

*Ati ranmun gangan o
s'eyin eekana.
Bi ko si tangiiri, awo ilu
o le.*
I B A

@Akinolaoniwere & @ Omoboadeagbeke:
life initiators, primary orientators

Teachers: @ Muiwa,Sambo,Ninalowo,
Anifowose& Fadakinte: Theoreticians who
never taught nonsense

Everybody say yeah yeah @ Abamieda,
Alatakoagbaye the re-orientator

@Fredakinfala, motion mover

Paddykay@allroundementoring

Yoyusuff@Head, Unclebanjo@Head of Heads

@awontoniLag from Eni Njoku to Ogunsola

Then, @ the biggest: Olu Odu, Omo Are

Békolo ba ti juba.....



The Ten-Ten Hypothesis of Social Conditions: Some JAMB Insights from Third World Nigeria

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The Great Discussion of 2024!

Commonly shown

A family in the Third World



A family in the Developed World



Hardly shown

...in one of the G7



...In an SADC country



A city in the Third World, Nigeria



A city in the Developed World, Hungary



Somewhere in Cotonou



Somewhere in London



On where good socioeconomic conditions
dwell between developed and developing
countries the argument can never end. Even
siblings and best friends won't agree! So?

'dey your dey'

In Brief

From North to East, West and South, and, just as majority believe, precariousness generally defines the case of all Africans living in the African Continent. We engaged this position through a cross-generational research discussion with selected Nigerians at home and in diasporas over their socioeconomic conditions as individuals and groups. One basic finding from this engagement is that not only do good lives exist everywhere, including Nigeria and many developing African countries; but also, in some and sometimes higher proportions than what obtains in the western countries that are often expressly considered more developed and saner. This finding and others raise several questions about the sweeping generalization of development as a single model with single explanation. The Ten-Ten Hypothesis is our theoretical reaction to the questions raised, and it posits that goodness or otherwise of socioeconomic conditions is neither sacrosanct nor cut and dried; rather, it takes different models that deserve different explanations from different parts of the world. The Hypothesis further underscores the virtue in embracing peculiar methods and theories while reconfiguring African Studies through research.

Motivation

- *Positionality (researcher's consciousness of their own socioeconomic context and how it influences their research)
- *Social Group's capability of providing potent explanation for socioeconomic conditions
- *Afro-autochthonous theorizing as a way of reconfiguring African Studies

Questions

- How is a good socioeconomic condition conceptualized and explained generally?
- How reliable is the Developing-Developed World dichotomy in explaining the realities of social conditions in Nigeria?
- In what ways do good socioeconomic conditions exist in the Third World Nigeria, and in comparison with developed countries?
- How do Nigerians navigate life for good socioeconomic conditions?
- What is an autochthonous way of theoretically capturing good socioeconomic conditions in Nigeria as revealed by the data?

In the social Laboratory

Qualitative Method

A **cross-generational Pseudo Group Interview (PGI)** with selected Nigerians at home and in diasporas over their socioeconomic conditions as individuals.

Thirteeners (Gen X) (1965-1979) 4 (2x2)

Millennials (1980-1990) 4 (2x2) 6 (3x3)

Gen Z 1997 to 2010 (2)

Group spread In gender and Home Diaspora Locations

Biographical Disposition explains 4/6/2

PGI used to avoid cross personal influences



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Sample responses (1)

- Naija na your mate? **Even when you're rich you're doomed!**
- Here we depend on the state, there **you depend on yourself, you're in charge fully.**
- With little money, in Naija, you can **arrange all facilities and have a retinue of servants** at your beck and call. **Only the Queen or King** lives like that here!
- Urgent 10k, plenty owanbe, party jollof and lleya meat can happen at any time. **Where is the suicide coming from?**
- **Area boys design your face with weapons cos your car breaks down** on TMB, if your survive it, that night you start searching the next embassies.
- Enter **clubs and lounges** from Thursday to Saturday, you'll see real Naija **life.**

Sample responses (2)

- Just a link with ST, you're made for life.
- As a babe, you fix your nails and wear your bone straight praying to meet a Flow Guy. Once you do, you blow.
- Naija is the only place anyone can make it, just get the link.
- If you have connection, you can see God.
- Even with big money in your account, here you're in low key all the time. You can't oppress, you hardly get noticed, so, what's the point?
- Why do you think people look forward to Detty December and Obleh?
- Sex and drinks make the world go round, in Naija they cost nothing.

Sample responses (3)

- Some of us are here because we lack the **patience and temperament** to key in to that system, but we know quite well **we can't blow here!**
- Things are too hard in Nigeria. Ordinary admission to the university, **if you don't know someone, forget it.** Why do you think UK Kemi Badenoh is angry?
- I think the Key and Blow idea captures it all, but many **may die low key, remember!**
- **Here, you're fine, even when you can't blow!**
- This place is farm, where you work, **Naija is home, where you flex.**
- **You guys truly own whatever you have, all of mine here are in credit.** Whichever you prefer is your choice!

Restating the research questions

- How is a good socioeconomic condition conceptualized and explained generally?
Very personal! It's a matter of who you are and what you consider good life.
- How reliable is the Developing-Developed World dichotomy in explaining the realities of socioeconomic conditions in Nigeria? People define and create their good socio-economic conditions in any part of the world they live in.
- In what ways do good socioeconomic conditions exist in the Third World Nigeria? Many ways such as social freedom, work leisure combination, liberal citizenship, connections to see God, being fixed by Flow Guys, no dulling!
- How do Nigerians navigate life? Through the regime based Key and Blow System

Basic Findings

- Social and economic opportunities differ from country to country, so, socioeconomic conditions at any time depends on opportunities and cataclysms provided by prevailing administrations of governments and MDAs.
- There is no economy that is better than the other, if you cannot survive in one, you're either 'lazy' or not strategically prepared, or are too much in a hurry to wait for your blow time.
- In Nigeria there are two dimensions to good socio-economic condition : Keying or Blowing, and you have to key before you blow'.
- Therefore, different regimes come with different good socioeconomic conditions, none of which is bad if you can key in to the system and wait till you blow.

Coming of the idea

- How does one arrive at a concept that theoretically contain these findings, and, preferably, using existing autochthonous structure(s)? The Yooba proverb 'Oba Mewa Igba Mewa lo n'Ile Aye' immediately comes to mind, with it's Hausa equivalence: Seriki n goma, Zamani n goma.
- This proverb, wherever used among Yoruba, is often complemented with the lyrical song titled 'Laye Olugbon...'
- There, the Oba Mewa Igba Mewa and the Laiye Olugbon proverbs birthed the Ten-Ten Hypothesis.

Do Yooba represent Africa? How can two Yooba proverbs constitute a theory that can be used in global intellectual discourses?

Exiting Western Theories

- From **normative positions** or, and **analysis of social situations**
- **Primary purpose is explanation**
- **Emanates from, but also explains social situations**
- **Never without limitations**
- **Always evolving**

The Ten-Ten Hypothesis

- From analysis of social situations, often Ifa- sourced
- **Primary purpose is explanation**
- **Emanates from, but also explains social situations**
- **Never without limitations**
- **Always evolving**

More so,

- Owe l'esin oro, oro l'esin owe, ti oro ba sonu, owe la fi n wa

(Yoruba Proverbs guide discourses just as discourses guide them, whenever and wherever ambiguities occur, proverbs are brought in...)

. **Postulation is not the only way, as in the TTH. We can also have:**

- **Equation:** The Frustration Aggression thesis / Were Sun- were Sun Theory
- **Supplementation:** Plato's prescription of wise man rule and Orunmila's same but with clear criteria for who a wise man is
- **Challenge:** Marxian idea of economic base/Yoruba's idea of Political power base
- etc

What, then, is the Ten-Ten Hypothesis?

- Based on the JAMB Insights provided here, the "Ten-Ten Hypothesis" theoretically posits that good socioeconomic conditions exist everywhere, regardless of geographical location or perceived development status, and that individuals and communities can experience life fulfilment differently. The TTH challenges the idea that development follows a single model or trajectory, *au contraire*, it highlights diverse experiences and perspectives.
- The TTH can, in itself, be frame- worked by the **Theory of Planned Behavior**, which suggests that attitudes, subjective norms and perceived behavior have the capacity to influence human interpretations of social conditions.

What does this bring to the table?

- It contextualizes good socioeconomic condition with recognition that it is shaped by local contexts, cultures, and histories.
- It challenges Western-centric views and questions the dominance of Western perspectives on development while promoting more inclusive understandings.

It empowers local communities by highlighting the agency and resilience of individuals and communities in shaping their own development trajectories.

It exposes the need to rethink development paradigms, and encourage more nuanced understanding of development that acknowledges diverse experiences and perspectives.

The Laye Olugbon lyrical proverb nko?

- Laiye Olugbon, mo daborun meta, e o maa gbe mi l'orin
- Laye Aresa, mo daborun mefa, e o maa gbe mi l'orin
- Laye e lamoin, mo ra koko, mo ráran, mo ra sanyan baba aso
- Afole
- **Eni** pele yi o dun ko ya keru ko gb'oko lo
- In Olugbon's regime, I bought three veils, echo my song
- In Aresa's regime, I had six veils, echo my song
- In someone's regime, I bought koko, **I** bought aran and **I** bought sanyan the father of all cloths
- Except the lazy one
- **Whoever** says the socioeconomic conditions here are bad should pack and leave for the farm

And the JAMB Insights?

Majority of the insights from the interviews, quite unconsciously – after all the Pseudo Group Interview was used- were introduced with the phrase ‘I believe’. Only 2 used ‘I think’.

From self-fulfilling prophecies to placebo effect, it is fascinating how popular beliefs shape realities in ways that have captivated researchers, especially social scientists and, more especially, those of behavioural tradition. Thoughts and beliefs shed lights on the intricate inter-relationship between the ‘worlds’ around us. They raise theoretical issues that researchers cannot ignore.

Presenter never took this for granted as he concluded from the data, that good socio-economic condition has no universal definition or identity. It is based on what the individual believe; hence, the JAMB

Insights: Just As Majority Believe.

So, what happens in Nigeria where the TTH operates?

- Conscious that cultural and environmental factors will make the TTH manifest differently in different countries, in Nigeria, the following are observed.
- Poor or no planning
- Religiosity, rituality and risky behaviour
- Materialistic tendencies
- Low motivation, high hope
- Low adherence to moral and ethical values
- Individuals' prioritization of personal gain
- Malicious Migration and Unfulfilled Return (Japaism and Japadaism)
- Political docility
- Cooptation and ideological shift

Conclusion

- Now, more than ever before, is it opportune for Africans to develop autochthonous theories; and, very fast too. Doing so empowers them to shape narratives, address their peculiarities and realities. Many existing theories are based on Western experiences which seldom reflect African cultures, histories or socio-economic conditions. Generating theories locally ensures that African realities are accurately understood and represented. It is necessary for the purposes of intellectual independence, problem solving, culturo-identity preservation as well as global influence in the social, political and economic realms.

Mark you,

...the presenter does not advocate replacement or elimination of Western theories. His position is that autochthonous African theories uniquely contribute to, complement as well as strengthen existing global knowledge which is, currently, largely dominated by Western thoughts. The presenter is one of those *abnormal* few who see Decoloniality Scholarship as “Akunakuna Senior Brother of Perambulators” (Apologies, Fela Anikulapo Kuti, 1984). He is currently developing ‘Con-coloniality’ as a realistic alternative.

3 JAMB Questions for the presenter, only one answered

- 1. Does the presenter believe that Yoruba proverbs can equate theories as used in western intellectual traditions?
- 2. Does the presenter believe that the TTH constitutes a theory that can be used to framework an intellectual position?
- 3. Does the presenter believe that the TTH represents a good model is sustainable development?

Thank
you!!!

