

Proverbial Perspectives on Greeting in the Yoruba Culture: The Realities of Globalisation

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Abstract

The art of greeting, a symbol of socialization, is an important aspect of Yoruba culture. This practice varies across gender, social class, and age groups. The Yoruba people attach great importance to the art of greeting, to the point that there are cultural principles that support it. This paper examines the impact of globalization on the use of proverbs in Yoruba culture, establishes the significance of greetings in Yoruba culture, and underscores the importance of cultural preservation in the global age. Through the lens of Critical Cultural Theory and the notions of Georgeiva (2014), fourteen (14) purposively selected Yoruba proverbs were analyzed to verify the contributions of the culture of greeting among the Yoruba people towards ensuring peaceful co-existence, national cooperation, and unity. Essential deductions from the study were that, although Yoruba proverbs represent the traditional constitution of Yoruba speech communities, the trend of globalization has led to the emergence of post-proverbial sayings. The teachings of post-proverbial sayings have eroded the moral values that proverbs advocate. In conclusion, even though globalization has adverse implications for cultural ethics and practices, promoting cultural and linguistic heritages, such as proverbs, among the emerging generation through classroom instruction and entertainment will help maintain Nigerian cultural heritages and values.

Keywords: Greeting, Globalization, Nigerian culture proverbial sayings, respect, Yoruba culture

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Introduction

The greeting culture is prevalent among the Yoruba people, who are particularly known for upholding it across different aspects of their lives. These characteristics of the Yoruba culture were entrenched in the traditional Yoruba society. The quest to promote the spirit of brotherliness among the Yoruba people highlights the importance attached to greetings and respect, as they are perceived as signs of respect. There are several ways of expressing respect, especially for elders in the Yoruba setting; the most prominent is through greeting, which is the binding force in Yoruba society. Whoever fails to greet either his peer or an elder, especially at the point of encounter, is considered ill-mannered, wayward, stubborn, and uncultured. So much attention is paid to greetings and respect in the Yoruba community because family relationships are guided by hierarchy and seniority. Besides, these two factors enable a typical Yoruba person to deduce social status and recognition. As important as these aspects of popular culture in Yorubaland are, globalization has affected people's lives. Globalization has penetrated every stratum of society: agriculture, commerce, the economy, entertainment, education, and architecture, among others.

Cultural values, aesthetics, orientation, and belief systems are gradually going extinct. This has revealed that, even though globalization is development-oriented, as proverbs do, it could have adverse implications for cultural expressions. Even though greeting, which is further enhanced by proverbial sayings, is an essential part of people's existence, as it imbues a sense of communal integration, globalization has adverse and declining effects on the moral values attached to greetings in present-day society. This study examines cultural perspectives on greeting as a symbol of socialization in Nigeria and the impact of globalization on this aspect of popular culture. Beyond the perfunctory greetings of 'E karo/ E kasan' (Good morning/Good Afternoon), which usually symbolize respect, there are other greeting phrases observed in the Yoruba proverbs that are used in different circumstances. This paper, therefore, intends to answer the research questions: what are the proverbs that signify greetings? How do these proverbs communicate deeper cultural messages? And what is the impact of globalization on proverbial sayings that promote the values associated with greeting?

Literature Review

Greetings are an integral part of Yoruba culture and serve as markers of identity, cultural representation, respect, and moral uprightness. It is embedded in the cultural being of the Yoruba people and imbued with a rich linguistic heritage that conveys values, manners, and goodwill (Babalola, 2025). In Yoruba studies by Adetugbo (1967), Fadipe (1970), Abimbola (1975), and Oyewumi (1997), greetings are perceived as a social ritual inseparable from Yoruba identity and as a social responsibility.

In similar studies, Wei (2010), Wojtowicz (2021), Arukwe (2024), and Adebayo et al. (2025) highlight the importance of the different Yoruba social responsibilities, particularly greetings. Using the politeness theory, both Wei (2010) and Adebayo et al. affirm the performative significance of greetings. In a critical study of the variation in traditional greetings of two different Yoruba communities, Iwaro-oka et al. (2025) affirm that greetings in the Yoruba culture “hold a particularly significant place as they are not merely forms of welcome but expressions of respect, social hierarchy and cultural identity” (p. 2002). These studies reinforce perfunctory greeting patterns observed in Yoruba society, including greetings for sitting, standing, trying your best, meeting, working, and intelligence (Wojtowicz, 2021). The studies overlook the fact that greetings in Yoruba culture vary according to circumstance, which is the focus of this study.

In addition, critics have noted a decline in the Yoruba cultural greeting, which they attribute to contact with people from the Western world who have neglected the tradition (Wojtowicz, 2021). Oluyemi and Olumide (2024) also note that this decline is due to various factors, including the prohibition of the Yoruba language in schools and homes, westernization, peer group influences, and social media influences. This study will examine the impact of globalization on proverbial phrases used to denote different forms of greeting. Thus, since the cultural meanings of proverbs that reflect greetings in their various interpretations, and the impact of globalization, are central to this study, it is pertinent to examine scholars’ views on the concepts of Sociolinguistics and Cultural Studies.

Sociolinguistics

Sociolinguistics studies the relationship between language and society. According to Wardhaugh (2006), there are four possible relationships between language and society. The first is that social structure may either influence or determine linguistic structure/behavior. He gave an example of the age-grading phenomenon, in which young children speak differently from other children and, in turn, children speak differently from adults. To him, varieties of language may also reflect regional, social, or ethnic origin. The second is that linguistic structure and or behavior may either influence or determine social structure. Bernstein (1961) also shared this view.

The third possibility is that there is no relationship at all between the linguistic and social structures, as each is independent of the other. A widely held view is that linguistics differs from sociolinguistics in taking account only of the structure of language, excluding the social contexts in which it is learned and used. This view is typical of the whole structural school of linguistics, including transformational generative grammar. The fourth possibility is that language and

society influence each other. This is also the notion of Dittmar (1976). Of the four views stated above, the third seems non-hypothetical because, as language affects society, society contributes significantly to language. Besides, society is the key determinant of linguistic structure, as without society, there would be no need for communication, language's primary role.

While distinguishing between the two related disciplines, sociolinguistics and the sociology of language, Wardhaugh (2006) referred to the former as micro-linguistics and the latter as macro-linguistic studies. He explained these two concepts from the point of view of Coulmas (1997), who opined that:

Micro-sociolinguistics investigates how social structure influences the way people talk and how language varieties and patterns of use correlate with the social attributes such as class, sex and age. Macro-sociolinguistics, on the other hand, studies what societies do with their languages, that is, the attitudes and attachments that account for the functional distribution of speech forms in society, language shift, maintenance and replacement, the limitation and interaction of speech communities. (p. 2)

Wardhaugh concluded that sociolinguistics brings together linguists, sociologists, anthropologists, psychologists, educators, and planners, among others, to investigate matters of joint concern. Citing Hudson (1971), Georgieva (2014) asserted that the subject of sociolinguistics overlaps with that of linguistics, since speech is a social behavior, and studying it without reference to society would be like studying courtship behavior without relating the behavior of one partner to that of the other.

Leech (2014) proposed the concepts of sociopragmatic and pragma-sociolinguistic politeness. While defining the concept of pragmatics, Wolfram and Norrick (2011) stated that pragmatics is a discipline that is practical in nature, a factual, realistic, non-theoretical, and idealistic way of solving everyday problems; it is a scientific study of linguistic behavior which fundamentally deals with contextual communication (pp. 3-4). Socio-pragmatics relates pragmatic meaning to an assessment of participants' social distance, the language community, social rules, appropriateness norms, discourse practices, and accepted behaviors; it is a theory of how the external pragmatic factors and non-linguistic environment affect language use (Leech, 1983; Marmaridou, 2011, pp.77-80; Thomas, 1983). Leech developed the methodological approach to pragmatics, the Politeness Principles. According to him, these two phenomena apply to different cultures, speech communities, and social situations (p. 10). His contributions to pragmatics, therefore, serve as the foundation for understanding greetings and respect, which are politeness strategies that are culture-bound and culture-specific. His principles of politeness are

explained through six maxims: tact, generosity, approbation, modesty, agreement, and sympathy. These maxims are highlighted as follows:

Table 1. *Geoffrey Leech's Maxims of Politeness Principle*

Maxim	Principle
Tact	Minimize the cost of self and correspondingly maximize the benefit of others.
Generosity	Minimize the benefit of self and correspondingly maximize the benefit to others.
Approbation	Minimize the dispraise of self and correspondingly maximize the praise of others.
Modesty	Minimize the praise of self and correspondingly maximize the dispraise of others.
Agreement	Minimize disagreement with self and correspondingly maximize agreement with others.
Sympathy	Minimize antipathy with self and correspondingly maximize sympathy with others.

Leech's contribution to politeness in human communication, presented in the table above, emphasizes the protection of not only the speaker's self-image but also the face of the co-interlocutors. In Yoruba society, this maxim applies, as greetings are tailored to achieve this aim. This explains why a greeting is expected to be returned. This could, for instance, be illustrated with the proverbial saying: *enikini lan ki*—, meaning one should acknowledge whoever acknowledges one first. The message here is that the greeting should be reciprocal.

In the Yoruba context, greetings are an important sociolinguistic phenomenon that define the Yoruba people. This important aspect of the Yoruba peoples' culture is perceived as a symbol of respect and a means of displaying politeness towards an individual or a group within the speech community. This notion justifies the choice of Leech's theory of politeness as the conceptual basis for this study. While Leech (1983) describes language as a cooperative enterprise and emphasises the goal of the Politeness Principle towards the maintenance of social equilibrium and friendly relations among interlocutors, Leech (2014) stresses that Leech (2014), the essence of the PP is to observe constraints in human communicative behaviour in order to avoid communicative discord and maintain communicative harmony (p. 87). One such way to enhance social integration through communication is greeting. Hence, this study evaluates proverbial sayings on greetings as an important aspect of Yoruba culture and adopts Leech's politeness approach to interrogate the findings.

Cultural Studies

Parekh (2000) defined culture as a historically created system of meaning and significance, a system of beliefs and practices through which a group of human beings understands, regulates, and structures their individual and collective lives. It is a way of both understanding and

organizing human life (p. 143). According to Gorgeiva (2014), culture is articulated at several levels. At the most basic level, it is reflected in the language, including the ways its grammar and vocabulary divide and describe the world. Societies that share a common language have at least some cultural features in common. Also, the culture of a society is constituted in its proverbs, maxims, myths, narratives, rituals, symbols, collective memories, jokes, body language, and modes of non-linguistic communication, customs, traditions, institutions, and manners of greeting. On a higher level, culture is embodied in a society's arts, music, oral and written literature, moral life, ideals of excellence, exemplary individuals, and the vision of a good life.

Wardhaugh (2006) also contributed to the discussion on culture as a sociolinguistic factor. In his opinion, a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members and to do so in any role that they accept for themselves. Culture is learned, which makes it distinctive from people's biological heritage. It is a socially acquired knowledge. However, culture is not identical with knowledge, and the relationship between culture and knowledge is not all simple and unidirectional. Cultural knowledge is passed from one generation to another. Georgeiva (2014) came up with a bearing on language:

1. Language is embedded in culture, so understanding and producing language are strongly influenced by culture.
2. Culture consists of both material and non-material things.
3. Culture involves symbolic, mental, and physical representations of the world.
4. Only those representations that are relatively stable and that form systems shared by the members of a social group are cultural. Therefore, culture distinguishes one social group from another.

Theoretical Framework

The theoretical foundation for this study is Critical Cultural Theory (CCT), which was developed from Horkheimer's (1947) Critical Theory. Critical Theory centers on the analysis of the systemic power relations in society with a focus on group dynamics (Ludovisi, 2015). This was the earliest purview of the Critical Theory. In the second generation, the focus of Critical Theory shifted towards communication and the role of language in social emancipation. Modern critical Theory focuses on social and cultural power structures (Christian, 2021). Unlike Critical Theory, the notion of "culture" is central to Critical Cultural Theory (Bohman, 2016; Flynn et al., 2023). Critical Cultural Theory draws on insights from sociology and philosophy, as cultural reflection is an integral component of both. The Critical Cultural theorists perceive culture as a desirable state of human life. The Critical Cultural theorists, Bohman et al. (2016) and Bronner

(2017) opine that to provide answers to the questions arising from the contemporary Critical Cultural theoretical perspectives, which include:

What do we need to debate, normative concept of culture or good life? What is the distinctive value of certain forms of art for philosophy or everyday life? Can we learn something from certain cultural phenomena, be it distinct art or everyday life about our epoch? And, what is the value of the humanities for societal self-reflection? (p. 24)

There is a need to deploy historical, systematic, and interdisciplinary approaches to the evaluation of real-life cultural practices and experiences simultaneously.

In essence, the Critical Cultural Theory can be viewed from different ideological perspectives, including power, hegemony, discourse, representation, and identity. This paper thus focuses on representation and identity as they relate to Yoruba culture, identified through language, images, and symbols that underscore cultural norms and aid understanding of the sense conveyed in the selected Yoruba proverbs under evaluation.

Methodology

The research methodology is qualitative, as it allows a descriptive-analytical approach, especially for discussing relevant issues and reviewing literature significant to the study. A descriptive research approach was adopted to explicate the issues related to the culture of the Yoruba people as key determinants of their perceptions of greeting and respect. Fourteen translated proverbs were selected using the purposive sampling method based on the themes of greeting and respect (including the age-related parameters). The proverbs were selected from adaptations of documented Yoruba cultural archives that reflect greetings in different cultural contexts. The selected proverbs were analyzed based on the notion of Georgeiva (2014), which underscores the significance of language in articulating culture, and on an aspect of Critical Cultural Theory that emphasizes cultural representation and identity observed through symbolic mental and physical representations. Georgeiva (2014) and the CCT are amenable to an evaluation of the grammar and vocabulary that reflect cultural representations of greetings in the selected Yoruba proverbs.

Analysis

The data for this study constitutes fourteen Yoruba proverbs, which are thematically categorized as follows:

Table 2. *Proverbs and categories*

S/N	Categories	Proverb	Translation
1	Greeting	Pele o lako, o labo	Apology can be masculine or feminine.
2		Kadobale farara koni ka ma ga	Prostrating for a dwarf does not reduce one's height.
3		Eni kini laaki	Greeting should be reciprocated.

4	Respect	Tomo T'omode batin bagba jeun, gongori imu agba nii wo	A child that dines with the elders is likely to be rude.
5		Enu agba lobi tin gbo	Kola nut is matured in the mouth of an elder.
6		Bi egungun nla baso wipe oun ko ri ejounto, ejounto naa a loun o ri egungun nla	If a big masquerade would not recognise the statue, the statue would not recognize the big masquerade either
7		Agaba to ba jeje iweyin, yoo rugba e dele	An elder who consumes everything without leaving a remnant will carry his calabash himself.
8		Die die nimu elede fin wogba	little by little, the pig nose enters the yard
9		Omode to ba mowoowe, yoo ba agba jeun	A child who keeps a clean hand dines with the elders.
10		Adie funfun ko mora re lagba	A white hen does not know its worth
11		An pe gbenagbena, eye akoko n yoku	a sculptor is summoned and a woodpecker shows up
12		Egbe eye leye wooto	Birds of a feather flock together.
13		Agbalagba kii se langba langba	An elder does not behave like a child.
14		Obe kii gbanu agba mi	

The Cultural and Proverbial Perspectives on Greeting and Respect

In this section, fourteen (14) Yoruba proverbs are interpreted based on two notions: *one, culture involves symbolic, mental, and physical representations of the world; and two, only those representations that are relatively stable and form systems shared by the members of a social group are cultural. Therefore, culture distinguishes one social group from another.* The data are also examined through the notion of the Critical Cultural Theory, which states:

“Can we learn something from certain cultural phenomena, be it distinct art or everyday life about our epoch?”

Mental representations characterize the proverbs under consideration. The proverbs and their mental representations are presented in the table below:

Table 3. *Proverbial sayings and their mental representations*

s/n	Proverbs	mental representations	devices
1	Pele o lako, o labo (<i>Apology can be masculine or feminine.</i>)	human gender	personification
2	Kadobale farara koni ka ma ga (<i>Prostrating for a dwarf does not reduce one's height.</i>)	the act of prostrating (demonstration)	analogy
3	Eni kini laaki. (<i>Greetings should be reciprocated.</i>)	the acts of greeting (demonstration)	epigram
4	Tomo T'omode batin bagba jeun, gongori imu agba nii wo. (<i>A child that dines with the elders is likely to be rude.</i>)	a child, an elder and the nose	paradox
5	Enu agba lobi tin gbo (<i>Kola nut is matured in the mouth of an elder.</i>)	an elder chewing kolanut	paradox
6	Bi egungun nla baso wipe oun ko ri ejounto, ejounto naa a loun o ri	masquerade and statue	epigram

	egungun nla. (<i>If a big masquerade would not recognise the statue, the statue would not recognize the big masquerade either.</i>)		
7	Agaba to ba jeje iweyin, yoo rugba e dele. (<i>an elder who consumes everything without leaving a remnant will carry his calabash himself.</i>)	an elder dining alone and a calabash	paradox
8	Die die nimu elede fin wogba. (<i>little by little, the pig nose enters the yard.</i>)	a pig and a yard	analogy
9	Omode to ba mowoowe, yoo ba agba jeun. (<i>A child who keeps a clean hand dines with the elders.</i>)	a child dinning with an elder	analogy/ paradox
10	Adie funfun ko mora re lagba. (<i>A white hen does not know its worth.</i>)	a white hen	metaphor
11	An pe gbenagbena, eye akoko n yoju (<i>a sculptor is summoned and a woodpecker shows up</i>)	Birds (with distinct attributes)	metaphor
12	Egbe eye leye wooto. (<i>Birds of a feather flocks together.</i>)	a group of birds	epigram
13	Agbalagba kii se langba langba (<i>An elder does not behave like a child.</i>)	an elder in an unusual state	analogy
13	Obe kii gbanu agba mi		analogy

The mental representations that proverbs portray and evoke in listeners are diverse. Mostly, images are created through personification, metaphorical constructions, and phonological representations (sounds) to convey specific messages to listeners. For instance, in the proverb *Pele o lako, o labo* (Apology can be masculine or feminine.), apology is assigned the attributes of humans, which, culturally, are perceived as unequal. Apart from culture, men and women differ in their biological composition. In terms of cultural roles and expectations, the culturally assigned roles of man and woman are dictated by the differences in their biological compositions. The proverb under consideration builds on this imbalance and equates it with the description of apology. This not only portrays the richness of the Yoruba culture but also reveals the didactic values of the proverbs. The device of personification is employed in the proverb to aid potential listeners in better understanding the text's context. The simple sense the proverb conveys is that one either apologizes sincerely or without remorse. These distinctive values of an apology are what the text equates with the gender disparities.

Contextually, some greetings are not meant for socialization; they are deliberately used to mock the person being greeted. At times, words of greeting may be accompanied by body language, which ordinarily may be mistaken for an acknowledgment; however, the intention of

the one who is greeting another person might be different—*Pele o lako, o labo* (greetings can be masculine or feminine). Masculine greetings are considered appropriate, with the primary intention being acknowledgment. The latter, which is the feminine perspective on greeting, is absurd. This proverb reflects the perception of the feminine gender as cunning rather than straightforward. This is the image of the feminine gender in the typical Yoruba society. The implication of this is the gender discrimination in the larger African society, which is born out of cultural stereotypes.

In the proverb *Kadobale farara koni ka ma ga* (Prostrating for a dwarf does not reduce one's height), the mental representation conveyed is the art of prostration (as a demonstration). Unlike in the first proverb, where personification is used, the dominant device for creating mental images in the listeners' minds is analogy. An image of a non-disabled individual prostrating for a dwarf is painted. Moreover, in reality, after standing up from the position, no physiological change will be traceable in the former. This is conveyed in a proverbial text through an analogy. While gender imbalance (inequality) based on the cultural and biological indicators is used as a representation in the first proverb, equality and social integration are communicated through the use of analogy in *Kadobale farara koni ka ma ga* (prostrating for a dwarf does not hinder one's growth).

The most prevalent types in the proverbs are metaphor, paradox, epigram, and analogy. These devices are used to create different mental representations in the listeners' minds. In *Eni kini laaki* (Greetings should be reciprocated.), the mental representation created in the text through the use of an epigram is a physical act of greeting. In *T'omode batin bagba jeun, gongori imu agba nii wo*, (A child that dines with the elders is likely to be rude.), the mental picture painted using an epigram is an image of a child, an elder, and the nose. Paradox is used in *Enu agba lobi tin gbo* (Kola nut is matured in the mouth of an elder) to create the image of an elder chewing a kola nut. In *Bi egungun nla baso wipe oun ko ri ejounto, ejounto naa a loun o ri egungun nla*. (If a big masquerade would not recognize the statue, the statue would not recognize the big masquerade either.) An epigram is used to portray the images of a masquerade and a statue. Paradox is used to create the image of an elder dining alone and a calabash in *Agaba to ba jeje iweyin, yoo rugba e dele* (an elder who consumes everything without leaving a remnant will carry his calabash himself).

Using analogy, the image of a pig trying to enter a wavy yard is portrayed in *Die die nimu elede fin wogba*. (Little by little, the pig nose enters the yard.) The process involved before the pig achieves this feat is the main sense conveyed in the text. Analogy and paradox are used to convey in *Omode to ba mowoowe, yoo ba agba jeun* (A child who keeps a clean hand dines with

the elders). Unlike previous examples, metaphor is used in *Adie funfun ko mora re lagba* (A white hen does not know its worth), to portray the image of a white hen. The sense conveyed here is the symbol that a white hen represents.

The inferences drawn from the use of various devices in the Yoruba proverbs under consideration have proven that the notions of Georgeiva (2014) that culture involves symbolic, mental, and physical representations of the world, and only those representations which are relatively stable and which form systems shared by the members of a social group are cultural. Therefore, culture distinguishes one social group from another.

Discussion

In the foregoing, the selected proverbs under evaluation have been presented and analyzed using the Critical Cultural Theory. From the analysis, the inherent features of Yoruba proverbs that emphasize symbolic, mental, and physical representations of the world have been examined. An important point to note is that the symbolic, mental, and physical representations of the world are transmitted through proverbs to enhance understanding of the proverbs and to guide communal relationships among the Yoruba people across age categories. On the contrary, modern interpretations of the proverbs by emerging generations have reshaped the values they propagate.

The paradigm shift in cultural representations and identity, as the proverbs communicate in recent times, especially among younger generations, affects the values they imbue. The modern shift in the interpretation of proverbial sayings affects proverbs, including greeting/politeness-oriented ones. *Pele o lako, o labo* (Apology can be masculine or feminine), *Kadobale farara koni ka ma ga* (Prostrating for a dwarf does not reduce one's height), *Bi egungun nla baso wipe oun ko ri ejounto, ejounto naa a loun o ri egungun nla* (If a big masquerade would not recognize the statue, the statue would not recognize the big masquerade either), which traditionally uphold morality and preach communal cohesion, are now interpreted at the textual level with the manipulation of the contextual relevance permeated.

Pele o lako, o labo (Apology can be masculine or feminine), which is meant to teach moderation, morality, and maintenance of social justice, is now deliberately interpreted at the superfluous level to depict gender-markedness, which places "ako" above "abo", thereby downplaying the message communicated in the proverb. Also, the cultural significance of *Bi egungun nla baso wipe oun ko ri ejounto, ejounto naa a loun o ri egungun nla* (If a big masquerade would not recognize the statue, the statue would not recognize the big masquerade either), is to communicate respect, equality, humility, unity, and a sense of communal relationship. Contrarily, emerging post-proverbial versions of this proverb, which generate

substitutes of the two entities compared, "Egungun", meaning masquerade, and "ejounto", meaning statue, have altered the cultural relevance of the proverb.

In the same manner, *Kadobale farara koni ka ma ga* (Prostrating for a dwarf does not reduce one's height), which originally preaches remorsefulness, respect and peaceful co-existence among people with different social stratification, is now re coined as "*Kadobale farara koni ka ma rin* (Prostrating for a dwarf does not make one to become crippled). The substitution of the word, "ga", meaning height, with "rin", meaning the ability to walk, has altered the intrinsic sense and values imbued in the proverb. Modifying the proverb's textual components significantly affects its contextual and social relevance. Since post-proverbial sayings are more characteristic of emerging generations, the impact of globalization on these changes cannot be ruled out (Mekunda & Nkfunji, 2025).

Proverbial Sayings and Globalisation

Proverbs serve as the data for evaluating the phenomenon, greeting, and respect, and the role globalization plays in the manifestation of these aspects of popular culture is highly remarkable; therefore, the researchers' evaluation of these two concepts constitutes the discussion in this section. Proverbs are popular sayings, an oral tradition from the people, truly meant for public advantage. Proverbs are short; despite this, they convey strong messages about individual and societal benefits. Proverbs are popular because they are not the work of a single person; they are collective efforts of members of society. Therefore, proverbs are generally accepted by people, a precondition that gives this oral genre social recognition. Apart from their social acceptability, proverbs reflect the socio-cultural undertones of a speech community and serve the purposes of didacticism, warning, condemnation, and appraisal. In this way, proverbs epitomize the moral values of speech communities.

Like a proverb, globalization is popular and has been perceived as a phenomenon that seeks to accelerate individual and social development by leveraging local and national economies, technology, and data. Even though globalisation has been able to make positive impacts on social development, especially with the invention and development of new gadgets, among which is the popular means of communication, cell phone, as well as the social network communication system, the cultural communication systems have suffered a great upheaval, most especially, the ones which constitute our focus in this study, the proverbs on greetings and respect.

Raji-Oyelade (1999) and Raji-Oyelade and Olaleye (2019) have established the role played by advanced innovations as a major threat to the age-long "logic of the fixability of Yoruba proverbs". They justify their position by linking post-proverbial sayings to post-modernity. This view was corroborated by Ositadinma et al. (2020) in a related study on postproverbials in Igbo

proverbs, which adopted Blumer's theory of symbolic interactionism. From the analysis and discussion, it has been deduced that, although Yoruba proverbs represent the traditional constitution of Yoruba speech communities, the trend of globalization has led to the emergence of post-proverbial sayings with countervalue. It takes strategic and committed efforts to ensure that the values of proverbs are retained and that proverbial sayings do not go extinct amid the trend of globalization.

Conclusion

From the foregoing discussion, it can be concluded that greeting is a dynamic social action but not universal. The Yoruba's approaches to greeting and the display of respect, as conveyed through proverbs, differ from those of other tribes. The way they greet is influenced by cultural perceptions in traditional Yoruba society, as are the proverbs. In recent times, globalisation has changed these two aspects of the people's culture. The individual perception of greeting, as opposed to the cultural notion, is influenced by globalization factors such as religion, education, and exposure. These factors have led individuals to deviate from the cultural standard. The cultural principles of greeting and respect are reflected in Yoruba proverbial sayings; however, despite the numerous characteristics and social relevance of proverbs, globalization is gradually pushing these standards behind. It is therefore important for researchers, critics, and literary writers to document these proverbs, and for policies to be formulated to adopt the Yoruba practices in homes and the school curricula of Yoruba communities. The study recommends that future research could explore indigenous proverbs that convey other aspects of the communal culture of African descent and beyond to enhance comparisons of results for policy formulation and implementation on culture-related matters.

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AI Statement

This document has been enhanced through the use of Grammarly which was employed to refine its linguistic style and correct grammar and spelling. While the incorporation of these technologies may introduce some AI-generated linguistic patterns, it is important to note that the core intellectual content, data interpretation, and conclusions presented are entirely the work of the author.

Statement of Absence of Conflict of Interest

The author declares that there are no conflicts of interest related to the research, findings, or recommendations presented in this paper. All conclusions drawn are independent and unbiased.

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