

## Language and Nationalism in Selected Lwuyi gnnran’s Writings

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### Abstract

*This paper examines the language of nationalism as reflected in Lawuyi gnnran’s literary texts and as they are foregrounded also in the background to nationalism in Nigeria. It points to the national issues raised by gnnran in the selected texts: re g Arkuyeri, Nbo Lay Dorko, n Kan  Woj, mo Alte lk and Igi Wrk. The paper is anchored on Mirror-Image and Talcott Parson’s functional approach under the theory of sociology of literature for its analysis and interpretation. The selected texts portray some national issues such as: agriculture, education, politics, hardwork, law and society, eulogy and patriotism. The paper identifies the challenges facing Nigeria and the Yorb nation within it. It highlights the factors responsible for these challenges and the solutions proffered by the author. The paper establishes gnnran as a nationalist writer and concludes that the selected texts can be employed as veritable tools for nationalist struggle.*

**Keywords:** Nationalism, Yorb literature, Sociology of literature, Lwuyi gnnran

### Introduction

British Colonial masters penetrated Nigeria in the early 19th Century. Prior to the period, the various geographical entities existed as empires. For instance, there was the Hausa/Fulani Empire in the north, y Empire in the west and the Benin Empire in the east. These societies were self-reliant because they produced almost everything they needed, including self-governance. There were, however, interactions based purely on trade and commerce between these kingdoms/nations and the British authorities. An example was slave trade in the early 19th Century, which facilitated the British Colonialism in Nigeria (Appadorai, 1975)

Five of gnnran’s texts are examined in this paper. The texts were selected because of their relevance to this paper in terms of the historical events in the country before, during and after independence. Specifically, *re g Arkuyeri* (1977) reflects the Yorb judicial system before the incursion of westernisation. The author advocates that the indigenous system does not give room for corruption and cheating. The judges were upright; duly attended to cases irrespective of the accuseds or defendants. But during the imperialist regime, the story changed; modern system of judgement permitted misbehaviour, cheating and corruption in the judiciary practice. This no doubt allows the present crop of judges in the country to be susceptible to non-challant attitude and diversion of justice.

In *Nibo Layé Dorikò* (1980), the author reflects the good state of agriculture in before and during the colonial era. During this period, farming was the economic backbone of the country. The efforts of the farmers then, facilitated economic growth and made the country proud and popular. Unfortunately, the story changed after independence; farming together with trading were neglected for white collar jobs. This, we can say, brought about the title of the text *Nibo Layé Dorikò* (where does the earth faces); to pass across the author's message to the readers that Nigerians have derailed from the ways of their forefathers.

In *Ònà Kan Ò Wọjà* (1991), Ògúnníran pictures Nigerians' agitation, attainment and celebration of independence. He makes the reader to understand the fact that the concept of independence was mis-interpreted to the masses by the elites and this made the people to relax expecting the dividends of independence which have never surfaced. He, however, concludes the text with the fact that Nigerians have failed to maximize the gains of independence for the development of the nation.

In *Omọ Aláṭe Ilẹ̀kẹ̀* (1996), the author employs various stylistic devices and traditional materials to establish the genesis of the Trans-Atlantic slave trade and the consequences which were said to have instigated British colonialism. Among the consequences of the trade as cited in the text is that it opened the way for the Yorùbá intra-tribal wars which placed the people in their present inglorious state. He asserts that the role played by the Yorùbá leaders due to lust for money, craze/crave for sudden wealth, selfishness, personal aggrandizement among others make them engaged in the enslavement. He, however, concludes that the aftermath of the Trans-Atlantic slave trade has been responsible for the socio-political woes of the Yorùbá people.

In *Igi Wọ́rọ́kọ́* (1998), Ògúnníran portrays the happenings in the society after the colonial masters had left. He mentions names like Ayégbókíkí, Òbídíke and Ámúsà as the three leaders representing the major political groupings in Nigeria whom the imperialists handed over power to. Unfortunately, few years after independence, these first republic politicians and the elites changed and even destroyed many policies (on agriculture, education, sanitation and hygiene) left behind by the imperialists. All these, according to the author, resulted to fall in the standard of education, poor state of agriculture, and neglect of tradition and culture. These encouraged indiscipline and unpatriotic acts in Nigerians till today.

### **Short Biography of Láwuyì Ògúnníran**

Oláwuyì Ògúnníran was born in 1935 in Akinkunmi, Akinyele local government area of Ibadan, Oyo State of Nigeria. He attended Baptist Secondary School, Fiditi from 1943 to 1948 and wrote GCE examinations. He proceeded to Lagos, Nigeria to engage in journalism. He worked in so many places including Bolaji Ali Balogun Chambers, in Lagos, Elder Dempster shipping Lines and Peoples Star Limited Radio Station as a Yoruba newscaster. Ogunniran read Daniel Olorunfemi Fagunwa and

Joseph Folahan Odunjo's writings which influenced his writings. His numerous works in the area of literature and culture have continued to be of interest to students, researchers and scholars. Among his writings are: *Àdùké Aláròkà* (1960), *Òjòwú Bìnrin* (1960), *Ààrẹ̀ Àgò Arikuyeri* (1977), *Níbo Layé Doríkò* (1980), *Ònà Kan Ò Wójà* (1991), *Omọ Alátẹ̀ Ìlẹ̀kẹ* (1996) and *Igi Wórókó* (1998).

### Concept of Language and Nationalism

Language, in a simple term, is a vehicle of communication and the pivotal of intention. Motyl (2001, pp. 190-195) describes language as a pillar of the nation state. An author employs language in his or her work to communicate with his or her readers or to give a complete picture of the happenings in the society of which s/he is writing about. This means that we cannot review any literary work without painstakingly reviewing its language application. In John's (1997, p.67) opinion, nationalism means different things to different people in different places at different times. In summary, nationalism is a kind of love for and pride in one's country. From this concept of nationalism, a nationalist could be described as a person who has a great love and pride in his or her country. Looking at the various definitions of language and nationalism along with the various functions of language in the human society, it is very clear that language is a very vital tool in promoting nationalism. For example, Lávuyì Ògúnníran's tempo of sadness could be felt through his presentations in *Igi Wórókó* where he employs language to picture the happenings in Nigeria after independence:

Láàárín igbà tí wọ̀ wakò ilẹ̀ yìí dé èbútéti  
 Tanímọ̀la, onírúurú isẹ̀lẹ̀ ló n ẹ̀lẹ̀; éefín  
 iwá onírúurú èniyàn tó n wakò ilẹ̀ Nàìjíríà n  
 rú jáde, kóowá n ẹ̀ tirẹ̀, oníkálukú n lo  
 ipò rẹ̀ bó ti fẹ̀. Bó ti tó kò sí mọ̀, bó ti gbà ló  
 kù; owó ni wón n sìn bí òòsà, owó ni  
 wón n sìn bí Olórún; gbogbo onísẹ̀ ọ̀wọ̀ àti  
 ijọba ló n puró jeun. Irọ̀ ló kù tó wá  
 gbòde kan, ojú àànú kò sí mọ̀, tìkà ló kù,  
 àwọn omọ̀ tí à n bí kò lójó òla mọ̀. (p.75).

Within the period when the Nigerian ship was driven to the port of 'who knows tomorrow', series of happenings were generating. Character features of the various people driving the nation's ship were exposed. People were playing their parts; using their positions as they preferred. Due process no longer existed; people worshipped

money like gods. Lying became prominent.... Our offspring's are left on the brink of a doubtful future. Source: Ajibade (2016)

The author's main concern as reflected in the excerpt above is the high level of corruption which makes an individual seek wealth at all cost - 'Bó ti tó kò sí mó, bó ti gbà ló kù' (Due process no longer exists). He is also concerned about the future of children - 'àwọn ọmọ tí à n bí kò lójó òlā mó' (Our offsprings no longer have a future). The use of first person plural pronoun 'a' (we) is to show that the author identifies himself as part of the people at the receiving end of the misfortunes in Nigeria. It is a justification for the author's stand as a nationalist writer.

### **Background to Nationalism in Nigeria**

Nigerian Nationalism first emerged in the 1920s under the influence of Herbert Macaulay who is considered the founder of Nigerian nationalism. It was founded because of the belief in the necessity for the people living in the British colony of Nigeria to unite as one people in order to be able to resist colonialism (Luke, 1989, p. 23). According to Anyaele (2005, p. 35), Nigerian nationalism can be divided into two periods: Traditional and Modern period. The traditional period refers to the 19th century, an era of unorganized activities of the various resistance groups whose activities were directed primarily against the attempt by the European powers to occupy the various Nigerian territories. The traditional nationalism manifested in the resistance put forward by some Nigerian rulers and people like Kosoko of Lagos, Jaja of Opobo, Nana Olomu of Itsekiri, Ovonramen of Benin, Alake of Egba, Awujale of Ijebu and others. The traditional nationalists were, however, unsuccessful, thereby making it possible for colonial rule to be established, due to the following factors: greed and selfishness on the part of the leaders, the kings autocracy and noncompliance by the indigenes.

The modern nationalist period, according to Olowale (1980, p. 23), refers to the colonial era. Nationalist activities were directed against colonial rule and these turned out to be more successful. It covered the period of the war years up to 1951. The Second World War (1939-1945) was of great significance for helping to sharpen political consciousness and nationalism in many ways. For instance, the return of ex-service men had positive impact on the growth of nationalism in Nigeria (Olowale, 1980, p. 25). Other factors include the role of the press, formation of political parties, the Atlantic Charter of 1945, Independence of India on Aug 15<sup>th</sup> and Pakistan on Aug 14<sup>th</sup> in 1947, efforts of the United Nations, world economic depression, and activities of West African Students Overseas, among others.

It is worth noting that while the traditional nationalists tended to be concerned with preventing foreign occupation of their lands, the first set of modern nationalists aimed at participation in the government created by the foreign rulers. The latter modern nationalists blended the aims of their predecessors into their own distinct

aim of self-government which was achieved on the 1st of October 1960 when Alhaji Abubakar Tafawa Balewa became the first Prime Minister of Nigeria.

### **Nationalism in the Context of the Selected Writings**

The optimistic view following the attainment of independence on October 1, 1960 afforded Nigerians a strong sense of confidence in the safety of their future. Unfortunately, few years after independence, great uncertainties replaced the victory of independence and optimism, as the country's economy went down, agony and pain emerged and political tyranny surfaced as a result of bad leadership. All these, no doubt, shattered the hope for rapid national development and an enduring democracy. These happenings pushed many Nigerians, especially the younger generation, to seek answers to why their country, 'the giant of Africa', was not moving forward, but backward. The scenario could be what inspired Ògúnníran's writings which reflect in the present day Nigeria as the fortunes and misfortunes of the Yoruba people in particular and the Nigerian nation in general.

### **Methodology and Theoretical Framework**

The methods adopted for this paper are the primary and secondary sources of data gathering. The five selected Yorùbá texts were subjected to critical and literary analyses, bringing out the linguistic expressions employed by the author to project his message of nationalism. The work adopted sociology of literature as theoretical framework because sociology as a discipline, according to Ògúnṣínà (2006, p. 25), studies what goes on in the society while literature uses language to explain the society in which the writer is part of. The two approaches relevant to this work are: Mirror-image approach and Talcott-Parsons' functional approach. The exponents of Mirror-Image approach, according to Eagleton (1976), believe that if one studies the literature of a society closely, one will be able to visualize the past of the society, while the apostles of Functional approach like Emile Durkheim (1964) and Parsons Talcotts (1961) opine that the functions performed by the parts of a society sustain the whole society. The basic point of the functionalist, Emile Durkheim is that the continuity (development) of a society rests on the role performance of the government and the masses. The adopted approaches, no doubt, assists to give a clear and detailed understanding of the author, his writings and Yorùbá/Nigeria society as a whole.

### **Reflections of National Issues in the Selected Writings**

A consideration of the national issues as reflected by the author in his writings is important. Such issues are agriculture, education, politics, hardwork, hygiene, offences and punishment, law and society, eulogy, slavery and patriotism.

**Agriculture:** Ògúnníran discusses agriculture in *Níbo Layé Doríko* and *Igi Wórókò* as the mainstay of the economy in the pre-colonial era. It was farming, together with hardwork, that made Nigeria to be self-sufficient in the past. It facilitated the economic growth and made the country to be known for cash crop production

worldwide. The song quoted below testifies to the importance of agriculture as very important, especially as the main stay of the Nigerian/Yorùbá economy:

Ìsé àgbè niṣé ilẹ̀ ẹ̀ wa;  
 Ẹ̀ni kò ṣiṣẹ̀ á mà jalẹ̀;  
 Ìwé kíkọ̀ láìsì ọ̀kọ̀ àti àdà kòì pé o, kòì pé ò.  
 (*Nibo Laye Doriko*, 2)

Farming is the main occupation in our land  
 Whoever does not work will steal

Education without farming, it is incomplete. Source:

Ajibade (2016)

The song is a proof that agriculture made the Nigerian/Yorùbá leaders proud of their nation in the past. In his contribution on the importance of agriculture, especially the cash crops on the Nigerian economy, the author states:

Kòkó o, obì o,  
 Bàbá a wa figi ọ̀là lé wa lówó  
 (*Nibo Layé Doriko*, p.3)

Cocoa, Kolanut,

Our forefathers left behind trees of wealth.

Source: Ajibade (2016).

Here, the author is referring to cash crops which were the legacy Nigerian progenitors left for their people in the fifties and sixties. They were valuable income generating agricultural products. Another point is the author's reaction to the frivolous lavish spending of Nigerian progenitors. This prompts the author to say:

Nígbà tí wọn bá ta ọ̀jà ọ̀dún tán, wọn kii fi owó wọn rán ọ̀mọ̀ ní ilé  
 ìwé, wọn kii fi owó rán ọ̀mọ̀ ní ilé ikòṣẹ̀, wọn kii fi owó wọn ra mọtò  
 kí wọn máa fi ṣòwò, wọn kii fi owó wọn kọ̀ ọ̀wò miràn lẹ̀rùn. Kàkà kí  
 wọn  
 ṣe nńkan wònyí, iyàwó fifé, òkú ṣiṣe àti sínsin ọ̀mó fọ̀kọ̀ ni wọn  
 kúndùn. (p.4)

At the end of the business year, they do not use their money to send their children to school, they do not use their money to encourage their children to learn trade, they do not use their gains to get involved in another business; instead, they get involved in marrying multiple wives, burial ceremonies and giving out their children in marriages. Source: Ajibade (2016)

It is pertinent to note in this excerpt that the author does not support wasteful spending. The author is of the opinion that the ignorance and lavish spending of the forefathers brought disasters to the country from then till today. In a nutshell, the author's advice on the need for a balanced agrarian life need be taken serious. The author goes on in his text to react against the position in which agriculture has been since after independence till today. This is narrated below:

Ògèdè tó ti n so àgbagbà, wẹrẹ ló n so léyìn  
 òmìnira, isẹ àgbè pèlú isẹ ọ wó la pati tí a ra  
 kaka mọ iwé kíkà gbuurugbu láti lè máa sịsẹ  
 alákwé  
 nikan sááá.

Farm produce that have been yeilding (fruitful)  
 declined after independence.

Farming and trade have been neglected and  
 citizens now focus all their attention

on education so as to get white-collar jobs. Source: Ajibade (2016)

The above shows the poor state of agriculture in Nigeria today. Ògúnníran is, therefore, of the opinion that the effects of financial recklessness together with the neglect of farming and trade and the urge for white-collar jobs contributed to the state in which the country is today. Having examined why and how farming failed in Nigeria, Ògúnníran calls on all Nigerians at home and in the diaspora to come together and improve the state of agriculture in the country for there lies the salvation from hunger, disease and want (*Igi Wọrọkọ*). It is obvious that farming, together with trade, is the answer recommended by the author in his texts.

**Education:** Education involves the process of teaching and learning at home and in school. Mọlagun (2005, p. 58) asserts that education is the art of making available to each generation the organized knowledge of the past, and present/contemporary knowledge. Ògúnníran (1998) portrays education in the past thus:

Ìgbà átijó jẹ igbà tí èkọ pegedé tó fi gbọrò jẹkà,  
 igbà tí olùkọ rere tí wọn ní ife isẹ wọn àti akékọ  
 wọn lókàn; igbà tí àwọn olùkọ n kọ  
 akékọ bí wọn yóó sẹ jẹ oníwà rere àti olótiító sí  
 eni gbogbo àti sí Olórún (*Igi Wọrọkọ*, pp, 7- 8).

The time past was a period when education was at  
 its best, the time when teachers cherished their jobs  
 and students; teaching them how to be responsible  
 to everybody and God. Source: Ajibade (2016)

Here, the author notes that the standard of education was high during the colonial time. The reason was that educational policy was resoundingly good with dedicated teachers, good supervision and good study environment. The reverse, which is the case today, is captured by Ògúnníran thus:

Báyí ni èkọ sẹ pakasọ lóko lóngé, àwọn iwà burúkú tí àwọn ọmọ  
 ti n kọ láti ilé iwé alákwé kò jẹ kí ilé iwé girama wà lálááfià.  
 Ọpọ ọmọ ilé iwé girama igbà yí ti bèrè ayé jíjẹ láì kàwé yorí, èyí  
 tó n bí àwọn iwà burúkúnílé iwé wa gbogbo (*Igi Wọrọkọ*, pp15-  
 17).

This was how educational scheme took a downward trend in Longe's nation. The negative acts practiced by the students in primary school

were embroidered in secondary school leading to lack of peace experienced therein. So many students in secondary school indulge in carefree lifestyle without much attention to their students. This act gave birth to other evil acts they perpetrated.

Source: Ajibade (2016)

The author, however, blames the Nigerian politicians who took over from the colonialists for abandoning the educational policy left behind by the colonial administrators and for initiating the removal of religious education among other subjects from the school curriculum.

**Politics:** Politics is another issue which attracted the attention of Láwuyì Ògúnníran in his writings. Ogúnníran still remembers vividly that Nigeria, as a country, came into being in 1914 after the amalgamation of the northern and southern protectorates by Sir Fredrick Lord Lugard. The socio-political situation of Nigeria around that time is reflected through the political activities of some of the characters in his writings. For example, names such as Ayégbókíkí (Awólówò) in the west, Òbídíke (Azikwe) from the east and Ámúsà (Tafawa Balewa) from the north are mentioned in *Igi Wórókó* as Nigerian politicians representing the three geo-political groups to whom the imperialists handed over to. Ògúnníran in *Igi Wórókó* (1978) and *Ònà Kan Ò Wòjà* (1991) reflects politics in Nigeria after independence as completely different from the politics of the pre-independence. The reason is very clear; the principal actors in the two phases were different, (the imperialists and the Nigerian government). He sees Nigeria's leadership style as unprogressive and lacking in focus when compared with the administrative style of the colonial masters. Ògúnníran's reference to the politicians's promises of life more abundant after independence is captured in this song :

Oko Lónḡé borí amúnisín, Owó dé!  
Gbogbo èniyàn ẹ fòkàn balẹ̀, iṣẹ́ dé!  
(*Ònà Kan Ò Wòjà*, p.30).

People of Longe Nation (Nigerians)  
be at rest, job is now available.  
Nigeria has triumphed over the Colonialists,  
Money is now available! Source: Ajibade (2016)

Unfortunately, however, these promises were not to be fulfilled as a result of laziness and bad leadership. The author opposes the attitude of Nigerian leaders who took over power from the colonial government. It was no surprise then when these leaders assumed office that hatred, acrimony, incompetence, greed and avarice became the order of the day. Many good structures laid down by the colonial masters on many things were changed or destroyed for no just cause. This, he expresses in the excerpt below:

Láàárín ìgbà tí wón wa ọkò Nàìjíríà dé èbúté Tanímòla, onírúurú ìsésè  
lò n ṣẹlẹ̀, Oníkálùkù n lo ipò rẹ̀ bó ti fẹ̀. Bó ti tọ̀ kò sí mó, bọ̀ ti gba



ló kù. Owó ni wón n sìn bí òòsà. Owó ni wón n sìn bí Ọlórùn; gbogbo onísé ọwó, onísé ọsù àti ijoba ló n puró jẹun (*Igi Wórókó*, p.75)

Within the period when the Nigerian ship was driven to the port of who knows tomorrow, series of happenings were generating. People were playing their parts; using their positions as they preferred. Due process no longer existed; people worshipped money like a god. All government and non-government workers now lie to feed. Source: Ajibade (2016)

In the excerpt above, these names “ebute Tanimola” and the symbolic titles, *Igi Wórókó*, *Ọnà Kan Ò Wọjà*, *Níbo Layé Doríkọ* and *Omọ Alátẹ Ìlẹ̀kẹ̀*, speak volumes about the thematic configuration of the author. They attach great importance to the author’s ideological position.

In another excerpt, he makes his message about politics clearer. He says:

Kí la gba òminira sí, ifẹ̀ ilú kò sí nínú wa tó bèè mó:  
ifẹ̀ ti ara ẹni nikan ló fẹ̀ jọba..... (*Níbo Layé Doríkọ*, p.59):

After the attainment of independence, communal love  
No longer existed; selfish interest became the rule of the day....

Source: Ajibade (2016)

The author, we can say, is convinced beyond reasonable doubt that Nigerians have failed to maximize the gains of independence for the good and progress of their nation. Among the attitudes which need to be jettisoned for the betterment of the people and the nation include the following:

A kii fẹ̀ pe èké lékèé;  
A kii fẹ̀ pe ọ̀dàlẹ̀ ló̀dàlẹ̀:  
Ọ̀dàlẹ̀ àti èké kii fẹ̀ kí á pè wón lórúkọ tí wón n jẹ.  
(*Igi Wórókó*, p.65)

We do not like to call a spade a spade  
We do not like to call a cheat a cheat  
Both the traitor and the cheat do not like to be called their names.

Source: Ajibade (2016)

The understanding in the excerpt above is that the idea of not hitting the nail on the head placed the country where it is today. There is no denying the fact that Ọ̀gúnńíran uses his works to talk to the people in order to rouse their consciousness to the fact that everyone contributed to the collapse of the country (*Igi Wórókó*, p.78).

**Law and Society:** Another theme which Ọ̀gúnńíran addresses in *Àarẹ̀ Àgò Àríkúyẹ̀rí* his ideology on offence and justice in the Yorùbá community before the advent of the Europeans. Ọ̀gúnńíran, through Balógun, discloses the unwritten norms accepted by the Yorùbá in their community when he writes :

Ọ̀fin wa ló wí bèè nílẹ̀ yìí, pé ọ̀dẹ̀ kii ọ̀dẹ̀ é jayé,  
Ọ̀fin wa ni, àsà wa ni pé bá à bá ni f’ẹ̀jọ̀ s’èrú,  
Ó yẹ̀ ká f’ìbì san ibi f’èni t’ó ṣiṣẹ̀ ibi, k’á f’ikà san ikà.

(*Àrẹ̀ Àgò Àríkúyẹ̀rí*, p. 83)

It is a law in this land that a hunter does not kill another hunter to exist.  
It is a rule, it is our culture. If we want to be fair in judging a case,  
We should call a spade, a spade and punish any wrong doer.

Source: Ajibade (2016)

This is a proof that the Yorùbá people had a good judicial system in the past. The leaders were custodians of laws and order, they attended to justice where and when offences and crimes were committed. Unfortunately, today's leaders who are supposed to lead by example are corrupt, unjust, greedy and self-centered. In the text, he declares that the chiefs, the rich and the influential who indulge in corruption are the architects of Nigeria's misfortune. He condemns bribery as an endemic problem among the leaders who are judges.

**Patriotism:** Ògúnníran's experience as one who witnessed the pre-independence and post-independence eras no doubt enabled him to recognize the need for the patriotism he emphasises in his works. His nationalist spirit is demonstrated in these lines:

- (i) Oko lónyé wa òwón; níbè la gbé bí mi sí;  
Níbè la gbé wò mí dàgbà; ilẹ̀ òmìnira  
Èmi ó foko lónyé sògo, n ó yò lóko lónyé!  
(*Igi Wọ́rọ́kọ*, p.15)

My lovely country, my place of birth;  
where I was nurtured and taken care of; an independent land,  
I will praise my country, I will celebrate in my country!  
I will praise my country, I will celebrate in my country!

Source: Ajibade (2016)

Ògúnníran opines that it is a concerted effort that could bring about positive results. It is patriotism and dedication among other things that Nigerians need most to be able to tackle their problems. In *Omọ Alátẹ̀ Ilẹ̀kẹ̀*, Ògúnníran advocates love and goodwill among the Yorùbá race. In *Igi Wọ́rọ́kọ*, to be able to move forward as a nation, the author admonishes :

Kí gbogbo wa ẹ̀ àtúnṣe ètò àti ihùwàsí wa:  
Kí á ronú pìwàdà: kí á fí iyókù ayé wa sin  
Oríle-èdè wa ní òtítító àti òdodo:  
pẹ̀lú iwà omọ̀lúábí àti pí pa òfin mó (p.73):

We should all make adjustment to the way we act and behave,  
We should repent,  
We should use the remaining part of our lives in sincere service  
to our nation, in truth, honesty and be law abiding. (p.73)

Source: Ajibade (2016)

From the excerpt above, the author could be seen as a writer committed to the ideals of the Nigerian nationhood. There is no denying the fact that Ògúnníran's works are

based on what patriotism can achieve. It is with such patriotic zeals as hardwork, honesty, faithfulness, loyalty, trust, and selfless service among other things that Nigerians can move the nation forward. In *Ọmó Alátẹ̀ Ẹ̀lẹ̀kẹ̀*, the author however informs Nigerians the way out of the country's problem as a form of suggestion thus:

Èyìn nàà lé ẹ̀ tun mọ̀,  
 Èyìn nàà lé ẹ̀ tun mọ̀,  
 Èyìn tẹ̀ ẹ̀ pètẹ̀pèrò, tẹ̀ ẹ̀ wólé ọ̀lá,  
 Èyìn nàà lé ẹ̀ tun mọ̀. (81)  
 It is the people that will reconstruct it,  
 It is the people that will reconstruct it,  
 Those that conspired to destroy the house of honour  
 It is the people that will reconstruct it. Source: Ajibade (2016)

### Conclusion and Recommendations

We have shown in this work how Ògúnníran uses language compactness to convey nationalism. We established that Ògúnníran's texts are structurally divisible into three parts: the Nigerian/ Yorùbá national problems, factors that caused the problems and how the problems can be tackled. Láyuyì Ògúnníran carefully chooses his words and expressions to emphasize and intensify the theme of nationalism, using appropriate language to express his ideological position, while conveying the message of nationalism.

This paper reveals that Ògúnníran, in his works, highlights issues involved in nationalism that are sociological, socio-cultural, economic and political using different narrative techniques to re-echo his points, to make his readers ponder on such issues and to form their own opinions based on the questions raised (while driving his points home). Ògúnníran strives hard to have his writings bear messages to all Yorùbá sons and daughters for positive change in thought and actions, and for safety and security of the environment so that the Nigeria nation will be in peace and harmony. He cautions that should the contrary remain the same, it would be difficult for Nigeria to revert to the past glory of 'Giant of Africa'.

Above all, the work stressed the fact that language and nationalism are not only essential but are very powerful and attractive to nationalist movements. Ògúnníran's writings can be employed as veritable tools for nationalist orientation. Besides, it is also evident that Mirror-Image and Talcott Parson's Functional Approach are not only relevant to literary discourse analysis but that their influences on the message of nationalism are enormous.

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