Promoting Sustainable Development through Social and Behaviour Change Communication (SBCC): The Idundu Community Theatre Experience

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Abstract

Nigeria today is faced with several developmental challenges. A lot has been said and done to alleviate the people's suffering and enhance development across the country. These efforts appear to be less-visible in the rural areas and as such, raises questions of strategy and sustainability. Most government development programmes seem to be tailored around the top-down model of development which negates the participation and contributions of target communities. Such efforts fail to gain the support and approval of the target recipients, hence, the need for a participatory model of development. Therefore, Social and Behaviour Change Communication (SBCC) was applied as a development approach in this study, to assess and intervene in the challenges faced by the people of Idundu, in Akpabuyo Local Government Area of Cross River State, Nigeria. SBCC involved community theatre as one of the most viable tools for communicating development messages and achieving behaviour change at all levels of the social system. This study highlights the causes of undesired behaviours within Idundu and explored possible ways to ameliorate the challenges faced by the people. The study concludes by recommending that beyond the need for information and knowledge among the rural people, commitment at the macrosystem level is essential to achieve sustainable development.
Keywords: Nigeria, community theatre, development, behaviour change communication, drama, social mobilization

Introduction

The world presently grapples with lots of challenges including poverty, hunger, health concerns, earthquake, and so on. Although some of these challenges can be attributed to natural factors in the ecosystem, most are however the consequences of human actions and inactions. Man through time, has also striven to better his existence and find ways to either subdue the impact of the natural factors or ameliorate the effects on the social environment. In line with this, world bodies such as the United Nations have created several departments in order to give out aids to poorer nations especially in the third world. These departments include United Nations Joint Programme on

AIDS, United States Agency for International Development (USAID), Department for International Development (DFID) which have encouraged and funded different Non-Governmental Organisations (NGO) in the search for solutions through intervention projects and educational programmes. The need has also expanded educational curriculum to encompass pragmatic ways through which the barriers to attaining desired objectives and goals could be addressed.

In Nigeria, for example, hunger and poverty have driven most people into a state of hopelessness, desperation, and have also made a lot lose their self-worth. These situations have also given rise to the increase in organised crimes, armed robbery, and indulgence in other vices such as drug abuse and illicit sexual activities mostly prevalent among the youth. The Niger Delta crises have been a menace wrecking not only the lives of perpetrators, but have also impacted negatively on the economy and development. Across the Third World countries and narrowing down to the Nigeria example, there is a huge gap existing between the rural and urban centres with regards to infrastructural development and provision of social amenities. The rural areas however, have various unharnessed and poorly accessed potentials which have made them the targets of most development intervention programmes. Cross River State is not left out in this scenario.

As one of the oldest states created by the Nigerian Military regime, it is bordered by Benue State at the north, Akwa Ibom State at the south, Republic of Cameroon at the East, and Abia State and Ebonyi State at the western end. As at 2006, Cross River State was estimated at "2, 892, 988 people which at an annual growth rate of 2.89% was projected to be approximately 3, 458,030 at the end of 2012" (BSMH, FHI 360, and UNAID, 2013). The state has eighteen (18) Local Government Areas (LGA); Abi, Akamkpa, Akpabuyo, Bakassi, Bekwara, Biase, Boki, Calabar South, Calabar Municipal, Etung, Ikom, Obanliku, Obubra, Obudu, Odukpani, Ogoja, Yakurr, and Yala. Akpabuyo is a neighbouring LGA to Calabar and a transit town to Cameroon. It is considered as the largest LGA area in Cross River State, with a population of about 272, 262 as recorded during the 2006 National Population Census. Akpabuyo, created out of the old Odukpani LGA in 1991 consists of ten (10) wards; Atimbo East, Atimbo West, Eneyo, Ikang Central, Ikang North, Ikang South, Ikot Edem Odo, Ikot Eyo, Ikot Nakanda (the headquarters), and Idundu/Anyanganse which is the target of the community theatre.

Idundu can be described as one of the transit towns or gateway to the Republic of Cameroon. It is a small community that associated with the Anyanganse clan of Akpabuyo Ward I. Idundu can be qualified as a semi-urban town which harbours a lot of workers from the state capital, and as such reduces the congestions in Calabar Municipality. The people of Idundu are predominantly Christians, with some percentage of traditionalists and others who uphold their traditional religious beliefs while practicing Christianity. The community is ruled by a set of chiefs who take orders from the clan head, while the clan head takes orders from the Paramount Ruler of Akpabuyo. As at the time of investigation, the clan head of Idundu was reported to be residing at Calabar Municipal as a certain Chief Effiom Ebanga acted in his capacity. Idundu is separated from Calabar by a bridge while the only health centre that provides services to three other communities marks

its boundary with Ukpong Atai clan. Idundu community market is situated almost at the entrance of the community driving from Calabar, and market days are Tuesdays, Thursdays and Saturdays.

There are several churches in Idundu among which the Apostolic Church, Assemblies of God Church, and Roman Catholic Church situated opposite the health centre tend to be the most popular among the people. Only a private school, Dynamic Grace Nursery/Primary and Secondary School is found in the community. The school is preferred to Obutong Comprehensive College; a community school at the neighbouring community (Ebiet Okon). It provides education for the entire community and nearby villages. As a semi-urban town, inhabitants of Idundu can be categorised under the semi-literate population of Cross River State, exposed and influenced by the urban neighbours (Calabar). The proliferation of electronic gadgets such as mobile phones, television sets, other media materials, and the social media have also exerted great influence on mostly the youths and teenagers of Idundu. Most men and women of the community survive on subsistent farming, and grow crops like vegetables, cassava, palm products. Majority of the youths engage in menial jobs as bricklayers and artisans. Palmwine is another lucrative venture in Idundu, and has generated traffic from neighbouring LGAs. However, the community is plagued with poverty, unemployment, and other social ills like teenage pregnancy, criminality, and a decay in the traditional values of the Idundu people.

SBCC, as a development approach has been identified as a permeating strategy for investigating, identifying and addressing most social and behaviour-related problems in societies. It mediates, through an investigative principle of causality, to achieve behaviour change and empowerment. As an extension of the Behaviour Change Communication (BCC), it adopts the C-Change Process developed by Family Health International 360 (FHI 360). The C-Change similar to the P-Process and the ACADAE is guided by the following steps; Understanding the situation, Focusing and designing, Creating, Implementing and Monitoring, Evaluating and Replanning. The research employed the community theatre example as an SBCC tool to understand and intervene in the social problems and challenges faced by the Idundu community in Ebiet Okon in Akpabuyo Local Government Area of Cross River State.

Goal and Objectives
The goal and objective of this community theatre is to improve the general wellbeing of the people of Idundu through increase in information, motivation, empowerment, and norms. These are the tenets of Social and Behaviour Change Communication (SBCC). The goals and objectives of the study therefore, includes:
1. To assess the challenges faced by the people of Idundu.
2. To ascertain the extent of damage that non-inclusive approach to development has caused the sustainability of development within the community.
3. Intervene in the challenges faced by the people of Idundu.

Methodology
This paper adopts a qualitative research method with research designs such as Homestead, Participant-Observation, Key Informant Interview, Role-play and Semi-structured Interview. The

adoption of Homestead Approach in the research indicated that the research participants and facilitators resided in the communities, all through the workshop period in order to carry out the research survey effectively.

Among the various tools and approaches of communication employed by SBCC, community theatre has proven very effective in creating a people's participatory paradigm, modelled into performance to educate while entertaining the target group. Komolafe (2018) argues that community theatre developed as a result of the efforts by several theatre practitioners to enhance development objectives through conscientisation, mobilization and education. This form of education through entertainment is generally known as Applied Theatre. According to Adeyemi (2016), the goal of Applied Theatre is to influence and transform target members of the society from undesirable behaviour to positive and progressive attitude. Onuekwe (2015: 4) points out that "the use of entertainment education to achieve health and socio-development objective has long been part of Africans' way of life as a people. Storytelling has been a part of the family and community socialization process". Onuekwe further notes that the Academy for Educational Development recorded in 1970s several cases of "effective use of soap operas, songs, and theatre" as a means of spreading information and knowledge across the developing and the developed countries. Community theatre as an entertainment-education is a Theatre for Development (TfD). Its core objective is to improve the wellbeing of the target community. Quoting Epskamp, Gana in Kafewo, Iorapuu, and Dandaura (2013: 112) explains that "The concept of participation is central to theatre for development and development in general. One might think of development as an inclusive process involving qualitative and structural change towards the improvement of the quality life of the community as a whole". Community theatre is therefore a democratic process of mobilising a people with common interest to identify their challenges, the causes, and possible ways of surpassing the problems, which is then communicated to the people through dramatic performance. It is a dialogic process of giving voice to the voiceless, and breaking the barriers of class and gender in order to stimulate a participatory process of social and behaviour change. Community theatre is not a haphazard adventure, it is a calculated and strategic process which entails detailed understanding of the target community and their support for the project. The C-Change model (Understanding the situation, Focusing and designing, Creating, Implementing and Monitoring, Evaluating and Replanning) was adopted as the methodology applied in the Idundu Community Theatre project tagged "The Idundu Unity Theatre."

Understanding the Situation:
Understanding the Situation which entails the assessment of the community was carried out using some of the Participatory Learning and Action (PLA) tools such as Focused Group Discussions (FGD), field visit observations and Rapid Participatory Appraisal. There was lack of unison among the people which made it difficult to achieve intended mapping of the community. Thus, the assessment of Idundu community began with a transect walk. Key and influential areas for the research were identified. The Apostolic church was a stronghold for the Christian religion, and formed a good percentage of needed information. Discussion with some members of the congregation and elders was fruitful. The Dynamic Grace School which turned out to be the only private school in Idundu also gave the researchers support and necessary information. The

Principal, Mr. Ekefre gave his support, made available the school premises, and granted access to the students who gave their own side of experiences. The students of the Dynamic Grace School also constituted a larger percentage of the participants. Data was also collected from the community health centre. The chief nurse, the lab technologist, and the assistant nurse all supported the course and gave us necessary information. The gatekeepers, such as the clan head, the chiefs, youth leaders, the community heads, and women leaders, all gave their consent and encouraged their people to cooperate with the research. The assessment helps in prioritising the challenges faced by the community and to also understand the causes and consequences. It also assisted in estimating how long the problems have been in existence within Idundu, and earlier intervention programmes carried out by other intervention agents.

Fig. 1: Triangulation of undesired behaviour within the SEM
Source: Nnamele, 2020
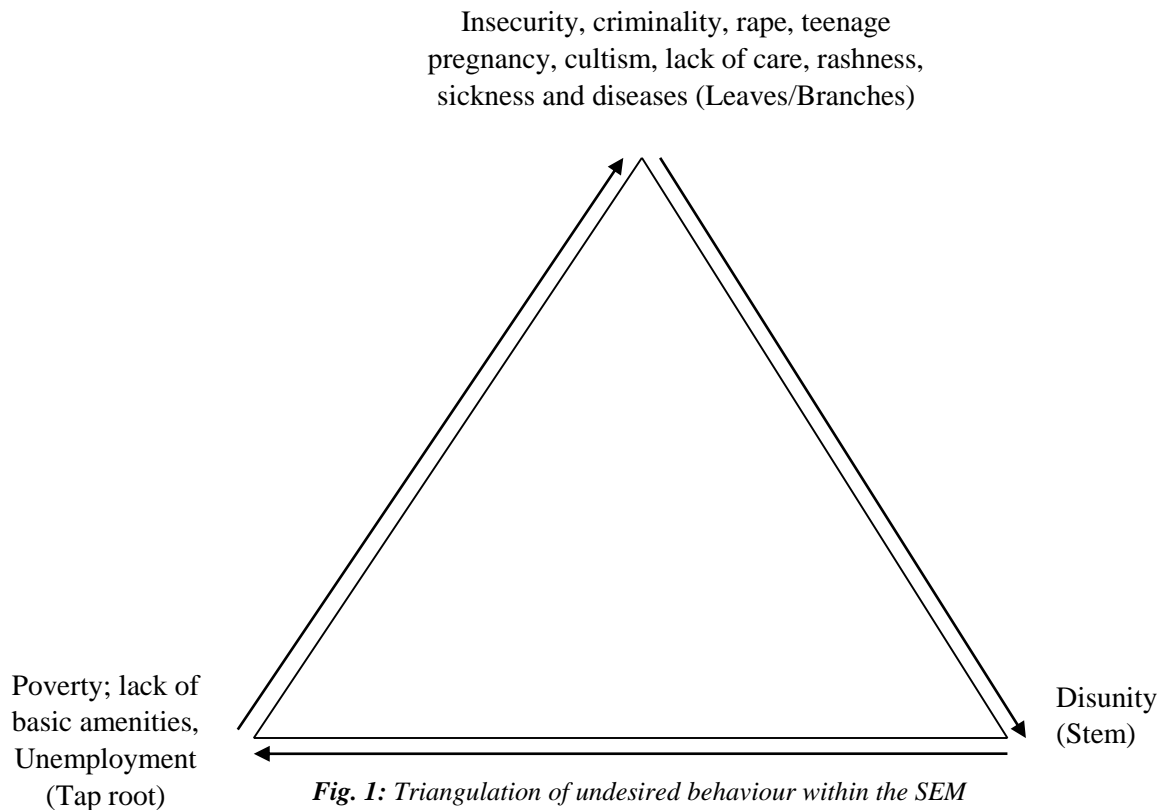
Hypothesis

The lack of unity and disobedience to the traditional authority have been attributed to poverty and lack of empowerment. This has metamorphosed into several unhealthy behaviours such as criminality, cultism, rape, teenage pregnancies, disobedience to medical advice, school dropout, etc. The research is expected to propagate necessary information and instigate a drive towards collective responsibility among the people. The community theatre encompasses a call to rally round the traditional authorities, and also to constitute Community Based Organisations (CBOs). These would take the lead in revamping the African communal spirit. It would also enhance engagement with other bodies; public and private, government and NGOs to partner with the community to promote development and harness potentials. These would enliven the community,

reduce the risky behaviours, and mediate the damages promoted by individualism that has now characterised the community.

Findings
Quantitatively, available facilities and infrastructures were considered in Idundu. These encompassed all public and private establishments that provide health care services, education, and other utility services. Four (4) installed boreholes (one manually operated), one (1) privately owned secondary school, one community health centre, and a small market for selling and buying of food items. The qualitative assessment data from the group discussions, visits, and participatory processes reveal that the boreholes do not flow regularly, as such, the people mostly rely on water from the stream daily. It also shows a failure in the political and traditional leaderships which consequently created disharmony in Idundu.

Findings – Quantitative
▪ Facility Ownership and Efficiency
In health care, only a health centre caters for the Idundu community and the neighbouring communities such as Ebiet Okon. The health centre lacks quality water and electricity. It provides antenatal care for pregnant women and take delivery of babies. The health centre also provides condoms for the prevention of sexually transmitted diseases and unwanted pregnancies, and mosquito nets. It is also a primary health facility but falls short of standard to meet up with its objectives. Only a private school provides education for the entire Idundu community. It provides nursery/primary and secondary education to the people. As at the time of the research, there were attempts by the owner to upgrade the facility which could provide for the deficiencies most noticeable at the secondary level. Despite the vast land, the community lacks industries and skill acquisition centres. No form of security such as a police station was found within the enclave of Idundu. The four boreholes located were not consistent in water supply. Electricity supply was estimated at 2-3 days in a week at an average of 1-2 hours in each of the days.

▪ Human Resource and Service Utilization
The health centre is understaffed. As explained by a nurse, they have complained severally to the state ministry of health and written a request for more staff yet to be provided. The human capacity boasts of no resident medical doctor, only three (3) nurses, one (1) lab technologist, one (1) lab attendant, and one (1) cleaner. The health facility is not equipped to carry out surgery of any sort, and rarely handle cases needing stitches. The solar system installed as an alternative source of power is dilapidated and rusty. No other source of electricity was available, thus the health centre resort to the use of lamps whenever there is a power failure. No police station was noticed in the community which therefore makes the community vulnerable to crime. Due to the timing of the research, the human capacity of the private school could not be quantified. The school which was on break had just the principal, the vice, few staff, and the students sitting for exams as available source of information.
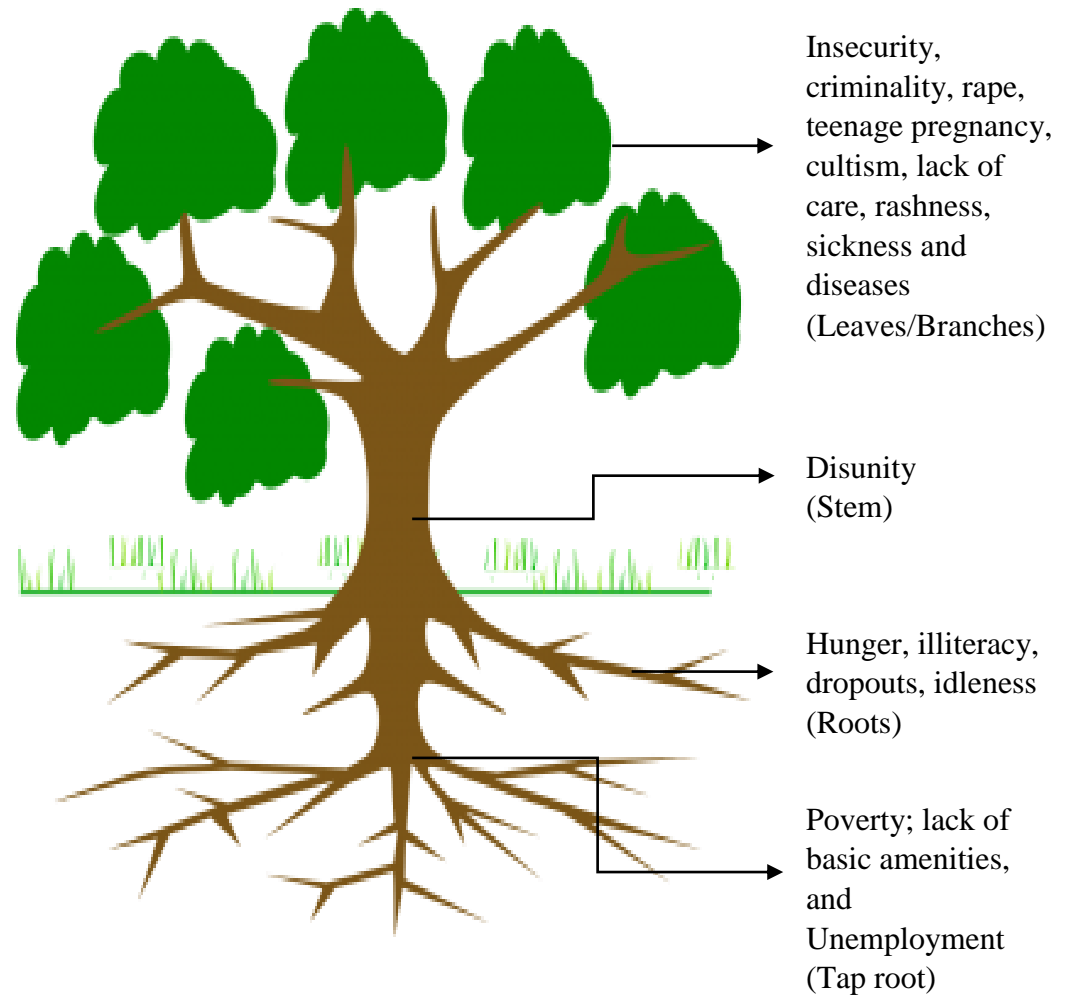
Findings – Qualitative

The qualitative data were mostly acquired through the focus group discussions, and random discussions with randomly selected members of the community during the several field visits. From the discussion with health workers, it was understood that cases of teenage pregnancies have become so rampant that it was no longer considered as a problem in Idundu. The health workers through sensitization programmes have therefore encouraged family planning and the use of condoms recommended for even teenagers. The aim is to curtail sexually transmitted diseases and pregnancies since preventing teenage sexual engagements were not feasible. High records of condoms and mosquito net patronage are recorded daily at 100%. Rating the most prevalent health challenges in the community, the health workers placed HIV/AIDS and teenage pregnancy first. Malaria was considered the next, while other cases such as cholera was considered less threatening. In the case of malaria, it was observed that despite providing nets and educating the people on the need to prevent malaria infections through the use of treated nets, most would protect their crops such as vegetables with the nets. Members of the community who gave their opinion noted that they would rather protect their plants from birds and other preys before considering themselves. They saw their plants as the only source of livelihood without which their survival would be more threatened.

Communication with the clan heads, opinion leaders and elders, and youth leaders argue that the major challenge of the people was lack of empowerment and employment opportunities. It was observed that the state government took over most of the lands in the community which made it difficult to invite investors, industries, or expand their farmlands for commercial purposes. The youths also complained of deprivation and denial of opportunities by the officials of Lafarge (UNICEM) Cement Company. The company prefer employing only applicants from the neighbouring host community despite accessing their site through Idundu. The students complained of lack of power which exposes their eyes to the dangers of reading with lamps and candle lights. They also as part of their challenges listed poverty and the inability of most parents to afford their children fees due to lack of jobs. This has led to led to several school dropouts who took to crimes and teenage girls indulging in premarital sex in order to feed and for other reasons. The girls also narrated stories of their plights in occasions where they went to fetch water from the streams. They explained that some of the pregnant teenage girls were victims of rape to/from the stream. There is lack of security and rampant harassment by young boys and girls belonging to the various secret cults in the community.

Focusing and Designing

The audience segmentation could not be classified within the age limit, but was rather generalised into student groups, youths, market women, and adults/elders. The data collected explains the problematic behaviours and the factors influencing these behaviours. The identified problems, influences, and consequences are outlined in a Problem Tree generated and validated in collaboration with the opinion leaders and other groups within the community.

Insecurity, criminality, rape, teenage pregnancy, cultism, lack of care, rashness, sickness and diseases (Leaves/Branches)

Disunity (Stem)

Hunger, illiteracy, dropouts, idleness (Roots)

Poverty; lack of basic amenities, and Unemployment (Tap root)

Fig. 2: The Problem Tree
Source: Nnamele, 2020

Behaviour Analysis

A thorough analysis of the issues identified and the implications of the behaviours were carried out. The research analysis also considered the context in which such behaviour exists and the various levels of influence on the different classes of the members of the community;

Table 1. Behaviour Analysis

Causes	Behaviour Related	Non-Behaviour Related
Immediate	Disunity and disobedience to central authority	Underdevelopment and frustration, hopelessness and desperation
Underlying	Irresponsibility on the part of leaders and service providers	Lack of qualified staff, lack of empowerment programmes, lack of essential amenities like power, water and security

Root	Failure in governance and the political system, and weak traditional system	Poverty, lack of employment, illiteracy, laziness and idleness

The behaviour analysis answers the following questions;
- What are the consequences for the behaviour?
- What factor(s) can encourage ideal behaviours?
- What are the barriers to desired behaviours?
- What factors can encourage the attainment of desired behaviours?
- Who are the targets of desired behaviours?
- Who are those to be partnered and engaged to achieve desired behaviours?

Communication Analysis
The communication analysis enabled the researchers to identify the most effective network in reaching out to the people. The networks determine the channels and the message design. The communication analysis answered the questions;

- Who are the primary audience?
- Who are the secondary audience?
- What communication channels could effectively reach the audience?
- What medium is the most cost effective in reaching out to the audience?
- What language and tone would generate desired impact?

Emphasis was placed on the stakeholders and intended audience analysis. The stakeholders constitute the primary audience targeted for the research. These are the traditional rulers, opinion leaders, elders, youth leaders, parents, educators, health workers, market women within the community, and the political leaders of Idundu and Cross River State at large.

The secondary audience were drawn from NGOs, employers and investors who could provide needed opportunities to the people of Idundu. The research adopted the Community Theatre medium to spread the message. The shortage of power and lack of electronic gadgets in most homes limit the possible efficiency of the electronic mode. As a semi-urban community that enjoys theatre, it was expected that participants in the process and performance would spread the knowledge acquired to their families and peers. Provision was made for the recording of the performance to be produced in order to enhance outreach and advocacy among NGOs, and the political and elite class. The table below outlines the aim;

Table 2. Communication Analysis

Problem Behaviours	Primary/Secondary Audience	Role in SBCC Intervention
▪ Cultism ▪ Teenage Pregnancy	Parents and family members	Targets to influence and guide the behaviours of family members and children

▪ Premarital sex ▪ Refusal to heed medical advice due to stubbornness ▪ Rape ▪ Criminality ▪ Greed and selfishness by leaders ▪ Open Defecation (especially around the Health Centre)	Traditional rulers, elders and opinion leaders, political class (state and grassroots)	To influence the community through responsible, exemplary and proactive leadership and policies
	Churches	Targets to influence behaviours through religious teachings and practice
	Schools	To influence youths and teenagers, especially students through education and enlightenment
	Friends and peers	Exerts influence through "peer pressure" and good habits

Creating

The message design and development is based on the problem analysis and the classification of such problems according to the attendant implications. It inculcated the three (3) strategies of SBCC at various levels as developed in C-Change Module (2012) for the community and beyond. The design and development was drafted in the form of social marketing to encourage healthy attitudes that would influence desired behaviours and discourage unhealthy practices.

The process of achieving these was in line with the prescription in the *C-Change Module* which is hinged on the tripartite strategies of Behaviour Change Communication, Social Mobilization and Advocacy as shown in the figure below;

Fig. 3. Intervention Startegy
Source: C-Change Module, 2012

Members of the team developed advocacy plans to gain the support of the community elites such as the clan head and his cabinet members, religious leaders, and other gate keepers in order to create the enabling environment for demand creation project implementation. Educating the men and women at the community level on the relevance of "strength in numbers" and collective responsibility were the main components of the Community Mobilization. Selected members from the community were mentored and monitored by the research team, and commissioned as peer educators to pilot the community dialogue and outreach. The targets were the community members and groups that influence the youths and teenagers through community norms and practices. The Behaviour Change Communication (BCC) was designed to enhance community interventions. It was focused on inspiring the men and women to encourage and imbibe new desired behaviours while jettisoning the negative behaviours.

Theories and Strategies

The Social Learning Theory (SLT) of Bandura (1971), and Rogers' (1983) Diffusion of Innovation (DOI) were the theories that guided the research, and the design and development of the message. The Social Learning Theory of Bandura is hinged on four (4) factors; attention, retention, reproduction, and motivation. Inspired by his "Bobo Doll" experiment in the late 60s and early 70s, Bandura (1971) concludes that people learn from observing others behave in a certain way. These behaviours are retained and reproduced at a given time when motivated. The community theatre highlighted desired behaviours expected to get the attention of the audience for retention, and be reproduced later for the benefit of the community. Rogers' (1983: 5) DOI posits that "Diffusion is the process by which an innovation is communicated through certain channels over time among the members of a social system. It is a special type of communication in that the messages are concerned with new ideas". Through the community theatre, new ideas are expected to spread across the community with time. These ideas are expected to curtail the risky behaviours and motivate development and wellbeing of the community.

Implementing and Monitoring

Dicks (2015: 112) argues that "Community members are the driving force behind participation, for it is through their knowledge that the message is communicated". This is further buttressed by Gana (2013), who notes that it is essential to involve members of a particular community on issues of concern in order to bring about the desired change. Implementing and Monitoring was the final step to achieving the set goal and objectives. It was divided into the preproduction, the production, and the post production.

The preproduction consisted;
- Recruitment of participants
- Capacity building
- Drafting the messages and preparing materials with support from target groups/beneficiaries
- Planning workshops and rehearsals
- Pretesting, revising and finalising the performance

The Production level considered;
▪ Targets (the levels; Microsystem, Exosystem, and Macrosystem)
▪ Timing of the performance (date, time and venue)
▪ Methods and modalities (presentation)

The post production aimed to evaluate the overall performance and reactions by both actors and audience and the immediate effect of the performance. It served as the evaluation stage of the entire project.

Through interactions and the focus group discussions, actors for the performance were selected, and roles assigned and chosen. The capacity building developed their skills and instruments (body and voice) as actors in line with the theme and messages to be communicated. Series of workshops were held to discuss the strategies, while the rehearsals synergised and synchronised identified problems into the messages. It also streamlined the plot of the performance. These was after drafting the messages and preparing relevant materials with the support of participants. The technical rehearsals (dry and wet tech) were used as a form of pretesting. It gave room for the people to validate the assertions, and also review and effect corrections where necessary. The production was structured to address all levels of the socio-ecological system. It was a one-for-all performance to interact with the microsystem, the exosystem, and the macrosystem level in a single performance. Therefore the timing had to be on a day that could accommodate the classes of audience. The method and the materials at the initial stage considered a Bretchian approach in a realistic acting. It was designed as an eclectic performance to be staged on a thrust or arena performance space. However, due to unexpected setbacks which led to poor commitment by participants in need of financial inducement, the performance took a guerrilla theatre approach. With the aid of the community chief, the performance took place in the market square on their market day. The aim was achieved through guerrilla approach that engaged the market women, customers, passers-by, and others into a form of Boal's (2000) "forum theatre". With the few committed members of the community, led by Mr. Aaron Julius and his son, Felix, the performance achieved the desired effect and elicited response from the buyers, sellers, and other visitors present within the market environment.

Conclusion

The Community Theatre project at Idundu proved to be a unique experience. Although a small and friendly community in the eyes of strangers, there is a high moral decadence and indifference existing in the community. These are due to perceived denials of basic and essential amenities by the government and political class. The high level of poverty has led to a deep frustration and subsequent disunity in Idundu. As such, so many members of the community have migrated in search of greener pastures while a lot of strangers have also occupied the land. Unfortunately, the depth of indifference has resulted in a situation where even most natives do not know their traditional heads, political leaders and representatives. This constituted a lot of problems for the researchers. There was several information, misinformation and counter information in the preliminary visits arising from the lack of interest in the affairs of the community and distrust among the people.

The researchers were however able to gain the support of a resident clan head from the neighbouring community (Ebiet Okon) and a teacher Mr. Julius who has naturalised in the community. This breakthrough enabled the researchers' access to a prominent chief, Chief Effiom Ebanga, and led to a successful outreach to the people. The performance emphasised the need for unity which according to the people, are very much lacking. The language of the drama was in the native dialect in order to communicate to a larger audience. Songs and embellishments were created by Mr. Julius with support from other members of the community. By the end of the performance, the research team evaluated the project by conducting an informal interview with participants and audience. The result was positive, but also reveals the vacuums to be filled in subsequent visits.

Recommendations

The experience from the research calls for the following recommendations;

1. Chambers' (1983: 2) asserts thus, "Outsiders underperceive rural poverty. They are attracted to and trapped in urban "cores" which generate and communicate their own sort of knowledge while rural "peripheries" are isolated and neglected". The direct rural experience of most urban-based outsiders is limited to the brief and hurried visits, from urban centres, to rural development tourism. These exhibits six biases against contact with and learning from the poorer people". In line with this, there is need for an intervention were the researchers would have ample time to live and cohabit with the people in order to gain their trust, expand the outreach, and create a sustainable environment for the behaviour change.

2. The cross-cutting factors according to the C-Change Module (2012) are Information (knowledge), Motivation (attitude and beliefs), Ability to act (skills, self-efficacy, access), and Norms (perceived, socio-cultural and gender). This project has addressed the information and motivation. There is a need for the government (state and federal), NGOs, and other interested parties to make efforts to provide those amenities and "access" that would enhance the "Ability to Act" by the people. This is imperative in achieving a sustainable intervention as it would also influence the "Norms".

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Appendix

A section of the market with some "spect-actors"

A respondent

One of the researchers – Vincent Nnamele (R) with some "spect-actors"

Mr. Julius – teacher and youth influencer

A Section of the market with a "spect-actor"

A Section of the market with performers on set