

Mythology And Culture: Implication Of Female Genital Mutilation In Urhobo Land

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Abstract

Female genital mutilation (FGM) has attracted international attention in recent times, and the formulation of new laws against the practice in Nigeria. While there have been little changes in the frequency of the exercise in many parts of the country there is evidence of prevalence among young people in Urhobo land in the rural areas. There has been a lower presence among daughters of educated mothers in the urban areas in Urhobo land. This challenge has necessitated the increasing research and policy changes to address these issues. Proponents of FGM in Urhobo land believe that there is a myth behind it and should therefore not be questioned nor stopped. They itemised social, psychological, and cultural benefits of which include conformity to social pressure and peers; raise a girl properly and prepare her for adulthood and deliver her from marital failures; reduces women sexual desires thereby preventing promiscuity; religious beliefs; sexual restraints; cleanliness, neatness and beautifying of females' sexual organs. Global outcry against FGM condemn the practice believing that it has no health benefit since (i) it is violent against women as it leads to childbirth complications. (ii) death rate of babies such as neonatal death. (iii) sexual problems. (iv) outbreak of infections and could lead to Cervical cancer. The paper employed the qualitative research methodology and focus group discussion to achieve the objectives of the study.

Keywords: Mythology, Culture, Implication, Female Genital Mutilation, Urhobo land

INTRODUCTION

The word culture/cultural practices have been around as long as human beings existed in the world. It is a practice whereby ethnic groups demonstrate her traditional/customary identity. Hence, they help to lay down principles of social interactions within a particular society, behavioral patterns are the accepted norm among a particular people. Thus, because these forms have existed from generation to generation, it has become the philosophical concept that governs the society. Most of them were unwritten codes, ideas and belief systems that are visible in the general attitudinal practices, values systems, music, social relationships and in everything that existed within that community, society, and environment. House, Hanges, Javidan,

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Dorfman and Gupta (2004) see cultural practices as shared perceptions of how people routinely behave in a culture. Furthermore, because of the years of acceptance people are consciously and unconsciously being controlled and guided by the cultural practices within their society. Cultural practice/Culture incorporates the activities that take place in society and in our social life. For instance, the food we eat, the cloth we wear, how it is made & worn, the language we speak, how it is spoken, marriage system music and dance, how we receive and treat visitors. It is a deep system that cuts across social life, educational life and the totality of what people stand for. The people's culture is their heritage because it transcends from generation to generation, Thus, it can be tangible assets in forms of building designs, visual distinct sceneries, art painting and drawing scenery. Also, it can be as a form of intangible arts such as reminiscence, psychology, philosophy, emotions, values, customs which all hinges on the tradition of the people, therefore it is significant and very crucial to the life and times of the people, political, cultural, business, entrepreneurial, education and for the emancipation of the people and the society. Culture can positively or negatively influence the economy of the society. Thus, it helps to determine the perception and acceptance of policies within society. Positive cultural acceptance of polity has the tendencies to improve and impact positively on the economic growth potential and increase the overall economic development. Hence it is important to promote young people responsiveness to societal development and their capability to build virile, creative economy, highly developed skills that will position the nation for a global recognition and acceptance. So, to achieve a total robust national development, among other things the cultural practices and belief system of the people must be given a high level of recognition. The people's belief system must be strategically identified since the purpose of development is for the wellbeing, economic prosperity, and the advancement of the people. So, respecting the cultural features of the people will enhance the success and harmonious development of the society.

MYTHOLOGY AND CULTURE

The word mythology is derived from a Greek word known as mythos which has to do with the education of weird sacred tales/fables of human culture and tradition. Myths are collations of human stories that have existed over time mostly from generation to generation and have been consciously/unconsciously accepted by all as truth. The act of studying myths is traceable to the 4th Century B.C Ancient Greece. The word mythology is originally related to folklores, folktales, proverbs, and cultural/traditional idiomatic expressions, which provide a rational thought that overcomes contradiction in a people

world view. Through which personal anxiety which one experiences during contradictory life experiences were pacified. Myth is the creation of the early man when there was no science/humanity to explain things that looks confusing/mystic or natural phenomena therefore the concept of mythology was created to explain natural occurrences. It does this using personification and logical reasoning and the presentation of metaphorical statement that becomes a model for a broad life issue on which human existence is based. Moreover, it dives into cosmology, and explains nature, though the Ancient Myth markers were not knowledgeable in the modern scientific discovery, but they were great observers and interpreters of nature. Also, they were proponent of theology and philosophical issues, which made them definite and specific in their assertions on how things were formed, shaped and designed. The unique and complex explanations made their assertions indisputable even though some of the explanations were sophisticated and metaphysical it is universally accepted a truth. Thus, mythological thought, ideas, formulations, and creations cumulated into the culture and traditions of the people. Though some of these creation stories have intricate symbols, totems, logo, and signs, they were also wrapped with fascinating psychological ideas which has endeared people to it. Mythology can be seen as a journey back to the time of primitive state when men were very close to nature and humans interrelated with nature. A period when people had a connection with the earth, trees, flowers, seas, hills, creations in its natural state. Every culture has a myth that serves as the basis on which such culture and its traditions were formed. Hence, it enables us to interpret sacred tales and fables tied to our culture and tradition which is seen in all human endeavors such as good/bad, cultural values, death after life, celestial stories, gods, goddess, saint, spirit etc. It enhances expressions and belief system and the value placed on them. According to Jung, C. G. (2014) "myth is a necessary aspect of the human psyche which needs to find meaning and order in the world."

Types of myth theory

There are four types of mythological theories that will be discussed in this paper namely the national myth theory, functional myth theory, structural myth theory, and the psychological myth theory. These theories have affected humans and the environment positively and negatively.

The Rational myth theory: -This theory was formulated to give a better understanding about natural events of human everyday life and occurrences. It further shows that the gods and goddess have control over nature and influences human happiness. For instances the

creation myth and protection myth that cut across many cultures and traditions explain the part played by the gods, goddess, spirits in the creation/ protection of humans.

Functional myth – This myth was used to teach morals and social behavior. It was used to show what is socially, traditionally, morally acceptable, and the consequences on those who do wrong. It helps to create an atmosphere of stability, societal control and forestall the outbreak of rebellion, and agitation within the community. Thus, it was the traditional way of bringing control systems into the society. For instance, the “Osu” story from the Eastern part of Nigeria can be seen as a functional myth.

Structural myth- Was created to show human emotions, fears, and wishes. It emphasized the good and bad sides of human beings. To show how the human mind can express good aspects and bad aspects.

Psychological myth- This myth shows total control of the subconsciousness of man. It deals with human mental, emotional and physical consciousness. It enhances the manipulation of man’s total thinking faculty, ability to do certain things in certain ways, and to encourage harmonious existence within the neighborhood. The human mind was manipulated hence there were unwritten laws imprinted in the consciousness of the people which determine the basis for coexistence, relationship, friendship, within the nuclear, extended families, community relationship and the society at large.

Female Genital Mutilation

Cultural practices are the intrinsic part of humans, built on long-term values and viewpoints shared by a community or social group over a period. According to Johnson, J., & Fairweather, I. (2017) different cultural groups around the world have unique cultural practices and belief systems, some of which are advantageous to all members and others of which are detrimental to a particular group, such as women and girls. Therefore, according to Univer, A. G. M. (2013), culture is the entirety of a people's life, which can be evaluated and understood in terms of how they construct and re-create their lives in both the material and non-material sense of their social existence. For instance, female circumcision, which is ingrained in a variety of beliefs, myths, values, social norms, and behavioral patterns in some societies, is predominately determined by culture and incidentally passed down by women themselves simply out of respect for culture. As a result, the understanding of what constitutes culture's fundamental components changes over time to reflect the appropriate power structure and influences. Some cultural practices can imply violence against women

because of its negative impact on health of the females in that society. Female genital mutilation (FGM), also known as circumcision, is widespread in many African communities and the Middle East. In contrast to the "male circumcision," which is milder the phrase "female genital mutilation" describes what the operation stands for, which can rightly be described as defacement, disfigurement and the damage done to the female genital organ. FGM is a disgusting practice in all its forms and has nothing to do with male circumcision, which is done for biological and religious reasons. Female Genital Mutilation (FGM) is one of the numerous damaging traditional practices that has drawn attention on a global scale. It is a process whereby the clitoris/ any other organ including the major and minor labia are removed. In the medical world, it is known as female circumcision. Some scholars refer to it as "female cutting" Leye, E., Van Eekert, N., Shamu, S., Esho, T., & Barrett, H. (2019). FGM is a procedure through which partial or complete removal of the external genitalia or that instils injuries on the female genital organs, whether for cultural beauty or for other nontherapeutic reasons. According to the World Health Organisation. (2018). claimed that FGD as tradition has its roots in Asia and Africa. That this practice was performed in 27 of the 48 nations in the WHO's African areas. Furthermore, WHO affirmed that 300 million African women and girls undergone circumcision in 2018; despite the objections and opposition against this practice from different quarters, its practice is sacrosanct in many societies. FGM is usually carried out during infancy, youth, adolescence, or early adulthood depending on the family, community and society. Notwithstanding, whenever it was carried out the process is much more invasive and riskier for women than it is for men were only the foreskin is removed. There were major and minor common effects of FGD on the sufferer which include aches, bleeding, shock, infection, scarring at the vagina, fear, urine retention, enlargement of the genital area, and decreased in sexual desire and reduction of sexual hyperactivity in women/girl child. As a result of the National and International outcry against this practice the Federal Republic of Nigeria promulgated a law in 2015 banning the practice of FGM; which led to the enactment of similar law in thirteen (13) out of the 36 State in Nigeria thus, making the practice of FGM illegal and subject to punishment if caught in the act. In Delta State the law was not only to prevent FGM practices but to defend women's rights and punish offenders - violators are to serve three months jail term and a fine. Akuta, C. N. (2001). Despite this effort FGM has continued among the Urhobo population in the rural areas of Delta State. Delta State Is one of the rich oil State in Nigeria from the Southern party of the country. One of the 36 states in the Federal Republic of Nigeria, Delta state has 25 local government areas, 9 federal electoral districts, and 3 senatorial districts namely Delta

North, Delta central, and Delta south. With a population of 4.4 million. Furthermore, out of the 25 local government the Urhobos occupy 9 local Government in the State which made them the largest ethnic group in Delta State and the ninth largest in Nigeria.

The Myth behind Marriage in the Urhobo Tradition (Emueruo r'Aye)

In the traditional Urhobo culture marriage is seen as both spiritual and cultural and it is held in high esteem among the people. Thus, it served as cultural connection between the two families involved. The period between courtship and marriage is taken seriously because it is a period and a process that involves a bit-by-bit arrangement before the traditional marriage is contracted. It has the capacity to determine to a large extent the acceptance of the bride in the groom's family. Which can indirectly make or mar the union. The Urhobos uphold their tradition and culture and guard it jealously from infiltration of and kind. Traditional Marriage is one of those cultures that is seen as sacred, holy and it is given high regards and respect. As a binding factor it incorporates the spouses' extended families along with the couple who are the main actors in the marriage. To achieve these the couple is made to pay visit to all the major players in the bride's family no matter where they live all over the world; this exercise must be carried out by the proposed bride and groom alone as the first introduction right but the consent of the bride parents. It is known as a one-on-one marriage visitation by the couple to the bride's family members that comprises of fathers and mothers nuclear and extended families. AS the first process to the marriage it takes place during the period of courtship with the permission of the bride parents; without which the other processes cannot commence. Traditionally the groom must visit these proposed in laws with a drink and an amount that is regarded as a "kola" to support the drink. The drink and the support are determined by how wealthy the groom is. This tradition ensures the marriage's longevity as well as emotional and financial stability. This is because in the traditional marriage the wife is handed over to the groom's father / his representative. It shows that the girl is married to the family and not her husband alone. In case of the demise of the husband the woman is given to a member of the husband's family for continuity.

Types of Marriage in Urohobo Land

Esavwijotor – Is a form of traditional marriage where parents make marital decision on behalf of their child – the bride or the bridegroom. In this form of marriage, the parent made the proposal based on some characters/ behavioral pattern they saw and were pleased with. They intend to have such a girl/boy as a member of their family. Most times the marriage consideration was based on the girl/boy having good

moral behavior. Also being born by a family that is outstanding morally in the community. In this process the birth price is paid on behalf of the groom and the wife automatically packs into the in-law's house pending the time he will move to the husband's house. In this process the couple develop love and acceptance for one another gradually with the assistance of their parents who stand as mentor and counselor to them.

Ose – Is a traditional Urhobo marriage pattern that allows couples to stay together as husband and wife without paying dowry after the introduction and giving of drinks where done. The couple is allowed to enjoy all the benefits of marriage. But if any of the in-law dies the husband is not allowed to perform the traditional burial rites until the dowry is paid. But the husband is permitted to carry out emergency payment of dowry before the buried ceremony is conducted.

Marriage by proxy – In this form of marriage it is the man's intention that his parents should look for a decent lady for him. This is based on his trust on his parents' decision. Even though the couple have not met or seen each other physically, once the consent is sought the dowry is paid. The traditional marriage is conducted according to the Urhobo rite with a standing in person for the husband- which most times is either a trusted friend or the husband's brother. After which the marriage excursion is carried out.

THE MARRIAGE PROCEDURE

The starting point is the introduction of the bride/ bridegroom to parents. This is done in a private arrangement with both families. Once this is done and the couple is accepted by the parent's in-laws. The second step is the introduction of both families to each other after which the date for the marriage rites is fixed. On that day that, the bride's family welcomes the groom's family with food, drinks and money for support of the items presented to the visitors. After this process the bride family who speaks through a spokesman asked the visitors the purpose of their visit. At this time the visitors made their intention known which is to marry a girl from the family. The next step is the ability to identify which of their daughters they have come for. Three or Four girls will be made to pass through until they have seen the lady, they came for which is always the last person to come out. Once the proposed wife is identified the family seeks her consent concerning the issue of marriage and her acceptance of the boy. Once this is affirmed, there is jubilation in the groom's family. The next step is to pay the dowry as agreed in private consultancy between the two families. The next step after dowry payment is a traditional prayer by pouring drinks on the ground using dry gin and kola nut. This prayer is carried out by both parents, elders and some members of both

families. Thus, after which the couple is declared as husband and wife. All these activities are conducted in the house with only very important members of the family allowed to witness it. After this couple move outside to the dancing arena.

THE CIRCUMCISION RITE IN URHOBOLAND

The practice of circumcision is carried out in Urhobo land in two ways when the girl is about to marry or during the woman's first pregnancy before she gave birth. According to UMUKORO, B. E., & ONOYONA, A. G. (2016). About 71% of girls were circumcised during marriage, while 7% was done during the period of their first pregnancy before they gave birth. Circumcision is seen as a rite of leaving puberty for adulthood. The circumcision rite is carried out by local traditional midwives who circumcised and took care of the patient for some fixed period of days. The circumcision rite is fattening, of which throughout the period the lady is kept away from the public and societal interactions, she is not allowed to do anything. She is beautified by rubbing camwood powder all over her body in some cases her best friends are allowed to come in and rub the camwood powder with her, as a sign of friendship and identification. The Urhobo's belief that FGM can control women's sexual urge and serve as family planning control. Furthermore, some of the justification for carrying out female circumcision exercise is that it offers females hygienic environment, given cleaning, and beautiful surface.

METHODOLOGY: -

This paper employed qualitative research methodology and focus group discussion to achieve the objectives of the study. This approach was adopted to enable the natives to furnish the researcher with the myth behind the practice of FGM. The target population for this paper is the Urhobo people of Delta State which are in Nine (9) local government areas in the State. Furthermore, for the sake of the research a random sampling technic was employed, and three local Government was chosen namely- Udu, Ethiope East and Ughelli local Government areas. The target audience were 15 women and 15 men from the age of 40-60; and 3 focus group discussion- one from each local government.

QUESTIONNAIRE: –

A total of 30 questionnaires were administered within the three local Governments chosen – Udu, Ethiope East, and Ughelli 10 persons from each local Government. Also, discussions and interrogations took place at the focus group discussion section of the data collection. The

questions were structured in tabular format which elicited asking questions and responses; from two different sections.

PRESENTATION OF RESULTS AND DISCUSSION

The researcher employs the use of simple percentage to analyze the research. instrument collected from the field.

Table 1 demographic Characterization of Respondents

Respondents	Percentage
40 and above	60%
50 and above	33.33%
60 and above	6.67%

The above table reveals that the respondents between 40 and above have the highest distribution with 60%, those who are between the ages of 50 and above is 33.33% while 60 and above which is 6.67% of the total respondents has the lowest percentage.

Table 2 Gender of Respondents

Gender	Respondents	Percentage
Male	8	26.7%
Female	22	73%
Total	30	99.7%

Gender Respondents Percentage

Male 8 26.7%

Female 22 73%

Total 30 100%

Source: Field Survey, 2022

Table 3 Marital Statues of Respondents in Percentage

Marital Status	Respondents	Percentage
Married	19	63.3%
Single	11	36.7%
Total	30	100%

Married 19 63.3%

Single 11 36.7%

Total 30 100%

From the above table, one can conclusively say that out of 30 respondents, 19 represented.

63% were married while 11 of 36.7% were single parents.

Table 4 Educational Qualification of Respondents in Percentage

Educational Qualification	Respondents	Percentage
SSCE	13	43.3%
NCE/OND	9	30%
FIRST DEGREE and Above	8	26.6%
Total	30	99.9%

SSCE 13 43 .3%
 NCE/HND 9 30%
 FIRST DEGREE AND Above 8 26.6%
 Total 30 100%

Source: Field Survey, 2022

The table above shows that 13 respondents showing 43.3% had Senior School

Certificate (SSCE), 9 respondents represented (30%) had NCE/OND Certificates while 8 respondents which were (26.6%) were those with B.Sc. and HND and above.

Table 5 Religious background of Respondents in Percentage.

Religion	Respondents	Percentage
Christianity	25	83%
Traditional	5	17%
Islamic	0	0%
Total	30	100

Source: Field Survey, 2022

Christianity 25 83%, Traditional religion 5 17%, and Islamic 0 0%
 Total 30 100%

The table above shows the religious level of the respondents. While 25 showing 83% were

Christians, 5 respondents which is 17% are traditionalists and no Islamic religious practitioners among the respondents.

Table 6 Local Government of Respondents and Percentage

Local Government	Respondents	Percentage	
Udu	10	33.3%	
Ethiope	10	33.3%	
Ughelli South	10	33.3%	
Total	30	99.9%	

Udu	10	33.3%
Ethiope East	10	33.3%
Ughelli South	10	33.3%
Total	30	99.9%
Field Survey, 2022		

The table above shows the local government areas of the respondents. 10 (33%)

SECTION B: TESTING OF RESEARCH QUESTIONS

Question One: What is the cultural implication of female genital mutilation among the Urhobos in Delta State?

Respondents	Percentages	Responses
25 respondents	83%	These respondents were of the view that FGD is an age-long practice which is partially still being practiced among the Urhobo people. According to them, it is a practice in which a girl's private part is cut off. Part of her sex organs are partially or completely removed for cultural, religious, or other non-healing reasons. To them it is not bad at all. To them there is no negative implication if it is carried out culturally. There is negative implication when a girl is not circumcised.
5 respondents	16%	These respondents see FGM as a practice that is not socially acceptable. Even though they fill it is done. to make women better wives.
Total	99.9%	

Opinions of the respondents on cultural implication of female genital mutilation among the Urhobo people in Delta State. The responses of the respondents on their understanding of what constitutes female genital mutilation among the Urhobo people. Thus, all the respondents understood what FGM means but their knowledge was based on their cultural experiences, belief system and their environmental influences. 28 respondents were of the view that as an age-long practice there are no negative implications that has been observed if it is done properly only when the rules and cultural practices were not adhered to that is when there is problem. While the

other 16% respondents believe that it should not be socially encouraged because of modernisation and civilisation they also believe that it has the potency to make women better wives.

Table 7 Are you in Favour of Female Genital mutilation?

Respondents	Percentage	Response
19	63.3%	Yes
4	13.3%	No
7	23%	Not sure
Total 30	99.6%	

NO 4 13.3%

Yes 19 63.3%

No sure 7 23.3%

Total 30 99.6%

The table above shows that 63.3% of the respondents were in support of the practice of FGM because they believe their culture and tradition is what defines them, and it should not be through into the wind. 13.3% of respondents were not in support because of the health implications and that it is no longer fashionable, so society at large abhorred this act.

While the rest 23% of the respondents were not decisive of what they stand for concerning the practice of female genital mutilation.

Table 8 Does Female Genital Mutilation have cultural and social acceptance among men and women in Urhobo land?

Respondents	Percentage	Responses
20	67%	Yes
6	20%	No
4	13%	Not sure
Total 30	100	

Yes 20 67%

No 6 20%

No sure 4 13.3%

Total 30 100%

The table above shows the views of respondents. The larger population of respondents which is 67% of the respondents are of the view that FGM is widely socially and culturally accepted among males and females in that environment. While 20% of the respondents responded in the negative. They explained further that even though it was socially and culturally accepted before now, the community should change and move with the modern trends. Considering the side

effects such as stress on the lady, the health disadvantages, reduction in sexual drive, severe bleeding, frequent urination, virginal infection and at times death. Culture as a way of life is evolving so it should not be static; they advocated strongly that it should be stopped. (13.3%) of the respondents are not sure of their stand.

Table 9 Is female genital mutilation a violation of female right in modern day?

Respondents		Percentage	Responses	
	6	20%	Yes	
	20	66.6%	No	
	4	13.3%	Perform in the hospital by qualified doctors and nurses.	
Total	30	99.9		
No	20	66.6%		
Yes	6	20%		
No sure	4	13.3%		
Total	30	99.9%		

The table above shows that 66.6% of the respondents are of the view that female genital mutilation is not a violation of female right in modern day Urhobo-land because is more of a cultural issue, so it is sacred and peculiar to that environment. Society should not interfere in cultural matters. Despite these, 20% of the respondents sees it as a violation of female right in modern day Urhobo-land and that it should be taken seriously and treated as a violation of the State law concerning FGM. While (13.3%) respondents claimed that it should not be totally stopped but the process involved should be revisited. They advocated those qualified hands – doctors and nurses should be involved, and that hospital should be commissioned to carry it out. Hence traditional nurse attendance and local attendance should be stopped to reduce the eventualities that might occur.

Table 10: - Did you undergo mutilation as a young girl?

Respondents		Percentage	Responses
	21	70%	Yes
	3	10%	No
	6	20%	It is personal and should not be discussed with others.
Total	30	100%	

21	70%	Yes
3	10%	No
6	20%	It is personal.
Total 30	100%	

The response from the table above shows that (70%) of the respondents were mutilated.

at a young age. Meanwhile, (10%) of the respondents said they were not mutilated because their parents were not in support of such an act. Also, some were not given birth to in Urhobo land even though they are Urhobo by birth. The last group (20%) respondents believed it is a personal issue and should not be discussed with others.

Table 11:- Have you at any time mutilated your female child ?

Respondents	Percentage	Responses
28	93%	Yes
2	7%	No
Total	100%	

Responses of the respondents were majorly parent's, fathers and mothers. The table shows that (93) % of the parents mutilated their daughter and wards. While (7%) of the respondents have never mutilated their female children, severe bleeding, frequent urination, vaginal infection.

Table 12 Does your religion encourage female genital mutilation?

Respondents	Percentage	Responses
2	7%	Yes
28	93	No
Total 30	100	

The responses of the respondents above show that (93) % of the respondents claimed to be Christian and that Christianity is silence on issue of female genital mutilation. Thus, (7%) of the respondents were traditional religion worshipers which adhered to the doctrine of FGM strictly. Though Christianity does not support the practice of FGM but both Christian and traditional worshippers practiced it as a sign of affiliation and cultural acceptance.

The Focus Group Discussion: - What is the positive effect of not mutilating females?

Majority of the respondents in the group discussion did not see and positive effect/ advantage of not mutilating the girl child. They claimed that it is a distinctive culture that has endeared men from other State and cultural background to come marry their daughters. Furthermore, they claimed that this act has made their daughters good and respectful wives, not promiscuous, they are faithful to their husband, marital vows and the extended family. Circumcision is equated to being a well behaved and obedient to parental instructions. So, it is seen as giving honor to your parents by making them proud that they have a well-groomed daughter which is mostly sought after by parents who want decent girls for their sons.

CONCLUSION AND RECOMMENDATIONS

In summary the research gathered that the practice of the FGM is a unanimously accepted practice because it was seen as a major part of the people's cultural/ traditional belief system. Furthermore, FGM was seen as having traditional and historical backing that unfolded the Urhobo world view. The Urhobo, especially those residing in the villages and the traditional worshippers has not come to terms with the negative implication of the practice of the FGM. Though the educated and elites were not in total support of this practice because of the social and health implications; they could not oppose it publicly to avoid being ostracized. The married and single parents see it as a reward, pride and an honor done to them for their girl child to be circumcised. The practice of FGM cut across religion as a practice that is meant to make girls better wives. Most of the respondents did not see it as a violation of the right of the girl child. Therefore, the research recommended that though Female genital mutilation is an age-long practice in Urhobo land, this practice is no longer fashionable in modern day because the negative impact is more than the positive impact so it must be stopped with an aggressive force. To achieve this, religious bodies and other healing homes should be checkmated to put a stop to this barbaric practice in our society. There must be sensitisation and education of both the illiterate and the literate parents that will expose them to the ills of this age-long practice in Urhobo land. The government must be serious about the implement and enforcing of punishment on anyone found culpable of practicing female genital mutilation. This will create fear among the populus and bring a stop to this unwholesome practice.

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