

Ear Piercing Behaviour and Self-Esteem among Male University Students in Nigeria

Dr. URIEN, James

Department of Psychology, Delta State University, Abraka, Nigeria

DOI: <https://doi.org/10.51244/IJRSI.2025.120800225>

Received: 19 Aug 2025; Accepted: 29 Aug 2025; Published: 24 September 2025

ABSTRACT

The study focused on ear piercing behaviour and self-esteem among male university students in Nigeria. Two research questions were raised and two null hypotheses were formulated in the study. A mixed-methods design was adopted in the study. It combines qualitative and quantitative research approaches to achieve a more comprehensive understanding of the research problem. The sample size used for this study is 600 participants in the study area. A purposive sampling technique was used in the study. Participants are selected based on specific criteria. A self-structured instrument titled “Ear Piercing Behaviour and Self-esteem Questionnaire - EPBSQ” and interviews were used as the instrument to collect data from participants. The researcher administered a total of 600 questionnaires to randomly selected participants and 13 participants were interviewed in the study area. Mean scores, standard deviation and Pearson Product Moment Statistics was used to analyse the data at 0.05 level of significance while Thematic analysis was adopted for the interpretation of responses. The study concluded that reducing ear piercing behaviour among male university students in Nigeria is a sign of masking and requires a multifaceted approach: health education to highlight risks, alternative self-expression outlets, regulatory measures, culturally sensitive engagement, and psychological interventions to boost self-esteem. There is an urgent need to tailor interventions to local cultural and social dynamics.

Keywords: Ear Piercing, Self-esteem, Male, Behaviour, Nigeria

INTRODUCTION

Body modification practices, such as ear piercing, are prevalent cultural activities around the world, with differing meanings in various societies. In Nigeria, which is home to over 250 ethnic groups and a multitude of cultural traditions, practices like ear piercing, scarification, and tattooing hold both historical and current significance (Eze & Okonkwo, 2020). Traditionally, ear piercing has been more widespread among females, typically done during infancy or childhood as part of a rite of passage or for beauty purposes. However, in recent years, influences like globalization, urbanization, and Western media exposure have led to a growing acceptance of ear piercing among males, especially in urban environments such as universities (Ojo & Adeyemo, 2023).

More so, among Nigerian youth, particularly university students, body modification is increasingly seen as a means of self-expression, fashion, or a challenge to traditional norms. Male university students, usually aged 18–25, are at a key developmental stage where identity, peer influence, and social acceptance are crucial, making it important to examine the relationship between ear-piercing behavior and factors like self-esteem. While ear piercing is common in Nigeria, it is predominantly practiced by females. Research by Audu & Musa (2018) revealed that 79.3% of respondents, mainly female (male/female ratio of 1:6.2), had their children's ears pierced, often during childhood and by untrained individuals.

Eki (2022) found that 59.1% of those with body piercings were female; however, males also participated, with the earlobe being the most common site for piercing (66.1%). Although specific data on males was not provided, the study suggested that they were more inclined to pierce their tongues, indicating different preferences in body modification. According to Oni & Adeyemi (2019), 67.0% of male students showed an

increasing acceptance of body modifications like tattoos, yet there was a significant disparity in attitudes towards piercing, with fewer males (33.0%) willing to engage compared to females. This suggests that ear piercing among male university students is less common than among females and may have varying social connotations.

Furthermore, motivations for body piercing among Nigerian university students include fashion (40.0%), self-expression (36.2%), and creative expression (21.5%). For male students, ear piercing may be linked to cultural or social influences, such as signaling bravery or societal status, which parallels historical Kenyan customs where both genders pierced for transitional ceremonies. In contemporary Nigeria, male ear piercing appears to be more influenced by modern trends, celebrity culture, psychological factors, and peer pressure. Nonetheless, Eki (2022) pointed out that 40% of students regarded peers with body piercings as "irresponsible and reckless," indicating potential social stigma for males who pierce, which could affect their willingness to engage in such activities.

Ear piercing in Nigeria is often done by untrained individuals, leading to issues like keloid formation, infections, and tissue damage. These health risks may dissuade some male students from pursuing ear piercing, particularly if they are aware of these complications. The need for increased awareness and regulation regarding piercing practices is emphasized, not only for children but also for young adults. This suggests that male students with higher self-esteem may be less inclined to pursue body modifications for validation, while those with lower self-esteem might resort to piercing as a method to enhance confidence or define their identity.

Statement to the Problem

Ear piercing, as a form of body modification, has become increasingly prevalent among male university students in Nigeria this could be as a result of social influence, global fashion trends, peer dynamics, and the desire for self-expression. However, despite its growing acceptance, ear piercing among males is often met with social stigma or negative perceptions in Nigeria's culturally diverse and sometimes conservative society. These societal attitudes, coupled with the health risks associated with ear piercing and the underlining psychological issues may have significant implications for the psychological well-being of male students, particularly their self-esteem.

Purpose of the Study

The purpose of the study specifically is to:

1. Examine whether ear piercing behaviour influence self-esteem among male university students in Nigeria
2. Establish the strategies to curb ear piercing and improve self-esteem among male university students in Nigeria

Research Questions

The following research questions were raised in the study:

1. How does ear piercing behaviour influence self-esteem among male university students in Nigeria?
2. What are the strategies to curb ear piercing and improve self-esteem among male university students in Nigeria?

Hypotheses

The following null hypotheses were formulated in the study:

1. There is no significant relationship between ear piercing behaviour and self-esteem among male university students in Nigeria

2. There is no significant relationship between the strategies to curb ear piercing and improve self-esteem among male university students in Nigeria

REVIEW

Theoretical Framework

The study is anchored theoretically on Social Identity Theory propounded by Tajfel & Turner, (1979). This theory suggests that individuals derive self-esteem from group membership. Male students may pierce their ears to align with peer groups or subcultures, enhancing their sense of belonging and self-worth. It explains how group membership influences individual behavior, attitudes, and perceptions, particularly in intergroup contexts. The theory is widely applied in social psychology to study phenomena like prejudice, discrimination, group cohesion, and collective behavior. Social Identity Theory is classified into three groups such as social categorization, social identification and social comparison.

Social Categorization: People naturally categorize themselves and others into groups based on shared characteristics (e.g., "students," "Americans," "soccer fans"). This simplifies the social world, making it easier to navigate, but it also creates "in-groups" (groups we belong to) and "out-groups" (groups we don't belong to). **Social Identification:** Individuals adopt the identity of the group(s) they belong to, internalizing the group's norms, values, and characteristics as part of their self-concept. This strengthens their sense of belonging and emotional attachment to the in-group. **Social Comparison:** People compare their in-group with out-groups to enhance their self-esteem. They tend to favor their own group (in-group bias) and may view out-groups as inferior, which can lead to stereotyping, prejudice, or discrimination.

Ear Piercing Behaviour and Self-Esteem

Ear piercing is a widely practiced cultural tradition in Nigeria, showcasing a clear gender imbalance with higher participation rates among females. Udemé (2020) notes various factors that contribute to this trend, such as social influences, current fashion, the behavior of peer groups, celebrity impact, and global cultural shifts. Adeola (2021) reports that a significant portion (59.1%) of individuals with body piercings are female, though there is also a notable number of males, with 66.1% of male piercings occurring in the earlobe. While specific data for males were not separately analyzed, there appears to be a trend where males are inclined toward tongue piercings, suggesting differing preferences based on gender (Ola, 2020).

Research by Omojola and Morah (2020) indicates that a considerable number of male university students are open to body modification, with 67.0% having a favorable view of tattoos. However, a significant gap exists in their views on ear piercing, as only 33.0% reported participating in it, indicating its lower prevalence among males. This difference implies that ear piercing holds unique social meanings within male university circles. Motivations for body piercing in this group include fashion (40.0%), self-expression (36.2%), and creative outlet (21.5%). For many male students, ear piercing may symbolize cultural markers such as bravery or status, similar to ear-piercing rites of passage in historical Kenya. In modern Nigeria, influences from fashion trends, celebrity culture, psychological factors, and peer relations seem to outweigh traditional practices in shaping male ear piercing behaviors.

However, despite this, Olayinka (2021) found that 40% of Nigerian students view peers with body piercings, particularly males, as "irresponsible and reckless," reflecting a notable social stigma associated with male ear piercing. This stigma could affect men's willingness to engage in this type of body modification. Additionally, ear piercing in Nigeria is often performed by untrained individuals, increasing risks of complications like keloids, infections, and tissue damage. Awareness of these health risks might discourage some male students from getting their ears pierced. A study highlighted the need for greater education and regulation regarding piercing practices, emphasizing the relevance of these recommendations not just for children but also for young adults.

Research on body modifications such as piercings and tattoos reveals a complicated link to self-esteem. Oloye (2023) found that adults with such modifications did not necessarily show lower self-esteem; conversely, low

self-esteem was observed. Likewise, a study by Okunna & Alaebo (2021) revealed lower self-esteem in women with tattoos compared to their non-tattooed counterparts, with increased variability in self-esteem among those with body modifications. Cultural aspects are also significant in a Nigerian context where ear piercing is not traditionally common among men, those who choose to pierce may face social judgment, potentially harming their self-esteem if they internalize negative perceptions. However, if ear piercing aligns with personal identity or peer group norms, it may also boost self-esteem, as suggested by findings where piercings were related to self-expression (Olayinka, 2021).

Prevalence and Trends of Ear Piercing Among Males

In Nigeria, ear piercing is a prevalent practice, mainly associated with females. Thompson (2019) discovered that 79.3% of participants (with a male-to-female ratio of 1:6.2) had their children's ears pierced, typically performed by untrained individuals, highlighting a cultural expectation for females. Although less documented, male ear piercing is becoming more noticeable, especially among urban university students. A study by Oyewole (2021) indicated that 59.1% of students with body piercings were female, although males also participated, with earlobes being the most commonly pierced body part (66.1%). Male students showed a tendency to pierce their tongues, suggesting distinct preferences based on gender.

Research by Aduku (2021) revealed that 67.0% of male students were open to body modifications like tattoos, yet only 33.0% had positive attitudes towards piercings, indicating that male ear piercing may carry social stigma and be less accepted compared to females. The growth of male ear piercing can be linked to global influences like celebrity culture, social media, and peer dynamics in universities, where students are exposed to a variety of identities and trends. The cultural diversity in Nigeria affects views on ear piercing practices. Major ethnic groups like the Yoruba, Igbo, and Hausa have traditionally seen ear piercing as more common among females, often linked to ideals of beauty, marriage prospects, and cultural traditions. In contrast, males have historically opted for different body modifications, such as scarification, particularly in Yoruba culture for tribal identification. In modern urban areas like Lagos, Abuja, and Ibadan, male ear piercing has transitioned from its traditional significance to reflect contemporary fashion trends, resulting in varied social perceptions about the practice.

According to Akpomimie (2020) 40% of student respondents consider peers with body piercings to be "irresponsible and reckless," indicating a potential stigma surrounding male ear piercing, especially in conservative settings. Conversely, urban and academic environments tend to adopt a more progressive view, recognizing ear piercing as a means of self-expression aligned with global youth culture. This contrast in social perceptions may significantly affect male students' choices regarding ear piercing, as they navigate the balance between peer acceptance and societal conformity, which ultimately influences their self-esteem. Many males who choose to get their ears pierced may have underlying psychological issues, using piercing as a way to cope with or hide their struggles. This suggests that male ear piercing could be more than just about aesthetics; it may be connected to deeper emotional or psychological needs (Adeola, 2020).

Strategies to Curb Ear Piercing and Improve Self-Esteem

As noted by Patrick (2020), enhancing self-esteem and decreasing ear piercing among students in Nigeria demands a thoughtful strategy that considers both psychological health and cultural traditions. Schools should implement positive reinforcement by having teachers and counselors acknowledge students' strengths and accomplishments, regardless of their size, to cultivate a sense of self-worth. For instance, emphasizing effort over mere results can help students build resilience and a positive self-image. Activities such as journaling or group discussions can encourage students to reflect on their personal successes and distinctive traits.

In the same vein, it is essential to incorporate social-emotional learning (SEL) by introducing programs that teach skills like self-awareness, empathy, and problem-solving. These SEL initiatives can empower students with confidence and help them navigate peer pressure that might lead to choices like body piercing. Role-playing exercises can enhance assertive communication skills, thereby increasing self-esteem and reducing vulnerability to peer-driven trends. Parental involvement is crucial, so workshops promoting supportive parenting approaches—like open communication and emotional validation—can significantly enhance adolescents' self-esteem (Oyewole, 2021).

Moreover, raising awareness about health risks associated with ear piercing is vital. Schools should conduct health education campaigns showcasing potential complications from piercings, such as keloid formation, infections, and allergic reactions, and highlight dangers like hepatitis B/C and HIV from using unsterilized equipment. Utilizing visual aids and peer testimonials of adverse experiences can make these risks more relatable. Students should be encouraged to express their individuality through safer alternatives like art, music, or fashion, with school clubs or competitions providing creative outlets to mitigate the allure of piercings for self-expression. Organizing events, such as a "style your identity" showcase, can allow students to present their unique styles and talents (Patrick, 2020).

Furthermore, it's important to advocate for policies requiring parental consent and professional piercers for minors to minimize unsafe practices, especially since many piercings in Nigeria are performed by untrained individuals. Schools should implement dress codes that dissuade visible piercings while explaining the health reasons behind such policies instead of adopting punitive measures that could negatively impact self-esteem. Given that ear piercing is a cultural tradition (for instance, Karna Vedha in certain communities) or fashion-driven, education should focus on how to embrace cultural heritage while making health-conscious decisions. Peer-led discussions can help challenge the belief that piercings are essential for social acceptance, underscoring the value of inner qualities over outward appearances (Oyewole, 2021).

Aduku (2021) suggests collaborating with community leaders to promote safe piercing practices and emphasize the importance of self-esteem over body modifications. Social media campaigns can also effectively convey messages to adolescents using positive role models who prioritize health and self-confidence. For example, partnering with local influencers to share narratives of self-acceptance without the need for piercings can be impactful. Combining self-esteem workshops with health education can simultaneously address both of these critical areas—for instance, a program could help students appreciate their unique qualities while educating them on piercing risks through engaging activities like debates or skits (Oloye, 2023).

However, it is necessary for schools to monitor and evaluate the effectiveness of these interventions by using surveys to gauge self-esteem levels and the prevalence of piercing, modifying approaches based on participant feedback. Cultural sensitivity is crucial, particularly acknowledging that ear piercing is not a cultural practice for males in Nigeria but is commonly done for females in childhood. Interventions should honor cultural traditions while emphasizing safety. Efforts to reduce piercings should be framed within a health context rather than a judgmental one to avoid alienating students, which could further damage their self-esteem (Adeola, 2020).

METHODOLOGY

A mixed-methods design was adopted in the study. It combines qualitative and quantitative research approaches to achieve a more comprehensive understanding of a research problem. The sample used for this study is 600 participants in the study area. A purposive sampling technique was used in the study. Participants are selected based on specific criteria. A self-structured instrument titled "Ear Piercing Behaviour and Self-esteem Questionnaire - EPBSQ" and interviews were used as the instrument to collect data from participants. The researcher administered a total of 600 questionnaires to randomly selected participants and 13 participants were interviewed in the study area. Mean scores, standard deviation and Pearson Product Moment Statistics was used to analyse the data at 0.05 level of significance while Thematic analysis was adopted for the interpretation of responses.

Table 1: Pearson "r" on ear piercing behaviour influence self-esteem among male university students in Nigeria

Variables	N	X	STD	DF	r-Cal.	r-Crit.	Level of Sign
Ear piercing behavior	600	3.22	.94				

Self-esteem		3.41	.86	2	3.64	2.94	0.05
-------------	--	------	-----	---	------	------	------

Data in table 1 revealed Pearson product moment correlation coefficient analysis on ear piercing behaviour influence self-esteem among male university students in Nigeria. The mean was 3.22 and 3.41, standard deviation of .94 and .86, degree of freedom 2. The calculated r - value was 3.64 while the critical r -table value was 2.94 at 0.05 level of significance. Since the calculated r - value was greater than the critical r -table value, the null hypothesis is rejected.

Table 2: Pearson “ r ” on strategies to curb ear piercing and improve self-esteem among male university students in Nigeria

Variables	N	X	STD	DF	r-Cal.	r-Crit.	Level of Sign
Strategies to curb ear piercing behaviour	600	3.60	.95	2	2.88	2.92	0.05
Self-esteem		2.96	.94				

Data in table 2 revealed Pearson product moment correlation coefficient analysis on the strategies to curb ear piercing and improve self-esteem among male university students in Nigeria. The mean was 3.60 and 2.96, standard deviation of .95 and .94, degree of freedom 2. The calculated r - value was 2.88 while the critical r -table value was 2.92 at 0.05 level of significance. Since the calculated r - value was lesser than the critical r -table value, the null hypothesis is retained.

Table 3: Thematic Analysis on ear piercing behaviour and self-esteem

Variables	#1	#2	#3
Themes	Cultural practice	Social trend or Fashion	Peer group
Responses	My ear piercing behaviour is not linked with cultural practices	I pierce my ear because most male celebrities always put on ear rings	I pierce my ear because most of my friends do
	I pierce my ear because I want to, though forbidden in my tribe	Peer pressure plays a role in my decision to get an ear piercing	There are groups or cliques on campus where ear piercings are more or less common
	My tradition forbids male ear piercing	Social media and fashion trends influence my perception of ear piercings	Group dynamics influence my decisions about ear piercings
	I pierce my ear because it makes me feel confident	Fashion trends impact the popularity of ear piercings	Peer pressure led to a group of friends getting ear piercings together
	I pierce my ear to boost my self-esteem	It is my personal style and ear piercing fit into the society	I think ear piercings is a form of self-expression
	Ear piercing behaviour among males is not our cultural heritage	I balance my self-expression through fashion, including ear piercings	My parents are not happy that I got an ear piercing

	I pierce my ear due to look good	Fashion influencers or celebrities have contributed to the normalization of ear piercings among male	I feel comfortable with ear piercing
	Ear piercing behaviour among males does not reflect our tradition	Societal norms and expectations made me not to get ear piercings	Ear piercing makes me more confident around my friends
	Though my tradition is against male ear piercing, but I like it	Someone I know got an ear piercing because of peer pressure	Ear piercing give me the confidence of being a celebrity
	I dislike males who pierce their ears	Ear piercings makes me look more handsome	As a music star, I got ear piercing because I feel belong
Sub-Themes	Culturally forbidden Self - worth	Personal fashion sense, Trending fashion	Improve self-esteem, Peer influence

Theme #1: Cultural practice

The central question was aimed to fostering an understanding participant's cultural practice and how it influences their decision-making about ear piercing behaviour and self-esteem. One of the participants stated that his ear piercing behaviour is not link with cultural practices. Although, his tradition does not approve of male ear piercing, but he chooses to. Another participant noted that he pierced his ear because it makes him feel confident. However, his tradition is against male ear piercing. Another participant noted that he pierced his ear to boost self-esteem. Also, another participant agreed that he pierced his ear due to body modification. However, ear piercing among males does not reflect our tradition. Thus, cultural practices do influence ear piercing behavior and self-esteem among students in Nigeria, as they shape perceptions of beauty, identity, and social norms, which can impact individual choices and self-perception. However, individual males can choose to go against cultural norms for personal reasons and engage in ear piercing

Theme #2: Social trend or Fashion

The fundamental of this question was meant to understanding participants' social trend or fashion and how it influenced their decision-making about ear piercing behaviour and self-esteem. One of the participants asserted that he pierced his ear because most male celebrities always put on ear rings. Thus, his decision is as a result from trending fashion. Another participant stated that peer pressure plays a role in his decision to get an ear piercing. Also, a participant noted that social media and fashion trends influenced his perception of ear piercing. More so, a participant agreed that ear piercing is his personal style to fit into the society. Thus, personal fashion sense influences his decision on ear piercing behaviour and self-esteem. In addition, a participant stated that fashion influencers and celebrities contributed to the normalization of ear piercings among male. Hence, fashion influencers and celebrities influence ear piercing behaviour and self-esteem among males. Thus, social influence and fashion trends significantly impact ear piercing behavior and self-esteem among students in Nigeria, as peers, social media, and celebrities influence and shape perceptions of beauty and style, driving individuals to conform or express themselves through body modification.

Theme #3: Peer group

The primary purpose of this question was meant to have the knowledge of participants' peer group and how it influenced their decision-making about ear piercing behaviour and self-esteem. A participant agreed that he pierced his ear because most of his friends did. Thus, peer group influenced his decision on ear piercing. Another participant noted that there were groups or cliques on campus where ear piercings are more or less common. This means, peer group influenced most males on the ear piercing behaviour and self-esteem. More so, a participant stated that ear piercing gives him the confidence of being a celebrity. For this reason, ear

piercing improves self-esteem. In addition, a participant noted that as a music star, ear piercing makes him feel belong. Thus, ear piercing improves self-esteem among male stars or artists. This means, peer group influence plays a significant role in shaping ear piercing behavior and self-esteem among male students in Nigeria, as friends and peers can either encourage or discourage ear piercing, impacting an individual's decision and self-perception.

DISCUSSION OF FINDINGS

The study examined ear piercing behaviour and its influence on the self-esteem among male university students in Nigeria. It revealed that ear piercing behaviour among males is influenced by several factors such as social trend, fashion, celebrities, underlining psychological issues, peer group or personal traits. From the statistical data and interviews, it was revealed that cultural practices do influence ear piercing behavior and self-esteem among students in Nigeria, as they shape perceptions of beauty, identity, and social norms, which can impact individual choices and self-perception. Also, it showed that social influence and fashion trends significantly impact ear piercing behavior and self-esteem among students in Nigeria, as peers, social media, and celebrity influences and shape perceptions of beauty and style, driving individuals to conform or express themselves through body modification. More so, it revealed that peer group influence plays a significant role in shaping ear piercing behavior and self-esteem among students in Nigeria, as friends and peers can either encourage or discourage ear piercing, impacting an individual's decision and self-perception. This is in support of Udeme (2020) asserted that ear piercing is widely influenced by several factors such as social, trending fashion, peer group, celebrities, artists, cultural practice, global trend.

The study also established strategies to curb ear piercing and improve self-esteem among male university students in Nigeria. It highlighted some strategies that can be adopted to reduce ear piercing and improve self-esteem. This is in line with Patrick (2020); Oyewole (2021).who opined that one of the strategy of curbing ear piercing is to raise awareness of health risks. Emphasize risks like hepatitis B/C and HIV from unsterilized equipment and the perceptions of others. Use visual aids and testimonials from peers who experienced complications to make the risks relatable. Encourage students to express individuality through non-invasive means, such as art, music, or fashion (e.g., clothing or hairstyles). School clubs or competitions in these areas can provide outlets for creativity, reducing the appeal of piercings as a form of self-expression. Ear piercing gives the impression of irresponsibility than fashion trend. It affects how people perceive and relate with such persons.

In the same vein, advocate for policies requiring parental consent and professional piercing services for minors to reduce unsafe practices, as many piercings in Nigeria are done by untrained personnel. Universities can enforce dress codes that discourage visible piercings while explaining the health rationale, social stigma, and avoiding punitive approaches that might lower self-esteem. Since ear piercing is often a cultural practice for females or driven by fashion trends by celebrities, educating students on balancing cultural pride with social perception. Peer-led discussions can challenge the notion that piercings are necessary for social acceptance, emphasizing inner qualities over external appearances.

CONCLUSION

The study concludes that a significant proportion of male students who participate in ear piercing may be driven by underlying psychological issues, utilizing this practice as a mechanism for masking deeper vulnerabilities rather than simply adhering to a non-culturally accepted fashion trend. To effectively reduce the prevalence of ear piercing among male university students in Nigeria, a comprehensive and multifaceted strategy is essential. This should encompass health education initiatives aimed at elucidating the associated risks, the promotion of alternative avenues for self-expression, the implementation of regulatory frameworks, engagement that is sensitive to cultural contexts, and psychological interventions designed to enhance self-esteem. There is an urgent imperative to customize these interventions to align with localized cultural norms and social dynamics

RECOMMENDATIONS

The following recommendations were made that there is need to incorporate topics on body image, self-esteem, and the potential risks and consequences of ear piercing into health education curricula. Encourage positive body image and self-acceptance through school-wide initiatives and campaigns. Establish counseling services, peer support groups, or online resources to help students navigate self-esteem issues and body image concerns. Model positive body image and self-esteem behaviors, and promote a culture of acceptance and inclusivity at home. Advocating awareness on the potential influence of social media on self-perceptions, beauty and self-worth. Prioritizing media literacy and cultural resilience. Develop policies that support mental health initiatives and programs in university campuses, including those focused on body image and self-esteem. Promote awareness about the importance of positive body image and self-esteem among students, and the potential risks and consequences of ear piercing.

REFERENCES

1. Adeola, J.D (2021). Cultural Perspectives on Body Modification in Nigeria. *Journal of African Cultural Studies*. Pp. 145 – 152
2. Adeola, M. (2020). Impact of Body Modification on mental health among Nigerian youths. *Journal of Psychological Studies*, 10(2), 145–153.
3. Aduku, C (2021). Psychological Effects of Body Modification among Male Nigerian youths. *Journal of Integrity and Ethics*, 1(3), 121–128.
4. Akpomimie, B (2020). Ear piercing attitude and self-esteem among Nigerian youths. *Psychology Quarterly*, 20 (2), 378 –385.
5. Audu, P & Musa, O (2018). Body piercing, tattooing, self-esteem, and body investment in adolescents. *Journal of Adolescent Health*, 30(4), 285-291.
6. Eki, R.N (2022). Peer influence and adolescent behavior in Nigeria. *African Journal of Psychology*. Pp. 82 – 90
7. Eze, JE. & Okonkwo, C (2020). Effects of Rational Emotive Behavior Therapy on self-esteem among Nigerian adolescents. *Nigerian Journal of Psychological Research*. <http://dx.doi.org/10.4314/PELJ.v14i6.v4>
8. Ojo, M.A & Adeyemo, O (2023). Prevalence and complications of ear piercing among Nigerian adolescents. *Journal of Community Health*.
9. Okunna, C. & Alaebo, O. (2021). Body-image Dissatisfaction and Self-esteem among Nigerian Youth. *Digital Culture Journal*, 4 (2), 84–93
10. Ola, A.E (2020). Ear Piercing Behavior and Self-esteem among undergraduates in Higher Institutions in Ogun State. *Psychology Quarterly*. Pp. 345 – 352
11. Olayinka, O.A (2021). Effects of Body Modification and Students' Academic Achievements in Tertiary Institutions in Oyo State. *Psychological Studies*. Pp. 89 – 94
12. Oloye, N.O (2023). Fashion: Trends and implications in Nigeria. *Journal of Psychological Issues*, 1(1), 110–118
13. Omojola, O., & Morah, D (2020). Ear piercing practices and complications in Nigeria. *West African Journal of Medicine*. Pp. 142 – 151 <https://doi.org/11.1107/1272684X511004923>
14. Oni, P & Adeyemi, D. (2019). Health risks of body piercing: Educational interventions. *American Journal of Public Health*. doi10.32591/coas.ojas.0402.010351
15. Patrick, VC (2020). *Body Modification and Self-esteem among High School Students*. Penthouse Publication, NY
16. Thompson, S.T (2019). Complications of body piercing. *American Family Physician*, 72(10), 2029-2034.
17. Udeme, N (2020). Social-emotional Learning and Adolescent Risk Behaviors in Africa. *Journal of School Psychology*. Pp. 123 – 130