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### **Editorial Policy**

Lagos Notes and Records is an annual, interdisciplinary journal of the humanities. It is devoted to the publication of well-researched articles on all subjects in the Arts, Social Sciences, and Law. In addition to original articles, the journal publishes review articles, brief accounts of work in progress, as well as notes and comments on issues arising out of recent publications.

## **Editorial**

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I am delighted to announce the publication of Volume 31, Number 1 (2025) of our esteemed journal, *Lagos Notes and Records*. This volume comprises ten thought-provoking and well-researched scholarly articles representing contemporary thought across various humanities disciplines, with a particular focus on History and Culture, Literature, Creative Arts, Language and Linguistics, and Religion. Each article provides a unique perspective on pressing socio-cultural, historical, and economic issues, offering a wealth of knowledge to researchers and the general public.

The volume opens with Yomi Olusegun-Joseph's analysis of D. M. Zwelonke's *Robben Island*, which frames South African prison writing as a vital site of resistance. Beyond documenting personal pain, it memorialises collective victimhood and transforms incarceration into a stage for cultural dissent. The author argues that the genre articulates a "postcolonial carceral consciousness," transforming incarceration into a stage for cultural dissent against institutionalized racial power, thereby offering silenced voices a means to speak back to history. Following this is Akanbi Ilupeju's article on women. The paper challenges the stereotype portrayal of Yorùbá women as being merely domestic or subservient. It highlights their historical and contemporary leadership roles in politics, economics, religion, and the arts, demonstrating how they have historically thrived in male-dominated spaces. Using the theory of Binary Complementarity, the study advocates for gender equality and a re-evaluation of women's strategic agency in history.

In the third article, Agnes Legbeti examines color terms in the Ósósò community, demonstrating how indigenous expressions reflect ecological realities and identity. Given younger speakers' preference for English colour terms due to modernisation, the author warns against the extinction of this linguistic heritage and calls for documentation of such indigenous contents and their integration into formal education. Ayowole Elugbaju's article, the fourth in the volume, explores the religious encounter between Christianity and traditional Yoruba religion in Ile-Ife (1899–1980). The study examines the interplay between Christianity and Yoruba traditional religion during the period revealing varied responses of Ile-Ife people and the adaptation, resistance, and conflict, particularly among political elites and traditional leaders. It argues that despite violent

clashes and efforts to preserve cultural supremacy, Christianity gradually reshaped the community's spiritual landscape. It concludes that reconsidering this complex negotiation of faith, identity, and culture offers valuable insights into the lasting impact of these developments on contemporary spiritual life.

The fifth article, by Emmanuel Onah and Vera Amaechi, explores the consequences of unplanned migration with Nigeria as a case study. It assesses the implications of unmitigated migration in Nigeria. By applying push-pull and world systems theories, the authors highlight the *brain drain* phenomenon and advocate for national strategies that balance individual aspirations with sustainable growth. The article calls for a restructured approach that balances individual aspirations with national development, advocating proactive strategies that transform migration challenges into opportunities for sustainable growth and development for migrants and their home countries. Lere Adeyemi followed up with an ecocritical study of Akinwumi Isola's *Sàworo Ìdẹ*. The paper emphasizes the Yorùbá's deep connection to the forest as vital for survival and sustainable development, and how its exploitation for short-term gain sparks conflict. It reflects challenges of economic determinism and climate change, showing how deforestation disrupts ecological balance and fuels social unrest. Using proverbs, metaphors, and humour, the author calls for awareness and action, advocating traditional stewardship, afforestation, and preservation of cultural heritage, and urging scholars to amplify literary voices to illuminate environmental challenges and inspire dialogue protecting the planet.

Yewande Ntekim-Rex and Titilayo Ojo, in the seventh article, examine Yorùbá-English proverb correspondence in Niyi Osundare's *Dialogue with My Country*. The study reveals that Yorùbá proverbs are not merely decorative but powerful rhetorical devices rooted in cultural nuances such as honesty, bravery, and diligence. By analyzing fifty essays, the authors demonstrate how Osundare skillfully bridges Yorùbá and English, showcasing a bilingual creativity that enriches contemporary discourse. The authors show that his ability to translate traditional wisdom into English positions proverbs as vital cultural treasures that connect communities and reconcile tradition with modernity.

In the eighth article, Ikonnaya Osemwengie addresses Azikiwe's underrepresentation in African intellectual history. Despite his significant contributions to African consciousness during the Negro Renaissance,

Azikiwe is often overshadowed by contemporaries like Kwame Nkrumah and Julius Nyerere. Osemwengie critiques the historiographical bias that prioritizes visible activism over foundational theory, thereby obscuring Azikiwe's pioneering role. By examining his ideological journey and writings, the study situates Azikiwe as a central architect of Pan-Africanism and calls for a renewed scholarly engagement with his intellectual legacy.

The ninth article by Eniola Ladipo challenges the long-standing grammatical tradition that pairs *béè ni* with *béè kó* as the standard response set for Yoruba polar questions. Drawing on native speaker data, films, and literature, Ladipo demonstrates that *rará*—not *béè kó*—is the more versatile and widely accepted negative response in contemporary usage. By applying the Wider Distribution and Preference Criteria, she argues for a more accurate linguistic formulation: *béè ni–rará*. This shift corrects a historical misrepresentation and opens new avenues for exploring discourse and typology within African linguistic interrogative systems.

The closing article by Mojisola Shodipe explores the dimensions of Yorùbá-English bilingualism in two Nollywood films: *Eti Keta* (2011) and *Ade Ferrari* (2015). Shodipe analyzes bilingual speech norms through the lens of socio-cultural identification, characterizing how socio-economic challenges influence the self-perception of characters within these Yorùbá communities. The study provides evidence of the profound interconnection between language and identity negotiation. By framing screen dialogues in both English and Yorùbá, Shodipe highlights dual linguistic identity as a central feature of contemporary Nollywood. The research enhances understanding of how diverse linguistic repertoires effectively project the human condition in modern society.

The articles featured in this volume offer fresh insights while engaging with significant social, cultural, and historical concerns. I commend the authors for their scholarly contributions and thank the editors for their diligence. I am confident that these diverse perspectives will stimulate further research and broaden academic conversations across the humanities and beyond.

**Professor Akanbi Mudasiru Ilupeju**  
*Dean, Faculty of Arts*  
*Editor-in-Chief*

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