Curbing the Phenomenon of School Drop outs among Adolescents and Young Adults in Taraba State: Adopting the Traditional Communication System as a Tool

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ABSTRACT

The study examine traditional communication system as a tool to curb the phenomenon of school dropout among adolescents and young adults in society with Taraba State as point of focus. Six (6) LGAs and two (2) Development Areas (DAs) in the State were selected purposively for the study which is hinged on the Hypodermic needle or Bullet theory of communication as propounded by Harold Lasswell and Pavlov's theory of conditioning as advanced by Ivan Pavlov. Using the Focus Group method of data collection with structured interview as instrument on a randomly selected and categorized population, the study indicated that poverty, lack of motivation/inspiration, poor school environment and lack of role models all caused by monumental corruption are factors responsible for school dropouts among youngsters. The study concluded that the traditional communication or folkmedia system can be used as tool to curb the ugly incidents of school dropouts when and if its various stakeholders, structures, modes and elements are appropriately deployed to meet this purpose. Study recommended co-opting stakeholders in traditional communication system beyond the PTAs to be involved in the education sector in society; incentives like light refreshment (school feeding system) to be introduced and be properly managed, subsidized transport system to and fro schools, sanctions on parents who pull out girl-children out of school.

Keywords: Curbing, School dropout, Adolescent /young adult, Traditional Communication/folkmedia System

INTRODUCTION

Education, MacBride, S. et al (1981) assert involves packaging of knowledge, notions and skills and transmitting same to a group of persons for the purpose of character formation and acquisition of skill and capacities at all levels of life.

Muhammad A. B. et al (2017:1) submit that the core purpose of education is, unquestionably, human development. An educated person who is well or relevantly positioned in the socio-economic, cultural and

political milieu is expected to be a valuable asset to the society than an individual who is illiterate and perhaps ignorant. Adamu, M. (1995) cites O'Connor (1956:2) who defines education as consisting of a set of techniques for imparting knowledge, skills and attitudes; a set of theories which purport to explain or justify the use of these techniques; and a set of values or idea embodied and expressed in the purposes for which knowledge, skills, and attitudes are improved and which direct the amount and types of training that is given. Based on this, education has been regarded as a must-have commodity in every human society. Governments and communities have risen to the occasion by establishing schools to cater for the educational needs of society. Children and young adults are enrolled into these schools to have their future shaped so that they can be prepared to take over the mantle of leadership and be agents of societal transformation in the future.

Nigeria has not been left out in the efforts to educate her citizens especially the children and the young adults who constitute the future leaders and transforming agents. Hundreds of primary and secondary schools have been established by the governments at all tiers, private individuals, faith-based organizations and even communities. All aimed at providing the future generation with knowledge and skills and refining their attitudes. With a population of over 200 million persons, Nigeria is the most populous black nation in the entire world providing over 2% of the entire world population. Education for this very large population is an absolute necessity if the country is going to survive and be an active player in the comity of nations. Failure to send children and young adults to school implies a bleak future with a very high illiterate population with its attendant negative traits.

With education at various levels, it is the general expectation that the benefits derived from a sound education can be attained and even surpassed. These benefits include a high literate and mobile citizenry that is 'intellectually developed, adequately and deeply grounded in character; and highly capable in skill and capacity in all fields of human endeavors that include "medicine and health, transportations, agriculture, arts/commerce, science and technology among others" (MacBride 1981:14).

Education as a vital sector in a social system does not and cannot operate in a vacuum. There must be concerted efforts to get all the stakeholders to get actively involved in the process with its dynamics. Stakeholders here include government, community leaders/authorities, parents, faith-based leaders/members, Non-governmental Bodies, Teachers and Pupils/Students themselves. The means by which all these stakeholders can be mobilized to embrace education is communication. A dynamic and all-embracing communication which everyone can relate with. In this regard, the traditional communication also known as folk media or oramedia is adopted as tool for such interactions. Through communication, all stakeholders are persuaded to be active participants in the education sector and business by playing the divergent roles each is expected to play.

Statement of the Problem

Education, according to MacBride et al (1981:14) involves the packaging of knowledge, notions and skills associated with any phenomenon and transmitting same for "fostering intellectual development, the formation of character and the acquisition of skill and capacities at all stages of life". Education allows for productive and effective citizenry who turn the wheel of progress even as some assume leadership roles and provide the enabling environment for socio-economic, political and cultural evolution and development. This is especially so with the adolescents and young adults who are expected to take charge in some future time.

Unfortunately, these expectations are not being met on the ground that due to so many factors, patronage to education is facing a challenge. The menace is seen manifesting in a high number of adolescents and young adults drop out from schools. The concern here is that if this trend is not checked, Nigeria which currently has over 13 million eligible children out of school stands at the risk of being the breeding ground for all manner of societal vices of variant forms. Already these 13 million and counting lack positive personal identity, critical constructive analysis of reality, basic life sustaining skills and live at the margins of society thereby imbibing a rather anti-social and self-destructive lifestyle in general. From these, are recruited willing members of all sorts of anti-social set-ups that today plague the Nigerian Nation as bandits, terrorists, gangsters, thugs, armed robbers, assassin etc. These wreak havoc on the social system by engaging in societal crimes like drug abuse and peddling, violence, armed robbery,

ritual/occultism, murder, rape, kidnapping, gun running, terrorism, thuggery, arson smuggling, election rigging, black marketeering, and other out bursts of violent communal conflicts and general insecurity across the country.

It is against this ugly background that an attempt is made to see how the Folkmedia or Traditional Communication System can be deployed as a tool to be used in the society to galvanize stakeholders to act in order to curb the high rate of school drop outs among adolescents and young adults and to restore interest in education among them.

Objectives of the Study

The aim of the study is to proffer practical solution on curbing the rate of school drop outs among adolescents and young adults in society with specific focus on Taraba State of Nigeria using traditional communication system as tool.

The objectives of the study include:
1. To establish link between lack of education and societal social vices among adolescents and young adults.
2. To determine factors responsible for dropping out of school by adolescents and young adults.
3. To determine how Traditional Communication System can be deployed as tool to curb and even reverse the incidences of school drop-out among adolescents and young adults.
4. To identify the stakeholders and determine ways by which these stakeholders, via the instrument of Traditional Communication Systems can ignite interest for school and learning among adolescents and young adults and get those that dropped to get back to school.

Research questions

1. What is the link between lack of education and societal social vices among adolescents and young adults?
2. What are the factors responsible for school drop-out among adolescents and young adults?
3. How can Traditional Communication System be used to curb school drop-out incidences among adolescents and young adults from school?
4. Who can use the traditional communication/folkmedia system to curb the incidences of school dropout and how can these stakeholders deploy the folkmedia system to ignite interest for school among the drops out and get them to go back to school?

Significance of the Study

This bi-disciplinary study is of great significance to several stakeholders in the education system and sector as it looks at a phenomenon in its natural setting. To education policy makers, the study reveals some salient issues that lead to the phenomenon of school dropout among adolescents and young adults. To community leaders, parents/guardians and teachers, the study presents methods by which adolescents and young adults interest in learning can be sustained, and how school dropouts can be persuaded to return. The study is also significant in that it adds to the existing literature in the fields of education and communication.

Scope and limitation of study

The education based study is limited to the phenomenon of school dropout among adolescents and young adults in Taraba State. Even here the study is limited to six of the sixteen (16) Local Government Areas (LGAs) in the State and two development areas (D.As) The field of communication is the focal tool for the study but it is limited to the Folkmedia or Traditional Communication System (TC) which is natural to the people in their various natural setting

Geographical Area of Study

The study is carried out in Taraba State, Nigeria. The State is located in the central part of Nigeria although it falls within the North-East zone of the geopolitical set up of the country. It has 16 local government areas namely: Ardo-Kola, Bali, Donga, Gashaka, Gassol, Ibi, Jalingo, Karim-Lamido, Kurmi, Lau, Sardauna, Takum, Ussa, Wukari, Yorro Zing. There are two (2) development areas namely: Ndola and Yangtu. Taraba has a population estimate of 3.6 million made up of several ethnic nationalities that include Bandawa, Chamber, Dirim, Gomu, Hausa, Itchen, Jenjo, Jukun Kaka, Kambo, Karimjo,

Kona, Kunini, Kuteb, Mambilla, Mumuye, Munga, Ndoro, Panso, Tigun, Tiv, Wappa, Wurkun, Yangdang, among others

The people are predominantly farmers, fishermen, grazers and weavers/carvers. A motley of them are traders and civil servants. The State is very much active in the education sector/industry. There are public and privately own primary and secondary schools. There are post-secondary/tertiary institutions owned by the Federal, State and Private individuals. The study sites consist of Six (6) LGAs namely: Ardo-kola, Bali, Gashaka, Ibi, Jalingo, Donga, Yorro and two Development Areas in the State.

LITERATURE REVIEW
Education as a concept.

Sababa (2015) sees education as the means by which individuals are prepared to live a practical and useful lives in the society. It is attained by teaching and learning of all values and norms of society. Education is concerned with installing discipline, development of moral strength and uprightness, strength of mind and body. Macbride. S, et. al (1981) are of the view that education involves the packaging of knowledge, notions and skill and transmitting same to a group of people for the purpose of character formation, and acquisition of skill and capacities at all stages of life. This implies that education is an adjunct which no society dares to ignore. As Onen (2017) puts it, education remains the important agent of social transformation and indeed the most significant means by which the experiences and overall cultural disposition of human communities are transmitted across generations.

Muhammed A.B et. al (2017) state that the essence of education is human development. Human development in all ramifications, development occasioned by a deep understanding of the variables inherent in development process and having the knowledge, skills and techniques of applying same in order to attain the goals of development. Lucas (nd) in discussing the essence of education/knowledge asserts that it emancipates a people from mental slavery; it liberates a people from fear; it builds up a people's confidence and courage; it makes people to be aware of their potentials and work towards the realization of their talents for self-community and societal actualization and development. Knowledge helps a people to differentiate between good and evil even much clearer, and it helps them to develop self-control, civility, decorum and etiquette. It helps a people to live in cooperation and mutual understanding with their fellow human beings in the brotherhood of one common humanity.

For young persons, education enables them to know the right from the wrong as may be dictated by the norms, values and culture of society; and it also helps them to develop a strong character of the mind and intellect which enable them to acquired appropriate skills, abilities and competences both mentally and physically, as well as inculcating the right type of values that makes them responsible citizens (TSU 2022).

Indeed, without education, a people will merely be existing like other non-human primates based on instincts and the satisfying of those instincts as they may arise. The intuition of planning, coordinating, managing, allocation of responsibilities and resources to discharge the functions associated with responsibilities will have been non- existent.

Igbineweka and Alonge (2017) state that education is a holistic process of teaching and learning the ethos, the ecology of a society as well as the modes of communication among members of the society. This submission is valid as it stresses the process and actions inherent in education and its impacts in society. An educated person is an emancipated person. An emancipated person is a visionary person and a builder, not a destroyer. An emancipated person is one who explores the ethos and ecology, meaning the environment, and explores and taps the resources therein for his own as well as the welfare of other peoples. This point must be what Gimba and Gimba (2012) had in mind when they discussed the essence of citizenship education. They submit that it promotes self and national awareness which in turn facilitates economic efficiency, civil responsibility, socio-political awareness, as well as enhancing cultural development.

Education, when tilted towards promoting citizenship development in various fields of endeavor, can facilitate the broadening of the learners' perceptions, perspectives and participation in various aspects of societal living. Education arms learners to know their rights, duties and responsibilities as citizens.

Specifically, learners get to have knowledge and understanding of various philosophies and concepts that are related with social justice, equity, rule of law, freedom, human rights, community relations and sustainable development. They are acquainted with the global community/international relations, peace and security, religious system and their pluralistics theologies; politics and political institutions; good governance, science and technology, agriculture, culture, commerce and trade, entertainment and health among several others. Exposed to these various spheres of endeavor and grounded in them on either single or multiple aspects, learners become agents of development and transformation.

Education, whether formal or informal, brings enlightenment and emancipation to the learners and empowers them to be useful citizens in the society. Education is at the heart of community and national development. A community or nation, despite the natural and human resources it possesses, will not and cannot develop if these human resources are not educated in one form or the other. Igbineweka and Alonge (2017) cite several authorities who submit that the only way to bring about a transformation in the lives of a people is through education. This study upholds this submission as transformation is a complete multi-dimensional and multi-disciplinary process that requires a deep knowledge and understanding of human behavior/ attitude (their psychology) and social relation (as in sociology) and their environment.

Scholars have pointed at countries in Africa, Asia and South America as cases where quality of life is at the low level on account of high illiteracy level despite huge natural and human resources. Indeed, some of the countries, statistic, shows, even record huge revenue earnings generated from marketing of raw materials derived from natural environment. But due to illiteracy, these huge amount of revenue earnings are mismanaged, misused and squandered. The people continue to wallow in abject poverty, hunger and diseases.

Igbinweka and Alonge (2017) submit that the only way to turn the ugly situation around and "to drive development in a community is to universalize access to education especially in the basic education level"

Adolescents and Young Adults Education

Education is a basic requisite for all children, adolescents and young adults. Education in Nigeria has been given a place of priority. Year in year governments at both the state and federal level have committed huge sums of budgetary allocation to education. The 1999 constitution of the federal republic of Nigeria (as amended) even contains an article on education which it proclaims to be a right for every Nigerian citizen. In this regards both the public and private sectors including voluntary agencies are involved in the education venture.

The level stretch from the kindergarten through primary, post primary to tertiary. This means that children including toddlers as young as 30 months are opportuned to attend school in order to pursue knowledge in their chosen fields of ability and interest. To solidify the education venture, governments at the three levels (LGAs, States and Federal) have established ministries and departments specially to oversee the education sectors. These ministries and departments also have specialized agencies to further pay closer attention to some specific aspects of the education process. For instance, there is the SUBEB, NUC, NBTE etc. These are to monitor and supervise education at various levels in terms of the curricula, infrastructure, teacher and support staff quality, among other requirements.

The mission, vision of education in Nigeria is articulated in the document tagged national policy on education. The document spells out the main thrust of the nation's education objectives and lay out guidelines for their attainment.

For adolescents aged 7-12 and young adults 13-17 they are mostly found in the primary and secondary schools. Some are even in tertiary institutions like polytechnics, monotechnics and universities. But the majority are in the primary and post primary school levels. And it is here that destinies can be made or marred. Destinies are made if the adolescent and young adults show interest in learning and are dedicated by attending school.

Communication and Education

One of the functions of communication is education. Lucas (2015) cites MacBride et al (1981) who discuss the link between communication and education thus:

It is the motor and expression of social activity and civilization; it leads people from instinct to inspiration, through variegated processes and systems of enquiry, command and control; it creates a common pool of ideas, strengthens the feeling of togetherness through exchange of messages and translate thought into action; reflecting every emotion and need from the humblest tasks of human survival to the supreme manifestation of creativity.

In this submission lies the principles associated with education which consist of self-realization, self-development and self-actualization for participation and contribution to community and national development. Through communication, education meets its goals of making learners to be in the right psychological and sociological frame of mind that is required for them to exert some control over their physical and social environment. (Burgoon and Ruffner 1978)

Issues in Traditional Communication (Folkmedia or Oramedia)

The folkmedia system has been in existence before the advent of the modern communication system in all its glory. Folkmedia can be regarded as the natural communication method and pattern which a traditional people developed for transaction among and between themselves in their natural setting. Oladejo (2012) submits that this communication pattern and system is rural based. It is a community property. It is people-based, ubiquitous and accessible to all. It is also very cheap. Wilson (1999) sees the folkmedia as a mixture of the social conventious and practices which have been sharpened and blended into veritable communication modes and systems. Wilson is right as these social conventions are practices that are age-long features of the traditional folks. The continuous practice of these conventions over the years eventually metamorphosed them into signals, symbols and codes of communication among the folks. Ugboaja (1985) tows this lines when he states that traditional communication or folkmedia is a result of the inter-play between a traditional community customs and conflicts.

Being a natural communication system, the folkmedia is structured in such a way that hierarchy exists; Elders/traditional leadership/institution, professional bodies, age grades, women/mothers group, youth group and children (Wilson 1990). It is expressed in six (6) modes namely instrumental, demonstrative, iconographic, institutional. Visual and extra-mundane. Each mode plays a crucial role in enhancing the effectiveness of the Folkmedia process with the natural setting. The structure and the modes combine to make the folkmedia a unique instrument for social interaction for the purpose of attitudinal/ behavioral change, promotion of peace and harmony, enhancing communication development and security and reviving cultural values and norms.

The folkmedia has several advantages over the modern communication system. Apart from being a multi-mediated and multi-channeled system, it is authoritative, credible, definitive, time-honored, transactional, customary, ubiquitous, integrative, low-cost, non-alienating, adaptable and quite popular (Wilson 1990). A close look at these attributes will show that, the oramedia can be a very important tool for persuasion task. It is deployable in the task of effecting attitude change. This means that the traditional communication system may have a role to play in education including persuading a school dropout to return to his studies. This study seeks to find out this position.

Traditional Communication System And Education

Folkmedia cannot be separated from education and enlightenment activities. This submission is not being made against the background of a general position on the function of communication alone rather it is also being made on the grounds that the folkmedia system is organized and has its very existence around human beings. Aside its place as a genre of the communication system, the folkmedia is found to be very effective in generating and transmitting meanings that are containing a very high level of fidelity. By its human-centred nature/attributes, the folkmedia meets Akpan (1990:212)'s description of human communication as being a symbolic interaction involving sensory stimulation, organization of sensory stimulation, and stimulation interpretation and evaluation. This is very much at the heart of education

activity. The teacher stimulates the pupils by packaging and presenting to them stimuli that ignite curiosity, interest and learning activity to which they can be guided to further investigate, assimilate or evaluate and interpret.

Before then, other stakeholder in the education venture would have played their various roles. Parent and guardians would have instilled the need for quest for knowledge into their wards. Community leaders, teachers, peer groups might have harped on the value and essence of education for which they encourage their youngsters to accept enrolment; and to submit to the stimuli interest in the teaching and learning process. This submission fits in with Hovland (1950) assertion as cited by Amoruowa (2008) Hovland states that communication involves the process in which an individual transmit stimuli to modify the behavior of others. Although Hovland and Amoruwa are focused on conventional communication, this submission applies to the Folkmedia system too. As for the stimuli, they include ideas, perceptions, opinions, image among others. Education contains some of these elements in the teaching and learning process.

Review of the Empirical Studies
Various scholars have observed that school dropout is a universal phenomenon. All nations are grappling with the problem. In the United States of America (USA) for instance, an average of 1.2 million kids drop out of school every year (Shameer, M. 2022). Scholars and educationists have investigated factors responsible for school dropout among pupils and students and reasons are several and varying. Shameer' for instance, in studies carried out on the phenomenon in the USA identifies seven (7) reasons behind school dropout among kids. These include bad influence, academic difficulty, family and socio-economic need, poor health, retentions, disengagement and transition. There is also this fantastic and outlandish reason advanced that Bill Gates and Mark Zuckerberg were school dropouts and yet they have climbed up the ladder of success in life, even becoming the richest men on planet earth. Kids therefore feel there is no need going to school!

These factors seem to cut across national boundaries. Bad influence which Shameer' identifies as the most common reason for drop out, is a ubiquitous factor. It includes both human and non-human agents. On the human angle, peer group/friends influence plays a major role. When a group of friends resolves to abandon school and go for an attractive pastime, it will not be easy to get them back to the classroom. The non-human agents factor may occur when an adolescent or young adult is exposed to unlimited attention-grabbing substance like alcohol, drugs and similar intoxicants, or activities like internet, TV and entertainment.

Academic difficult can also cause a child to drop out of school. This reason is very valid as intelligent quotient differs among humans. High I.Q people have flair for academics while the low I.Q faces seemingly daunting and exceedingly boring subjects that are being handled by unmotivated foul tempered instructors or teachers. Dropping out becomes very attractive. And where the poor child undergoes retention by repeating a class due to poor performance- opting out is very likely as it is psychologically depressing to see one's mates moving on and one having to be in same class with one's own younger ones.

Discussing the phenomenon of school dropout in Nigeria, Stephanie quotes UNICEF that states that 10.5 million Nigerian children aged 5-14 are not in school. The reason behind this is traced to desperate poverty. By implication, the rate of school dropout in Nigerian schools stands to be extremely high on account of the factor of poverty. Stephanie subscribes to this view when she states that despite the fact that school is free, parents need to buy books, uniforms and food for the children. Most of the parents in the rural areas cannot afford this due to grounding poverty.

For those in the secondary school level, fee payment is such a tough challenge and the option left is to dropout. Another factor identified as contributing to school dropout among youngster in Nigeria is bad school environment. This factor contains a lot of issues ranging from unqualified teachers who make matter worse by very hostile attitude towards their pupils and students. Aside this, is the squalor state of facilities in the schools. Ceilings on the verge of caving in, potholes on the floor of the classroom, blown away roofs, broken walls with fearful gaping cracks and classroom bereft of furniture is the state of

schools. Aside this, schools are located in distance that are far from homes, thereby making the pupils and students to trek all that far. There is also the hunger and security challenge the pupils face. All these compound the case for school dropouts, Stephanie also identifies cultural factor. This affects the girl child more. The Nigerian society sees girl education as of little or no benefit. This makes the girls to drop out of school to get married. This situation is more pronounced in the far northern part of Nigeria. This submission is very correct as due to socio-cultural issues and religion, the far northerners see girl-child education as contradicting the ethics of religion. Early marriage of girl simply means dropping out of school. This situation is baffling considering the fact that married women in the far north still attend religious schools.

For the girl child, another phenomenon that sees them dropping out of school is teenage pregnancy. This is a general phenomenon. This has also truncated brilliant destinies and future.

Mohsin, Asian and Bashir (2004) investigate the cause of school dropout at secondary school level in Barani Areas of Rawalpiridi District, Punjab of Pakistan. They identify four major causes for the dropout among boys in secondary in that region. They include academic, family, socio-economic and personal causes. A closer examination of each of the causes shows that it tallies with what is occurring in other parts of the globe with slight variation. For instance, Mohsin, Asiam and Bashir survey indicate that student's dropout occurs due to difficulty of adjustment which lower and middle class students have with the standard of classmates of rich family background! The boys of the poor background find it difficult to cope with the competition and they incredibly choose to dropout! This is a psychological matter which should have been taken care of by school management through regulations. For instance, some gadgets that proclaim some elevated status in community should not be brought into school by the students. And all should wear uniform to melt away class/social status. Still on the socio-economic cause, Mohsin, Asiam and Bashir identify the meagre chances for employment after school as one of the major reasons behind drop out among boys in that Punja region. This factor rhymes with what scholars in the United States have identified as a factor behind school dropout. Multi-billionaire Bill Gates and Mark Zuckerberg readily come to the minds of these kids when they weigh the essence of pursuing knowledge for their future prospects. No efforts made to make these kids understand that this situation is one of the flukes of life and not the norm. This should have beer drummed into their heads by the various stakeholders in the community.

While this cause can be tackled through a careful and concerted efforts that are aimed at reorienting the mindsets of the kids, the challenge posed by poor health, poor economic status of parents and guardians as well as poor education foundation at the primary school require institutional attention. There is also the lack of teaching aids to facilitate and enhance the teaching and learning process which compound the situation even as some complained about the distance between schools and the homes of the pupils/ students.

From the above, it is obvious that school drop out by adolescent and young adults occur due to several factors that are interconnected. The factor are physical, psychological, sociological, economical, environmental, cultural and personal. With regards to ways of tackling and reversing the situation, scholars based on studies carried out proffered various approaches.

Shameer (2022) for instance proffers two approaches: parents and guardians should get involved in their children and wards education by motivating them to success at school and keep track of the children's progress academically. Get involved also by checking the child's friends. Secondly give the necessary economic needs for the education pursuit.

Review of Theoretical Framework
Two theories are adopted and deployed for this bi-disciplinary prescriptive study of phenomenon occurring in its natural setting. The theories so selected and deployed have the necessary principles which are required to meet the expectation of the objective of this study. This means that theories taken are relevant, appropriate and suitable to be used for this study. The theories are from the fields of communication and education psychology. They are:

Hypodermic needle theory or Magic Bullet theory
This theory as propounded by Lasswell (1927) postulated that a message (a media Stimuli) is a bullet from the "media gun" into audience "heads". The stimuli can penetrate into the people's minds immediately and create instance association between strong emotions and specific concepts. The theory views the audience as powerless to consciously resist manipulation. When applied in this study, the case for education and knowledge should be the stimuli (Message) which various stakeholders in the community need to "fire" or "inject" into the mind of the children consisting of adolescent and young adults who the study is focused on. And taking into account the age of the target audience, they meet the description of the audience of the theory perfectly as they are powerless to resist.

Ivan Pavlor's theory of conditioning also known as classical conditioning theory postulates that all learned behavior entailed the construction and integration of chain of conditioned reflexes. This means that an action stimulant is introduced to an existing static stimulant to ignite new condition. Giving examples with language, the theory submits that language results from the formation of long chains of conditioned reflexes involving in the conditioning process, a biological words (Encyclopedia Americana Vol.21 2004).

Potent stimulus is paired with a previously neutral stimulus and this leads to an adjustment in behavior and character. The Wikipedia expound, the conditioning as referring to the learning process that results from the pairing of active portent stimulus with a previously neutral stimulus. Example of the pairing of active stimulus is given in the form of food and the previously neutral stimulus as bell. This examples is derived from Pavlor's research conducted on dogs and how the sound of bell whets their appetite for particular food. The Pavlorian strategy has been stretched to education and communication.

In their work, the rape of the mind; the psychology of thought control, Menticide and Braindeey Joost. Merloo believe that ready-made opinions can be distributed day by day through the media again and again till they reach the nerve cell of target audience and inplant a fixed pattern of thought in the brain. By this continual suggestion and slow hyponosis through some media, it can promote uniformity of the mind and may lure the target audience into adjustment, integration and equalization in line with some targeted expectations. The stakeholders identified in this study can perform the same function of continual reminder, encouragement, motivation and support for the pupils to continue to be in school.

RESEARCH METHODS
Research Design
The descriptive design was adopted for this study of naturally occurring phenomenon. This design was found very much effective for obtaining information and describing the situation in an incontrovertible manner that would not be vague, ambiguous and circumlocational. The design allows for an effective investigation of the background of a problem and obtain the information required without manipulating variables.
Method of Data Collection
The focus group method for research was adopted for this study and the data were collected from the field in the various Local Government and Development Areas selected in Taraba State.

Interactive session was held between the researcher(s) or their field agents and the various five focus group respondents. The interview was recorded electronically and copious notes were taken. Five (5) members in each of the four broad categories respondents were engage for the interaction.
Population of Study
The population of the study was drawn from six (6) Local Government and 2 Development Areas of Taraba State namely: Ardo-kola, Bali, Gashaka, Ibi, Jalingo, Yorro and two Development Areas in the state. And based on Asema (2012) submission of a population as being "all the members of any well-define class of people, events or subject…relating to a particular phenomenon of interest to the researchers" and based on the scope and limitation set for this study, the specific micro population of the study consists of four categories broken as follows:
Category A: Local Education Officials
Category B: Community/Traditional Rulers, Elders, Religious Leaders, Parents, Teachers

Category C: Pupils and students still in school
Category D: The school dropout themselves
Sample Size
Eveh (2009) defines samples size as "a subject or representation of a population selected for the purpose of investigation" For this study, the samples consist of 240 respondents spread across the 6 local government and 2 development Areas of Taraba State.
Sample Techniques
The random sampling techniques was selected and adopted for this study. The respondents were identified based on their status and the role they play in the education system. These include education administrators, supporters/sponsors those who impart knowledge, the seekers/receivers of knowledge and those who have dropout. These were randomly selected for the study.
Instrumentation
The structured interview instrument was used for this focus group investigation. The interview question were composed and structured such that they supply answer to the research questions guiding this study and to also adequately cover all the population selected for this study.
Target Population: All Stakeholders (traditional and religious leaders, teachers, parents/guardians, NGOs, Youths) and children between the ages 5-14 and young adults between the ages 15-23.
Methods of Data Analysis
The data collected were analyzed in descriptive discussion form based on the research objectives.

DATA PRESENTATION AND ANALYSIS
The data are gathered from the field during face to face interactive session with various respondents in accordance with their respective categories, namely Education Authorities, Parents/Teacher, communities' leaders and elders, students/pupils and the school dropout
The link between lack of Education and societal social vices.
 Nearly all the respondents in categories A, B and C agree that there is a direct connection between illiteracy and societal social vices. Nearly all of them identify social vices as including delinquent behavior among juveniles who fall within the ages of 10 to 17 and who ought to be in schools.
The principal of one of the secondary school in Yorro LGA identifies social vices as including, rebelliousness, disobedience to parents, elder and constituted authorities, pilfering, stealing, lying, cheating, dishonesty and immorality, including early child pregnancy. The principal submits that of course, if a child or young adult is not educated in either the traditional, religious or western mode, he or she will not be conscious of the fact that there are certain behaviors, habit and activities which society does not condone. Such an illiterate young person will not know that lying, cheating, stealing or disobedience are an anti-social conduct. She/he will grow up in that conduct and as she grows he/she expands the activity. Pilfering grows to full blown stealing and burglary.
An elder in Jalingo point out that:

> *A young person that does not get educated is simply a potentially dangerous element in society. He can easily be lured into joining gang groups that terrorize neighborhood and even a whole community. Such are the ones that snatch people's handbags, cellphones and other property. They are the ones that break into law-abiding citizens property including shops and other business areas to steal. They carry dangerous weapons like knives, dagger, razor blades, machetes, axes, cudgels and even small arms/guns to inflict harm so that they can terrorize their victims. They do drugs, rape innocent women and cause mayhem.*
> *The young person with their impressionistic tendencies would think engaging in these anti-social behaviors are fashionable and the norm.*

One of the respondents, a clergy, in Bali LGA rejected the idea that there is a link between lack of education and societal social vices. He queried:

Did all the people in the country go to school? Did all peoples have the privilege to be educated in one form or another? Most of the elders and people in the rural areas who are in the majority did not go to school and yet they are not involved in any social vices. Society is not living under the fear of God.

To him, social vices are the by-product of a sick society. They are the outcome of the general collapse in the morality of society, he declared.

Agreeing with the clergy, an elder in Gashaka LGA responded that:

The lack of fear of God is even more among the educated ones! They are the ones that are in power and they are the ones to create the right atmosphere for children and even elders that are illiterate to go to school. But corruption has eaten deep into the hearts of these educated ones and they have destroyed even the things which England (meaning colonial government) left behind for us. These young ones are only copying what they see those educated ones that are leaders in power do.

A student in Yangtu Development Area believes that lack of education links with societal social vices. He stated that:

If one is not educated, one can easily be led astray by friends who are into bad habits and activities. But one that is in school will think twice before he joins those bad friends. His learning will help him to know the dangers of going into social vices.

Another young respondent in Gashaka stated that:

Yes, there is a link between illiteracy and societal social vices among young people, at school, the children and young people are taught plenty of things like how to behave, how to respect people that are older, how to be honest and so on. If one is not educated, one cannot know these things. He will easily be deceived to join bad people like Friends who smoke weeds, drink all sorts of intoxicants including solution and petrol so that they can be high. They will not know the danger to their health because they are not educated.

Despite the controversy raised by the Bali clergy and the Gashaka elder, the general consensus is that there is a link between lack of education and social societal vices. This fact stands strong if taken against the background that the target group for this study are adolescent and young adults who psychologists have ascribed impressionistic inclination/tendency among them. In other words, these sets of community members are so impressionable that they can easily be carried by all sort of winds. Education is the buffer they may have against the negative winds, but where this education is not available or where it is abandoned (as this study established), the community/society is the worse off for it. As negative winds blow easily, it must be remembered, bad habits are easily acquired and absorbed by the unschooled.

Factors responsible for school dropping by adolescents and young adults.

Questions related to this objective were posed to all the four categories of the respondents. Questions in relation to this objective were first directed at the school dropout:

One of the dropout respondent a 19 year old male in Gashaka gave lack of financial support as reason for his dropping out of school. He stated that:

I dropped out of school due to factors beyond my control. I am an orphan. I have no one to sponsor me in school. My parents died and the burden of taking care of my younger ones fell on me. I had to cater for them. I am the bread winner of the family now. This laborer job you see me doing (he was pushing wheel barrow loaded with laterite) is to get some money to take care of my younger ones. I wish I could go back to school, but I can't.

Still in Gashaka, a young lady stated that she had to drop out because she lost both parents. She said.

I dropped out of school because I lost my parents, and my uncles came and took me away out of the town where we were staying. My parents were the ones sponsoring me, but now there is none.

The officials in the Education Department of Yorro Local Government Area pointed out factors that are responsible for school dropout among adolescents and young adults in the Local Government *Area. The* Supervisory Councilor for Education and other official stated that:

Poverty is the major reason for school dropout among adolescents and youngster in this local government area. The parents simply cannot afford to pay fees for their children and wards.

Another reason is lack of prospects. Many do not see any prospects in pursuing education. As they see even graduates loitering around doing nothing. Parents who have invested in the education of these graduates (NCE, Diploma and Degrees) are demoralized at seeing them loitering around. They see no need for sponsoring the younger ones who are adolescents/ young adults.

This opinion is shared by a young respondent in Ardo-Kola LGA. He state:

> *We see plenty people who have finished their universities and polytechnics education roaming around doing nothing. These younger ones do not see anything encouraging about school*

A teacher in Ndola Development Area spoke in the same line.

> *I have an NCE and I am teaching in primary school here. Even my salaries for the past 5 months have not been paid, and these young ones know it. Some of them are children of teachers like me. They know that their parents with their education are not making ends meet. In short, there is nothing about pursuing knowledge to attract them. They prefer to push wheel barrows on markets days in the various markets around or sell black market petrol and engine oil. At least they do hold money, and lots of it. So weighing the matter seriously, they think school is just a waste of precious time.*

As stated earlier on, this mindset and attitude about non-profitability of education cuts across the target areas.

Another factor identified as reason behind school dropout of pupils and youngsters is the school environment. Education authorities across all the Local Government Areas and Development Areas bemoan the poor state of school facilities in their various communities. Like a common chorus, they spoke of work overload where a teacher would be found teaching more than 6 classes, and handling different subjects in these classes. They point out large class phenomenon, with a single class having over 120 learners. Aside this, the classes are barely furnished. Basic teaching aids are not made available. Chalk, books, registers, and even chalkboard are not available. In such situation, teachers become truants and the pupils/ students follow suit. Some simply abandon school to go learn some skill or simply take to crime.

Another reason given for school dropout among adolescents and young adults is peer group influence. A teacher in Yorro LGA pointed out that:

> *Friends and peers have great influence on one another and among themselves. You will find some group of friends- teenagers who will just decide to leave town and abandon their studies in the name of going to earn a living in the town, not in Jalingo, but further away in either Port-Harcourt, Lagos or Kano. One or two of their friends who had so left sometime back would suddenly appear in town and tell them such rosy stories that catch their fancies and fire their imagination. They leave to pursue the gold at the end of the rainbow.*

A student in Yorro corroborated the teacher's submission. Although he was still attending school, he knew some of his friends who had abandoned school to go look for money in distance places.

> *Some of my classmates and friends have left some of them are in Port Harcourt. They said their parents couldn't pay their fees so they left school to go and look for money.*

The principal of a secondary school pointed out that under-age pregnancy has caused several female pupils and young adults to drop out of school. This phenomenon cuts across all the Local Government and Development Areas of the study. Sexual promiscuity seems to be the order of the day and it has dashed several destinies, especially for female students.

Another factor behind school dropout is environmental/geographical condition. The distance between homes and location of schools in rural areas has caused many to dropout. Such schools can be located between 5 to 10 kilometers from a community and the pupils/students must trek to and fro school every day. To make matters worse, no welfare or some light meals to abate hunger and serve as incentive/ motivation is available. Many pupils opt to drop.

Various respondents in category B (Community and religious elders, parent, teachers, et.c.) concede that the problem of distance need to be addressed as it is a major problem to both the school children and the parents and guardians. The school children suffer, and at times they are exposed to the risk of being attacked by hoodlums, especially the female students. And there is the hunger and thirst. Nothing is given

to the children to make them develop interest in school. It is most unfortunate and we cannot do anything about it. This distance between home and school is very serious.

The reasons for school dropout are numerous and varied. They range from the very serious to the ridiculous; but they are real. These have been sieved from so many and presented here to show how desperate and ugly the situation really is.

Curbing Incidence of School Dropout Among Adolescent and Young Adults using the Folk Media System.

Questions that cover this objects were posed to the various respondents. Their responses differ according to their categories. For instance, education authorities believe that the situation can be curbed if some proactive measures can be taken by some stakeholders in the community. The Yorro LGA Education, Supervisor Councilor stated that:

> *Parents, Elders, Community and Religious Leaders must stand up and take the tasks of curbing and even reversing trend ugly of school dropout among the adolescent and young adults in the Local Government Area with all the seriousness it deserves. These kids are their children and wards. These stakeholders must first recognize the fact that they have a responsibility for the education of these children. In this regard, parents must be mobilized, sensitized and enlightened into living up to their responsibilities by their children. This means supplying the basic which these children need to continue to be in school.*

This mobilization, sensitization and enlightenment are communication functions. Within the local setting, they involve a lot. Mobilization involves getting the people, stakeholders together. The folk media agent that does this is the town-crier. He informs the people to gather to discuss an issue.

This submission has a collaborator in a female teacher in a secondary school. She stated that:

> *Parent are the first counsellors of children and youth, and therefore they must draw these youngsters' closer so that they could continue to encourage them on the essence of learning. By so doing, the young ones will have a fixed mind on the need to have education. But it is not enough to talk to the children. Parents must also support them. Most of the dropout do not have anyone to pay for their basic school needs. Parents are supposed to do that.*
>
> *Where the parents fail to live up to expectation then the community heads, the traditional rulers must step in. They must liaise with education authorities to make sure these children are in school.*
>
> *The ward heads, district heads, paramount rulers must have education as one of their cardinal duties. The education of their people must be paramount on their agenda.*

By this submission, the essence of the traditional communication system structure is established. The paramount rulers with their council of elders and sub-ordinating officials down to the ward head can ensure that parents live up to their billing in the education of their children.

It is within the purveyor of these traditional authorities to facilitate the collection of taxes, levies and mobilize for the participation of their people in all civic duties. This gives them a good standing of levying for their peoples to contribute to the education of their children. They have the authority to do that. Here the structure of traditional communication is activated. And the structure has the credibility and authority and ability to enforce a strategy based on consensus.

While members of categories A and B tend to believe that it is the joint efforts between community members and government, the youth who are still in school believe that it is the parents and the peer group/friends that can initiate actions to curb the trend of school dropout.

A senior student in SS III in Gashaka LGA submitted that:

> *It is the friends that can help here. Parent must check their children friends to know their character; for good friends cannot leave their friends to do bad things. They will talk to them.*

This is another group of the folkmedia structure. They carry a lot of weight in the folkmedia and can exert great influence on their membership.

An elder in Bali believes that there must be an interaction between parents, teachers, young people, religious leaders at the chief's palace. During this periodic meetings, professionals like doctors, engineers, nurses, bankers, soldiers and public administrators and others should come in their uniform to talk to these children about their future.

The parents should be told about the role they can play to help their children to grow up and become any of these professional. This will help. Apparently, the structure of the traditional communication system expands to accommodate professionals which modern education turns out. Such a gathering will no doubt impact on the impressionable adolescent and youngsters and they may be stirred to have a rethink about their future.

Aside from this, persuasion is a veritable and effective communication strategy to attain a goal. In traditional communication setting, the onus lies with the elders to persuade the youngsters to return to school. Strategies of persuasion vary in accordance with set objectives. With regards to the quest to get some dropout adolescents back to school, it will require interaction as opined by the Bali LGA elder. The target audience- the adolescents and young adults who have dropped must be given an opportunity to make their case and requests.

All stakeholders should discuss and arrive at decision. For the dropout, factors leading to their withdrawal must be attended to. Lack of sponsorship, poor school/learning environment distance, lack of prospects, lack of motivation are some of the factors identified. Dialogue is at the heart of communication, and it must be done persistently and continuously till the set objective is achieved.

Stakeholders that can use folkmedia and the method to re-ignite interest for school among school dropouts.

The folkmedia system is structured to meet various functions as the situation may dictate. In this regards it is obvious that as a tool in a social setting, the folkmedia is operated by several stakeholders to a phenomenon, and each utilizes it in accordance with the role he/she plays.

Based on this, when asked where and how traditional authorities can be stakeholders in education matters and even facilitate the curbing/reversal of school dropout among adolescent and young adults, a teacher respondent in Yorro LGA submitted this:

> *of course, the traditional authorities are not only the custodians of the people's culture and tradition, but they are also very much responsible for the development of their domains in economic, social and political spheres. Education is very important. Any community that toys with that will definitely lag behind and remain stagnant if it does not retrogress. So natural rulers must keep eye on the education of the people of their communities, especially the education of the child and youth and indeed the adults as well. By this, when the issue of dropout becomes too obvious, a responsible leadership dares not rest. They must take step to address and rectify the situation. That is one of their functions in council: to discuss issues that relate to community challenges and development.*

Here folkmedia structure of having a head/leader is met. The head/leader initiate the communication process in a traditional way by the expression of concern over a problem (school dropout in this case). Leader summons his council of elders who discuss the matter in a formal meeting. They come up with plans of action which may or may not involve the entire citizenry. The appropriate procedures/steps are followed through delegation of responsibility to the members of the lower rung of the ladder. These include the district head, village head and ward heads.

In this folkmedia process, directive is the most prominent type of message. This may contain instructions, announcements, summons/invitation, warning, cautions. This implies that the situation is critical.

Down the rung of the ladder of responsibility, parents, clan head, religious leaders, teachers, various association leaders are invited and informed. The town crier announces the summons among the people. Those concerned show up and they get to hear and even discuss the matter.

Following this pattern, folkmedia tackles issues that are of societal/community concern. As stated earlier, the power vested in the traditional authority has also positioned them to bring about a change in situations/circumstances. Quick pragmatic action can be taken to ameliorate the circumstances that lead to school dropout among adolescents and young adults.

Levies can be imposed for all to contribute a token for education development. Transporters can be directed to charge less fare for school pupils if they cannot give a helping hand by conveying them free. Occasionally food vendors may be selected to take subsidized light food to the schools; a community can be mobilized to donate towards making school environment attractive. Other social events like sport fiesta

can be organized to make school exciting. The education authorities are approached through the political leadership to supervise teachers, promote teachers' welfare and ensure adequate provision of teaching aids.

Parents and guardians are mandated to ensure that their children/wards do not miss school with pending sanctions for failure to comply. Such sanctions include fines, arrest and persecution with jail term. The adolescents and young adults are closely monitored by community people- elders, parents, teachers, local vigilantes. Disciplinary measures are applied to truant including corporal punishment. They are still adolescents and young adults and therefore subjected to parental control. All these are practiced continually throughout till the community curbs the phenomenon of dropout.

DISCUSSION OF FINDINGS

There is a large conviction that social vice in society occurs more where people fall away from pursuing knowledge. This becomes even more among adolescents and young adults. Francis, D (N.D)'s submission becomes very relevant and factual. He states

The harmful practice of not educating a child and early child marriage of the female gender in particular, has a severe negative socio-economic and health consequence on children, families and communities and nations globally.

These manifest in high incidences of crimes like burglary and theft, armed robbery, mugging, sexual violence like rape, assaults and battery, drugs abuse, arson black marketeering and general lawlessness. An illiterate person is a danger to society as he may lack the cognitive ability to reason and decide between the logical and illogical concept, proposition and activities. Although it has been argued that the society is plagued by high-level corruption and brigandage which are perpetuated by the elite in power, still a close look will reveal that it is the illiterate ones that are being used by these so-called elite to attain the goals. No elite involves himself directly in arson, but he can easily get a gullible illiterate to commit the crime of arson. Society becomes worse off for it when so many arsonists, muggers, burglars and rapists roam the streets.

The study also points out factors/reasons why youngster's dropout of school. Principally, sponsorship or the lack of it has been identified as the most mentioned reason why the youngster's dropout of schools. This factor is compounded by the fact that parents and guardians who bear the brunt of sponsoring their children to school are themselves poverty-stricken. Plenty are the cases of willing and enthusiastic potential learners who had to drop out of school due to lack of sponsors to pay the charge, buy the uniforms, books and sundry learning items. While some became victims due to loss of parents, other become dropout due to inability of parents and guardians to cope. This situation of poverty is occasioned by a harsh economic policy and programme characterized by hyper-inflation, devalued currency, nepotistic social relations, segregatory socio-economic policies and programmes, biased and lop sided method of allocation of opportunities and resources, institutionalized favoritism, bigotry and mediocrity; deliberate and unabashed hubris in the practice of monumental corruption that manifest in all fabric of socio-economic and political spheres of national life. This is the bane of the catastrophic situation which this study focuses on, namely school dropout among the adolescent and young adults of society. Yes, education is free up till JSS 3 in Nigeria, but what has happened to the funds to pay up the gap created by the free policy? This is what has prompted the mass poverty in society so much so that parents/ guardians cannot afford to pay the school charges for their very own children; corruption is what has caused massive unemployment and underemployment in society so much so that a horde of school leavers is roaming about idle thereby demoralizing the younger ones who are coming up behind. These see no prospective in pursuing knowledge. They choose to drop the quest.

Corruption is what has caused the very unfriendly and unconducive environment and atmosphere in the schools thereby making these young ones to opt out to escape very frustrated and bitter teachers and auxiliary staff who even transfer their bitter state of lack characterized by unpaid monthly emoluments running into several months on the hapless young learners. These choose to drop out than to go on with the harrowing experience at the hands of embittered personnel. Corruption is what has brought about lack

of infrastructures, amenities and logistics including teaching aids that are required to make learning process interesting and attractive for the young ones.

Corruption it is that causes an under-aged girl child to allow herself to be defiled and even get pregnant thereby truncating her education pursuit.

Corruption in society has snowballed into affecting everything good including the education sector so much so that school dropout is fast becoming the order of the day. It is against this unfortunate trend of events that focus is on the quest for an appropriate tool to be used to curb and even reverse the situation. The traditional communication system or folk media readily comes handy here. Findings indicate that curbing the incidence of school drop among adolescent and young adults will involve use of folk media with it varying attributes that include a well defined structure that has various functions at various points. The structure initiates a communication act that may take forms which include discussion, interactions, persuasion, caution/warning, directive, guidance/advice/counsel, rebuke/threat, among several others. These are then implemented based on prevailing situation and circumstances.

For school dropouts, discussion, counselling/guidance/advice, caution/warning and persuasion may be the form of the communication strategies and content to be deployed. This can occur at interpersonal, group or community/cultural level or category. The message content in all forms and level or category is the need to pursue knowledge by being in school with its attendant benefits in future. It is also possible to add the drawbacks and even the danger of abandoning the pursuit of knowledge.

The interaction takes place at a location. For the folkmedia, there are several of such settings in the traditional communication system. These range from the places of worship (churches, mosques, shrines) the Chief's palaces, the villages and town squares/community halls, compound, and houses sitting rooms, sheds or tree shades. Under each of these, communication transaction processes occur, and they center on various subjects. The venues/setting also point out the weight and gravity of subject matter as they concern community. Folk media interaction is a mix of the formal and informal and this allows for effectiveness in attaining the goals that it seeks to achieve. Its face-to- face nature at all the various levels enhances its effectiveness as tool for combating the school dropout challenge ravaging society. This is on the ground that it uses the people's own language along with appropriate modes of communication that rhyme with local setting and subject matter. For instance, the demonstrative mode of the folkmedia consists of use of music and songs to drive home a message. Such songs/music can be that of mockery, praise, commendation or criticism for wrong doing. There is also the verbal form in which rhetoric is used to address an assembled crowd over an issue after which discussion is held on the issues raised in the oration.

Another finding made in the study about the stakeholders who are eligible to use folkmedia to curb school dropout indicates that nearly all members of the community have a role to play in curbing the menace. This is so because folkmedia is a community property. Meaning it is owned by everyone and it is accessed and utilized by everyone in the community except of ourse babes in their cradle and those that are mentally unhinged and are also deaf and dumb.

This has therefore expanded the stakeholders to be an all-inclusive affair. Based on this, stakeholders here include the natural rulers, elders, clan heads, family heads, women organizations, age grades, youth organizations, professional groups e.t.c. All of these have a say in matter of curbing school dropout among the young persons.

With regards to how these stakeholders can deploy the folkmedia system to bring about re-igniting interest for school among the dropouts, finding shows that every stakeholder has a role to play. The natural rulers can delegate their subordinates the district heads, villages heads, the ward heads to engage the people of the community, especially the parents on an interaction over the phenomenon. They can dialogue and come out with a consensus on how to curb the phenomenon. To get the attention of the entire community members, town criers or song men can be sent out to inform, to enlighten, to summon/invite the people for a meeting. Speeches are made to influence the people. Prayers are said to invoke the power to witness and act, and the culprit (dropouts) are admonished/counselled/cautioned persuaded to do the needful- return to school.

Summary of Findings
The study which seeks to determine how folkmedia or traditional communication system can be deployed as a tool to curb the incidence of school dropout among adolescent and young adult in Taraba State with some selected Local Government and Development Areas as areas of focus made the following findings. There is a large link between lack of education and societal social vices in that an ignorant person or one with half knowledge constitutes a danger to society as such a one can easily be swayed to joining gang and groups whose activities are inimical to the well-being and security of a people. The study also shows that poverty is a major reason behind school dropout among young persons in Taraba State. Many simply cannot pay for the token charges being required in the various schools. The study also shows that folkmedia can be deployed as an effective tool to curb incidences of school dropout among young people in Taraba State. This can be done if and when all the necessary elements of the traditional communication system like the structure, venue, oral and non-oral forms of interaction are deployed and used appropriately.

CONCLUSION
Based on the findings made the following conclusions are drawn. Education is a very necessary adjunct for societal security. It is also concluded from the study that the phenomenon of school dropout is largely due to poverty which is orchestrated by the monumental level of corruption that is ravaging the land.
It is concluded that the traditional communication system with its principles and practice if deployed effectively, can curb the incidences of school dropout to a very large extent. It in further concluded that if all stakeholders in the traditional communication are properly sensitized, adequate enlightened on their roles in combating the incidences of school dropout among the youths of their various communities, they can act and bring to a halt the ugly trend.

RECOMMENDATION
This study recommends that the various local education authorities and other education agencies across the land should consider coopting the major stakeholders of the traditional communication system into their planning and programmes for educating the citizens. These stakeholders should have their roles outlined for them, and this should include ensuring that school attendance does not lag, truants are chastised through some communal disciplinary measures, and the school personnel live up to expectations. Sponsorship for education purpose to be introduced, but the idea of free education should be well explained, school feeding with good protein should be introduced and vigorously implemented with utmost transparency.

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APPENDIX
STRUCTURED INTERVIEW QUESTIONS FOR THE STUDY
A. QUESTIONS FOR THE LOCAL EDUCATION AUTHORITY
1. How many schools are there in your LGA?
2. How many of them are public primaryand secondary, and private primary ad secondary schools?
3. What is the attitude of the people to school generally?
4. How do adolescents and youths regard going to school?
5. Does the LGA record incidences of school drop out?
6. If yes, what are the causes of the drop out? If no, what are the causes of the enthusiasm?
7. What should be done to reverse the incidences of drop outs and WHO can assist reverse the situation?
8. What role can government, traditional authorities/community/ religious leaders, parents, teachers and youths themselves play to reverse incidences of drop out in the LGA?
9. How can this effort of reversing the drop out incidences be carried out effectively?
10. What final advice can each give to ensure that incidences of drop out are curbed to a very large extent?

B. QUESTIONS FOR SCHOOL TEACHERS, COMMUNITY/TRADITIONAL LEADERS, PARENTS/RELIGIOUS LEADERS
1. What is the attitude of pupils/students to learning in the school?
2. Do you record incidences of drop out in your school? High or low?
3. What are the causes of the drop out?
4. Who can help reverse the incidences?
5. How can govt, traditional/community/religious leaders, parents, youths themselves help to reverse the incidences?
1. Is education important in the lives of a people? Why is it important?
2. Why should children be made to go to school?
3. What are the causes of drop out by children in school?
4. Why are some parents not supportive of their children's education?
5. What should parents, govt, traditional/community/religious authorities do to curb the incidences of school drop out among adolescents and youths?
How can they curb the incidences of drop out?

C. QUESTIONS FOR ADOLESCENTS AND YOUTHS STILL IN SCHOOL
1. What is your opinion about education in a person's life? Why so?
2. Why are you pursuing knowledge in school?
3. What Is your future ambition and can education help you to attain it?
4. Do you know any of your friends who have dropped out of school? Why did they drop out?
5. Are they happy to have dropped out? What are they doing currently in life?
6. Who can talk to them to return to school again?

7. What will it take to persuaded them to return to school again?

D. QUESTIONS FOR THOSE WHO DROPPED OUT OF SCHOOL

1. What is your opinion about education and school generally?

2. Why do people drop out of school?

3. How will dropping out of school affect their future?

4. What is your experience like since you dropped out?

5. Who do you admire in life as your role model, the person you want to be like in future?

6. What will it take to make you go back to school again?

7. Who will talk you into going back to school again?

7. Who among these can tell you to go back to school and you will obey: parents/guardians, traditional /community/religious leaders, your friends, government?

8. Who among those mentioned in no 7 above will you ignore if they tell you to go back to school and why will you ignore them?

9. What advice can you give younger persons who are thinking about dropping out if school?