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Appraising Kánàkò and Egbé - Traditional Methods of Teleportation for Entrepreneurial Development and Intergenerational Literacy among Hunters in South-West, Nigeria

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Abstract

In Nigeria, the belief in unconventional methods that others call black magic is high; this has made the use of unconventional methods thrive until now. Two of the unconventional engagements are the collision of time and space (Kánàkò) and teleportation (Egbé). While most people use them for evil purposes, others use them for good ones. The use of Kánàkò and Egbé attests to the fact that they are helpful and can contribute to development in Nigeria. The study, therefore, aims to appraise Kánàkò and Egbé - traditional methods of teleportation for entrepreneurial development and intergenerational literacy among hunters in South-West Nigeria. Six research questions were raised and answered to guide this study. The research study is a qualitative research method that adopts an ethnographic research design. The population of the study comprised all hunters in South-West Nigeria. A multistage sampling technique was deployed to select 18 respondents, each from six communities in Oyo, Ogun, and Osun. Recorder, observation, key informant interview, and focus group discussion were used for gathering qualitative data. The analysis of the qualitative data was done using NVivo and content analysis. Findings from the study revealed that egbé and kánàkò can be learned and transferred which can become intergenerational literacy; egbé and kánàkò can be packaged for entrepreneurial development of the hunting profession and the nation at large if they can be curtailed from being abuse; these fortifications can be useful for military and paramilitary if they can keep to the dos and don'ts amongst others. The study concluded that if egbé and kánàkò are possessed and controlled by the right people, it will allow for knowledge production that will be adequately packaged for human comprehension and application, as well as for entrepreneurial development. The study therefore recommends, amongst others that these fortifications should be properly applied, regulated, and protected from public abuse.

Keywords: Egbé, Entrepreneurial development, Intergenerational literacy, Kánàkò, Yoruba culture

Introduction

Africans are known to be rich in cultures and traditions, which have distinguished them from the rest of the world (Yusuff et al., 2020). Some parts of the rich cultures and traditions are described as “African black magic” because many non-Africans do not understand the process of events. In Nigeria, the belief in unconventional methods that others call black magic is high, which has made the use of unconventional methods thrive until now. Two of the unconventional engagements are the collision of time and space (Kánàkò) and teleportation (Egbé).

The collision of time and space (Kánàkò) and teleportation (Egbé) were very common in the pre-colonial era among the Yoruba people of Nigeria. These African expressions of teleportation are primarily used in war fronts, hunting adventures, and during emergencies by those who possess the knowledge. Colliding time and space (Kánàkò) is a psyche experience that has to do with an individual covering a long distance within a short space of time, while teleportation is a means of disappearing from a particular spot, especially in a danger zone to another safer location (Carstens, & Roberts, 2009). If adequately implemented, these two can be very useful for military and paramilitary agencies.

While most people use them for evil purposes, others use them for good ones. The use of Kánàkò and Egbé attests to the fact that they are helpful and can contribute to development in Africa. Over the decades, Western orientation and civilization have described African methods as evil or wrong. In an interview with Sophie Oluwole, a renowned Professor of African Philosophy in 2016, she quickly corrected the notion that describes Africans as bad; she said to think of Africans as black as evil is a lack of intellectual attitude (Tunde, 2016). She stressed that before concluding, one must seek the truth and knowledge and engage in research to determine which is evil.

It is known that literature is like a mirror that reflects the culture and tradition of the people. The collision of time and space (Kánàkò) and teleportation (Egbé) are never excluded in Yorùbá literature. It can be seen in home videos, both classical and contemporaries, as well as in written literature. The most commonly used method of teleportation in ancient times is teleportation (Egbé). An example could be seen in movies like *Ògbórí Elémòşó*, *Àlání Pọmọlẹkún*, and lots more. A good example could also be exerted in *Fágúnwà – Ogboju Ode ninu Igbo Irunmọle* (2005:7-8), when *Àkàrà-oògùn*, the protagonist in the novel, was ignorantly sitting on the head of the king weird spirits (*Olú Igbo*) of the forest thinking he was sitting on a tree in his first

hunting adventure to Igbó Irúnmọ̀lẹ̀ before the other weird spirits could pull him down from the top of the tree, he quickly used teleportation (Egbé) to transport himself back home.

Detailed appraisal on the application of teleportation (Egbé) and time and space Collision (Kánàkò) have not been done, which this study tries to unravel using an intergenerational literacy approach for strengthening cultural identity and supporting the empowerment of culturally diverse societies (UNESCO, 2016). However, interviews with hunters and elders in the Yoruba community have revealed that these two expressions of teleportation are real. What needs to be done is to assess the preparation, application, and knowledge transfer procedure for better acceptance and use. It is believed that if the right people possess these expressions of teleportation, it will allow for knowledge production that will be adequately packaged for human comprehension and application, thereby promoting entrepreneurial development.

Entrepreneurship is critical to nation-building and global economic development as it is a mechanism used in creating a new world order that changes the existing norms or way of life in society (Global Entrepreneurship Monitor, 2013; Yinusa, 2021). Entrepreneurship facilitates research and development that bring about innovation. To this end, understanding the knowledge and application of time and space collision (Kánàkò) and teleportation (Egbé) through evidence-based research can bring about innovation that can transform society and the nation at large.

Intergenerational literacy/learning would involve intentional and unintentional learning activities and the exchange of experiences among generations (*Anyikwa & Yinusa, 2021). It is based on reciprocity and cooperation between the young and old, encouraging solid ties between the generations (Newman & Hatton-Yeo, 2008). The argument is that one can only appreciate and have an accurate insight into African methods and innovations if one understands the cultural context and experience as exchanged among generations about the use of time and space collision (Kánàkò) and teleportation (Egbé) among the Yoruba people in Nigeria, West Africa. It is against this background that this study aims to appraise Kánàkò and Egbé - traditional methods of teleportation for entrepreneurial development and intergenerational literacy among hunters in South-West Nigeria.

Purpose of the Study

The general purpose of the study is to appraise Kánàkò and Egbé - traditional methods of teleportation for entrepreneurial development and intergenerational literacy among hunters in South-West Nigeria. Specifically, the objectives of the study are to;

- i. Examine how hunters use time and space Collision (Kánàkò) and teleportation (Egbé) in the ancient Yoruba culture;
- ii. Find out the ingredients hunters require in preparing these tools;
- iii. Determine the extent to the application of Kánàkò and Egbé be transferred /acquired/sustained through intergenerational literacy;
- iv. Investigate how egbé and kánàkò can be packaged for entrepreneurial development of the hunting profession;
- v. Explore how egbé and kánàkò can be useful for military and paramilitary agencies;
- vi. Determine the extent to which the role of women hunters is conceived in the use of egbé and kánàkò.

II. Research Questions

The following research questions guide this study:

- i. How do hunters use time and space Collision (Kánàkò) and teleportation (Egbé) in the ancient Yoruba culture?
- ii. What are the ingredients hunters require in preparing these tools?
- iii. To what extent can the application of Kánàkò and Egbé be transferred /acquired/sustained through intergenerational literacy?
- iv. How can egbé and kánàkò be packaged for entrepreneurial development of the hunting profession?
- v. How can egbé and kánàkò be useful for military and paramilitary agencies?
- vi. To what extent is the role of women hunters conceived in the use of egbé and kánàkò?

Theoretical Framework

Learning theories have been majorly viewed as behavioural, cognitive, and constructive. The first two (behavioural and cognitive) are the major categories of learning theories, while constructive was later considered because of its instructional design in the literature (Duffy &

Jonassen, 1991; Winn, 1991). There was a shift from behavioural theory to cognitive theory because it failed to clarify how individuals process and apply information (Aljohani, 2017). However, constructivist theory is rooted in several features of cognitive theory, as postulated by Piaget and Vygotsky (Amineh & Asl, 2015). Basically, the theory is rooted in philosophy, psychology, sociology, and education (Bada, 2015). This study, therefore, considers constructivism as the underpinning theory to appraise Kánàkò and Egbé - traditional methods of teleportation for intergenerational literacy and entrepreneurial development among hunters in South-West Nigeria.

Constructivist Theory of Learning

The idea of constructivism was first considered by Ernst von Glasersfeld in 1974, and the assumption is that all knowledge is constructed. The central idea of constructive theory is that human learning is constructed, and a piece of new knowledge is influenced and modified by previous learning (Phillips, 1995). The theory is one of the most dominant and current approaches to learning and education (Krahenbuhl, 2016), and its application into multidisciplinary learning environments and inter-disciplinary fields has considerably increased its acceptability in the literature (Basturk, 2016; Jaleel & Verghis, 2015). For instance, applying a problem-solving approach to understand a complex issue is one of the elements of constructivist theory (Basturk, 2016). Creating and transferring the knowledge for broader reach and application is another element of the theory, as this will strengthen intergenerational literacy (Ah-Nam & Osman, 2017).

Constructivist postulation focuses on building knowledge and applying it for positive use. An individual tends to construct his/her understanding and knowledge of a particular practice and reflect on the experience gained from such practice (Bereiter, 1994). Doing this helps learners reconcile their previous experience with the new encounter by changing their former ways of doing things or considering the new approach as inappropriate (Bada, 2015). Consequently, people could learn from the experience they have gained. The relevance of constructivist theory to this study is on how the knowledge of Kánàkò and Egbé can be transferred and applied for knowledge sustenance and the value-reorientation of the people that will have such fortifications to ethically apply it for societal and national transformation.

Methodology

The research study is a qualitative research method that adopts an ethnographic research design. The target population of the study comprised all hunters in South-West, Nigeria. Research has shown that this target population is knowledgeable in the preparation and application of Kánàkò and Egbé: the traditional methods of fortifications. A multistage sampling procedure was adopted for the study. First, simple random sampling using the pick and drop technique was used to select three states out of the six states (Ekiti, Lagos, Ogun, Oyo, Ondo, and Osun) in South-West, Nigeria. These states are Ògùn, Òyó and Òşun. Thereafter, purposive/convenience sampling technique was used to select two (2) communities in each state to give a total of six (6) communities selected. These communities are Ògùn – Òtà and Şagámù; Oyo – Íşéyìn and Ìgbóhó; Òşun (Èjìgbò and Ìkìrun). The communities were selected because they are predominantly hunters. In each community, three (3) and four (4) hunters respectively were also purposively/conveniently selected based on the recommendation of the Òba (Kings), Baálè (Mayor), and Olú-òḍè (Head of Hunters Association of the community). This gives a total of twenty-one (21) hunters selected from six (6) communities in Ògùn, Òyó and Òşun states. Key informant interview was employed as the research instrument for data collection while recording was done using audio/video recorders to aid the gathering of data. A letter of introduction and consent forms were designed for the proper recognition of both researchers and respondents. Four trained research assistants were employed to cover the communities for data collection. As the language used for data collection is Yorùbá through oral interviews, experts in the field were employed to produce detailed transcription and translation for data analysis. The analysis of the qualitative data was done using content analysis.

Table 1: Selection of Respondents

States	Communities	Respondents	Total
Ògùn	Òtà	4	7
	Şagámù	3	
Òyó	Íşéyìn	4	7
	Ìgbóhó	3	
Òşun	Èjìgbò	4	7
	Ìkìrun	3	
Total		21	21

Analysis

Research Question 1: How do hunters use time and space Collision (Kánàkò) and teleportation (Egbé) in the ancient Yoruba culture?

The pre-colonial and pre-literate Yorùbá were primarily farmers and hunters, and both occupations have survived the test of modernity until this present century (Ọlátẹ́jú, 2005). While hunting, especially wildlife hunting, is considered a lineage occupation, farming seems universal, even on a small-scale basis. Among the Yorùbá, hunting in the wild is a dangerous adventure that requires a certain level of expertise and a degree of fortification that serves as a form of defense from attacks by angry or wounded wild animals. Egbé and kánàkò, the focus of this study, are among such forms of defense among traditional Yorùbá hunters and, to a large extent, warlords.

Research Question 2: What are the ingredients hunters require in preparing these tools?

From the above, two important points can be deduced. First, if egbé and most other charms in that category can dictate how the person who possesses them relates with the opposite sex, how is it fair in the possession of women? Secondly, if egbé can appear in different modes, do they function differently, or do the different modes in which they appear basically for the comfort of the user? To this end, we noted that there are different kinds of egbé, and the materials merged to each one largely dictate how it operates. An example is *egbé aláparò* as cited by hunters from Ìgbòho in Ọyọ state, which is categorized as a notorious type that only teleports its subject a short distance away from danger, not necessarily entirely away from danger. The different modes in which egbé appear are for the user's comfort; the most important aspect of its usage is for the person to remember the dos and don'ts of his/her particular charm and abide by them.

Research Question 3: To what extent can the application of Kánàkò and Egbé be transferred or acquired/sustained through intergenerational literacy?

Egbé, a self-triggered teleportation charm, is confirmed to be more helpful to hunters than kánàkò. Egbé is usually confused with ọfẹ, but while the former only serves the purpose of teleporting its subject(s) from danger without the use of any incantation, the latter is said to be less effective and can serve two purposes, both involving incantations. Egbé works based on the initial covenant between the subject and the charm. Hence, once the subject senses any form of danger, egbé is triggered, and between the twinkle of an eye, the subject is back at the safe spot that was earlier agreed upon. Some respondents also confirm that ọfẹ can serve the same purpose

but involves incantations at every use. The use of incantations makes *ọfẹ* slower in action than *egbé* hence *egbé* is preferred. Also, *ọfẹ* is used as a charm that helps lift heavy loads. On the other side, *kánàkò* is used to shorten the distance of a journey, and as earlier said, it is less common among hunters.

Our study also shows that due to the recent development categorizing wildlife hunting as illegal, both charms are no longer in demand by the younger generation of hunters. This is because such a degree of fortification is only needed when on an expedition that involves wild animals such as elephants and buffaloes. Since such animals are now confined to the forest reserves where hunters are barred from hunting, hunters have no choice but to hunt smaller, less powerful animals such as grasscutters and antelopes. However, some hunters are also pleased with the government policy of creating forest reserves and barring hunters from killing animals in the reserves. The challenge of the restriction placed on wildlife hunting by the government does, however, not rule out the existence of *egbé* and *kánàkò* (and other self-defense charms used during hunting expeditions such as *àfẹ̀ẹ̀rì* and *àjàbò*), only that they are now found chiefly with aged hunters who are always reluctant to release such powerful fortifications to the younger generation for reasons that will be discussed in what follows.

Research Question 4: How can *egbé* and *kánàkò* be packaged for entrepreneurial development of the hunting profession?

Aged hunters consider *egbé* and *kánàkò* as powerful charms, and their possession can push anyone into crimes. Hence, before they can release the possession of such charms to anyone, either of the two things must take place. If the person is a fellow hunter, they must have observed the fellow for an extended period of time and be confident that he/she will use it strictly for hunting purposes and not for crimes such as robbery or hooliganism. Secondly, if the fellow is not a hunter, in most cases, such requests for *egbé* and *kánàkò* are turned down. However, in a rare case where it must be granted, the fellow must agree to first take an oath at the shrine of *Ògún* (the Yorùbá divinity of iron), swearing that if they ever misuse the fortifications, they should be consumed by *Ògún*. We also observed that most of the hunters refused to fortify even their children and grandchildren with *egbé* and *kánàkò* due to the fear that they may misuse any or both.

Research Question 5: How can *egbé* and *kánàkò* be useful for military and paramilitary agencies?

When queried on the importance of egbé and how it can be leveraged to serve the same purpose to some government agencies, such as military and paramilitary agencies, concerns were raised about the level of discipline among operatives of such agencies. If they are trusted with such powers, there is every possibility that they will derail. However, egbé and kánàkò can easily be deployed for military actions, provided that the person/personnel who are going to use them are from a lineage of hunters. This is believed to help in self-discipline and keeping up with the dos and don'ts of the charms they possess. For example, it was noted that egbé could come in different modes and sizes, in the form of a vest, a ring, or an armlet. Each category has baggage on how to treat them, what to eat, and what not to; some might even dictate how the person who possesses them must relate to the opposite sex. Although it was confirmed that egbé could be deployed in modern warfare and will be as active as ever, maintaining it may be difficult for the average soldier who might not have the discipline needed to retain the potency of the charms. One of our respondents, however, negates this view. While also agreeing with the fact that the charms are very dangerous to be shared with people without caution and that they have been found in the possession of hunters from time immemorial, it should not continue to restrict the use and spread of the charms, especially as suggested in the area of security. With the latter's opinion, we noted that the use of egbé and kánàkò is not restricted to any particular lineage; anyone can possess and use them. The restriction's primary reason is not to trigger social unrest if and when it is misused.

Research Question 6: To what extent is the role of women hunters conceived in the use of egbé and kánàkò?

The traditional hunting profession is not gendered. It is open to both male and female descendants of the hunting lineage. However, it is male-dominated due to the danger and exposure to wild animals. In Ìṣẹ̀yìn, a town with a sizeable number of hunters, there are about twelve different zones of hunters' association, and presently, none of the ladies involved is into wildlife hunting of any degree. In Ìgbòho, most hunters stated that they would never allow their daughters to hunt alone in the wild, except if she is to hunt by their side for protection.

Discussion of Findings

Like many other forms of protective charms among different ethnics of the world, egbé, a self-triggered teleportation charm, and kánàkò, a journey-shortening charm, stands out among the

Yorùbá ethnic of South-West Nigeria. Among the hunters and warlords, these two fortifications are considered compulsory for survival as well as a preservation of the cultural uniqueness of the hunting profession. There is not much in the literature that has extensively worked on egbé and kánàkò about the hunting profession, not to talk of appraising these two traditional fortifications for entrepreneurial development and intergenerational literacy sustenance. Many misconceptions exist among the people and the Western world about what constitutes these two fortifications, their use, and their application, as they are notably deemed as magic and fetish unsuitable for human use. However, the findings of this study have shed more light in this regard.

The number one finding of this study reveals that hunters use egbé and kánàkò in the ancient Yoruba culture as means of protection against wild and dangerous animals in their hunting expeditions or adventures. At the same time, these two traditional charms are what make the hunting profession unique compared to all other indigenous professions in the Yoruba kingdom. To corroborate the finding of this study, Olátéjù (2005) asserts that egbé and kánàkò are considered necessary fortifications for protection and survival in the hunting profession. He stressed further those hunters, especially in the ancient Yoruba period, used egbé and kánàkò to defend themselves whenever they encountered dangerous animals that wanted to claim their lives. Moreover, these two fortifications made the hunting profession unique, as people and other professions always see hunters as powerful people, which is not far from the truth. For example, when a hunter is on a hunting expedition, and he senses any form of danger, egbé is triggered, and between the twinkle of an eye, the subject is back at the safe spot that was earlier agreed upon. Similarly, when a hunter has hunted a huge animal and needs to travel far distance to get back home, kánàkò is used to make the journey shorter and get home on time.

In addition, Yusuff, Adetomiwa, and Adedeji (2020) support the finding of the study, opining that the collision of time and space (Kánàkò) and teleportation (Egbé) are very common in the pre-colonial era among the Yoruba hunters. These African expressions of egbé and kánàkò are mostly used on war fronts, during hunting adventures, and during the emergency period by those who possess the knowledge and power. The researchers attest to the fact that hunters use egbé and kánàkò for protection and safety, which has been with them since time immemorial.

The second finding of the study shows that the ingredients for preparing egbé and kánàkò are not released or shown to anybody, especially to those outside the hunting profession. Very few of

these ingredients can be mentioned, which, in most cases, are not the core materials for preparing these charms. In consonance with the findings of the study, Olatéjú (2005) opined that the ingredients for preparing egbé and kánàkò are top secrets that are not revealed to anyone except those who are long serving member of the hunting profession and are vastly experienced. In the same vein, Fagunwa (2005) in Ògbójú Ode nínú Igbó Irúnmọ̀lẹ̀ averred that despite the popularity egbé and kánàkò have received in the hunting profession and craved for by every hunter, its detailed ingredients and preparation are not revealed to anyone outside the hunting profession. The author stated that even these ingredients are not released to inchoate hunters or ordinary hunters, except the person who has been practicing the profession for a long time and richly experienced.

The third finding of the study reveals that, to a great extent, egbé and kánàkò can be acquired, transferred, and sustained through intergenerational literacy. If the knowledge of egbé and kánàkò is not transferred, the knowledge and wisdom will have gone with the ancient forefather hunters. However, for the knowledge transfer of egbé and kánàkò to happen, it must be within the cycle of hunters' lineage and those who chose to become hunters having fulfilled all expectations. Newman and Hatton-Yeo (2008) also agree with the study's finding that knowledge sharing and transfer are based on reciprocity and cooperation between the young and old, encouraging strong ties between the generations. The researchers stated that egbé and kánàkò can be learned, transferred, and sustained if the knowledge of such magnitude is preserved within the hunting profession and handed over to the good people who can continue the cycle of handing it over to the proper generation. It can become an intergenerational literacy that will be handed down from generation to generation to promote and preserve the uniqueness of the hunting profession as well as transform these traditional charms into valuable products for the safety of lives and property.

The fourth finding of the study shows that egbé and kánàkò are not produced for monetary gain; instead, it is to enrich the lives of people, especially hunters. It is meant to save and protect hunters from wild animals and other circumstances that may lead to untimely death. However, this is not to say that egbé and kánàkò cannot be packaged for entrepreneurial development if necessary precautions can be taken to produce and hand it over to the right people to prevent it from public abuse. If packaged for entrepreneurial development, it will be an innovation geared towards protecting lives and properties. According to Global Entrepreneurship Monitor (2013),

innovation such as this is a mechanism used in creating a new world order that changes the existing norms or way of life in society. Yinusa (2021) also stressed that in developing a sustainable pathway for economic independence, creativity and innovation that are of value to human existence can be packaged for entrepreneurial development. Hence, it can be said that egbé and kánàkò are of value to humans and can be produced for human use, bearing in mind the limitations of their usage.

The fifth finding reveals that egbé and kánàkò can be very useful for military and paramilitary agencies. The intention behind the production of these powerful fortifications by hunters is for protection and safety. Hence, military and paramilitary agencies can use it for the protection and safety of the nation with caution and stern warnings. Carstens and Roberts (2009) confirm the finding of the study, stating that egbé and kánàkò can be very useful for military and paramilitary agencies if adequately implemented. The implementation here is for military and paramilitary personnel to adhere strictly to the dos and don'ts of applying these fortifications and ensure that it is solemnly used for the purpose for which it was created.

The last finding of the study reveals that women do play a role in the use of egbé and kánàkò. Women hunt, and they also have titles among the hunters' association such as Erelú ọdẹ. It has been argued in the literature and by the respondents of the study that, generically, there is hardly anything achievable when women are not considered. For instance, part of the don'ts of using egbé is for a man who uses it not to sit on a chair where a woman sat. This points to the fact that women can render the egbé fortification on a man useless.

Conclusion

Based on the findings of this study, it is concluded that egbé and kánàkò are essential and powerful tools used in the hunting profession. The general assumption of people, especially those in the Western world is that egbé and kánàkò are magic, fetish, and are bad for the use of people. However, it has been established in the study that these two powerful charms are good resources that can be deployed for the protection of lives and property, not just for the use of hunters in the hunting profession alone. The study equally established that egbé and kánàkò can be produced. The production is procedural and can be replicated; however, details of its ingredients and preparations are top secrets that cannot be entrusted to someone outside the

hunting lineage and profession. Because the knowledge of egbé and kánàkò remained within the hunters' lineage, it has preserved the uniqueness of the hunting profession and the culture that surrounds it. Egbé and kánàkò, if appropriately applied and implemented by the right people, can be acquired for intergenerational literacy and entrepreneurial development of the professionals and the nation at large.

Recommendations

From the findings and conclusion of the study, it is recommended that;

- Preserving traditional fortifications or charms should remain sacrosanct as it helps promote the African culture and indigenous professions.
- Since egbé and kánàkò are good resources for human benefits and can be acquired and transferred, hunters must ensure that these traditional fortifications are appropriately documented and protected to prevent the knowledge from going into extinction.
- Professional hunters should advise the government appropriately on how to deploy egbé and kánàkò for the general safety of lives and the nation.
- More so, just like the enactment of policy against illegal bush hunting and poaching, policy should be established to regulate the production and use of these fortifications to prevent public abuse.
- Necessary cautions and rules guiding the application of egbé and kánàkò must be obliged if it must be used by military and paramilitary personnel.

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