

THE INTERACTION AMONG DESTINIES AS THE DETERMINANT OF SUCCESS AND FAILURE IN LIFE: A FURTHER REFLECTION ON YORUBA TRADITIONAL THOUGHT

Akande Michael AINA, Ph.D & Motadegbe Adewale OLUWASENU

Abstract

The debate on human destiny and its relationship to freedom, responsibility, legality and morality is an ongoing discussion. The concept of destiny especially in Western philosophy depicts a static and unchanging idea that is causal to success or failure in the lives of individuals. Perhaps because of the culture of writing, destiny is seen as represented in black and white ink such that once written, it cannot be erased unlike the culture of oral expressions. Whereas Yoruba account of destiny depicts a possibility of erasing or recanting what is already given prenatally, many scholars have laughed over this or term Yoruba idea as purely metaphorical and inconsistent in expression. The aim of this paper is to argue that the Yoruba idea of destiny is one of the most consistent ideas with the reality before us. It is an all encompassing thesis that bridge the gap between theory and practice and by extension the relationship between ought (morality) and what is (legality). This aim will be achieved by explaining the relationship between the prenatally received destiny and natal active destiny. This is necessary due to our finding that the Western idea of destiny only sees destiny as individualistic without a consideration of collective destiny or social aspect of destiny where different destinies interact and consequently makes social group or government liable for some individual actions. We conclude that Yoruba idea of destiny is consistent with why individuals and societies are responsible for some failures or successes. Our finding embodies the reason why both government and societies can be held responsible for social and personal actions.

Keywords: Consistency, Destiny, Ori, Potentiality, Yoruba belief

Introduction

There are various interpretations that have been accentuated for *Ori* (spiritual head) which depicts destiny by various scholars within the *Yoruba* thought system. *Ori* (spiritual head) which depict destiny has mostly been accentuated for as a product of individual self effort. That is, as an outcome of an individual labour. Various argument has been put forward in order to have this claim strengthened. Among these claim is the common Yoruba proverb which says "atele owo eni kii tan eni je" which connotes that "one's physical labour doesn't deceive one. In essence, the level of wealth and affluence a man commands is set to be based on how much he has been able to labour into via strive (hardworking/diligent labour). Another claim which also strengthens this position is the claim that "iwa le wa" which means "character is beauty", this advertise to us the place of character formation in the actualization of (good) destiny. However, our goal is not to debunk all these claims and their necessary effects, but to show that beyond these claims lies an external social or collective reaction whose contribution has a major role to play in determining success or

failure of individuals.

This work uses the potentiality thesis as the theoretical framework for the interpretation of *destiny* which takes into consideration the place of moral accountability without diminishing the Yoruba metaphysical intelligence. Also it attempts to advocate the theory of consistency as a tool for understanding the claim that there are prenatal bad or good *ori*. In doing this we argue that the concept of *afowofa* shows that Yoruba people frown at reliance solely on one's effort as against collective efforts. We argue in this work that every prenatal choice of *ori* is potentially good; a bad *ori* is not a prenatal choice rather it is a result of the inconsistency between what is chosen and what the individual and societies do. A bad *ori* is a product of an individual's failure to align with a prenatal choice.

Conceptual Clarification of Destiny in Yoruba Thought

The concepts of *ayanmo* (that which is affixed), *akunlegba* (that which is received kneeling) and *akunleyan* (that which is chosen kneeling) are the three major ways being employed to show the process involved in the acquisition of *ori* (destiny) in Yoruba traditional thought system. These processes are left unexplained in Western philosophy thereby creating a vacuum in the relationship between prenatal acts and postnatal results. However, Akande & Ofuasia (2020) conflate the message of *akunlegba* and *ayanmo* to communicate a single message which is the bestowment of destiny where choice is absent, while *akunleyan* signifies the idea of choosing from various alternatives. Idowu (1962) gives account of these tripartite means of acquiring *Ori*(destiny), when he writes that:

A person may kneel down and choose his destiny, this is called *Akunleyan* (that which was chosen while kneeling). He may kneel down and received his destiny - that is called *Akunlegba* (that which was received while kneeling) or *Ayanmo* (that which is fixed to someone) (see Oladipupo, 2020: 4).

However, it's mainly believed by many scholars that irrespective of the process engaged or used to acquire *ori* (spiritual head), whatsoever is encoded in such *ori* cannot be altered (see Abimbola, 1976; Idowu, 1962). While we agree that a general idea of destiny depicts what cannot be altered, yet it cannot be argued that all destinies are realized even when they are realizable. Our contention of this position is that many of these scholars interpret *akunleyan* and *akunlegba* in isolation to *adayeba*. This made it difficult to see a possible dialectics between what was chosen and what was given. The principle of dialectics allows us to see the potentiality between two opposing forces which reveals a hidden third force that will eventually becomes the thesis and the actual reality. The dialectics between what is bestowed and what is chosen is responsible for *adayeba*. This will be made clear in subsequent sections as we explain that all *oris* are potentially good prenatally but what becomes of individual *ori* depends on the consistent interaction among various *akunleyans* and *akunlegbas*.

Potentiality Thesis of Ori

Potentiality theorists affirm the content of *Ori* as a mere potential. They see what is

embedded in *ori* as double aspects of a coin, which will always show up different sides any time a coin is thrown up. *Ori* in this instance has both good and bad aspects and each has the potentiality of manifesting. Moses Makinde affirms that, *ori* is "mere potentiality". That is, all that is encoded in one's *ori*(spiritual head) is a potential that needs extra effort before it can be birthed out. One's character then becomes significant in birthing a good destiny. Planning towards a goal is therefore essential because if one failed to plan, one has planned to fail. He avers this through the words of Abimbola (1971):

It must be emphasized, however, that the Yoruba concept of the choice of destiny through *ori* also emphasizes the need for hard work to bring to fruition the potentiality for success represented by the choice of a good *ori*. This leads us to believe in *ese* (leg) as an important ingredient of human personality. *Ese* (leg) is regarded by the Yorubas as a vital part of the human personality make-up, both in a physical and spiritual sense. *Ese*, for the Yorubas, is the symbol of power and activity (1971:85).

It is clear that even professor Abimbola affirms a good *Ori* to be nothing more than a potential that can either be brought to fruition or otherwise. He posits further that nothing can be done in order to alter a bad *ori* to be good, to the extent that he asserts the incapability of the gods to do such.

Let us take for example, a cripple person destined by his *ori* to be a basketball player whose society fails to provide him the necessary amenities and as a result of such ended up not becoming a basketball player, could such be said to either be a failure or success? To us it is the society that deserves the blame rather than the cripple. He is still a potentially successful basketball player. What this affirmed is that his failure is something outside his *ori* (spiritual head) because the content in his *Ori needs to align with his effort and the collective destiny of his society*. Since society is an assemblage of individuals the point underscored is that the success of a society depends on the efforts of various people who make up the society. In like manner individuals are equally affected by the success of the society as people are born or as they migrate into the society. This social aspect of human destiny is what the Yoruba call *adeyeba* (what we met on the earth). *Adayeba* is the interactions among destinies of different individuals for the purpose of influencing one's place in life. We think that, with the concept of *adayeba* one can argue that every *ori* is potentially good prenatally, it is the failure in the social aspect or individuals efforts to provide necessary supports that is responsible for failure. Since there is no work or area of life that one cannot be successful. There are successful bankers just as there are successful sweepers. A successful CEO and a successful beggar are both fulfilling their destinies. There are also failed CEOs and beggars too.

Our position that there is no prenatal bad *ori* is buttressed by *Odu ogbe iyonu*. The English rendition goes thus:

Nothing comes from getting angry. Patience is the father of character. An elder who has patience has everything. This is why divination was casted for *Ori*, and likewise *iwa* (character). It is only cultivating character that is

difficult. There is no bad *ori* in ile-ife (Oladipupo, 2019:12).

This *ifa* corpus informs us on the nature of *ori*, by its expression that there is no bad *ori* (spiritual head) or destiny. In other words, all *oris* are inherently good on their own. It moves on to inform us about *iwa*(character), which it posits to be difficult to nurture and how it can affect human destiny, though it can be cultivated with patience. However, a careful and diligent observation of this *ifa* verse shows that a necessary connection exist between *iwa* (what we do) and *ori*(what is coded). Though the verse did not mention the role of character of others in an individual's life, yet such is not ruled out.

Moses Makinde makes an incorrect interpretation when he asserts that: "It may, of course, be argued that if predestination is assumed, the point that one has to make an effective use of his *ese* in order to be successful in life is unnecessary, for it is precisely the choice of success in life that the choice of a good *ori* implies" (Makinde, 2010 : 114).

His mistake stem from his thinking that an individual is the only one who needs to make efforts to realize his destiny. He has overlook *adayeba* which is responsible for interaction of different individuals in realizing their goals. What many potentiality theorists interpreted are the concepts of *akunlegba* and *akunleyan*(prenatal) while overlooking *adayeba* (postnatal). And some who theorized about *adayeba* also mixed the point because they isolated it from the understanding of other two. What professor Abimbola and others fail to see are the two sides of destiny: pre-natal and post-natal, which must interact before a good *ori* chosen can be realized. Consequently, a bad *ori* is not a prenatal choice but a postnatal failure.

For instance, the Wright brothers; Orville and Wilbur were generally known for their invention in the aviation. However, their society has a very lot to play in their success. Intellectualism and self help alone could not have birthed such a success in the area of aviation. What created a platform of success for them was the positive external response of their sponsors. Air and space (n.d) informed us of how the US army invested in this adventure which led to the proper actualization of this goal. In another clime, Channels Television (2016) have it recorded that two Nigerian individuals have genuinely brought their creativity in to play in aviation. One these two individuals named Aghogho Ajiyen has been proved to be a mini - aircraft maker by building a mini aircraft with special locally made fuel. According to his words "aircraft for me was just like a destiny". But what a pity, Aghogho despite his personal efforts to research into things for the actualization of his supposed destiny, he is yet to get sponsorship of any kind, even from the Nigerian government. This reaction to his innovation (action) has handicapped him financially.

Also, there is a dictum which says "he who fails to plan, plans to fail". This is also used to further enunciate the potentiality thesis of *ori*, even as failure to plan is planning to fail. So, when a carrier of *ori* chooses to be lazy he is actually trying to birth a potential in his/her *ori*. The error in using this dictum as the basis of explanation is stemmed from overlooking the fact that people's plans do fail and hardworking people are not always successful. How do we then account for such inconsistencies? There are lazy people who became successful because some people decided to help them and there are hardworking

people who failed just because some people decided to thwart their efforts. In all these one good explanation is the concept of *adayeba* which takes into consideration how collective efforts or interaction of individual destiny can be responsible for failure or success. The claim therefore, that one's hard work or laziness is a prerequisite for success or failure respectively may not explain fully the causal factor for responsibility.

However, Jim Unah's (2006) claim, that "even Nothing is something", can be leveraged on to argue that a potential bad *ori* will not receive help from the society and a potential good *ori* will receive help from the society. In other words, when we say someone's /society/ government is doing nothing as to enhance what is coded in one's *ori*, it is a signal that such are actually doing something to enhance an aspect of whatsoever is programmed in such *ori*. But that argument will still lend credence to the potency of *adayeba* in explaining failure and success in destiny. This fatalistic position will be inconsistent with Yoruba explanation of the role of *ese* and *iwa* (hard-work) in the realization of individual's destiny.

Also, to hold *ori* as fatalistic/hard-determinism, debunks not only the place of *ebo*(sacrifice), but also the existence and power of the two dominant opposing forces in the universe as believed by the Yoruba. Abimbola expatiates further that:

The Yoruba believe that apart from man himself, there are two opposing forces in the universe, one of which is benevolent to man while the other is hostile. The benevolent forces are collectively known as *ibo* (the divinities), and the malevolent agents are known as *ajogun* (the warriors against man). The *àjé* (the witches) are also in alliance with the *ajogun* for the ruination of man and his handiwork. Man needs to offer sacrifice to the benevolent forces so as to continue to enjoy their support and blessings. Man needs to offer sacrifice to the *ajogun* and the *àjé* in order that they might not oppose him whenever an important project is embarked upon (Abimbola, 1975 : 391).

In other words, the fatalism and naturalism theses of *ori* as against potentiality thesis strip these forces off their roles as stipulated in the above excerpt, which is mainly, the capacity to influence things.

Furthermore, some scholars like Moses Makinde, who declared *ori* as a mere potentiality also misinterpreted *ese* (spiritual leg) as the literal leg, meanwhile, *esé*(spiritual leg) goes beyond this. *Esé* (spiritual leg) is a metaphor for hardwork, strife and moving in a pair. It connotes working together with others to achieve success. However, many used the term mainly in its literal sense and this led Makinde to lay emphasis on the importance of *opolo* (brain) in respect to *ori*(good/bad). He states that:

[t]o the effect that a choice of good *Ori* would not lead to success without an effective use of one's *ese* or *owo* so that, in this case, we can write off deformed person as incapable

of succeeding in life. But as I suggested earlier, the importance of *opolo* (brain) cannot be ignored. For this reason, it is possible for a person to have chosen a good *Ori* in heaven and yet fail on earth in spite of the use of his legs and hands, if such use is not properly coordinated by one's brain (*opolo*) (Makinde, 2010:115).

Here, Makinde misinterpreted *ese* and *owo* as a symbol of power and activity by placing more emphasis on the human literal hand and leg. By asserting the fruitless labour of *owo*(literal hand) and *ese*(literal leg) if not properly coordinated by *opolo*(brain), Makinde misses the metaphorical significance of both words. If seen in this wise, the proper use of one's brain becomes part of the element which enables a human being to struggle and function adequately in life so as they may bring to realization the whatever goodies that have been marked out for them by the choice of *Ori*". In other words, *ese* (hardworking, strive) is not in any way limited to what is done by using the literal hand(*owo*), and leg(*ese*) but includes all kinds of diligent work such as Intellectual works. Or can we say a computer programmer who was born crippled but went through the rigor of studying and came out of college with good grade, and now currently rendering programming services for reputable organization not a working person? If the answer is no, then we need to carefully look into what Makinde accentuated as *ese*(spiritual leg), the symbol of strife and hard work. So, it can be said that the proper use of one's brain is Strife/struggle/hardwork which *ese* depicts in its figurative sense. The Yorubas would say, "*Ori mi gbe mi de bi re, ese mi sin mi debe*" which when interpreted in English is render as follows, "my head lead me to the place where goodies lies, and my leg carry me along". Using hermeneutical interpretation, the *ori* is deduced to be human destiny, while *ese* is to be seen as human labour/ strivings/hardwork. It can therefore be said that whatever destiny one may have chosen, it is needed to be backed up by hardwork. And on this premise, a physically deformed person can still strive or work hard. With the advancement in technology, we have been able to see empirically the services some of our internet bloggers who are physically deformed (leg issue) but mentally informed are rendering online, and they are also making it big in their areas of specialization.

***Afowofa* as an Indicator that Destiny Cannot Be Solely Self efforts or individual's hardwork**

When we mention social aspect of destiny which is adayeba, the role of individual character in relation to others becomes more emphasized. In the previous explanations many scholar alluded to the idea that the concepts of owo and ese, are indication that one's fortune or failure can be change with individual efforts in life. However, this individual effort is tied to afowofa which frowns at a person relying solely on their efforts and thinking. Afowofa encompasses the ideas of intention, needs, wants and interest that every individual is involve in as a matter of choice. Afowofa when interpreted in English means self causation. Afowofa (self causation) is the belief that the aftermath of some certain event can be directly linked up with one's defect in character. And this defect is about arrogance, impatience or inordinate ambition. These aforementioned vices allows individual to jettison advice and help of others in life. In support of this claim, Balogun (2007:125) deduced that individual moral character is a very important aspect of life that can make or mar one's destiny and unfortunately it is not a given content in one's destiny.

“Given this critical point that *Ori* is not about moral character, but about issues of prosperous or impoverished destiny” it can be argued that any individual character must be such that will encourage other people to value one's personality. It must also be noted that a line with this, in *odu ogbe yonu* when rendered in English informs us that “it is only cultivating character that is difficult”. In other words character formation is as a result of one's effort and the feedback received as a result of such character connected with how well the individual involved has developed his/her character in regards to social relations. In other to buttress this point, Orangun avers:

[A] good destiny can be spoiled by undesirable character (*iwa*) through the act of rashness and impatience. This was stressed by an ifa priest from Obara Oyeku who tells a story of someone who aspired to climb the coconut tree to the very top. He was told that it had been laid down for he could do it; but he must be very careful not to be misled by pride of his achievement to attempt to jump from tree to tree. He did not heed this warning. In his attempt to jump from one tree to another, he fell and died (Orangun, 1998:27).

The place of character formation can be seen in the excerpt and the thesis of potentiality is also viable in it. However, one could see that even the climber needs to cultivate the virtue of patience, obedience to instruction of others. The claim that his *Ori* affords him the opportunity to climb it and succeed on the one hand, is a potential but to climb it with the help of others' instruction is what could grant actual success on the other hand. His failure in this episode is as a result of *afowofa* (self-glorification), the failure to properly employ what his society offers. It is within this context *afowofa* makes sense. It connote individual's failure to fit in to what the society or its components like family, friends, government offers and striving to birth what is encoded in one's prenatal *Ori* (spiritual head) alone. This can be further explicated in a Yoruba dictum which goes thus: *agbajo owo la fin soya, owo kan o ru eru de ori*, when rendered in English, it goes thus: collectively we can boast or speak with confidence, one hand cannot lift load to the head. In essence, it calls for social efforts in order to have such task done. This can be further strengthened with the Yoruba proverb which says: *igi kan o le da igbo se*, (a tree cannot make a forest.) In essence, *afowofa* is the aftermath of trying to succeed alone while neglecting what *àdáyéba* ((social factors) has to offer. Better put, *afowofa* is an individual failure to properly align with what is potentially in their *Ori* with what *adayeba* (social factors) offers. It's on this note that Orangun (1998) posits character is a bride which must be married with destiny and also advised that individuals must cooperate with others to make their destiny successful by acquiring and practicing good character (Orangun, 1998: 27). According to Schick & Vaughn, Aristotle defines moral virtues as "dispositions, such as courage, temperance, friendliness, and justice, which helps us to avoid the problems caused by overdoing or under-doing." (2003: 373). That is, "Virtues keep us from losing our balance" (Schick & Vaughn, 2003).

Aristotle thinks that bad people have too much or too little of something. For example, if we have too much fear, we suffer the vice of cowardice. If we have too little fear, we suffer from the vice of foolhardiness. But if we maintain the proper balance between cowardice

and foolhardiness, we enjoy the virtue of courage. In other words, *afowofa* (self causation) is failure to maintain a balance between two extreme which later results into a negative or undesired effect. So, the notion of *afowofa* (self causation) is when a person could not secure a balance between their self effort and the efforts of others. It buttresses our position that in spite of individual good fortune in destiny one must not solely rest on this, to achieve success. Relying on the content of one's good *ori* alone mostly lead to undesirable consequences.

Consistency Thesis

The consistency approach is employed here to debunk the belief that a destiny once chosen cannot be changed and that *akunleyan* and *akunlegba* strictly dictate human destiny. Consistency theory to some means if a person is consistent in doing something, the desire result will be achieved. That is what informed the dictum, you cannot continue to do something consistently and expect different result. It is a fatalistic position that expects that a cause will always produce the same effect. A fatalist who holds this view is Oladipupo (2019), who agrees with Soren Kierkegaard that "life can only be understood backwards; but must be lived forwards." It is in line with this reasoning that he submits that we can only understand whether or not one has a good or bad *ori* only after observing the life pattern of the individual (Oladipupo, 2019 : 10).

We submit here based on experience that the dictum is not in any way sufficient enough to pronounce any *Ori* good or bad. Consistency approach is the attempt or thesis that advertises strife for continuous focus as a necessary instrument for birthing one's desires. This thesis is been validated via experience. For example, the practical life experience of Elon Musk validated this approach. Elon Musk started his own company after a long search for job employment at various companies within his reach; he couldn't obtain any and as a result did something different by starting his own company (Elon Musk, (2021). A fatalist like Sunday Oladipupo would have easily pronounced Musk a failure looking backwards at his job hunting history before the establishment of his own company based on the saying of the Danish existentialist, Soren Kierkegaard "life can only be understood backwards; but must be lived forwards. In another clime the current Nigerian president, Muhammadu Buhari, contested for the office of the president three consecutive times consistently until the fourth time to attain the office in 2015(Ajakaye, 2015). In both instances different approaches yielded the same result. We submit that if people are consistent enough in their approaches to life it does not guarantee success or failure. Success is birthed if one's actions on earth are in consonance or consistent with what one chose prenatally including grabbing help form others and one will fail if one does not. In other words, the dictum as employed by Oladipupo would be inappropriate to distinguish between a good or bad *ori* if there is anything like that.

In order to infer this from *ifa* literary corpus, a study of *Afuwape* (son of *Orunmila*) and his friends *Oriseeku* (the son of *Ogun*), *Orileemere* (the son of *Ija*) need to be studied as embellished in one of the *Ogbe ogunda*. A journey back into *odu ogbeyonu* will illuminate us further as we underscore the process employed by *Afuwape* (son of *Orunmila*), and his two friends, *Oriseeku* (son of *Ogun*), and *Orileemere* (son of *ija*) . After a proper exegesis of *odu ogbeyonu* , we discovered that both *Oriseeku* (son of *Ogun*) and *Orileemere* (son of *Ija*) acquired *ori* (spiritual head) which depict destiny at *Ajala's* abode without anyone of them directly kneeling down (showing humility), which is

contrary to the virtue that *Afuwape* (son of Orunmila) displayed. The posture or character of *Afuwape* to *Ajala* (the divinity in charge of moulding head) indicates his humility and submissions to the knowledge or instruction of other people. And this led *Ajala* to provide *Afuwape* with an *ori* that is consistent with his character. The Yoruba's has a saying which goes thus; *rere lo pe, ika o pe*. Good is what is favourable (pays), evil does not pay. *Ifa* corpus in *odu ogbeyonu* also informs us of *Afuwape* consistency in good doing which later earns him the *ori* of his choice at *Ajala*'s place. While the inconsistency and rashness of his friends earned them an *ori* that is consistent with their character; though an undesired result. *Afuwape* story lend credence to our consistency thesis because it signifies that what one does in aye (life) must be consistent with not only one's potentials but also with the social efforts of others. That is why *akosejaye* (checking how to live on earth) is an important ritual or action in Yoruba traditional societies. Our position lend credence to *Ifa* panegyrics which says “bi oni ti ri ola ko ri be lo n mu babalawo di ifa ororun” (the event of today is not like that of yesterday, this is the reason why ifa priest consults the oracle often).

Conclusion

It has been inferred from the foregoing the potentiality thesis of *ori* and the place of consistency approach as a necessary tool for birthing one's desire without diminishing or faulting the Yoruba metaphysical intelligence in any sense. Any explanation of destiny must take into consideration the Yoruba belief in the interaction between the physical and the spiritual, in this case between the prenatal and the post-natal. It is the product of this interaction that can properly be called one's destiny rather than what is chosen prenatally which is just a potential rather than the actual.

The consistency principle we have employed here is not that to have a good destiny one must be consistently doing good deeds rather our argument is that a good destiny on earth is as a result of the consistency in one's character or social efforts and the *ori* that one has chosen. It is for this reason Yoruba people traditionally engage in what is called *akosejaye* (checking how to live on earth) on the 8th day after a child is birthed. This information which is normally sorts from a diviner is necessary to synchronize one's efforts with the potential in one's *ori*.

References

- Abimbola, W. (1971). "The Yoruba Concept of Human Personality" in *La Notion de personne en Afrique Noire* Colloques Internationaux de Centre National de la Recherche Scientifique. Paris: Centre National de la Recherche Scientifique.
- Ajakaye, R. (2015 March 31). "*Nigeria's Buhari: Fourth time's the charm*": a politics. <https://www.aa.com.tr/en/politics/nigerias-buhari-fourth-times-the-charm/61871>
- Balogun, A.B., (2007) "The Concepts of Ori and Human Destiny in Traditional Yorùbá Thought: A Soft-Deterministic Interpretation" in *Nordic Journal of African Studies*, 16(1) pp. 116-130.
- Channels Television (2016, January 26). Gifted Nigerian Invent Flying Mini - Aircrafts [Video] YouTube. Retrieved on 4/5/2022
- Elon Musk Zone (2021, July 7). *Elon Musk's Speech Will Leave You Speeches* [video]. YouTube. Retrieved on 12 / 20 / 2021 . <https://m.youtube.com/watch?v=vyzdlD44ebk&t=2s>
- Idowu, E.(1962). *Olodumare: God in Yoruba belief*. London: Longman.
- Olalekan, B.(n.d).Predestination "Kadara, Ayanmo, Ipin or Akosejaye @ <https://www.ekimogundescendant.org/predestination-kadara-ayanmo-ipin-or-akose-jaye>
- Olaleye, S.K.(2014). "Akosejaye: Trend and Status in Yoruba Communities of South Western Nigerian" *Ilorin Journal of Religious Studies*, (IJOURELS) Vol.4 No.1, 2014, pp.83-100
- Makinde M. A (2010). "An African Concept of Human Personality: The Yoruba Example" in *African Philosophy: The Demise of a Controversy*. Ile-Ife : Obafemi Awolowo University Press Limited
- Oladipupo, L (2019). "The Absurdities of Strife and Sacrifice in Traditional Yoruba Notion of Destiny: A Defense of the Fatalistic Interpretation" in *LASU Journal of Philosophy*, Vol. 2, No. 1, October.
- Orangun, A. (1998). *Destiny: The Unmanifested Being (A critical exposition)* Ibadan: African Odyssey Publisher
- Schick, T. & Vaughn, L. (2003). *Doing Philosophy: An Introduction Through Thought Experiments*. New York: McGraw Hill Companies, Inc.
- Unah, J. (2006). *Even Nothing is Something: An inaugural lecture delivered at the University of Lagos on Wednesday, 19th April 2006*. Lagos: University of Lagos press
- "The Military Use of Airplane". Available at <https://airandspace.si.edu/exhibitions/wright-brothers/online/age/1910/military.cfm/> accessed on 5/4/2022