

## The language of conflict: a semiotic analysis of Yorùbá songs

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**Abstract:** This study investigates the role of language in propagating conflict through a semiotic analysis of Yorùbá songs, looking at Yorùbá proverb, political songs, and religious songs, uncovering the fundamental power elements, belief systems, and implications that shape the talk of hardship. This research accedes that language could be pivotal in sustaining struggle if misused and reveals how language, images, and social references are utilized to develop, propagate, and arrange conflicts. This study uses semiotics as its hypothetical establishment to investigate and decipher struggle-related Yorùbá precepts, political songs, and religious songs. This study uncovered the hidden power of designs, belief systems, and implications that impact our cognizance of contention and correspondence. Through a basic verbal expression, this study reveals how language is utilized to make and propagate conflict, furthermore, it pinpoints open doors for more useful and serene correspondence methodologies. The study's discoveries highlight the significant impacts of language on friendly attachment, uncovering that delicate language can diffuse strains and advance tranquil goals. This exploration outlines the huge impact of language on struggle acceleration and de-heightening, focusing on the significance of smart correspondence in building a more agreeable and serene society. By selecting words cautiously, we can establish a climate that empowers grasping, compassion, and valuable compromise, prompting more grounded, tougher networks.

**Keywords:** Communication, Conflict, Peacebuilding, Semiotic Theory, Yorùbá language

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### 1. Introduction

The perplexing connection between language and conflict requires an intensive assessment of both concepts. Struggle alludes to a condition of dissension, hardship, or hostility between people or groups, which can grow into all-out battles between parties. On represents the huge impact of language on struggle heightening and de-acceleration, focusing on the significance of smart correspondence in building a more amicable and tranquil society. By selecting words cautiously, we can establish a climate that supports figuring out, sympathy, and valuable compromise, prompting more grounded, more versatile communities. On the other hand, language serves as a fundamental device for communication, empowering the trading of data, thoughts, considerations, and convictions among people and groups. The crossing point of these two ideas leads to the talk of the language of contention, featuring the critical role language plays in the rise and propagation of conflicts. This thought is embodied in the Yorùbá saying, "orin ní í saájú ọ̀tẹ̀," which means "songs precede the rift." This precept highlights the force of language in forming clashes, recommending that the words and expressions we use can either fabricate scaffolds or fuel disagreement. By investigating

the language of contention, we can better comprehend how etymological decisions can impact the direction of struggles and illuminate procedures for compromise and peacebuilding.

Recently, the conflict has evolved into an undeniable test for social orders worldwide, with nearly every nation grappling with a dispute of some kind or another. A part of these disputes have expanded into hard and fast conflicts, featuring the specific idea of conflict and fighting in society. According to Wimmer and Min's (2006, 2009) findings, the world has witnessed over 464 conflicts in just 200 years, characterized by a steady presence of contention throughout the period. While struggle and war have decimated results, they can likewise make extraordinary impacts, as many created countries have accomplished autonomy and gotten their opportunity through furnished battles. In any case, it is fundamental to recognize that total independence from conflict or war is an unreasonable assumption, as each general public must ceaselessly explore and determine clashes as they emerge. All things being equal, the emphasis ought to be on creating viable components for compromise, the board, and counteraction, to limit the disastrous effects and encourage a more serene world.

In Yorùbá land, a rich cultural heritage and complex history have been reshaped by numerous conflicts and wars that ravaged the region in the past. Notable examples include the Jálumi war, Àdùbí war, Ìdàhòṃì war, Egbá and Òwu war, Oyo and Èkìtì war, and the Mòdákéké and Ifẹ̀ battle, among others. These wars were much of the time ignited by different elements, including strict contrasts, political fights for control, regional debates, challenges for prevalence, and financial interests. Some of these wars had expansive outcomes, prompting the ascent and fall of realms, the uprooting of individuals, and the reshaping of social characters. Notwithstanding the overwhelming impacts of these contentions, they likewise worked with the trading of thoughts, social practices, and mechanical advancements, at last adding to the versatility and variety of Yorùbá society. The tradition of these authentic struggles keeps on affecting contemporary Yorùbá culture, with large numbers of the customary realms chiefdoms keeping up with their particular characters and competitions. By looking at the perplexing history of contentions in Yorùbá land, we can acquire a more profound comprehension of the multifaceted social elements, political designs, and social customs that have molded this dynamic locale.

Recent findings have shown that the essential wellspring of contention in the general public stems from verbal correspondence, featuring the strong force of language. Language fills in as a situation with two sides, equipped for both helpful and horrendous impacts. In Yorùbá culture, certain words implanted in sayings and proverbs, political songs, religious songs, economic songs, and day-to-day conversation can start trigger conflict and upset social agreement. It is significant to research the degree to which these unsafe words can sabotage tranquil conjunction in our general public. By analyzing the effect of language on the conflict, we can deter the utilization of fiery language and advance the utilization of productive words that cultivate compromise and peacebuilding. Through this investigation, we plan to:

- Recognize explicit words and expressions that propagate conflict in Yorùbá language
- Break down their suggestions in different settings (precepts, tunes, discussions)
- Investigate the role of language in clash heightening and goal; and
- Advance etymological practices that cultivate harmony and social attachment

By outfitting the force of language, we can fabricate a more amicable society where words become devices for compromise, instead of instruments of conflict.

## 2. Literature review

A significant number of researchers have explored the complicated connection between language and conflict with striking commitments from researchers like Tidwell (2001), Opera (2016), and Huntington (1996), among others. A few specialists contend that language assumes an essential part in molding our discernments and translations of occasions, impacting the activities and choices, including those connected with struggle. As indicated by this view, language significantly affects struggle inspiration, comprehension, and conduct, and can either intensify or moderate clash elements. Other researchers conceptualize language and struggle as unpredictably interlaced, and recommend that language can both encourage and determine clashes. This point of view features the double idea of language, which can be utilized to either fuel dissension or cultivate understanding and tranquil goals. By and large, the current writing highlights the meaning of language in struggle settings, stressing its capability to deeply impact our contemplations, convictions, and activities, and eventually impact the direction of contentions. Opera (2016) features the double job of language in struggle elements, underscoring its ability to both flash and resolve clashes. This viewpoint highlights the thought that language is a situation with two sides, prepared to either reinforce or debilitate social securities and gather fortitude, contingent upon the way it is utilized in correspondence.

Also, Leonard and Law (2004) see that, as to overall disputes, language and socio-social presumptions can shape social perceptions and significant responses to events. This suggests that language can influence how society unravels and answer conflicts, and that its control can either compound or ease up pressures. By seeing the power of language in battle components, we can furnish its capacity to build augmentations and develop understanding, rather than supporting division and struggle. The recently referenced verification features the huge effect of language on a solitary's exercises, highlighting its capacity to profoundly impact our thoughts, convictions, and approaches to acting. Furthermore, language fills in as a critical gadget for nations to express their character, express their characteristics, and gatekeeper their tendencies. As Tidwell (2001) cleverly sees, language is a vital piece of a nation's character, filling in as a uniting power that describes an overall population or social occasion's lifestyle, values, and convictions.

In this sense, language should be visible as a strong weapon in the stockpile of public guard, empowering countries to advance their inclinations, haggle with different countries, and resolve clashes calmly. By utilizing the force of language, countries can encourage political relations, assemble unions, and keep up with harmony and security in the worldwide local area. Besides, language plays a pivotal part in molding worldwide relations, worldwide correspondence, and compromise. As a country's semantic character, language impacts its discretionary position, financial relations, and social trade. By perceiving the meaning of language in worldwide relations, countries can tackle its capability to fabricate spans, resolve clashes, and advance worldwide comprehension and collaboration. Tidwell (2001) sees language as the national identity of each nation, society, or group when he opines that:

*Language is an external behavior that allows the identification of a speaker as a member of some group. For example, a native speaker of English will identify Nigerians as foreigners by their ways of speech. Languages are not merely means of communication: they stand for or symbolize people. It can also be used to categorize individuals into in-group members. For instance, it will be difficult for the native English speakers to negotiate on equal terms with the non-natives. Individuals from different cultural backgrounds and social units perceive the world through the lens provided by their unique vocabulary.*

The extract highlights the significance of language as a marker of identity, which can often lead to conflict when interests clash between individuals or groups with different identities. For instance, language can be a defining feature of ethnic or cultural groups, such as Hausa, Igbo, Yorùbá, and others. This linguistic identity can sometimes lead to conflicts, as individuals or groups may prioritize their interests, values, and goals over those of others. As Huntington (1996) astutely observes, conflict arises when there are contentions involving real or perceived fears, interests, and values, and the goals of opposing groups must be opposed or neutralized to protect one's interests. These interests can include prestige, employment, political power, and other resources.

In addition, language can be an incredible asset in conflict elements, as it very well may be utilized to state strength, arrange, or resolve debates. Be that as it may, when language is attached to personality, it can likewise be a wellspring of contention, as people or gatherings might feel a sense of urgency to protect their phonetic and social legacy. By perceiving the complicated connection between language, personality, and struggle, we can all the more likely comprehend the subtleties of intergroup relations and work towards more powerful compromise techniques. Sapir (2004:8) sees that:

*Language is purely human and non-instinctive method of communicating ideals means of desire by means of voluntarily produced symbols; hence language is an important aspect of culture. It does not exist independent of culture, that is, the social inherited assemblage of practices and beliefs that determine the texture of our lives. Language has a dual relationship of expressing culture. Language is therefore central to culture.*

Sapir's affirmation of the idea of language underscores its job as a natural apparatus for offering points of view and thoughts in the society. Language is basically human design, and each expression, whether cruel or delicate, is a characteristic impression of the speaker's senses and considerations. This highlights the meaning of language in figuring out individuals' souls and brains. Fasiku (2006) and Ademowo (2012) further stress the significance of language in valuing a group's personality, helping fearlessness, inspiration, and development. Language fills in as a vehicle for grasping a group's way of life, values, and convictions, and assumes a urgent part in driving turn of events and social control. As Wallnork (1969:12) suitably notes, language plays numerous parts, including:

1. Phatic communication (social regulation)
2. Instrument of action
3. Conveying orders and information
4. Influencing people
5. Enabling self-expression
6. Embodiment and enablement of thought

These roles highlight the meaning of language in forming our cooperations, discernments, and comprehension of our general surroundings. By perceiving the force of language, we can bridle its capability to fabricate spans, cultivate understanding, and advance social congruity. The meaning of language in struggle elements couldn't possibly be more significant. While researchers play widely investigated the part of language in compromise, this paper looks to explore the double capability of language as both an impetus and a resolver of struggles. Struggle, as an inborn part of human connection, is undeniable in different circles of life, including financial matters, legislative issues, and religion. As opposed to the thought that contention exclusively has unfortunate results, history uncovers that many created countries have accomplished freedom and self-assurance through

struggle. Be that as it may, the staggering impacts of contention, including loss of lives and property, are certain and have ignited worry among researchers.

This study aims to investigate how language can add to struggle causation, distinguishing explicit lexical properties in Yorubá language that can possibly make confusion in the public eye. Through a semiotic examination of these destructive words, this exploration looks to figure out their translation and suggestions, with a definitive objective of decreasing their use in friendly collaborations and moderating clash in our general public. By taking a gander at the bewildering association among language and struggle, this paper wants to add to the improvement of fruitful trade off procedures and advance a more genial society

### 3. Theoretical framework

The use of theoretical frameworks is a critical part of scholarly investigation, as researchers depend on these systems to decipher and figure out scholarly works. Different abstract hypotheses have contributed fundamentally to the investigation of scholarly texts, and this study is no exception. In particular, this exploration is grounded in the hypothetical structure of semiotics, which is especially appropriate for this examination. While different speculations may likewise be pertinent to this review, the emphasis on semiotics is purposeful, as it empowers the assessment of the signs, images, and pictures that language uses to convey meaning. With regards to struggle and language, semiotics offers an incredible asset for investigating how words and pictures can shape our discernments and feelings. By applying the semiotic hypothesis, this study plans to reveal the manners by which language can make mental pictures and summon feelings that might add to a struggle or goal. The word "semiotic" starts from the Greek words "semeion" (sign), "semainon" (signifier), and "semainomenon" (implied or sign). According to Eco (1979:7), in his unique work "A Speculation of Semiotics," semiotics is described as the examination of signs and their work in social life, containing an epistemology of signs. This definition lines up with the perspectives of various specialists, researchers, and makers since the dawn of time, including the Stoics, Roger Bacon, Francis Bacon, Locke, Lambert, Husserl, Saussure, Peirce, Morris, and Barthes, among others. As Barthes (1967:9) notes: (Semiotics is) "the study of signs, which concentrates in general of the sign peculiarities, from the easiest to the most perplexing, without restricting itself to a specific class of signs." This definition features the thorough idea of semiotics, enveloping all parts of meaning and correspondence. Barthes (1967: 9) takes note of that:

*Semiology aims to take in any system of signs, whatever their substance and limits; images, gestures, musical sounds, objects, and the complex associations of all of these, which forms the content of ritual, convention or public media entertainment; these constitute; if not "languages", at least systems of signification.*

The previously mentioned definition lines up with Ferdinand de Saussure's fundamental work on signs, which frames the groundwork of his overall semantic hypothesis. As an eminent language specialist, Saussure's hypothesis of signs is a foundation of semiotics, characterizing a sign as a principal unit of implying that includes a signifier (sound or picture) and a connoted (idea or importance). Saussure's work laid the basis for current phonetic hypothesis, and his thoughts on signs and implication stay instrumental in figuring out the idea of language and correspondence. Basically, semiotics, as an investigation of signs, expands upon Saussure's primary work, investigating the multifaceted elements of connotation and importance making in language. Chandler (2002: 28) believes that:

*The gist and primary focus of Saussure's theory is the principle that emphasizes language as a system of signs, and besides language, many other sign systems exist in the world of mankind. However, in his opinion, the system of linguistic signs or language is the most superior sign system compared to other sign systems that exist in the real world because it plays an important role in constructing reality. He focuses on the underlying system of language as compared to the use of language (parole or speech). There are several views or basic concepts underlying Saussure's theory of sign, namely the two-dimensional system, the consensus or conventional system, and the networking relationship between the signs system and the arbitrary system.*

In summery, Saussure's analysis of signs centers around the interior construction of mental cycles in the human brain, which shapes our view of both physical and dynamic signs in our current circumstances. This remembers the design of phonetic finishes paperwork for language frameworks, empowering human correspondence and discernment. Saussure's hypothesis is famous for suggesting that "language develops reality instead of reflecting it," as we use language to relegate meaning not exclusively to existing things yet additionally to digest ideas. As indicated by Saussure, a sign comprises of a signifier (the actual portrayal) and a meant (the idea it addresses). Prokopovic (1777), as referred to in Opefeyitimi (2014), features the significance of recognizing symbols (portrayals) and the substances they address, a vital thought for divinity admirers. Also, Prokopovic recommends that people, made in God's picture, are indications of God themselves, underscoring the essential job of signs in human correspondence and cognizance.

#### 4. Language of Conflict in Yorùbá Proverbs

Some of Yorùbá proverbs are loaded with language that can start conflict. As a matter of fact, the Yorùbá society has an idiom that goes: "Tí òwe bá jọ ti ẹni tí a ò bá lè dahun ẹ̀rù jà ní n ba onítóùn," and that implies that neglecting to answer a saying coordinated at one is an indication of weakness and feeling of dread toward conflict. Besides, they say, "Ìjà ló dé lorin dowe," which means "When there's a battle, we can transform melodies into precepts." These assertions feature the capability of Yorùbá adages to induce conflict, recommending that their utilization requires cautious thought to keep away from confusion and heightening. For sure, Yorùbá adages contain specific lexical components that can prompt clash. Negative discourse and unforgiving words are normal reasons for cultural contentions, featuring the huge effect of language on correspondence. As the Yorùbá maxim goes: "Ọ̀rọ̀ ní í yọ obì lápò, ọ̀rọ̀ ní í yọ ọ̀fà lápó" ("Free words bring a kola nut from the pocket, provocative words bring a bolt from the quiver"). This highlights the significance of careful correspondence, as words can either fabricate or annihilate. The accompanying instances of Yorùbá precepts represent how lexical things can be inserted with conflict inclined language, possibly prompting cultural contentions:

*Àtogún ọ̀dún tí ẹ̀kọ ti n losọ*

*Ìhòhò làkàrà wa*

*Twenty years since the grilled maize*

*pudding has been using cloths,*

*It is in nakedness that the fried bean ball has been.*

(Ọ̀látúnjì, 1984:174)

Yoruba proverbs highlight three key components: 'ẹ̀kọ' (barbecued maize pudding), 'àkàrà' (seared bean balls), and 'asọ' (clothing). The precept's significance relies on the differentiation between 'ẹ̀kọ' being enclosed by leaves and 'àkàrà' not being wrapped. At the point when utilized in contention between two ladies, the adage recommends that one has secured herself and earned respect (like 'ẹ̀kọ' enveloped by leaves), while the other remaining parts obscure and unaccomplished (like opened up 'àkàrà' bean balls). In this specific situation, 'ẹ̀kọ' and 'àkàrà' address two classes of individuals, with 'asọ' representing accomplishment and differentiation. The reiteration of "odó" (mortar) in the saying beneath is a noticeable semiotic component, elaborately foregrounded to catch the audience's eye. The mortar fills in as a strong image of social obliteration, used as a weapon by foes. The subsequent line builds up this thought, featuring the mouth as an essential instrument of obliteration. The symbolism of the mortar and mouth shares a simulative capability, as both cycle and produce: similarly, as the mortar pounds sweet potato, uttering a prominent sound that draws consideration, the mouth can deliver deafening words that enamor those around. This reiteration and symbolism underscore the damaging capability of words and the significance of careful correspondence.

*Oníbàjé kò lódó*

*Ènu lodó oníbàjé*

*Those that spoil have no mortar*

*Mouth is their mortar*

When two individuals are in a dispute and one uses this proverb, it implies that they are accusing the other of having a destructive mouth, capable of causing harm and destruction. In this context, the word mortar (odó) represents constructive power, while the mouth (enu) addresses horrendous potential. This proverb can raise clashes and compound strains in the public eye, as it suggests that one's words can be weapons of obliteration.

One more illustration of a contention-inclined saying is "Má fi oko mi dánà, Ọjọ kan là á kọ ọ" (One opposes individuals from stopping on his ranch land simply in a day). This proverb comparably utilizes similitudes and imagery to pass on a strong message, featuring the significance of careful correspondence and the expected results of terrible words. By analyzing these maxims, we can more readily comprehend the complicated elements of language and conflict in Yorùbá culture. The proverb is used as a type of opposition against persecution, and its utilization in a discussion between the oppressor and the mistreated can heighten strains and lead to struggle. The semiotic portrayal in this proverb might bring out a feeling of danger in the brain of the oppressor, as it suggests a test of their power and control. Normally, no oppressor will energetically give up their strength, and any endeavor by the abused to look for freedom might incite the oppressor to escalate their harsh measures, possibly prompting struggle. The accompanying model outlines how Yorùbá proverbs utilize language that can prompt conflict:

*Kàkà kí Kìnhún ó ẹ̀ akápò Ẹkùn*

*Oníkàlùkù yóò yà ẹ̀ ọ̀de ti e' loto' ni*

*(Rather a Lion to nominate a Tiger's treasurer*

*The two of them will rather chase in their different way)*

The semiotic parts in this proverb are *Kìnhún* (Lion), *Ẹkùn* (Tiger), and *Akápò* (financier). The statute suggests that the Lion and Tiger do not ascend, deriving an arranged movement of power. At the point when two people or gatherings go after prevalence, this adage is utilized to state strength, with the speaker professing to be the more remarkable one. In this specific situation, 'Kìnhún' and 'Ẹkùn' address two classifications of individuals, with 'Akápò' representing a lesser situation than the one merited.

For example, on the off chance that two individuals are competing for the administration and one proposes the other take a lesser position like financier, the subsequent individual could utilize this saying to oppose the proposition, suggesting they would not be consigned to a subordinate job. The language of the precept can raise pressures, prompting a conflict of words and possibly, struggle. This saying features how language can be utilized to state power and strength, and how clashes can emerge from apparent imbalances. The meaning of semiotics in Yorùbá precepts must be completely valued when they are applied to explicit circumstances. To get a handle on the importance of every precept, one should comprehend the connections between the components present in it, past their strict understanding. It is just when this more profound comprehension is associated with a natural circumstance that the full effect of the symbolism can be genuinely valued (Ọlátúnjí, 1984:174). At the end of the day, the representative language of Yorùbá sayings wakes up while contextualized, uncovering layers of implying that would somehow or another stay stowed away. This maxim shows the way that language can be utilized to challenge severe frameworks and how the oppressor might answer with expanded opposition, prompting struggle. The utilization of language in this manner features the mind-boggling power elements at play in circumstances of mistreatment and opposition.

#### 4.1. Language of Conflict in Yorùbá Political Songs

Democracy is a framework where power has a place with individuals, and they practice it through their chosen delegates. Conversely, a tactical government is a dictator, controlled by orders, and stifles resistance and dispute. A majority rules system, supports resistance, dissent, and analysis, permitting residents to consider their administration responsible for its activities. In majority rules system, ideological groups often use clashing language in their mission melodies to get an advantage over their opponents. They use criticizing language, curses, and searing sections that can affect crisis and struggle in the political field. These dispute vernaculars are often drawn from political melodies, innovative verbalizations, war tunes, and rivalry melodies, particularly during political races. Permit us to review a couple of models below:

*Lékéélèkèé legbé wa*  
*Lékéélèkèé legbé wa*  
*Àwa kì í sẹgbé àparò aláṣọ pípọ̀n*  
*Lékéélèkèé legbé wa*

*(Our party is egret*  
*Our party is egret*  
*We are not party with quail the one with soiled cloth*  
*Our party is egret)*

The song above is an example of how political parties use utterances to mock and confront their opponents during elections. Such songs can incite conflict and even lead to violence. The semiotic elements in this song are 'Lékéélèkèé' (egret), 'Àparò' (quail), and 'aṣọ pípọ̀n' (red cloth). The meaning of this song relies on the symbolism of Lékéélèkèé, (egret) a bird with white feathers. However, white represents purity and symbolizes good intentions, while Àparò, is a bird with brown feathers. This brown can stand for dirtiness or red in this context. If a political party uses this song against their political opposition, the semiotic interpretation here is that, they are using the song to distinguish themselves as a force for good governance, symbolized by white, while their opponents are associated with mismanagement and corruption, represented by red. In this context, Lékéélèkèé and Àparò serve as signs and signifiers, representing good governance and bad governance, respectively,

as posited in Saussure's semiotic theory. During the 1993 election campaign, the National Republican Convention (NRC) used a song that targeted the Social Democratic Party (SDP), which could have led to crisis and even violence. The NRC adopted a white bird as their logo, symbolizing purity, but the SDP perceived it as a symbol of witchcraft, associating NRC members with evil cult practices. This led to the public labeling NRC members as "witches" and the party as a whole. In response, the NRC compared themselves to the Lékèéléké (egret), a white bird representing goodness, while linking the SDP to the Àparò (quail) with its red feathers, symbolizing impurity. This language of conflict in political songs can incite violence, destruction of lives and properties, and even political war. Another example of conflict language in political songs is:

*Inú igbó làsá n gbé*

*Inú igbó làsá n gbé*

*Ẹnikan kì í kólé adéte sí gboro*

*Inú igbó làsá n gbé*

*(The forest is the habitant of eagle*

*the forest is the habitant of eagle*

*no one built the house one who is infected with leprosy in the city*

*forest is the habitant of an eagle)*

This political song contains inflammatory language that can spark conflict. By comparing politicians to an ewúré (goat), known for its stubbornness, the song implies that his government is equally obstinate and disregards the welfare of the masses. The semiotic interpretation is that the goat symbolizes politician's stubbornness, while the rope represents the electorate's power and mandate to overcome his obstinacy. This comparison is a provocative insult, implying that anyone who associates another with a goat is looking for trouble, which can escalate into conflict. Another example of a conflict-laden political song is:

*Ìrókò yì ti gbàbòdè*

*Gígé la ó gé e*

*Ẹ gé e, ẹ là á*

*Ẹ fi dáná*

*(This Ìrókò has been possessed*

*We will cut it down*

*Cut it, pieces it*

*And use it to cook)*

The Ìrókò tree is a symbolic element in the political song, representing strength and resilience. Olúségun Mímíkò embraced it as his political alias to convey his strong leadership and capacity to interface with his people through eloquent speech. During his first term, he performed well and gained a large following. However, in his second term, he betrayed his people's trust, leading to a shift in the song's narrative. His former supporters began singing about cutting down the Ìrókò, symbolizing their rejection of him and his candidate, Èyítáyò Jégédé, in the 2016 governorship election. This political song's language has the potential to spark conflict between Mímíkò's followers and their political opponents, as it expresses the people's disappointment and anger. The language of conflict in the song is evident in the lyrics, which shows as:

*Má fowó òsì gbómọ mi*

*Power !*

*Ọlówó oró*



*Ká fẹ̀ṣẹ̀ rìn re Sọ̀ọ̀sì*  
*Àjẹkún ìyà ló jẹ́ fún àwọn Sẹ̀lẹ̀sìà*  
*Yẹ̀gèdè-yẹ̀gede*  
*Àwa ò lọ Sọ̀ọ̀sì o*  
*Ìsílámù ni tiwa*  
*Eṣìn Àláfìà o*

*(We leave the shoe*  
*And trek to Church*  
*It is a great suffering for the Celestial*  
*Yegede-yegede*  
*We are not going to Church*  
*Islam is our*  
*The religion of peace)*

The song above is an illustration of a Muslim expression that disparages Christians, unexpectedly introducing Islam as a religion of harmony. The focal semiotic component is 'bàtà' (shoe), which represents the apparent endurance of Christians, explicitly those from the Heavenly section, who decide not to wear shoes to the chapel. This melody can impel struggle and even lead to viciousness. In this specific situation, 'bàtà' (shoe) fills in as both the sign and signifier, addressing the intended idea of destitution, suggesting that Christians are ruined or ailing somehow or another. This sort of language can propagate hurtful generalizations and fuel religious pressures.

#### 4.3. Language of Conflict in Students' Politics

In Nigerian higher institutions, students have a representative body that oversees their welfare and interests. These students elected someone to the position of leadership that will be saddled with the responsibility of the welfare of the entire student population. When management enacts unpopular policies, students may protest and express their grievances through songs that can potentially spark conflict. Let's examine a specific example of such a song:

*Gbé àpólà rẹ*  
*Bó wúwo*  
*Bí kò wúwo*  
*Kí o fi tọ struggle léyìn*  
*Ká fi lé oppressor lọ*  
*(Carry your club*  
*Heavy or not*  
*Alongside your struggle*  
*To pursue away our oppressor)*

The above song was carved from a Christian song and subbed its verses for their battles. They use 'àpólà' (firewood) to supplant 'àgbélébù' (cross) that was at first utilized by the first tune. This phonetic transformation changes a religious song of praise into an energizing weep for their objective. Notwithstanding, the adjusted language can ignite struggle, as it very well might be seen as provocative or ill-bred to strict convictions. In this specific circumstance, the semiotic components of àpólà (firewood), battle, and persecution hold huge importance. Understudies accept that their privileges will not be eagerly conceded by oppressors, so they should battle for them. Àpólà represents the understudies' ability to oppose persecution, and they might utilize it, alongside stones,

as a device in their battle. Notwithstanding, on the off chance that security powers sent by the school the executives hear this tune, they might see it as a danger and answer with force, terminating teargas to scatter the dissidents. This heightening could prompt further savagery, defacement, and obliteration of property, fueling the emergency and possibly hurting lives. The language and imagery in this tune can start struggle and agitation, featuring the requirement for cautious thought and quiet goal.

### **5. Contribution to the study**

This study contributes to the current exploration of conflict studies in African oral writing, especially inside the Yorùbá social and etymological setting, thus, uses semiotic examination to offer a nuanced interpretation of the signs, pictures, and suggestions embedded in Yorùbá struggle tune. The investigation grows the cognizance of how language, music, proverbs, and symbolism capacity as contraptions for conveying logical inconsistency, resistance, and social article inside Yorùbá society. This study moreover adds to the advancement of the field of etymological stylistics by representing how semiotic components shape the construction and understanding of contention stories in Yorùbá oral practices. It gives encounters into the superb and logical techniques that Yorùbá specialists use to investigate socio-political strains and social explanations.

### **6. The implications of the study**

This study has expansive ramifications across etymology, writing, social investigations, and compromise. It features the meaning of semiotics in figuring out the more profound implications of oral customs, especially in Yorùbá conflict songs. These songs act as an exceptional method of correspondence, passing complex messages on through signs and pictures that rise above basic lexical implications. The study exhibits the force of Yorùbá oral practices in contemporary society, displaying conflict songs as both bonafide relics and advancing social articulations that reflect current socio-political real factors. This has suggestions for safeguarding native information frameworks and illuminates elective instruments for debate settlement. By understanding how struggle is enunciated through music and oral customs, policymakers, go-betweens, and social activists can foster techniques that influence conventional works of art to encourage exchange and compromise.

### **7. Conclusion**

This study has explored the semiotic portrayal of language of conflict in our society, uncovering how Yorùbá precepts, political tunes, religious songs, and ordinary conversations regularly embed language that can provoke struggle. The audit includes the significance of semiotics in understanding how language can touch off a crisis, focusing on the association between semiotics and correspondence. While not all Yorùbá sayings contain struggle language, this assessment displays the meaning of seeing the potential for language to shape our perceptions and exercises, particularly in conditions where power components are affecting everything. By taking a gander at the semiotic parts in language and their open targets, we can more promptly understand how to direct struggle and advance quiet objectives. With everything taken into account, this investigation features the meaning of cautious language use in our regular associations. The revelations ask us to embrace a more smart and insightful method for managing correspondence, using fragile and useful enunciations that energize concordance and understanding. By communicating our thoughts cautiously and avoiding combustible language, we can make a more serene and respectful society, where huge trade and important trade off can prosper.

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