
**EXPOSURE TO YORUBA PROVERBS IN NOLLYWOOD FILMS
AND THE PROCLIVITY TO ITS USAGE AMONG YORUBA
MIGRANTS**

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Abstract

Proverb, as a genre in communication is cultural universal, not every Indigenous language user is versed in it, and moreover, its usage as an indigenous communication mode is waning. It is often the challenge that Yoruba in diaspora and even those fairly accustomed to the Western education and culture have the tendency to relegate their indigenous culture to the background, thereby, engendering cultural integration. The movie industry has the proclivity of cultural promotion and revival. This study examined the exposure to and portrayal of proverbs in Yoruba Nollywood films in the conversations and socialization of Yoruba natives in foreign countries, including the United States of America, the United Kingdom and Canada. Anchored on the Social Learning theory, and Lev Vygotsky's sociocultural cognitive theory. The study adopted the non-probability sampling technique to choose the respondents. Responses from twenty-one respondents, chosen through purposive and snowball sampling techniques were analyzed using both the descriptive and inferential statistics. Findings revealed that 90.5% of the respondents watch Yoruba Nollywood films such as Anikulapo, Ayinla, Sango etc; which contain proverbs. The respondents use Yoruba proverbs in conversations and socialisation to promote cultural heritage; the use of proverbs in some select Yoruba Nollywood films has the potential to enhance and sustain the usage of proverbs in conversations and in the socialization process of Yoruba language users to enhance cultural identity and prevent cultural extinction. It is recommended that Yoruba film producers should intensify the production of Yoruba films deep in Yoruba cultural heritage.

Keywords: Exposure; Nollywood films; Proverb; Yoruba Culture; Migrants

Introduction

Nigerians like other Homo sapiens are social animals that are itinerant and mobile who emigrate as may be required or desired, to different parts of the globe for reasons of education, economic, social factors, politics, tourism, technology, and safety. Through emigration, a country loses more manpower for capacity building for human development and citizens. In recent years, Nigeria has witnessed a sporadic rise in the movement of her citizens abroad through legitimate and sometimes illegitimate and potentially dangerous and debasing modes. This surge is known in the

Nigerian parlance as the "Japa Syndrome", meaning "to escape" or "flee abroad" for a real or imagined better economic life (Dayo, 2022). The emigration of Nigerians to foreign countries such as the United States of America, the United Kingdom, Canada, European Asian and even African Countries stems from the frustration of youths and some skilled workers over lack of basic amenities, including among others, epileptic power supply, lack of motorable roads, an uninterrupted academic calendar, unfulfilled Government promises and insecurity (Ogungbile, 2023).

According to the Nigeria Social Cohesion Survey Report (2021), seven out ten Nigerians that are willing to relocate to other Countries are often successful with their applications. This constant and unabating movement abroad has implications on the host Country's culture, and the home culture of the migrants which can lead to identity crisis on the part of the migrants. Migration can quicken the process of the migrant forsaken his or her native culture for foreign culture, especially, in the use of language and in the socialization of their children. Migration, according to Rapport, Sardoschau and Silve (2021) is a crucial function for globalization and that values and attitudes are embedded in people and go about with them, migration is potent enough to affect culture. Against this backdrop, this study seeks to investigate the proclivity of Yoruba speaking migrants to using proverbs they are exposed to through viewing Yoruba Nollywood films in their conversations and socialisation.

Culture, Language and Proverbs

Nigeria is a home to numerous indigenous Languages, many of which are at the risk of extinction due to the dominance and widespread use of English Language (Rauf et al., 2023). Culture, language and proverbs are junctions where three paths meet (Ogundokun, 2016). This presupposes a point of convergence among culture, language and proverbs. Language is an integral part of a people's culture on one hand, and proverb is an essential facet of any given language (Ogundokun, 2016). Yoruba people of

Southwestern Nigeria hold proverbs in high esteem (Asiyanbola, 2009). Proverbs are the collection of people's customs, belief system and traditions inherited from time immemorial. Proverbs are of a universal phenomenon and evolve with the growth and development of the society. It reflects diverse aspects of peoples' education, culture, beliefs, traditional, social and political institutions; ethics, commerce (Rufai, et. al, 2023; Shonubi, 2012).

Pre-literate Yoruba societies banked on the use of proverbs to pass certain messages across to children, leaders, traditional rulers, young men and women etc. The moral fabric of Yoruba societies is reinforced by various types of proverbs before the advent of western culture and education (Ajetunmobi & Adepoju, 2013). Yoruba cultural practice and heritage are anchored on the epitome of their proverbial prowess which are founded within the context of their traditional Yorùbá Language and is used as a means of conflict management and resolution (Onayinka et. al, 2024; Ademola, 2023). Yoruba people use proverbs that are relevant and applicable to conflicting situations in their attempt to resolve conflicts (Ademola, 2023). Yoruba proverbs in informal and formal discussions do not only add aesthetics to the discussions, but also add unique meanings aimed at making discussants understand the nucleus of their messages much better. According to Rufai (2023), the use of proverbs in child/personality development has the potential to assist in raising an ideal person that will shun the vices bedeviling our society today. Besides, Yoruba proverbs have been identified as an integral strategy to attain peace and conflict resolutions in most Yoruba societies of Nigeria and West Africa. Proverbs are literary forms that offer the speaker a medium for the projection and fulfillment of a diversity of socially desired goals and fulfill a social, cultural and communication functions (Phillips, 2011). Yoruba proverb is a graphic statement that expresses a truth of experience (Phillips, 2011). In conversations and in the socialisation process of a Yoruba child, the use of proverbs, in shaping thoughts, conducts and interaction is germane.

Proverbs in Yoruba Nollywood Films

The coming into existence of Nollywood in the late twentieth century is one of the notable inventions that took place in Africa at the period (Diop, 2020). The Nollywood which followed the footpaths of Nollywood in America and Bollywood in India became a success story in the 1990s, not only in Nigeria, but also across the African and indeed the Global film industry. Four factors-rapid urbanization, the hand-held video camera, the advent of satellite and the overseas migrations by Nigerians-have been responsible for the exponential growth of the film industry in Nigeria (Diop, 2020).

Nollywood's production of historical classics in undiluted Nigerian Yoruba Language is playing the nationalist roles of rescuing and preserving the rich but threatened Yoruba Language and its culture (Ashaolu, 2017). One of the ways Nollywood does that is through the use of witticism, especially proverbs. It cannot be disputed that proverbs occupy a very central position in creative industries, Nollywood and traditional institutions (Akinmade, 2014). Nollywood films employ various types of proverbs to educate, entertain and inform and to disseminate certain messages to movie viewers (Bolarinwa, 2019). Nollywood's use of Yoruba proverbs, Olajuyin (2019) notes, precipitates a recall of proverbial expressions, allows flexibility of use, enables complementary usage, provides a substitution, prevents monotony, allows smooth expression of thoughts, reinforces ideas, improves potency of speech and in effect, achieves the desired goal of peacemaking in Nigeria. Proverbs, as Ayeyemi and Ayokunmi (2023) note, are means of instilling Yoruba Culture, values, home trainings and education in younger generations.

Proverbs mostly employed by the elders in their formal and informal discourses are meant to mediate in a fight, settle family and communal disputes, warn, counsel, pacify, comfort, praise and even commend (Jumahalaso, 2020). The versatility of proverbs in the daily life of a Yoruba

man is unrivalled. An important element in the use of proverbs in most Yoruba societies is experience which comes with age (Priye and Iyalla-Amadi, 2018). To be a competent user of Yoruba proverbs entails knowledge of socio-cultural habits of Yoruba people (Iyanda, 2016). The elders in Yoruba Communities are believed to possess an advanced knowledge of the language, and therefore, can use proverbs very effectively on so many issues that have to do with their individual lives and communal issues (Morgan, 2023). The communal nature of Yorubas is a fertile ground for proverbs to thrive.

African worldview can be said to be encapsulated in proverbs which are the prerogatives of the elders (Priye and Iyalla-Amadi, 2018). Proverbial expressions play a very pivotal role in shaping our interpretations and comprehension of human discourse with a cultural system (Adisa, 2023). In formal and informal discourses, proverbs reflect in diverse forms, including music, poetry, hunting expeditions, festivals, marriage ceremonies, burial ceremonies, naming ceremonies and oral literature. To invent a proverb, one must be intelligent and have vast human experience of socio-cultural activity of his or her environment. It is not enough to be intelligent, it has to be combined with age steeped in wide and vast experience (Olasupo et al., 2012). Yoruba proverbs contribute to the thematic preoccupation and political awakening and document Yoruba ethos and mores (Onanuga, 2019). Yoruba, as a language, possesses a large population of speakers. However, it is facing an endangerment scenario, especially with its speakers' inability to express themselves without recourse or appeal to a foreign language; despite its rich heritage, these speakers shun it and latch on to other languages for communicative efficiency (Fakoya, 2008). Some people look at Yoruba proverbs as being archaic and moribund, but its relevance still reverberates in most African societies where people are predominantly illiterate. The use of Yoruba proverbs has received great attention, especially its usage in the Nollywood industry. A film is a medium of mass communication and its

impact of its messages on its audiences or viewers is very huge. Therefore, examining the *Exposure to Yoruba Proverbs in Nollywood Films and the proclivity to its usage among Yoruba Migrants*, becomes germane.

Proverbs in Conversations

African languages according to Fakoya (2007:1) "thrive on the deployment of proverbs to ground the social import of numerous conversational exchanges". He explains further that "Yoruba people particularly employ these 'bits of conversational condiment' to flavour talk. Proverbs are universal and evident in every culture of the world (Rufai, 2023). Proverbs could be metaphorically regarded as garments for thoughts. They drive conversations and provide the wheel for an intellectual, witty and profound conversations to ride on. Yoruba people according to Akanbi (Akanbi), often spice their conversations with proverbs. It rarely occurs that a typical Yoruba adult will miss out the use of proverbs in their day-to-day conversations, buttressing the assertion that proverbs are present in every culture and serves as the repertoire for the culture, norms, and traditions of the people (Akanbi, 2015). The ability of a Yoruba adult to understand and deploy Yoruba proverbs in conversations are testimonies to how cultural, ardent and prolific in usage of Yoruba proverbs the speaker is.

Yoruba Proverbs in Socialisation

Merriam-Webster defines socialisation "as the process beginning during childhood by which individual acquires the values, habits and attitudes of a society. In other words, socialization is a continuous and a lifetime process during which an individual is exposed to; acquires and rows a personal identity and imbibes the norms, values, behaviour, social skills and ethics appropriate to his or her status. A child's socialisation begins with the immediate family, to the neighborhood, school, religious settings, exposure to media content and interaction with the larger society. Yoruba places much emphasis on parenting. Rufai (2023; Onayinka et. al, 2025) emphasize the importance of proverbs in a child's development. Yoruba parenting according

to Babatunde and Setiloane (2012) "is presented as the gradual socialisation of the child in the values, expectations and practices of adult Yoruba life". In the socialisation process of a Yoruba child, therefore, the home serves as the foundation. Expectations are that the child will be exposed to the cultural beliefs of the Yoruba people, of which proverb, its meaning and appropriate usage will be shared with the children as part of their socialisation process, irrespective of where the children are born or raised.

Table 1: Media channel of accessing Nollywood films in which Yoruba proverbs are used

Variables	Categories	Frequency n(=21)	Percentage (%)
How long have you been living outside Nigeria?	less than 1 year	2	9.5
	2-4 years	3	14.3
	5-10 years	11	52.4
	10 years and above	5	23.8
How often do you watch Yoruba Nollywood films?	Often	5	23.8
	less often	10	47.6
	more often	6	28.6
Through which Media platform do you watch Yoruba Nollywood films?	DSTV African Magic Channel	1	4.8
	You tube;	13	61.9
	Netflix	5	23.8
	Other Streaming Channels	2	9.5
Have you ever watched a Yoruba Nollywood film in which proverbs are used?	No	1	4.8
	Yes	20	95.2

Table 1 presents the distribution of respondents based on their duration of living outside Nigeria and their viewing habits of Nollywood movies. Regarding the duration of living outside Nigeria, 2 respondents (9.5%) have lived abroad for less than a year, 3 respondents (14.3%) have resided for 2-4 years, 11 respondents (52.4%) have lived for 5-10 years, and 5 respondents (23.8%) have been living outside Nigeria for 10 years or more. In terms of Nollywood movie viewing habits, 5 respondents (23.8%) watch Nollywood movies often, 10 respondents (47.6%) watch them less often, and 6 respondents (28.6%) watch them more often. When it comes to Yoruba

Nollywood films, a minority of respondents, specifically 1 respondent (4.8%), watch them through DSTV and African Magic Channel. The majority, 13 respondents (61.9%), watch them on YouTube, 5 respondents (23.8%) watch them through Netflix, and 2 respondents (9.5%) use other streaming channels. Lastly, only 1 respondent (4.8%) reported not having watched a Yoruba Nollywood film that incorporates proverbs, while the vast majority, 20 respondents (95.2%), have watched Yoruba Nollywood films that include proverbs.

Research question two: To what extent do the respondents' years of residence affect their use of proverbs in their conversations and socialization?

Table 2: Extent to which years of residence affect use of proverbs in conversations and socialization

Variables	Categories	Frequency	Percentage
What will you say accounts for your interest in Yoruba proverbs in your conversations despite being in a foreign country?	Cultural promotion	14	66.7
	Education	3	14.3
	Personal satisfaction	4	19.0
Can you remember any of their titles?	No	7	33.3
	Yes	14	66.7
If you can remember any of the titles, please indicate.	<i>Ajaku Akata</i>	1	4.8
	<i>Anikulapo</i>	2	9.6
	<i>Ayinla</i>	1	4.8
	<i>Emi a fe lamo</i>	1	4.8
	<i>Igi Owo</i>	1	4.8
	<i>Jagun jagun</i>	3	14.3
	<i>Orisa</i>	1	4.8
	<i>Makan makan</i>	1	4.8
	<i>Ori</i>	6	28.7
	<i>Sango</i>	1	4.8
	<i>Saworoide and Agogo</i>	2	9.6
	<i>Eewo</i>	1	4.8
	<i>Taya Tale</i>	1	4.8
How will you describe your competence in using Yoruba proverbs in your conversations?	Highly competent	8	38.1
	Competent	9	42.9
	Barely competent	4	19.0

Table 2 provides an overview of the respondents' perspectives on their interest in Yoruba proverb conversations despite being in a foreign country, their ability to remember movie titles, and their competence in using Yoruba proverbs in their conversations. The majority of respondents, 14 individuals (66.7%), believe that cultural promotion is what sparks their interest in Yoruba proverb conversations while living abroad. On the other hand, 3 respondents (14.3%) attribute their interest to education, and 4 respondents (19.0%) find personal satisfaction as the source of their interest. When it comes to remembering movie titles, 7 respondents (33.3%) cannot recall any titles of the movies they have watched, while 14 respondents (66.7%) can remember the titles of the movies they have seen. Among the movies mentioned by the respondents, *Ajaku Akata* was watched by 1 individual (4.8%), *Anikulapo* by 2 individuals (9.6%), *Ayinla* by 1 individual (4.8%), *Eni a fe lamo* by 1 individual (4.8%), *Igi Owo* by 1 individual (4.8%), *Jagun Jagun* by 3 individuals (14.3%), *Orisa* by 1 individual (4.8%), *Makan Makan* by 1 individual (4.8%), *Orisa* by 6 individuals (28.7%), *Sango* by 1 individual (4.8%), *Saworoide* and *Agogo Eewo* by 2 individuals (9.6%), and *Taya Tale* by 1 individual (4.8%). In terms of competence in using Yoruba proverbs in their conversations, 8 respondents (38.1%) consider themselves highly competent, 9 respondents (42.9%) perceive themselves as competent, and 4 respondents (19.0%) believe they are barely competent.

Research question three: To what extent does the respondents' educational status affect their use of proverbs in conversations and socialization?

Table 3: Extent to which educational status affect use of proverbs in conversations and socialization

Survey statements	Categories	Frequency	Percentage
Do you use Yoruba proverbs in your daily conversations?	No	10	47.6
	Yes	11	52.4
What motivates you to using Yoruba proverbs in your in conversations?	cultural promotion	7	33.3
	Driving home the point.	1	4.8
	education	2	9.5
	personal satisfaction	11	52.4
How frequently do you use Yoruba proverbs at home in family discussions especially with your children?	occasionally	16	76.2
	Rarely	5	23.8
Do you freely use proverbs in your conversations with people of specific ages?	No	7	33.3
	Yes	14	66.7

Table 3 provides insights into the usage of Yoruba proverbs in daily conversations among the respondents, their motivation for using proverbs, the frequency of using proverbs at home in family discussions, and the extent to which proverbs are used freely with people of specific ages. Out of the respondents, 10 individuals (47.6%) do not use Yoruba proverbs in their daily conversations, while 11 individuals (52.4%) actively incorporate proverbs in their daily interactions. Among those who use proverbs, 7 respondents (33.3%) are motivated by cultural promotion, 1 respondent

(4.8%) is motivated by emphasizing the point, 2 respondents (9.5%) are motivated by education, and the majority, 11 respondents (52.4%), are motivated by personal satisfaction. When it comes to using Yoruba proverbs at home in family discussions, a significant percentage of 16 respondents (76.2%) occasionally utilize proverbs, especially when communicating with their children. Conversely, only 5 respondents (23.8%) rarely use Yoruba proverbs in family discussions, specifically with their children. Regarding the use of proverbs in conversations with people of specific ages, a high percentage of 14 respondents (66.7%) freely incorporate proverbs, while 7 respondents (33.3%) do not use proverbs freely when conversing with people of specific age groups.

Research question four: To what extent does the gender of the respondents affect their use of proverbs in conversations and socialization?

Table 4: Extent to which gender affect their use of proverbs in conversations and socialization

Survey statements	Categories	Frequency	Percentage
What is your gender?	Female	14	66.7
	Male	7	33.3
People in my home Country are less receptive to my use of proverbs in conversations than those I converse with in foreign land.	No	15	71.4
	Yes	6	28.6
Kindly indicate your age range	21-25years	1	4.8
	26-30 years	1	4.8
	36-40 years;	3	14.3
	41-45 years	5	23.8
	50 years and above	11	52.4
What is your highest educational qualification?	B,A/B.SC/B.Ed/LLB/MBBS or equivalent	14	66.7
	Master Degree	6	28.6
	Ph.D	1	4.8

Table 4 provides information about the gender distribution among the respondents, their perception of the reception of proverbs in their home country compared to foreign countries, their age distribution, and their highest educational qualifications. In terms of gender, the majority of respondents are female, with 14 individuals (66.7%), while 7 individuals (33.3%) are male. Regarding the reception of proverbs, a significant percentage of 15 respondents (71.4%) do not believe that people in their home country are less receptive to their use of proverbs in conversations compared to those they converse with in foreign lands.

However, 6 respondents (28.6%) think that people in their home country are less receptive to the use of proverbs. The age distribution of the respondents is as follows: 1 respondent (4.8%) falls within the age range of 21-23 years, 1 respondent (4.8%) falls within the age range of 26-30 years, 3 respondents (14.3%) fall within the age range of 36-40 years, 5 respondents (23.8%) fall within the age range of 41-45 years, and the majority, 11 respondents (52.4%), are 50 years and above. Regarding their highest educational qualification, the majority of respondents, 14 individuals (66.7%), hold a Bachelor's degree (B.A/B.Sc./B.Ed/LLB/MBBS) or its equivalent. 6 respondents (28.6%) have a Master's degree, and 1 respondent (4.8%) has a Ph.D. as their highest educational qualification.

Research question five: To what extent does the competence level of the respondents affect their use of proverbs in conversations and socialization?

Table 5: Extent to which competence level affect their use of proverbs in conversations and socialization

Survey statements	Categories	Frequency n(=21)	Percentage (%)
Do you use Yoruba proverbs in your daily conversations?	No	10	47.6
	Yes	11	52.4
How frequently do you use Yoruba proverbs at home in family discussions especially with your children?	occasionally	16	76.2
	Rarely	5	23.8
Do you freely use proverbs in your conversations with people of specific ages?	No	7	33.3
	Yes	14	66.7
What motivates you to using Yoruba proverbs in your conversations	cultural promotion	7	33.3
	Driving home the point.	1	4.8
	Education	2	9.5
	personal satisfaction	11	52.4

Table 5 shows that 10 respondents (47.6%) do not use Yoruba proverbs in their daily conversations, while 11 respondents (52.4%) do use proverbs. Also 16 respondents (76.2%) occasionally use Yoruba proverbs at home in family discussions, particularly with their children, while 5 respondents (23.8%) rarely use Yoruba proverbs in such discussions. In addition, 14 respondents (66.7%) freely use proverbs in their conversations with people of specific ages, while 7 respondents (33.3%) do not use proverbs freely in such conversations. Furthermore, 7 respondents (33.3%) are motivated to use Yoruba proverbs in conversations due to cultural promotion, 1 respondent (4.8%) is motivated by driving home a point, 2 respondents (9.5%) feel motivated by education, and 11 respondents (52.4%) are motivated by personal satisfaction.

Discussion of findings

Based on the findings from the five tables presented, several key points can be discussed, along with their implications for research, policy, and practice.

Interest and Motivation for Yoruba Proverbs: A significant proportion of respondents (66.7%) expressed interest in Yoruba proverb conversations despite being in a foreign country (Table 4.2). This indicates a positive inclination towards cultural promotion. Motivations for using Yoruba proverbs varied, with personal satisfaction being the most prominent factor (52.4%). Cultural promotion (33.3%), driving home a point (4.8%), and education (9.5%) were other motivating factors (Table 5). These findings highlight the importance of valuing and promoting cultural heritage and providing platforms for individuals to engage with and express their cultural identities. Research can further explore the role of cultural promotion in maintaining cultural practices and fostering a sense of belonging among diaspora communities.

Usage of Yoruba Proverbs: The usage of Yoruba proverbs in daily conversations varied among respondents, with approximately half of them (52.4%) incorporating proverbs (Table 5). Interestingly, a higher percentage of respondents (76.2%) reported using Yoruba proverbs occasionally in family discussions, particularly with their children (Table 5). These findings indicate the importance of intergenerational transmission of cultural knowledge and the role of Yoruba proverbs in maintaining cultural connections within families. Policy initiatives and educational programs can focus on promoting the use of proverbs in family and community settings, fostering cultural continuity and identity.

Gender Distribution: The majority of respondents were female (66.7%), while 33.3% were male (Table 4). These findings suggest a potential gender imbalance in the sample or potentially in the interest and participation in the study. Future research should ensure diverse representation and explore any underlying factors influencing gender disparities in participation.

Perception of Reception and Age Distribution: Most respondents (71.4%) did not perceive people in their home country to be less receptive to the use of Yoruba proverbs in conversations compared to those in foreign countries (Table 4). This implies a sense of cultural acceptance and appreciation. The age distribution of respondents indicated a higher representation of individuals aged 50 and above (52.4%) (Table 4). This suggests that older generations may hold and transmit cultural knowledge, including Yoruba proverbs. These findings emphasize the importance of intergenerational dialogue and collaboration in preserving and promoting Yoruba proverbs. Research can explore the dynamics between different age groups and their engagement with Yoruba cultural practices, including proverbs.

Education and Qualifications: The majority of respondents (66.7%) had a Bachelor's degree or its equivalent, while a smaller proportion had a Master's degree (28.6%) or a Ph.D. (4.8%) as their highest educational qualification (Table 4). These findings suggest that educated individuals still value and maintain an interest in Yoruba proverbs. Policies can focus on incorporating cultural education within academic curricula and promoting the integration of cultural heritage in educational settings.

Overall, the findings highlight the importance of cultural promotion, intergenerational transmission, and personal satisfaction in sustaining the usage and relevance of Yoruba proverbs. They provide insights for policymakers, educators, and researchers to develop initiatives and interventions that preserve cultural heritage, promote cultural identity, and facilitate cross-generational dialogue.

Conclusion

Proverbs are social phenomena that are dispersed and universal. There is hardly any social setting or society where proverb is not a part of their culture. The aesthetics of language manifests in Yoruba proverb, hence, it's widespread use in conversations and in the socialization process of a child. In this study, it came to the fore that through watching Nollywood

Yoruba films, Yoruba migrants retain their native identity by identifying with their home culture. In the socialization process of their children, however, there exists a gap. Majority of the respondents (76.2%) answered that they occasionally use Yoruba proverbs at home in family discussions especially with their children. This signals a danger of cultural extinction and a threat to cultural transmission from one generation to another and portends a great danger to the future of Yoruba language. Going forward, no efforts should be spared on the importance of cultural transmission and regeneration in a Yoruba child irrespective of residency, so that no aspect of the rich Yoruba culture goes into extinction.

Recommendations

From the findings it is being recommended that:

1. Yoruba Nollywood film producers should intensify the production of films with indigenous content.
2. In conversations with Yoruba in diaspora the use of indigenous language laden with proverbs should be sustained and strengthened for cultural promotion.
3. Educational attainment should not be a hindrance to using proverbs in conversations and in the socialization process of Yoruba people in foreign Countries.

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