

Lagos Journal of Contemporary Studies in Education
ISSN: 3026-9075
E-ISSN: 3043-6834 – Vol. 2, Issue 1 – 1 – 12, July 2024
DOI: <https://doi.org/10.36349/lajocse.2024.v02i>
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AN ANALYSIS OF THE INTERFACE OF FILM AND POPULAR CULTURE IN GYANG'S *OLOTURE* AND KELANI'S *DAZZLING MIRAGE*

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Abstract

Society consists of people with different cultures, religions, backgrounds, educational and financial statuses, lifestyles, beliefs, and values. Popular culture refers to the common and general beliefs that we share and have in common and consists of fashion, politics, art, leisure, trends, entertainment (music, dance, radio, television, film, etc), and technology. It is not restricted by language, beliefs, customs and traditions, food, dress, financial/educational status, background, or ethnic group. It is expressed through media such as radio, television, film, music, etc. Film and popular culture are inseparable. This paper addresses the relationship existing between film and popular culture and their importance to the populace. It also explains how popular culture finds expression through film and the level of impact both concepts make on the audience and society at large. The paper adopts a qualitative descriptive research design with the use of content analysis. Two films are selected to be analysed. Interactionism Theory is adopted as the basis for discussion of the interaction between Popular culture and film. The two films are analysed to show how popular culture is reflected in them and the importance of popular culture in them is discussed. The study found that popular cultural concepts and ideas were reflected in the two films under study. Examples of such findings include ideas like corruption in Nigeria, the conflict between bride-to-be and mother-in-law-to-be, and also the tardiness of the typical Nigerian bureaucracy.

Keywords: *Dazzling Mirage, Film, Oloture, Popular Culture, Society*

Introduction

There are several ways information can be passed to a wide audience, in which the mass media is a good example. Mass communication in the age of digitization presents, “a special case of the general question underlying medium theory, namely, how material potentials become actual media.

From the simplest of tools to the most sophisticated of the meta-technologies, media are made rather than found” (Jensen, 2022, p.61). Mass media specifically is a means of communication meant to reach a wide heterogenous audience at the same time. Media is simply a conduit through which values, information, beliefs, etc. is transferred. Mass media’s main function is providing and transmitting information to a mass of people while entertaining and educating the public; and letting people become aware of current happenings. The mass media is in two categories – the print and electronic media. The advent of technology and Information and Computer Technology (ICT) re-categorized mass media into three- print, electronic and social media. Convergence has helped in making all the three to come together on the Internet. Newspapers and magazines are now on the Net while broadcast stations such as Television and Radio stations are now on the Net. Films are common ways through which the audience sees the world and experiences reality and have also migrated onto the Net through streaming services. They mirror the culture, traditions, lifestyle, and daily life of a people. Literature mirrors society: hence, films are forms of literature.

Film

Film is a form of mass media with its main function, to transmit information to an audience. The film provides a way or passage through which individuals have access to societal occurrences that may be involved in shaping their different thoughts and experiences. Film and literature are relatable concepts as both perform the same functions, though differently. The striking and most visible difference between film and literature (e.g. novels) as forms of mass media is their mode of transmission, film is audio-visual in nature while literature is in print form, i.e. it is meant to be read. The film is characterized by action, sound, costumes, colours, design, location/setting, language, etc. Film is also an art form and medium of expression with its own distinctive language, grammar, and system, developed over 125 years (Balzgette, n.d). Film by its nature is a means of transmitting ideas, values, culture and history of a society, individual, community or nations. The ability of film to reflect people, society or culture from which it emanates cannot be disputed. As a means of expression, film has an immediacy to it. Motion picture exhibits a strong sense of being immediate; the film image appears now. Film genres include westerns, gangsters, musicals, war films, thrillers, spectacles, science fiction, horror, documentary films, feature film, experimental films, and animated film amongst others (Nwammuo, n.d). Genre movies are narrative films which through repetition and variation, tend to tell familiar characters in familiar situations in familiar way (Grant, 2024, p. 1). Oza, (2020) avers that one can understand films easily though it is difficult to explain; but in comparison to literature, it is easier to understand as imagination is not involved in its appreciation because imagination has brought to life relatable pictures. A full-length feature film can capture a novel of about 300 to 350 pages in two hours, this clearly marks the difference between literature and film.

However, the film has numerous uses and importance that aid growth on the very side. Each film genre has its purpose as they are used to depict societal trends (Nwammuo, n.d). It is a very good instrument of learning. It is not only for students, but anyone willing to learn, hence, it keeps us informed. Film is useful in the educational field. Its ability to inform students about people, community, individuals and also transmit information while doing this makes it a good tool in education, information dissemination and even behavioural modification. Film because of its visual

capacity creates pictures in viewers' minds and help them to remember vividly. Past experiences of a people are portrayed and enacted into film for the younger generation to have a feel of what their ancestors and forefathers experienced, for example, *Roots* (the slavery story of how Africans were snatched from their cherished homes and sold to strange people in a strange land), *Mohenjo Daro* (shows one of the world's earliest major urban settlements in Pakistan, which is said to have been submerged in water and destroyed by flood/water) and *The Warrior Queen of Jhansi* (the story of a fierce and fearless queen who protected her people from the colonial masters, trained and led her army and was killed in battle). Images, music, dialogue, lighting, sound, and special effects in a film for example have effects on our feelings, thoughts, and life and help us to understand humanity and how our society works.

It can be inferred from the that film has various functions, which reveals its importance in society. Film is a source of income for the government and individuals, generates employment opportunities thereby reducing the population of the unemployed. However, film as a means of socialization in society cannot be underemphasized, because it reflects the society, both present and past. It is a powerful tool of communication, technical, symbolic, audio and written codes which convey strong messages. Films serves entertainment functions and also help in transmitting morals to individuals while condemning negative activities of man and commending positive behaviours.

Popular Culture

Culture is simply a way of life that binds people by language, beliefs, customs, dress, food, tradition, lifestyle, and maybe ancestry. Culture is a distinct and unique concept that enables us to identify and recognise particular people. Society consists of various people with different cultures, ethnic groups, religions, lifestyle beliefs, etc. Popular culture is a form/kind of culture that is widely accepted by people, it deals with concepts that most people can relate with. It could also mean a general practice that has been accepted and is now a habit. As Brummett explains in *Rhetorical Dimensions of Popular Culture*, pop culture involves the aspects of social life most actively involved in by the public. As the 'culture of the people', popular culture is determined by the interactions between people in their everyday activities: styles of dress, the use of slang, greeting rituals and the foods that people eat are all examples of popular culture. Popular culture is also informed by the mass media. (Philosophy Now, 2024). Popular culture encompasses widely accepted products and forms of expression and identity that define a society at a given time. It allows people to identify collectively, unites them on ideals of acceptable behavior, and provides opportunities for individual happiness and communal bonding. In the global age, people consume popular culture through many means but mostly through media (Ozlen,2019). The media used in consuming popular culture includes electronic, the Internet, social media and the print.

Film and Popular Culture

Popular culture needs media to survive and grow. Hence, film and popular cannot be treated in isolation because they are inseparable concepts that should be treated side by side to get the desired results. Popular culture is expressed through film which in this context could be referred to as a vehicle with which popular culture moves around. Films are part of our everyday life. How we live, eat, dresses, relate to others and relate to our environment, culture and society are affected by films.

Films are saddled with the responsibility of shaping attitudes and teaching morals as audiences can decide to copy or adopt the attitudes and lifestyles of the characters they watch. This makes film part of our popular culture. Television is arguably the most important source of information and entertainment in the modern world. Popular culture is mass produced and transmitted through mass media which includes television. Television cannot exist without films; therefore, films help a lot in spreading popular culture. As a result of the impact films have on our popular culture, the content of films should foster unity, love, positivity, and so on. In discussing film and popular culture, this paper will be delimited because of time and space. The paper will be limited to discussing themes and subject matters of selected films as they reflect popular culture rather than examining the interface of film and popular culture holistically. This paper will interrogate the selected films' thematic concerns and subject matter instead of looking at all aspects of the films that reflect popular cultures like setting, language, cultural backgrounds, customs, and traditions. The reason for this is that covering all these areas will elongate the paper, increase the word count, and thereby make the paper to go beyond the stipulated number of words for the journal.

Research Problem

Films as tools reflect the people's culture and popular culture at any time within a particular society. The question however is how effective and how well is popular culture reflected in films? In this paper, an attempt is made to answer this question. The paper examines the various popular cultures reflected in Gyang's *Oloture* and Kelani's *Dazzling Mirage*. The intention is to question the appropriateness or inappropriateness of the aspects of popular culture that these films reflect. This in a way will explain more about the relationship between popular culture and film. As pointed out earlier the examination of the interface between popular culture and film in this paper will be limited to thematic concerns and subject matter rather than all aspects of popular culture like setting, traditions, and customs.

Theoretical Framework

Interactionism Theory

Interactionism Theory is a theory in social science. It was founded by George Herbert Mead, (1863-1931). Herbert Blumer (1900-1987) extended the former's ideas and then described it as Symbolic Interactionism. It can also be referred to as Symbolic Interactionism Theory. This theory examines the meanings that emerge from the social interaction of people. It is a perspective that views society as a product of human interactions and the various and several meanings these individuals place on those interactions (Husin, Rahman and Mukhtar, 2021). This theory further emphasises the importance of understanding the social world and how it functions from the points of view of different individuals. This theory helps us to understand the relationship that exists between individuals and society. Communication/symbols foster the relationship that exists between both entities. The elements of this theory are non-symbolic interaction (gestures/signs), significant gestures/symbols, symbolic Interaction, the mind (language learning through interaction) self (an individual), and society (Husin, Rahman and Mukhtar, 2021, p. 114). Interactionists focus on our utilization of popular culture in making sense of ourselves while emphasizing how others shape our tastes, values, and ultimately identity (Popular Culture and

Media, n.d). Have you ever noticed that your friends tend to like similar music, sports, and television shows as you do? Is this simply a coincidence? Interactionism is reflected in the two films under study. The interaction of Oloture also known as Ehi with others at her workplace, among the prostitutes she was working undercover with, and even with the prostitutes' Madame in the film reflects adequate use of symbols and language. Although these interactions led to a tragedy like in the case of Linda, there are instances when such led to positive ends like some of the girls escaping being trafficked. In *Dazzling Mirage*, the interactions during the Sickle Cell meetings helped the sufferers of the disease realise they were not alone. The meetings also serve as a means of sharing experiences and relating to others in a way that each of the sickle cell sufferers was able to learn coping mechanisms from others.

Analysis and Discussion

Synopsis of *OLOTURE*

Oloture is a Nollywood movie that tells the story of a brave journalist/reporter. *Oloture* is a metaphor, it is a Yoruba word that means Endurance which is a major characteristic of the protagonist. The film revolves around prostitution, sexual violence, and human trafficking. Oloture, the main character works for The Scoop, a highly reputed newspaper. She is called Ehi when she goes undercover. Oloture is to write a story on prostitution and to capture the lives and experiences of these women, she goes undercover. She had to become like them to know how and what they felt. It is not easy for her because it is an entirely new life and experience, she keeps on playing along. She keeps a journal and records her experiences daily. Oloture lives in a brothel with the other women, she meets several people daily. She made friends with Linda, her roommate. Her friendship with Linda opens her to a very key information in her research. Through Linda, she gets to know Alero, a human trafficker. Alero charges the girls \$1200 in exchange for a trip to Europe where they will continue their prostitution businesses and make more money.

The girls live in a cramped and disorganised brothel where they pay rent weekly to Sandra, the overseer of the brothel. Ehi tries to fit in by dressing, speaking, and doing things like them. She acted perfectly according to the saying, "When you get to Rome, behave like a Roman". Ehi's first night as a call girl is disastrous; she escapes through a window when a customer takes her to a room for the usual business. She uses this experience to get information from Linda, she claims she is tired of the current situation of things and Europe is where the real deal is. She then asks Linda if she knows anyone who can help her. Linda opens up after much pestering, she tells Ehi about Alero whom she takes money to now and then for payment for her trip to Europe alongside her younger sister, Blessing. She agrees to talk to Alero about Ehi, this makes Ehi very happy. Linda, as usual, goes to give Alero some money. Unknown to her, Ehi followed her to Alero's place. Ehi is caught taking a video of Alero and Linda in a conversation, Alero's bodyguard catches her red-handed and drags her to Alero. This event causes Linda to open up about Ehi's wish to go to Europe. Ehi describes Alero as an ex-prostitute and human trafficker who drives a tinted Toyota Prado, this reveals that she is very comfortable. She sells clothes in the market, but it is obvious that is not her real occupation.

Alero invites Linda, Ehi, and the other girls to a party which was hosted by a politician named, Sir Phillips Ondaje. Ehi behaves herself at the party, she stands by and watches the other girls. It is

when Alero introduces her to Sir Phillips that she becomes very uncomfortable. Sir Phillips offers to show her around the house and offers her a glass of wine, he convinces Ehi that she is about to drink one of the finest champagnes in the world. Ehi pours the glass of wine on her skirt on purpose to go to the restroom to think about her next line of action. She feigns a stomach ache and proposes to go home. Sir Phillips offers to give her medicine to cure her of her pain, he gives her a sleeping pill to carry out his devilish plans. Ehi uses it and begins to feel dizzy and weak. Sir Phillips takes off his clothes, revealing his fat body, and hops on Ehi. He rapes her gruesomely, Ehi begged but he turned deaf ears to her silent plea. Ehi feels so much pain, that she tries to wash off his handprints off her body. She could not visit her mother or look her in the face. She hides herself for a while. Emeka, the Editor of the Scoop, and her friend become worried. He checked the usual places and could not find her there, he reported immediately to the management, and he was asked to wait for 24 hours before making a complaint. Oloture finally shows up, Emeka advises her to back off and let go. Oloture disagrees and claims that the story has not ended, and it has become her story too. When it was time to leave for Europe with the other girls, Oloture gave her journal to Emeka. Through the journal, Emeka gets information on Oloture's rape incident. He then makes findings on Sir Phillip. Sir Phillip is a politician who drugs and takes women for fun. He is always involved in charity and owns a charity foundation, what an irony. Ehi is referred to as "Forza Speciale", an endowed woman that is highly demanded by people at the top. The use of slang and codes depicts the kind of environment, this is evident in the film. Blessing is the most disadvantaged prostitute because she has a pimp named Chuks, no one wants to relate with her because of Chuks. Ehi, Linda, and her sister along with the other girls are moved from the house to where they were camped before embarking on their trip to Europe. They begin to search the girls immediately after they get there, their phones are collected, and they are warned. Oloture sneaks a small phone through which she sends information to Emeka. They had lectures on posture, dance, and so on. Linda cries and pities for her sister, because she is not happy with all that they make her do and the mess she brought her into for money. The girls are taken to an herbalist to take an oath which they all take while naked. The girls are filled with fear, except those whose emotions are dead and who are ready for anything. Their public hairs are taken and burnt in a mortar. The girls are also made to sleep in a coffin and swear by the gods that if they dare cross their sponsors, they will end up in a coffin. The girls are made to sign a contract and receive their passports. Their identities and nationalities are changed; Ehi is given a Kenyan identity. Linda is killed; she is caught making a call. They also find out that information about their whereabouts is being sent through the phone, this makes them insecure and to prepare for the journey.

Emeka lodges a complaint since he has lost contact with Oloture, the head of the task force promises Emeka that they will be there the following morning. They all go there in the morning, and no one is found except Linda's dead body. Emeka is asked to check the body to know if it is that of his reporter, he is so scared but later relieved since it is not Oloture. He rushes into his car and drives straight to the border. When the girls get to the border, one of the guys with them drops to settle an immigration officer for a smooth passage across the border. While he is away, Ehi and Blessing claim they are pressed and need to ease themselves of their discomfort. They both manage to run off, but Ehi does not make it, she is caught while her counterparts escape. On getting to the border, Emeka tries to convince the military personnel to let him in, but he is sent back repeatedly.

He is about to enter his car When Blessing runs past him, she is running for her life. Oloture is taken away.

Content Analysis *OLOTURE*

The film in use is titled, *Oloture*. It is a Nollywood movie, in essence, produced by Nigerians and set in Nigeria. The tool for analysis is referred to as Content Analysis (C.A), hence, the content is *Oloture*. Two categories have been extracted from the content concerning the context of this work, namely prostitution and human trafficking. These categories are very well portrayed in the film, as they are the focus. Fewer than two categories are several codes; in essence, each category has different subjects attached to it as revealed in the film.

Prostitution consists of four codes: prostitution (code 1), sexual violence and its effects (code 2), as societal perspectives on prostitution (code 3), and domestic violence (code 4). Prostitution is a global phenomenon that may not be eradicated because its roots have gone deep into society's soil. Women caught in this web give their bodies in exchange for money. It occurs 61 times in the film, it is a major theme. Costume, actions, emotions, gestures, and facial expressions contribute to the excellent portrayal of the theme. Oloture, a journalist wants to write a story on prostitution, she finds out that the story is more than what they think it is. Women, either young or old go into prostitution for reasons best known to them. These women have hidden stories behind their actions, this is what Oloture plans to uncover by going undercover. Oloture meets various people with wonderful personalities; she makes friends with them to get adequate information from them. It is obvious that it is not all the women involved in this act that are comfortable with it, a vivid example is Linda. She has mixed feelings about it, but she has no choice but to survive, she was sad that she had to bring her sister into it. Sexual violence and its effects are the second code under this category. This whole experience changed Oloture's life, she was raped by a politician named Sir Philips Ondaje. Not only do these women sell their pleasure, but they also sell pain too to people like Sir Philips who drugs and rapes women for fun. This code occurs 17 times and it revolves around Oloture and Sir Philips. This incident further fuelled Oloture's bravery, and she decided to keep digging.

Societal perspectives on prostitution (code 3), reveal the thoughts the general populace has about prostitutes. These prostitutes are seen as worthless because of how they earn their money. They are most times looked at with disgust. It occurs 4 times. No one cares about their lives, whether they are in good or bad condition. These women are killed, their bodies are sometimes mutilated or dumped on the road, and no one cares to report or investigate these cases. No one cares about this set of humans in society. The last code under this category is domestic violence, it occurs 8 times. It is portrayed by Chuks and Blessing. Blessing is one of the prostitutes who lives in the same house with Oloture and Linda. Chuks is Blessing's pimp, she reports to him. Chuks used to have so many girls in the past, but times have changed because of innovation and social media, Blessing is his last girl. Blessing dares do not leave Chuks, she claims he would kill her. He threatens and beats her if she does anything against his will. There are two codes under the second category, Human Trafficking. They are Human trafficking and processes of human trafficking. Human trafficking is another monster ravaging our society; it is an offshoot of prostitution. It occurs 32 times. In their quest for greener pastures, these naive girls fall into the hands of human traffickers who promise

them a beautiful life abroad. The traffickers collect exorbitant amounts of money from these girls, the girls paid 1200 dollars each which they earned by working their asses out. Their passports and travel expenses are supposedly taken care of through dubious ways because it is an illegal business. They were given illegal passports, and their names, identities, and nationalities were changed. Oloture is given a passport with the name Wachuka Otieno from Kenya.

There are several processes involved in human trafficking; this is the second code under this category. It occurs 20 times in the film. The girls are mandated to pay a fee to validate their trip to Europe, and Italy precisely. After the payment, they are camped in a house in a faraway place, their phones are collected from them which means they can no longer communicate with their families. The girls are given rules and regulations that must be followed, and there is a punishment for anyone who errs. They have lectures on posture, dance, and how to make enough money with their God-given assets. The girls are also taken to an herbalist for oath swearing, some rituals were conducted. Their backs are pierced with a sharp knife and their public hairs are taken, soaked in the blood of a chicken, and then burnt in a mortar. They are made to swear in a coffin, and their eyes are filled with fear but there are some whose faces are expressionless, they are probably ready for anything that happens. They take off immediately a phone is found with Linda; the phone contains information about their whereabouts. Linda is killed, they think she is a spy from the police. The girls are moved across the border to Benin Republic from where their journey to Europe will continue. Unfortunately, Oloture is caught during her escape but Blessing (Linda's younger sister) escapes.

Film and Popular Culture as Portrayed in *OLOTURE*

Oloture is a Nollywood movie that lasted for 1 hour, 46 minutes, and 52 seconds. The main themes of the films are prostitution and human trafficking. Prostitution is identified as a social vice. Prostitution is a practice that involves engaging in sexual activity in exchange for payment. This practice is widely not accepted by people; it is shunned in society. In *Oloture*, prostitutes are viewed and seen as worthless, people look at them with utter disgust. We do not only see the experiences of these girls and women but also the causes and consequences of their actions. The essence of this is to prevent the young ones from going in that direction. Through this film, the dirty acts of the human traffickers are uncovered. Human trafficking is a crime punishable by law, and a practice shunned by society. Human trafficking is the transportation of people through force, fraud or deceit to gain profit. Prostitutes tend to be victims of human trafficking as revealed by the film, because of their quests for greener pastures and more income. The film further enlightens the populace on these two concepts, their causes, and consequences.

Synopsis of *DAZZLING MIRAGE*

Dazzling Mirage is a Nollywood movie produced and directed by Tunde Kelami. It is an adaptation of Olayinka Egbokhare's book. It tells the story of Olufunmiwo Adebayo who is suffering from Sickle Cell Disease (SCD) which has taken a toll on her entire life and experiences. She is a successful media enthusiast who works with PDR Media, clients, and organisations who crave her excellent work and always want their work done and perfected by Funmi. Funmi wants

to live like a normal person, she wants to have a source of income, get married, and have a family just like every other person. Her condition limits her and earns her unnecessary pity from people. She must visit the hospital regularly for check-ups and bed rest because any form of stress can trigger an SCD crisis. It is during one of her crises that she gets to know that she is the adopted child of Lola and Femi Adebayo. Funmi usually blames her parent for her predicament until she is told the truth. SCD is an inherited blood disorder that is because of having parents that possess the sickle cell trait. The symptoms of SCD are fatigue, shortness of breath, infections, episodes of extreme pain (also called pain crisis), swelling of hands and feet, and so on. It is a disease that cannot be cured but treated and maintained.

Funmi's ailment affects her job, she begins to take sick leaves to treat herself and get back on her feet, her job is threatened. Her boss, Dotun Atoyebi warns her of her constant leave from work and advises her not to work. This hurts her so bad that she begins to defend herself, she tells her boss that she deserves to live a normal and decent life and earn a living. Lanre, her manager must step in to reduce the tension building up between both parties. Funmi's workload is reduced. Funmi has a six-year-old relationship with Sanya Fadipe, a mummy's boy. He does everything his mum says, she has a huge influence over him. She does not like Funmi because of her condition; she calls her a walking corpse.

To make Funmi realise she is not alone in the struggle, Dr. Ayodele introduces her to a group of people suffering from SCD. She joins the group, becomes responsible, and contributes to its progress. She feels alive when she is with her counterparts, they are a big family. A campaign is held, and Funmi handles the media aspect, she uses every form of media (newspaper, magazine, television, etc) to enlighten the general populace on SCD. Funmi is seen on TV shedding light on SCD, its causes, prevention, and how people living with SCD should be treated. This little act of Funmi spreads light into the hearts of people and makes them see people living with SCD in a different light. While others appreciate and fall in love with Funmi's personality and eloquence, people like Mrs Fadipe criticize her.

Her boss, Dotun Atoyebi begins to take interest in Funmi. He restores her to her former position and even promotes her. Funmi is delighted to be given such a huge responsibility; she must work with the boss personally. They go out together to talk about work and hang out to have fun as friends, they become fond of each other. Dotun has begun to fall in love with her. Unfortunately, Funmi loses her six-year-old relationship because Sanya, her fiancée has impregnated his research assistant. She goes to Sanya's house unannounced, and that is how she finds out. She is so heartbroken; she blames her health condition and decides not to ever open her heart to love. Dotun begs for a chance to love her, he wants to marry her despite knowing the consequences, he loves her genuinely. The duo gets married and begin a family. Funmi gets pregnant, she must be closely monitored. The situations of things become unpalatable but with love and strong will, Funmi and Dotun pull through, and they have a beautiful daughter named Dammy.

Content Analysis of *DAZZLING MIRAGE*

The film in use is titled, *Dazzling Mirage*. It is a Nollywood movie, in essence, produced by Nigerians and set in Nigeria. The tool for analysis is referred to as Content Analysis (C.A), hence, the content is *Dazzling Mirage*. Two categories have been extracted from the content about the

context of this work, namely: Sickle Cell Disease (SCD) and Societal Perspectives on SCD. These categories are very well portrayed in the film, as they are the focus. Under two categories are several codes, in essence, each category has different subjects attached to it as revealed in the film. Sickle Cell Disease (SCD) consists of three codes, namely: Sickle Cell Disease (code 1), causes of SCD (code 2), and preventive measures for SCD (code 3). SCD is the major theme of the film, it occurs 70 times. It is a disease inherited when both parents possess the sickle cell trait. Olufunmiwo Adebayo is a victim of SCD, the theme revolves around her, her state of health, and how she copes with discrimination and unnecessary pity from people. She is seen as weak and incapacitated giving the excuse of her health condition. Funmi is a bright, beautiful, and brilliant woman who works with a media firm. She is the most preferred staff of her company, she is mostly selected by clients to handle their jobs, this makes her highly reckoned with in the organisation. Her health comes in the way, and she almost loses her job but is considered because of her good and exceptional attitude to work. Her fiancé's mother does not love her because of her condition, Mrs Fadipe calls her a walking corpse or an unburied coffin. She is against the union/marriage between her son, Sanya, and Funmi, she even introduces Sanya to girls in the presence of Funmi. Funmi eventually loses her relationship of six years old because of SCD, this is the excuse Sanya gives her for breaking up with her after he has impregnated his research assistant, Tade. Funmi was so shattered, that little did she know that it was the beginning of greater things for her. The main cause of SCD is parents with sickle cell getting married and having children who may be sicklers. This occurs 7 times in the film. Funmi blames her parents for having her despite knowing the consequences as a medical practitioner; she shouts and snaps at them before getting to know that she is their adopted child. Funmi's parents made a grave mistake of bearing a child together, the child becomes a sickler. The child goes through pain from birth till death, it cannot be cured. Funmi goes through physical and mental torture because of the decision her parents made, she suffers the consequences of their actions. The ways SCD could be prevented is when courting couples go for genotype/blood test, genetic counselling, and enlightenment on sickle cell disease and any other blood-related conditions.

The second category, Societal Perspectives has two codes, societal perspectives, and the consequences of societal views on victims. The society views SCD as a disease, not a health condition that can be well managed. It is popularly believed that victims of SCD are weak and sickly and are not expected to be at the helm of affairs at any level. SCD does not prevent its victims from pursuing their interests or chasing their goals, passions, or preferred careers, or even getting married and having children. They can do everything normal people do if they know their limits, visit the doctor as and when due, and follow the doctor's advice. This occurs 20 times in the film. The comments from people in society to victims of SCD are very discouraging. These make the victims feel less human. Funmi's campaign enlightened the public on being sickle smart, and most of those who criticized her became pleasant. These comments from society have effects on victims, this occurs 13 times. Victims could contemplate suicide or slip into depression, and become weak and tired just as people say (words are powerful). It could result in low self-esteem and self-worth. Victims could also decide to isolate themselves from the outside world to maintain their sanity, unnecessary pressure to achieve this or that could also be because of how the society treats and regards people with SCD.

Film and Popular Culture as Portrayed in *DAZZLING MIRAGE*

DAZZLING MIRAGE is a Nollywood movie that lasted for 1 hour, 57 minutes and a second. It depicts the life and travails of persons suffering from Sickle Cell Disease (SCD). It enlightens the general populace on the possible causes, prevention, and maintenance of the illness. Sickle Cell Disease (SCD) is an inherited blood disorder that is because of having parents that possess the sickle cell trait. The symptoms of SCD are fatigue, shortness of breath, infections, episodes of extreme pain (also called pain crisis), swelling of hands and feet, and so on. It is a disease that cannot be cured but treated and maintained. Most people see and refer to those suffering from SCD as weak, just like Olufunmiwo, the protagonist. Sicklers are so deprived of the opportunity to live as normal people, they seem to be told what to do, when, and how to do it. This act makes the victims feel segregated and unloved, they deserve to work to earn a living, get married, have children, pursue a career, and be encouraged. All these will not stop or prevent them from looking after their health regularly. The purpose of the film is to change the narrative and popular belief about sickle cell sufferers. It is also for those suffering from sickle cell disease to brace up and pursue their dreams for their destinies are in their hands. The film disseminates very important information, courting couples are advised to get tested and know their genotype so as not to produce an ailing child in marriage. It also reflects the culture of the Yoruba people where the film is set. The reaction of Mrs. Fadipe is an example of the Yoruba adage that “you may marry a bad wife and succeed but marrying into a bad family is a sure recipe for failure”.

Findings

This study finds out that Nollywood films as represented by the two films under study, *Oloture* and *Dazzling Mirage* reflect the people's culture, habits, customs, and traditions. In *Oloture* for example, the oath-taking by the prostitutes and the roles of pimps and Madame in the prostitution trade, show a reflection of how prostitution and human trafficking take place in Nigeria. The tardiness of the government officials in investigating *Oloture*'s disappearance when Emeka her editor reported to them shows the nature of Nigeria's bureaucracies. The bribing of the immigration officers reflects the nature of corruption in Nigeria. In *Dazzling Mirage*, the various myths and false information about sickle cell disease were treated and the film reflected the travails and challenges of sickle cell sufferers. This paper also finds out that most of the popular cultural items and concepts of Nigerian society are reflected in the two films. The issue of corruption, the use of money, intimidation and cultural traditions in cowering and controlling trafficked individuals are symptomatic of Nigerian society. Another finding is that films reflect the popular culture in them, and these reflections help buttress the audience's ideas about the Nigerian nation and society.

Conclusion

Film and popular culture can either have positive or negative impacts on the society. The media can make a difference by promoting positivity in every aspect of life through film and the vivid portrayal of popular culture. These can be channelled into making society a better place to live in and also creating a conducive and positive environment for young ones to grow. Such are reflected in the films under review. This paper has been able to look at the concepts of film from holistic

perspectives along with the concept of popular culture. The paper further stretches to examine the confluence of film and popular culture at a point, thereby pinpointing at their portrayals in films as reflections of the society. The study adopts 'Interactionism Theory' as the theoretical framework with analysis and divergent discussions on the *Oloture* and *Dazzling Mirage* as the selection for analysis. The paper shows that films reflect and depict germane human issues like human trafficking and sickle cell disease through popular culture. This in a way helps in creating awareness about such issues and makes the public aware of the effects and solutions to such issues.

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