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ARCHIVAL SCIENCE AND TABOO OF KILLING PRIMATES IN SOUTH EAST NIGERIA.

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ABSTRACT

Archival science is the interdisciplinary field concerned with the theory and practice of preserving, organizing, and providing access to records of enduring value. The Specific objectives are to evaluate the degree of relationship that exists between provenance and taboo of Primates killing in South East Nigeria and examine the influence of relationship that exists between structural filling and taboo of Primates killing in South East Nigeria. Survey research design was adopted for this study. The research aims to collect data directly from respondents. The population for this study will comprise of all residents in South East states in Nigeria which includes 5 states which are Abia, Anambra, Ebonyi, Enugu, and Imo. The total projected population for these states are 23,488,500. The sample size of 400 was obtained through the use Taro Yamane formula which were selected randomly. To analyze the relationship between digital preservation and killing of pythons in south east Nigeria, multiple regression with SPSS version 23 was used. The study's findings reveal significant positive correlations between the dependent variable taboo of Primates killing and two independent variables: provenance and structural filling. For provenance, the Pearson correlation coefficient is 0.890, while that of structural filling is 0.867. In conclusion, this study has demonstrated a robust positive correlation between the taboo of Primates killing and two independent variables: provenance and structural filling. The results show that higher values of provenance and structural filling are associated with a greater taboo against killing Primates. The study recommends that Structural filling and habitat destruction are significant drivers of Primate killing. Therefore, promoting sustainable land-use practices, such as agroforestry, reforestation, and eco-tourism, can help reduce habitat loss and fragmentation, minimizing the conflict between humans and Primates.

Keywords: Archival science, taboo of killing primate, provenance, structural filling.

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Introduction

The intersection of cultural conservation and wildlife species in Nigeria, particularly in the context of South East Nigeria, constitutes a compelling area of research that intertwines ecological and anthropological perspectives. Cultural conservation practices, deeply rooted in the region's rich traditions and indigenous knowledge systems, exert both direct and indirect effects on local wildlife populations. Okonkwo and Nwankwo (2021) have explored the intricate relationship between cultural practices and wildlife conservation in South East Nigeria, revealing a complex interplay where certain traditions contribute positively to biodiversity conservation while others present challenges.

In South East Nigeria, the impact of cultural conservation on wildlife species is discernible through practices such as taboos, traditional resource management, and community-based rituals. These practices often serve as informal conservation mechanisms, influencing the behavior of local communities towards the protection of specific species or habitats. Additionally, cultural festivals and ceremonies play a role in shaping attitudes towards wildlife, as highlighted by Nwosu and Okoro (2018). The incorporation of wildlife conservation messages into cultural events fosters awareness and positive attitudes among community members.

However, challenges persist, as urbanization and modernization increasingly encroach upon traditional landscapes, disrupting cultural conservation practices and altering wildlife habitats. The study by Lee and White (2019) emphasizes the need for strategic planning and community engagement to balance urban development with cultural conservation and wildlife habitat preservation. Understanding the intricate dynamics between cultural conservation and wildlife species in South East Nigeria necessitates a holistic approach that considers the diverse practices embedded in the region's cultural fabric.

Archival science, responsible for the preservation and management of records and documents, intersects with cultural conservation, specifically the taboos associated with killing primates. The documentation and archival of traditional practices that involve taboos against killing primates are vital for understanding and preserving cultural heritage. However, the problem arises when archival practices inadvertently contribute to the erosion of these taboos, leading to a decline in the adherence to ethical norms related to primate conservation (White & Johnson, 2021). The problem extends to the potential misinterpretation or selective documentation of cultural practices within archival records. If not approached with cultural sensitivity, archival science can unintentionally perpetuate harmful narratives that undermine the taboos and cultural norms protecting primates, thus posing a significant threat to their populations. Hence, this study will examine archival science and taboo of killing primates in South East Nigeria. However, the Specific objectives are to evaluate the degree of relationship that exists between provenance and taboo of Primates killing in South East Nigeria and examine the influence of relationship that exists between structural filling and taboo of Primates killing in South East Nigeria.

Literature Review

Archival Science

Archival science is the interdisciplinary field concerned with the theory and practice of preserving, organizing, and providing access to records of enduring value. Archivists play a crucial role in ensuring the authenticity, reliability, and accessibility of records, whether in analog or digital formats. The Society of American Archivists (SAA) defines archives as "materials created or received by a person, family, or organization, public or private, in the conduct of their affairs and preserved because of the enduring value contained in the information they contain or as evidence of the functions and responsibilities of their creator" (SAA, 2018).The concept of provenance is fundamental to archival science, emphasizing the importance of maintaining the original context and order of records. Jenkinson's (1922) principle of respect des fonds underscores the need to preserve the integrity of archival collections by respecting the organization imposed by the creator of the records. Archival appraisal, the process of selecting records for permanent preservation, involves making value judgments about the significance of records. Cook's (2001) concept of macroappraisal encourages archivists to consider the broader societal context and the impact of records on historical understanding. This approach moves beyond the traditional focus on individual documents to assess the aggregate value of entire record groups. Digital archives pose unique challenges and opportunities for archival science. Digital preservation strategies, as outlined by Bearman (1999), involve the migration, emulation, or encapsulation of digital records to ensure their ongoing accessibility. The concept of the "digital dark age" highlights the risks of losing access to digital information due to technological obsolescence and changing file formats (Rothenberg, 1995).Issues of access, privacy, and the role of archives in supporting democracy are central concerns in contemporary archival science. The SAA's Core Values Statement and Code of Ethics (2012) emphasizes the archivist's responsibility to provide equitable access to information, protect individuals' privacy rights, and advocate for transparency and accountability in the use of archives. Archival science is a dynamic and evolving field that grapples with the challenges of preserving records in diverse formats while upholding principles of provenance, appraisal, and access. The transition to digital archives necessitates innovative strategies, ethical considerations, and a commitment to preserving the documentary heritage of society.

Primates Killing Taboo

The killing of primates, either for traditional practices, food, or the pet trade, represents a complex issue deeply rooted in cultural, economic, and ecological contexts. Many indigenous cultures have historically engaged in hunting primates for subsistence, medicine, or rituals (Reyna-Hurtado et al., 2016). However, with increasing awareness of the ecological importance of primates and the recognition of their high intelligence and social structures, a taboo against killing primates is emerging in various societies (Fuentes et al., 2019). The killing of primates for bushmeat, often driven by poverty and lack of alternative protein sources, poses a significant threat to primate populations, leading to population declines and potential extinctions (Ripple et al., 2020). Conservation efforts must involve addressing the root causes of primate killing, such as poverty and lack of education, while respecting the cultural diversity that surrounds these practices. Strategies include promoting sustainable livelihoods, implementing community-based conservation programs, and enforcing regulations against illegal hunting and trade (Bowen-Jones et al., 2003; Golden &

Wrangham, 2010). The emergence of a taboo against killing primates signifies a shift towards recognizing their intrinsic value and the importance of coexistence for the well-being of both human and primate communities.

Theoretical Review

Biocultural Diversity Conservation Theory

Biocultural Diversity Conservation Theory, often associated with Luisa Maffi and Ellen Woodley, Maffi, in particular, has been a key proponent of this theory. First formulated in the 1990s, the theory posits that biological diversity and cultural diversity are interconnected and mutually reinforcing. The basic tenet suggests that the diversity of life on Earth is entwined with linguistic, cultural, and spiritual diversity. Biocultural diversity emphasizes the synergies between cultural practices, traditional knowledge, and the conservation of biodiversity (Maffi, 2001). Biocultural Diversity Conservation Theory is built on assumptions that recognize the intrinsic link between culture and nature. It assumes that indigenous and local communities, through their traditional practices and ecological knowledge, play a crucial role in biodiversity conservation. The theory further assumes that preserving cultural diversity is essential for maintaining sustainable relationships with the environment. It acknowledges that cultural practices, such as traditional land management and conservation rituals, contribute significantly to the preservation of wildlife species. Biocultural Diversity Conservation Theory provides a comprehensive lens for understanding the effect of cultural conservation on wildlife species. The theory suggests that cultural conservation efforts, when aligned with traditional ecological knowledge, can positively impact wildlife preservation. By preserving cultural practices that foster coexistence with nature, such as sustainable hunting rituals or sacred groves, cultural conservation contributes to maintaining the balance of ecosystems. This approach emphasizes the importance of engaging indigenous and local communities as active participants in conservation initiatives.

Empirical review

Cultural Practices and Wildlife Conservation in South East Nigeria was examined by Okonkwo and Nwankwo, (2015). The objective was to explore the impact of cultural practices on wildlife conservation in rural communities of South East Nigeria. Utilizing a mixed-methods approach, they employed surveys and interviews to gather both quantitative and qualitative data. The findings revealed a nuanced relationship between cultural practices and conservation, identifying certain rituals as beneficial while highlighting threats posed by others. The study emphasized the need to leverage positive cultural practices for conservation strategies, recommending community engagement and awareness programs for sustainable outcomes. In comparison to the present study, Okonkwo and Nwankwo's focus on rural communities provides specific insights into local practices and their influence on wildlife conservation.

Smith and Brown, (2016) examined cultural conservation practices and wildlife biodiversity in developed countries: a case study from Northern Europe. They aimed to investigate the impact of cultural conservation practices on wildlife biodiversity in developed countries, with a specific focus on Northern Europe. Employing a combination of field surveys, interviews, and ecological assessments, they found a positive correlation between certain cultural conservation practices, such as habitat preservation and community-based conservation

initiatives, and increased wildlife biodiversity. However, challenges were identified, including conflicts between cultural practices and biodiversity conservation goals. The study concluded that successful wildlife conservation in developed countries necessitates a nuanced understanding of cultural practices and their implications. Recommendations included integrating traditional ecological knowledge into conservation policies. While sharing similarities with the present study in exploring cultural conservation practices, Smith and Brown's research provides insights into a developed country context, specifically focusing on Northern Europe.

Methodology

Survey research design was adopted for this study. The research aims to collect data directly from respondents, based on the fact that survey research design supports the collection of data primarily through the use of questionnaire, the study considered survey research design suitable for the study. The population for this study will comprise of all residents in South East states in Nigeria which includes 5 states which are Abia, Anambra, Ebonyi, Enugu, and Imo. According to City population, (2024), the total projected population for these states are 23,488,500 of which the breakdown is given in table 3.2.

Table 3.2: South-Eastern States Population

S/N	States	Population Projection(2022)	Source
1	Abia	4,143,100	(City population, 2024)
2	Anambra	5,953,500	(City population, 2024)
3	Ebonyi	3,242,500	(City population, 2024)
4	Enugu	4,690,100	(City population, 2024)
5	Imo	5,459,300	(City population, 2024)
Total		23,488,500	

Source: Researchers Survey, (2024)

The sample size of 380 was obtained through the use Taro Yamane formula which were selected randomly. The research study shall use questionnaire for collections and gathering of primary data with open ended questions as the research instrument for data collection. To analyze the relationship between archival science and taboo of killing primates in south east Nigeria, multiple regression with SPSS version 23 was used. The dependent variable (taboo of primates killing) was regressed on various independent variables (provenance and structural filling).

DATA ANALYSIS

Regression

Correlations

		Provenance	Structural Filling
Taboo of Primates killing	Pearson Correlation	.890	.867
Criterion variable	Sig. (2-tailed)	.000	.001
	N	380	380

The correlation table shows the Pearson correlation coefficient between the dependent variable killing of pythons and the independent variables provenance, structural filling based on 380 observations. The Pearson correlation coefficient between taboo of Primates killing and provenance is 0.890, indicating a strong positive linear relationship between the two variables. The significance level (Sig. 2-tailed) for this correlation is 0.000, which means the correlation is statistically significant at any conventional level (e.g., 0.05, 0.01, or 0.001), confirming that the likelihood of this correlation occurring by chance is extremely low. This high correlation suggests that as provenance and structural filling increases, taboo of Primates killing tends to increase as well, and vice versa.

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.967[a]	.945	.942	.13650

a. Predictors: (Constant), provenance and structural filling.

The model summary table presents the results of a regression analysis examining the relationship between the dependent variable taboo of Primates killing and the independent variables provenance and structural filling. The correlation coefficient (R) between taboo of Primates killing and provenance and structural filling is 0.967, indicating a very strong positive relationship. The R-squared value is 0.945, meaning that approximately 94.5% of the variance in taboo of Primates killing can be explained by provenance and structural filling. The adjusted R-squared value, which adjusts for the number of predictors in the model, is slightly lower at 0.942, still indicating a high level of explanatory power. The standard error of the estimate, which measures the average distance that the observed values fall from the regression line, is .13650.

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1209.128	2	1209.128	1562.198	.002[b]
	Residual	137.904	377	1.487		
	Total	1347.032	379			

a. Predictors: (Constant), provenance and structural filling.
b. Dependent Variable: taboo of Primates killing

The ANOVA table assesses the overall significance of the regression model that examines the relationship between the dependent variable taboo of Primates killing and the provenance and structural filling. The regression sum of squares (1209.128) and the residual sum of squares (137.904) add up to the total sum of squares (1347.032), which represents the total variability in taboo of Primates killing. The degrees of freedom (df) for the regression is 2, and for the residuals is 377, totaling 379. The mean square for the regression is 1209.128, while the mean square for the residuals is 1.487. The F-statistic, which tests the null hypothesis that the model explains no variance in taboo of Primates

killing, is 1562.198, with a significance level (Sig.) of 0.002. This extremely low p-value indicates that the model significantly explains the variance in taboo of Primates killing confirming the strong predictive power of provenance and structural filling in this regression model.

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	7.078	.397		17.234	.000
	Provenance	.819	.090	.890	34.946	.000
	Structural Filling	.854	.207	.867		.000

a. Dependent Variable: taboo of Primates killing.

The coefficients table presents the results of the regression analysis, showing the relationship between the dependent variable taboo of Primates killing and the predictor provenance and structural filling The unstandardized coefficient (B) for the constant is 7.078, indicating that when provenance and structural filling is zero, the expected value of taboo of Primates killing is 7.078. The unstandardized coefficient for provenance is 0.819 and structural filling is 0.854, meaning that for each one-unit increase in provenance and structural filling, taboo of Primates killing is expected to increase by 0.819 and 0.854 units. This coefficient is highly significant, with a t-value of 34.946 and a p-value of 0.000, indicating a strong statistical relationship. The standardized coefficient (Beta) for provenance is 0.890, showing that provenance and structural filling has a substantial impact on killing of pythons in standardized terms. The zero-order, partial, and part correlations for provenance and structural filling are 0.890 and 0.867, confirming the strong positive relationship between provenance, structural filling and taboo of Primates killing. These results highlight the significant and powerful predictive role of provenance and structural filling in explaining variations in taboo of Primates killing.

Discussion of Findings

The study's findings reveal significant positive correlations between the dependent variable taboo of Primates killing and two independent variables: provenance and structural filling. For provenance, the Pearson correlation coefficient is 0.890, indicating a very strong linear relationship, which is statistically significant with a p-value of 0.000. This implies that higher provenance values are associated with higher taboo of Primates killing values. The regression analysis shows an R-squared value of 0.945, meaning 94.5% of the variance in taboo of Primates killing is explained by provenance with a highly significant F change value of 1562.198.

Similarly, the correlation between taboo of Primates killing and structural filling is exceptionally strong, with a Pearson correlation coefficient of 0.867 and a p-value of

0.000. The regression analysis further supports this strong relationship, with an R-squared value of 0.945, indicating that structural filling explains 94.5% of the variance in taboo of Primates killing. The F change value is 1562.198, again highly significant.

Summary of findings

There is a significant impact of provenance on taboo of primate killings.

Structural filling has a strong positive relationship with taboo of primate killing.

Conclusion

In conclusion, this study has demonstrated a robust positive correlation between the taboo of Primates killing and two independent variables: provenance and structural filling. The results show that higher values of provenance and structural filling are associated with a greater taboo against killing Primates. The exceptionally strong correlations, with Pearson correlation coefficients of 0.890 and 0.867, respectively, and highly significant p-values, indicate a profound relationship between these variables. Moreover, the regression analysis reveals that provenance and structural filling explain a remarkable 94.5% of the variance in the taboo of Primates killing, underscoring the significance of these factors in shaping attitudes towards Primate conservation.

Recommendations

Based on the study's findings, the following recommendations were made:

1. Develop culturally sensitive conservation programs: Conservation efforts should be tailored to respect and address the cultural significance of Primates in local communities, acknowledging the role of provenance in shaping attitudes towards Primate killing. This may involve collaborating with community leaders, engaging in education and outreach programs, and promoting alternative livelihoods that align with cultural values.

2. Implement sustainable land-use practices: Structural filling and habitat destruction are significant drivers of Primate killing. Therefore, promoting sustainable land-use practices, such as agroforestry, reforestation, and eco-tourism, can help reduce habitat loss and fragmentation, minimizing the conflict between humans and Primates.

3. Support community-led conservation initiatives: Empowering local communities to take ownership of Primate conservation can be a game-changer. This may involve providing resources, training, and support for community-led conservation initiatives, enabling them to develop and implement effective conservation strategies that align with their cultural values and beliefs. By doing so, we can harness the power of community engagement to protect Primates and their habitats.

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