 days. This is how a group of unsuspecting citizens were locked inside the nearby hospital for a period of 21 days raising tension both in and outside the hospital for this period. There were frantic efforts from within and outside to have the people locked up in the hospital be freed. The high point of the event is when Sunny could not bear losing the lottery money he won. He therefore defied the threats by the police enforcing the lock down order and attempted to leave the hospital. The result of this is that he was shot by the police and his body carried back into the hospital. At the expiration of the 21 days, it was discovered that all the people in the hospital tested negative of the corona virus apart from Nurse Chidinma and Martins. They were however retained in the hospital and assured that the vaccine is out and that they will be healed. As the others rejoined the enthusiastic crowd outside the hospital, Angela is informed by the management of the company she set out to attend their interview that employment has been kept for her. Sunny, who did not actually die of the police shooting, is also informed that he can still cash out the lottery money he won. These bring the film to an end on a joyful note.

Methodology and Theoretical Framework

The study employs a descriptive design using content analysis of the Nollywood film *Lockedown*. The analysis is anchored on the Agenda Setting theory propounded in the 1970s,

According to Ihentuge and Olekwara (2020, p. 154), "Agenda Setting Theory was formally propounded by

Maxwell McCombs and Donald Shaw and extensively discussed in their work 'The Agenda-Setting Function of the Media' (1972)." The major tenet of the agenda setting theory is that "elements prominent on the media agenda become prominent over time on the public agenda. The media not only can be successful in telling us *what to think about*, they also can be successful in telling us *how to think about it*." Hence, people learn what the important issues are from the media. This is achieved when the media continue to dwell on a particular issue(s) for some prolonged issue.

Although the agenda setting theory is said to have begun much earlier before it was introduced as a media function in contemporary media discourse, Muin (2011, pp. 1 - 2) referencing Walter Lippman had argued in his work, *Public Opinion* (1922), that "...people aren't able to deal effectively with the variety and subtlety of their environments. Most people are protected from their own surroundings by elites. These elites, or media representatives, interpret the motives and beliefs of politicians." So the media help generate images that the people think about. This theory is relevant to this paper as it believes that it is the duty of the media to raise sufficient alarm on the human rights violations in Nigeria during the COVID-19 period with a view to correcting it.

Analysis Human Rights Violations in Lockdown

In the film *Lockdown*, there are displays of forms of abuses on citizens' right to integrity. These came in form of illegal detention, police brutality, denial of freedom of expression, and socio-economic drawbacks. For example, lockdown measures adopted by Dr. Njoku of the New Calvary Hospital were abuse

of human rights. Immediately Dr. Njoku suspected symptoms of COVID -19 on the foreigner patient, without any proper orientation or information to the unsuspecting people who came for genuine businesses in the hospital, she placed a call on NLDC, commissioner of police and also ordered the security man to lock up all the exits and entrances of the hospital. She only came out to address them when she noticed that virtually all the people locked in the hospital were aggressively agitating and even ready to break the doors of the hospital. Even at this, she still did not go into details but simply said "we have a situation that will not allow anyone to go or out of this hospital." Also, replying to Sunny's question as to what was their offence to warrant being locked in, her response was "You have done nothing wrong. Just that you are at the wrong place at the wrong time"

In the film, the commissioner of police gave an order stating that everyone within the hospital is to remain locked in until 21 days. He also gave to his men a shoot-to-kill order against anyone who tries to step out of the hospital premises. In his exact words as he orders his men, "No one comes out or goes in. if they try it, bring them down." He then turns to the people trying to leave the hospital saying "Return inside every one of you. I am warning you people. Once you step forward, I will shoot."

The staff members of the hospital also applied excessive force in the attempt to ensure strict implementation of containment measures, which, in some cases, resulted in the perpetration of torture and ill-treatment of people. This is seen in the character of Kunle, the groom, who was going for his wedding as he was even assaulted while he was protesting his been locked in the hospital. Throughout the quarantine period there was no evidence of meal served the people. Instead they were harassed by

incessant questions and monitoring. Again, the clothes they were all given to put on can be said to be wretched as against the beautiful clothes they all came with. The people even complained about the beds given to them to sleep on were nothing to write home about. The character of Sunny spoke out about this saying “The beds are not comfortable.” All these go a long way to corroborate the information that trended on the media as treatment melted out on Nigerians during this period. The approach adopted by the security men to enforce the lockdown order in Nigeria is best captured in the lines of Papa Sunny in the film thus: “Police, army, soldiers dey here as if na third world war dey go on.”

Conclusion

The global COVID-19 era is one that cannot be forgotten in a hurry as it provided different countries with different experiences that some countries have documented through various media. This paper has discussed the documentation of the Nigerian COVID-19 experience through the medium of film which recreated the various shades of human rights violations witnessed by Nigerians during this period. Although the COVID -19 pandemic provided an important historical experience which the film industry should have capitalized to produce many films to benefit from the Agenda Setting theory by making it famous through flooding the screens with films from the experience, the opportunity was not utilized to the maximum in respect of the COVID-19 restriction experiences of Nigerians and the accompanying human right violations.

References

- Arowolo, D.E. & Aluko, O.A. (2012). Democracy, political participation and good governance in Nigeria. *International Journal of Development and Sustainability*, 1(3), 797-809.
- Big-Alabo, Sotonye. (2021). Human right violations and coronavirus Disease (Covid-19) pandemic in Nigeria: A philosophical disquisition. *International Journal of Scientific Research in Multidisciplinary Studies* 7(3), 54 – 59. www.isroset.org
- Chile, D. & Targema, T. S. (2018). Film and good governance in Nigeria: An analysis of Praise Abraham's Tantor Wase in media reflections on governance and development in Nigeria, ACSPN Book Series 3, (pp. 67 – 79). Retrieved from <http://www.acspn.com.ng>
- Cohen, B.C. (1963). *The Press and Foreign Policy*. Princeton University Press.
- Edeh, Obinna James; Erinne, Uchenna; Iyoyojie, Lucky D. & Portia. (2021). COVID-19 pandemic: Revisiting the enforcement of socioeconomic rights in Nigeria and other jurisdictions” *International Journal of Innovative Legal & Political Studies* 9(3), 1 – 11. www.seahipaj.org
- Ezeigwe, Afam Christian. (2021). Addressing the human rights abuses occasioned by the coronavirus lock down *Nnamdi Azikiwe University Journal of International Law and Jurisprudence (NAUJILJ)*, 12 (2), 160 – 176.

Ihentuge, C. U. & Olekwara, N. O. (2020). Nollywood and fanaticism in football fan base in Nigeria: Lessons from selected video films. *Ama: Journal of Theatre and Cultural Studies*, 14(1), 151 - 163.

Kehinde, Adeola Olufunke. (2023). Applicability of fundamental human rights of Nigerians during the COVID-19 pandemic in Nigeria environs *TLQ*, 2 (pp. 180 – 189). www.ilaw.cas.cz/tlq

Mgbemere, Chijindu D. (2016). Film and good governance in Nigeria: A symptomatic reading of Frank Arase's *Somewhere in Africa* and Mildred Okwu's *The Meeting*. *West African Association for Commonwealth Literature and Language Studies (WAACLALS) Journal*, 4(1), 40 – 55.

Muin, M. J. (2011). Agenda-setting theory and the role of the media in shaping public opinion for the Iraq war. M. A. research paper, Department of Communication University of Central Missouri. Accessed April 20, 2016 from www.ndc.gov.

bd/lib_mgmt/webroot/.../Role_of_the_Media_in_Iraq_War.pdf

National Human Rights Commission (NHRC). (2020). National human rights commission press release on Covid-19. Retrieved 15 May 2023 from

<https://www.nigeriarights.gov.ng/nhrc-media/pressrelease>

Ojibara, Isa Ishaq. (2023). "Human rights in a pandemic: The Covid-19 experience in

Nigeria" in *Democracy and Human Rights in Nigeria's Fourth Republic* (pp. 153 – 172). Academica Press Washington

Ojobor, I. J. (2002). Mass Communication Theories. In Chinyere Stella Okunna (ed.) *Teaching Mass Communication: A Multi-Dimensional Approach*. (pp 3 – 26). New Generation Books.

Universal Declaration of Human Rights (UDHR). (2015). New York: United Nations. www.un.org

- **Chisimdi Udoka Ihentuge** is of the Department of Theatre Arts, Alvan Ikoku Federal University of Education, Owerri, Imo State, Nigeria and can be reached at: ihentugechisimdi@yahoo.com
- **Nneka Alio** is of the Department of Theatre and Film Studies, University of Nigeria Nsukka, Enugu State, Nigeria and can be reached at: nneka.ibeli@unn.edu.ng