

SOCIOLINGUISTIC CONSIDERATION OF SOME YORÙBÁ PROVERBS FOR PROMOTING NATIONAL PEACE AND SECURITY

Sunday Oṣṣláyíńká AWOLÁOYÈ (Ph.D.)

Email: awolaoyesop@gmail.com

Olúwatóyìn Títílayo EMORUWA, (PhD)

Email: tititoyin@gmail.com

&

SAKA, Idayat Oyenike

email: ridahtullahi@gmail.com

Department of Yorùbá

Adeyemi Federal University of Education, Ondo

Abstract

One of the culturally rooted genres defined as literary expressions of wisdom is proverb. Proverbs play a fundamental role in imparting knowledge of acceptable conduct within society. Speakers, writers, singers, chanters and general users of languages employ proverbs as a means of communication to educate in different ways, including advice, encouragement, warning, and entrenching peaceful co-existence among people of the community to mention but a few. In fact, if one considers the various security challenges bedevilling the country, ranging from armed robbery, kidnapping, banditry, religious crisis that have affected the nation's economy in no small measure, it is paramount task that Nigeria as a society needs to harness elements of social institutions that can draw people's attention to the fundamental importance of peace and security in the society. Against this backdrop, this study examines the socio-cultural role of proverbs in bringing to the fore the needed peace and security in the country. The data for the study are samples of Yorùbá proverbs collected through interviews. The data were analysed and explained on the tenets of structural functionalism. The study declared that it is high time we made use of Yorùbá proverbs as an essential part of conversation and communication in everyday life because they comprise the condensed experience of past generations expressed in flowery language and they perform various functions. Parents and the entire Nigerian populace are advised to understand the need to inculcate the values conveyed through Yorùbá proverbs in terms of respect for elders, the need to be considerate to fellow men, regard for hardwork and promises made, as well as many other values which are inevitable in ascertaining peace and security as desired in our nation, Nigeria.

Keywords: Nation, Peace, Proverb, Security, Sociolinguistic

Introduction

Language is the most important part of human existence. It is an indispensable tool in the life of an individual and his society. It is a means of ensuring communication across ethnic boundaries thereby fostering unity and peace which are very

important for any nation's development. Sociolinguistics is a discipline that focuses on the features, nature, and functions of language and its application to other fields. There is no way we can talk of sociolinguistics without mentioning language because language is the most important tool ever invented by human beings for effective communication. Essentially, it is a language that distinguishes human beings from other animals. With language, we can think effectively, communicate interpersonally and associate with other people. Without any reservation, Yorùbá language is seen to provide for adequate and absolute peace and security as found in some of Yorùbá proverbs. Proverbs in the actual sense, constitute a dominant device in everyday conversations in Yorùbá language such that it is being referred to as; 'the horse of words, if a word is lost, a proverb is used to find it'. Proverbs express a rich tradition of values and norms of behaviour that can be applied sociologically in addressing the current security challenges in Nigeria.

There is no doubt that peace and security are key factors for the development of any nation. A nation without peace and adequate security is a nation without unity, and unity is a requisite tool for national development. Nigeria has been enjoying relative peace, security and development in the years past, but currently, insecurity is the major challenge facing Nigeria. Nigeria's peace nowadays has been threatened with all forms of insecurity such as ethno-religious disturbances, domestic terrorism, banditry and kidnapping, to mention but a few. Various crimes and mind-blowing degrees of violence are perpetrated with obvious effects on the peace of our nation. People are killed daily from incidents of attacks and assassination. To state unequivocally, Nigeria today looks no further than "the security and welfare of the people", which the 1999 constitution declares "shall be the primary purpose of government". Hence, safeguarding the lives and properties of the people becomes the first and most critical responsibility of governance (Eļesin, 2013). This study examines the instrumentality of Yorùbá proverbs in fostering peace and security in the country. It opines that some of the things that cause insecurity in Nigeria are misplacement of priorities.

Conceptual Clarification

i. Nation

A nation, according to Advanced Learners' Dictionary, is a "country considered as a group of people with the same language, culture and history, who live in a particular area under one government". A cursory look at the definition above sees ethnic, cultural and linguistic homogeneity as attributes of a nation. Nigeria as a dichotomised nation with diverse languages and ethnic groups with the spirit of unity seems to have no place in the minds of the people.

Among many challenges of post-independence that Nigeria is facing are how to make ground for federal character – how to reconcile the cultural, social, historical and linguistic disparities of constituent groups and cause the people to shift their

loyalty from individual tribes and ethnic groups to that of the country as a whole. It is only through this that we can enhance national development. According to Ogbozi (1991), development is the reduction or elimination of poverty, inequality, and unemployment within the growing economy. Operationally, development brings a general improvement in the total life of the people living in a particular society such as Nigeria. When there is improvement in the quality of all human lives and capability by raising people's standard of living, then, we talk of development. In national development, there is a decrease in the level of unemployment, poverty, inequality, illiteracy, etc. In a developing nation, therefore, there is a multidimensional process that encompasses change in structure, attitude and institutions as well as speed in economic growth. However, it has been proved severally that the level of a nation's development in all spheres is tied to education which could only be achieved in a peaceful atmosphere among the people through language.

ii. Peace

The Webster's Dictionary in Olafimihan (2011:8) identifies peace as:

The condition that exists when nations or other groups are not fighting; the ending of a state of war; the treaty that marks the end a war; friendly relations between individuals, untroubled by disputes; freedom from noise, worries, troubles, fears, public order and security. One can deduce from the definition above that to be peaceable is to avoid quarrel; wishing to live in peace with others; a peaceable person means not involving in fight with one's neighbours.

Peace is also termed as a biblical greeting of "hello" or "goodbye" and also denotes not just the absence of conflicts but importantly referring to safety, completeness and well-being in all relationships of life (Number 6:26). Islam is regarded as a religion of peace. Encarta (2006) in Olafimihan (2011:2) further gives six concise meanings of peace as:

- (a) Freedom from war
- (b) End state of war
- (c) Tranquility; a state of mental calm, serenity; devoid of anxiety
- (d) A treaty agreeing to end hostility
- (e) Law and order; a state devoid of violence, crime and other forms of disturbance.

A cursory look at definitions of peace as enunciated above shows that a peaceful society must be devoid of rancour, hatred and animosity. Hence, it must be the desire of all human beings, regardless of colour, race, ethnic origin, etc., to have peace.

iii. Security

The word "security" means different things to different people at different times. David (2006) sees security as the condition or feeling of safety from harm or danger, the defence, protection and preservation of core values and the absence of threat to acquired values. Horsfall (2003) sees security as "the degree of protection against danger, loss or crime". Nongo (2013) posits that "security does

not mean merely safeguarding of territory boundaries but also entails that a country is industrialised and also maintain a high level of cohesiveness, egalitarianism and technological advancement. National security, according to Sálámi (1999), entails that a nation is secure to the extent to which it is not in danger of having to sacrifice core values if it wishes to avoid war and is able, if challenged, to maintain them by victory in such a war. Omede (2005) defines national security as an objective policy aimed at protecting the state from both internal and external dangers such as religious riots, terrorism, ethnic militias, political assassination, cultism, etc. The current insecurity challenges in Nigeria today can be attributed to people's anger at the persistence of poverty, unemployment, bad governance, perception of injustice and poor education (Mbah, 2012). In conclusion, security entails taking preventive measures to curb vulnerabilities, reducing risks and taking immediate actions where preventive measures fail.

The State of Insecurity in Nigeria

Provision of security of lives and property is one of the cardinal obligations of any responsive and reasonable government of any nation to its citizens. An attempt to be proactive in this regard by any government informs the quest for any meaningful development, progress and the advancement of societal and individual goals and objectives. However, where this is lacking, the most fundamental of human right to life is violated not excluding the right to own property, right to education as well as to live and work in any part of the country as citizens, among others. The spate of insecurity and crimes in Nigeria today has assumed an alarming proportion. The situation has gone to the extent that the state security apparatus seems to have been overwhelmed by them. Violent crimes ranging from banditry, ritual killings, armed robbery, human trafficking, ethno-religious violence, and kidnapping, have become the order of the day. Hence, people no longer have consideration for human lives and dignity. Another social menace is the "get rich quickly" syndrome which is the order of the day among our youths. All these emanated from the way we think, the way we speak and the way we act, all of which involve the use of language. Since language has been identified as a veritable tool for the realisation of peace and security in our nation, the role of proverbs is unquantifiable and needs to be considered as a veritable tool for peace and security as enunciated in this paper.

iv. Proverbs

Proverbs are a salient aspect of Yorùbá oral literature. They have been the trademark of the Yorùbá language and the people. This does not mean that other languages do not have their own proverbs, but Yorùbá people are well known for condensed and proverbial words. Nahallah (2003:103) states that: Proverbs are wise saying or compositions intended to give credence and intelligent support to our assertion during discussions. Usually it is the elderly ones in Africa that are the custodian of African proverbs. Elders who must be respected and adored must speak in proverbs. The younger ones, in other words, look up to elders for wisdom, knowledge and correction.

Louis (2000:177) asserts that proverbs are “a kind of linguistic instrument, a rhetorical device by which people attempt to get other members of their culture and society to see the world and behave in a common way”. Noah (1996:95) notes that a proverb is “a laconic declaration, generally invariable in its structure whose intervention in a context of verbal representation condenses and radiates experiences, ideas and admonitions through its terse, pithy statement of a truism”. Proverbs are witty sayings that showcase human experience and comprise wisdom, truth, knowledge, discipline, guidance and praise that have to do with human experience from one generation to another. Wolfgang (1985:117) defines proverb as a phrase, saying, sentence or experience of the folk which contains wisdom, morals, lessons and advice concerning life handed down from generation to generation. Proverbs are the products of human observation about what happens in the environment.

Proverbs are products of elders' thoughtful observations of nature and their submission on general phenomena that could guide and govern the upcoming generation on how to handle carefully and cooperate with it (Akinola, 2019). Among the Yorùbá, the youths do not use proverbs without acknowledging the elders around. Hence, Yorùbá, while making use of proverbs would, in difference to the elders, say “tótó, ó se bí òwe” meaning idiomatically, “I pay homage to the elders”, Proverbs have been a rich source of educating the young and the old in traditional African society. Fáwèhinmí (2017:126) states that “proverbs are especially meant to shape the style of the individual as well as bring peace and tranquility to the community at large”. There are categories of proverbs that inspire the maintenance of peace and security in Yorùbá societies. Consider, for example, this Yorùbá proverb:

Yorùbá Proverbs

Ọmọ tí kò ní iyá, kì í dégbò ẹ̀yìn (A motherless child would prevent having sore at the back)

The above is a proverb warning someone to do away with issues that can bring discomfort to one's life where there may be no one to assist. Yorùbá proverbs are conceived as the “horse of words which can carry one swiftly to the idea sought” (Délànò 1973:77). Yorùbá proverbs present ideas in picturesque and more challenging ways than ordinary speech could have done. Information contained in some of these proverbs could be quite reliable, especially where such relate to particular events, places and personalities. Ọlátúnjì (1984) observes that Yorùbá proverbs state what should or should not be done in the society. Yorùbá proverbs serve as social charters condemning some practices while recommending others. Proverbs in Yorùbá language tend to teach the Yorùbá children one lesson or the other. Ọlátúnjì (1984:169) observes that:

Yorùbá people value proverbs very highly, for they are considered to be the wisdom lore of race. And because the proverbs are considered to be traditional, and

originate from the observation of natural phenomena and human relations, old people are regarded as a repository of proverbs. Anyone who does not know, or who cannot understand the application of proverbs is regarded as unwise.

Yorùbá proverbs are the literary forms that have proved to be of great continuing relevance to modern man. They have been and remain the most powerful and effective instruments for the transmission of culture, social morality, manners and ideas of the people from one generation to another. Proverbs in Yorùbá language are of immense value in the life of every individual and touch virtually every aspect of human life.

Yorùbá Proverbs and their Basic Principles

Yorùbá proverbs have certain conventional rules that should be known and not to be violated just like other genres of Yorùbá folklore. Issac (2004) asserts that Yorùbá proverbs generally have five basic principles which (although are unwritten) should be strictly adhered to, if the sanctity and future of Yorùbá proverbs are to be firmly secured and guaranteed. The principles are:

- (a) Yorùbá proverbs have the attribute of unknown authorship thus making them absolutely impersonal.
- (b) Yorùbá proverbs seem to be the exclusive preserves of the elders as younger people are not supposed to say them without certain apologetic remarks. This is usually said either at the beginning of a statement or immediately after.
- (c) Yorùbá proverbs are often encapsulated in coded forms, thereby making them relatively difficult for the “unintelligent” to decode.
- (d) Yorùbá proverbs are imbued with unassailable truth as most of them can hardly be faulted.
- (e) Yorùbá proverbs rendered in the standard Yorùbá language are uniform coded statements intended to ensure sameness in both written and spoken forms

Thus, the application of the principles above is the basis of our analysis of the data collected as instruments for fostering peace and security in Nigeria.

Theoretical Framework: Structural Functionalism

Structural functionalism is a sociological model of analysis. It stresses the fundamental functions of society as a whole system. It elucidates relationships between various sets of societal variables that interpret and work together to make up what a given society is. That is to say, the theory is fundamentally developed on the inter-relations of the various structural traits such as education, health, security, government, information and communication under which peoples' thought beliefs and religion are facilitated. Hence, it analyses social features and interrelatedness of various arms of structure that make a whole system on the basic proposition that, our lives are guided socially by structures that are relatively stable patterns of behaviours. This means that social structure shapes our lives (www.wikibooks.ng 24th March, 2022). For example, the use of language in passing information/communication gives structure to our daily lives. Thus, the use of

language performs functions of socialisation, promotion of interpersonal relationship, and inculcation of culturally rooted acceptable behaviour. The theory describes the view that institutions are dependable on one another. That is, the network of such relationship determines why the society functions the way it does. The theory explains the functionality of the political world on the structure or state, organisation of an established system.

In the view of Nweke & Okoronkwo (2014), structure is seen as “a set of relatively stable and patterned relationship of social unit on the one hand. Function, on the other hand, is described as the consequence of social activities which makes for adaptation or adjustment of a given structure or its component parts”. As a functional system, the theory embraces input-output analysis. Part of the basic tenets of this theory is that, society is the basic or primary unit of functional analysis. Its application examines how people have related and made use of various societal institutions such as family, religions, language choice, political system, ethnicity, education, social and economic institution that are available or at people’s or citizens’ disposal, functioning for the advancement or survival of the society. As explained by the sociologist, Woodger (1948) and Merton (1968) cited in fisher (2010, p. 75), structural functionalism has been applied as a theoretical model in natural science, which is described as biology. To many of these sociologists, structural functionalism accounts for the influence of social institution units on the political unit, because social practices are understood to have specific functions that they are performing on the advancement or sustainability of the society as a system on its own. Hence, it entrenches the principle of equilibrating or feedback functions in system. In this present study, structural functionalism is applied to examine and discuss the appropriateness in the use of language of unwritten literature, specifically proverbs as a unit of social structure in engendering and propelling national peace and security in Nigeria. Structural functionalism is chosen in this study because of the belief that it will promote insights into how the contextual application of various proverbs can be used to achieve and sustain co-existence among different ethnic groups that make up Nigeria as a nation. The data for the study were taken from Yorùbá proverbs just to serve as a case in the application of proverbs in national peace and security.

Data Collection

The primary source of data for this study is structured interviews, while the secondary data was sourced from some relevant textbooks. The interview was conducted among the elders within the age of 50 to 80 in Yorùbá-speaking communities. The respondents were interviewed on values and various functions of proverbs that are related to peace and security in the Yorùbá society. Data were collected on the educative functions of Yoruba proverbs, religious functions, moral and other values and other values of Yoruba proverbs. Some examples of proverbs relating to peace and security that are used as data for the study are given below:

- | | |
|---|---|
| (i) Ilé mojòkó kii jèbi ejó | 'You cannot remain within the enclosure of your house and get convicted in court of law'. |
| (ii) Kí a já, kí a ré, kò dàbí eré àpilèse | 'A broken friendship may be soldered, but will never be sound'. |
| (iii) A kii ti kòpòtù dé sòrè | 'We don't return from the courtroom and continue a friendship'. |
| (iv) Bí èlèjò bá mọ ejó è ní èbi,
pé lóri ikúnlè | 'Once a guilty person knows his fault, he won't kò ní kneel for too long'. |
| (v) Ìbínú ò se nńkan,
sùúrù ni baba iwà | 'Anger does not accomplish anything, patience is the chief virtue'. |
| (vi) A kii fi èjè dúdú sínú,
ká tutọ funfun jádé | 'One does not have black blood inside and spit out white saliva'. |
| (vii) Bí ojú bá yejú kí ohùn má yè | 'When eyes lose contact, let not the original agreement fail'. |
| (viii) Àgbà kò sí ilú bàjé,
baálé ilé kú, ilé dahoro | 'When an elder is not around, the town gets desolate'. |
| (ix) Alásọ àlà kii í jòkòó ní işọ élépo | 'The wearer of a white dress does not sit in a palm oil stall'. |
| (x) A n jù wónn kò se é wí léjọ,
ijà ilara kò tán bọpọ | 'We are superior to them cannot be quoted as an argument in complaint or in court, the envy-fuelled fight persists for long'. |

Sociolinguistic Consideration of Proverbs for National Peace and Security

The value of language is expressed in its functionality as it is being expressed in the use of Yorùbá proverbs. Proverbs remain a huge catalyst for the achievement of human aspirations, objectives, goals, development, social advancement, social cohesion and national unity. A proverb is the horse of conversation, whenever conversation droops, a proverb revives it. The core of its value in promotion of peace and security for national development is articulated in this paper. This paper focuses specifically on proverbs that are applicable to practices which are condemnable and the ones that are encouraged, such as advice, comment, rebuke, warning and encouragement.

Advice: Proverbs are much available virtually in all Nigerian languages to give advice with a view to instilling caution in people on characteristics that can impede the peaceful atmosphere of the community and the need for them not to embark on wrong doings that can truncate the existing bustle in the society. The following proverbs in 1(a & b) are examples in this respect:

- | | |
|---|--|
| 1 (a) A kii fi èjè dúdú sínú kí a tutọ funfun jáde | 'One does not have black blood inside and spit out white saliva' |
| (b) À n jù wónn kò se é wí léjọ,
ijà ilara kò tán bọpọ | 'We are superior to them cannot be quoted as an argument in complaint or in court' |

The example in (1a) is an advice for the purpose of maintaining peace with our fellow men. The advice is that 'it is not good to pretend to love someone we hate'. The example in (1b) is for the security of our life, telling us to be careful to avoid

misunderstanding with our fellow men as a result of envy when we are getting on in life. By listening and accepting the pieces of advice explained in the contents of these proverbs, one may find a weakness in one's own ideas. Hence, the contextual application of this proverb without mincing word influences and functions to enforce tranquility on the structure of the nation.

Comments: Proverbs are sociologically used to pass comments in respect for elders to maintain peace and sanctity in the society. Some emphasise the need to avoid poverty as no one can get rich without hardwork. See the examples below:

- | | | | |
|---|-----|---|---|
| 2 | (a) | Ènu àgbà ni obì tí ñ gbó | 'It is in the elder's mouth that the kolanut gets ripe' |
| | (b) | Àgbà kò sí ilú bàjé, baálé ilé kú,
ilé dahoro | 'When an elder is not around, the town gets desolate' |
| | (c) | Àgbà kì í wà lójà,
kí orí ọmọ tuntun wọ | 'An elder should not be in the market-place
and allow the child's head to dangle' |
| | (d) | A kì í jẹ òkèlè lóri òkèlè,
a kì í fíná sórí òrùlé sùn | 'No one eats after he has had enough, no one
one would have fire on the roof to go to bed' |

In the examples (2a, b & c), the illustration is that without the affairs of the elders in the society, the society would run into chaos and anarchy and the inhabitants would be thrown into confusion. The affirmation in (2d) is that we should deal with tense situation at once rather than pretending that all is well or that such situation does not exist. The first question that would come to one's mind from the above is that, where are the words of elders today in our society? The second question is, are things going on well or we are pretending? We need to go back to the memory lane!

Warning: The warning proverbs are particularly meant for precautions to be taken so as not to fall into danger as enunciated in the example (3) below.

- | | | | |
|---|-----|--|---|
| 3 | (a) | Bí ọjú bá yẹ ọjú,
kí ohùn má yẹ | 'When eyes miss each other,
let the original agreement fail) |
| | (b) | Àgbà tó jẹ àjẹiwẹyin,
fúnra rẹ ni yóò ru ígbá rẹ délé | 'The elder who eats all his food will carry
his load by himself' |
| | (c) | Aláşọ àlà kì í jókòó nísọ elépo | 'The wearer of a white dress does not sit in a
palm oil stall' |

The state of insecurity and how it affects the peace of our nation today could be traced to bad leadership as illustrated in examples (3a & b) above. Unfaithfulness on the part of our leaders to keep to their oath of offices has affected so many things. Unemployment and poverty have degenerated to insecurity. Some of our youths have turned to hoodlums because our leaders have reneged on the promises they made to the people while seeking political power. The semantics of the proverb in (3c) Aláşọ àlà kì í jókòó nísọ elépo 'the wearer of a white dress does not sit in a palm oil stall' warns that one who has a good name to protect must not move with bad company. If those engaging in various crimes have this in mind that, "good name is better than silver or gold". Nigeria would be free from insecurity and we would have been experiencing peace in this country.

Encouragement: The educational implications of proverbs for peace and security are obvious. We shall consider the data in (4a, b & c) below for better understanding.

- | | | | |
|---|-----|--|---|
| 4 | (a) | Pípé ni yóò pé,
akólòlò yóò pe baba | ‘It may take a long time but the stammerer
will call father’ |
| | (b) | Agbójúlógún fara rẹ̀ fòsì ta | ‘He who waits for a legacy exposes himself
to poverty’ |
| | (c) | Àtéléwọ́ ẹ̀ni kí í tanni jẹ | ‘One’s own palm does not deceive one’ |

The data in (4a) is word of wisdom on the need to be patient, for with patience the intended goals will ultimately be achieved. It is in patience that peace and security are guaranteed. A patient person would be ready to work hard and patiently work towards attaining his/her desired goals without embarking on other crooked means. 4b & c express the fact that every man must work hard to avoid poverty, and that no man must rely on what he can inherit from any of his relations for survival for the sake of peace and security of our nation.

Rebuke: As part of interpersonal functions of language, the import of some proverbs cautions young people not to look down on elders but to have regard for their years of experience like we have in example (5a) below.

- | | | | |
|---|-----|--|--|
| 5 | (a) | Bí ọ̀mọ̀dé ní aṣọ́ bí àgbà,
kò lè ní àkísà bí àgbà | ‘If a child has as many cloths as an elder,
he has not as many rags as elder’ |
| | (b) | O kò sá igi lógbẹ̀,
o kò ta ògùrò lófá,
ó dé idí ọ̀pẹ̀ o gbé ẹ̀nu sókè
ọ̀fẹ̀ ní ro? | ‘You did not cut the tree, you did not
pierce the raphia palm with an arrow,
you come to the base of palm tree
and lift your mouth, does it (the wine) flow
for nothing’ |

The proverb in (5b) above is usually said of someone who is fond of idleness and never ready to lift his fingers to help himself but rather looks for cheap milk to lick.

Conclusion/Recommendations

This paper has examined the hidden qualities of Yorùbá proverbs. Like other genres, proverbs are used to guide and direct behaviour and thoughts of individuals as clearly enunciated in this paper. Here we have some examples of proverbs quoted on peace and security and the message is passed across for everyone to go back to the memory lane and take the bull by the horn by making effective use of our proverbs to enshrine peace and security among people in our nation. For a Yorùbá proverb says: “Láti kékeré la ti ñ pẹ̀ka irókò, tó bá dàgbà tán, a máa gbẹ̀bọ́ lówọ́ ẹ̀ni” (One trims the branch of an irókò tree when it is still tender; when it matures, it cannot be bent).

It is high time we used Yorùbá proverbs as an essential part of conversation and communication in everyday life. They comprise the condensed experience of past generations expressed in flowery language and they perform various functions. Yorùbá proverbs are to be deployed in societies to sue for peace in a nation like Nigeria where hatred abides, love is missing and security is threatened. Parents and individuals should be made to understand the need to inculcate the values in Yorùbá proverbs in the lives of youths and the generality of Nigerians on the need to give respect to elders, be considerate to fellow men, show regard for promises

made and hardwork. This is very important because when all these exist in a nation, there will be peace and security, which are highly desired in Nigeria.

References

- David, V.A. (2006). "Peace and Conflict Studies: An African Overview of Basic Concept". In
- Delano, I. (1973). *Òwe Leṣin Oro: Yorùbá Proverbs, their Meaning and Usage*. Ibadan: Oxford University Press.
- Elesin, A.M.J. (2013). "Tackling the Nigeria Security Challenges: The Islamic Panacea" *European Scientific Journal* Vol 9, 8
- Emede, A.J. (2005). "The Roles and Challenges of the Nigerian Military". In Saliu, H.A. (Ed). *Nigeria under Democratic Rule (1999-2003)* Vol 2
- Fawehinmi, T. (2017). "Educating the Linguistic Society: Issues in Development". *JOSOL, Journal of the School of Languages, Adeyemi College of Education, Ondo*. Vol 8. Pp 123-129
- Fisher, R. J. (2010). 'Systems theory and structural functionalism' in 21st Century Political Science. A Reference Handbook. John T. and Marijke B. (eds.) Vol.1. pp 71-80
- Horsfall, A.K. (2003). *How to Achieve Sustainable Peace in Nigeria*. Austria: Elomba Publishers
- Issac, E. (2004). *The Proverbs of Africa: From the Unwritten to the Written*: Soweto: Freedom Press Institute
- Louis, R.S. (2000:177). *Proverbs and Their Lessons*. Vermont: The University of Vermont.
- Mbah, C.E. (2012). *Politics and Illusion of Peace. The Dynamics and Challenges of Security in Africa in 21st Century- A Classical Case of Nigeria*
- Merton, R.K. (1968). *Social theory and social structure*. New York: Free Press
- Nahallah (2003). *Yorùbá Interrogative Proverbs*. *European Scientific Journal*, 8: 29; 106-120.
- Noah, S.G. (1996). "The Proverb as a Mitigating and Political Strategy in Akan Discourse". *Anthropological Linguistic*. 38(3), 521-549.
- Nongo, V.M. (2013). "The Role of Social Studies on Preaching Peace and Security Education in Nigeria". *Journal of Women in Colleges of Education*. Vol 17 No 2 Pp. 335-339
- Nweke, J.O. & Okoronkwo, E. (2014). 'Ethnicity: A threat to Nigeria's Security and Development'. *International Journal of Development and Management Review (INJODEMAR)*. Vol.9, No 1 pp. 248-254
- Ogozi, N.J. (1991). *Development through Regional Development, Planning Perspective in Educational Research and National Development*. Onitsha: Summer Education Publishers
- Olafimihan, E.O. (2011). *Peace Studies and Conflict Resolution*. Ilorin: Joyful Print Limited
- Olatunji, O. (1984). *Features of Yoruba Oral Poetry*. Ibadan: University Press Plc.

- S.G. Best (Ed). Introduction to Peace and Conflict Studies in Enhancing Security. Nigeria Journal of Social Studies. Vol 10, 1 Pp 28-35
- Salami, S. (1999). "Nigeria: Understanding National Security Issues". ECPER Journal Vol. 5, 3
- Smith, N. (1999). The Wisdom of African Proverbs. Colorado Spring: Global Mapping.
- Tej, B. K.& Ritu, P G. (2015). 'Application of Structural Functionalism Theory in Risk of HIV Transmission. Journal of Advanced Academic Research (JAAR). Vol, 2. N0 1 pp:92-99
- Wolfgang, M. (1985). "Proverbs in Nazi Germany: The Promulgation of Anti-Semitism and Stereotypes through Folklore". The Journal of American Folklore 95, No. 378, 435-464.
- Woodger, J.H.(1948). Biological principle: A critical study. London: Routledge.
- Yusuf, O. (2011). Basic Linguistics for Nigeria Language. Ijebu-Ode: Sebiotimo Publications