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Dress and identity in Yorubaland, 1880-1980

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Stellingen

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1. Different themes and issues have been studied by scholars on Yorùbá people and Yorubaland, except dress.
2. Yorùbá dress describes any attachment and/or supplement to the human body.
3. For Yorùbá people, dress covers human nakedness and prevents unauthorized visual intrusion, establishes individual and group identity as well as projects values.
4. The most important value in Yorubaland is being an Omoluabi - a moral and ethical requirement that include being lofty in speech, respectful, good natured, truthful, well-behaved, brave, hard working, intelligent and well dressed.
5. Yorubanness and Yorùbá dress are intertwined and the one cannot be separated from the other.
6. Contemporary Yorùbá dress is something of a paradox: it, on one hand, consists of an indigenous core and missions-cum-colonial imported traditions; while on the other hand, it consists of a hybrid that resulted from the mixing of an indigenous core with imported traditions.
7. Oral sources may be fallible, archaeological remains and photos may be cold and mute; they however help in reconstructing dress history in Yorubaland, especially for period where written records are non-existing.
8. Corruption in Nigeria is not so much of a moral problem as it is of a systemic failure.
9. A doctorate degree does not prevent its holder from spouting nonsense, nor gives its holder the right to claim without justification that someone else is doing just that.
10. Dress, like any sign or symbol, can also lie.
11. Francis Fukuyama twisted it; history is a continuum that derives from actions and inactions, the roads taken and those not taken.
12. A doctorate degree entails so much drudgery that I cannot but wonder how long it would take my body to know it can now afford a three month break.