

Yorùbá Ethics of Interpersonal Relations in Ọbasá's Poetry

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Abstract

In the context of Yorùbá interrelation, every human being is involved with a clearly defined tradition laced with mutual benefits. The custom of human interpersonal relationship and the challenges thereof are critical issues in modern Yorùbá society. The themes of Yorùbá ethics as related to interpersonal relation are prominent in Ọbasá's poetry. In this essay, we identify and analyze the ethical themes in Ọbasá's poetry and compare the poet's engagement with the Yorùbá philosophy with a view to establish their relevance to the contemporary Yorùbá society.

Wolfgang Iser's (1996) principle on hermeneutics that "(texts) impacts information to the reader vis-a-vis the reader's experience" is our model for the analysis of this paper (63). The ethical issues in Ọbasá's poetry are anchored to three sociocultural Yoruba concepts: communalism, cultural ideology on salutation, and conflict resolution. This paper affirms the poet's rational reflection on the Yorùbá cultural ideology and pragmatic approach to ethical issues. As I argue in the essay, the poet's perspectives affirm the basis of Yorùbá ethical concepts on communalism and how it portrays human beings as social "animals."

Introduction

In the Yorùbá philosophical point of view, ethical sayings and principles are established on the basis of human symbiotic relationship, which Aki wọwọ (1986:5) termed *àṣùwàdà ènìyàn*." Therefore, changing a particular abnormality observed in a culture requires that we contrast the past era with how the concepts of a society evolves and the trends that needed to be examined

for a possible makeover. Responsibility, privileges, rights, as well as limitations of an individual in every society are well-defined by the cultural norms and values, as applicable to the Yorùbá society presented in Obasá's poetry. The basis of human peaceful coexistence and cordial relationship is subject to how the ethical norms and values of such society are valued, internalized, and employed, as at when due, by all and sundry.

The representation of Yorùbá worldview in Obasá's poetry bothers on various topical issues that are still applicable to the modern society. Scholars like Olábímtán (1974), Ogúnṣínà (1992), Akínyemí (1987 & 2017), Fólórunṣhó (1998), among others have worked on Obasá. However, we consider it worthwhile to re-examine the poet's work by the virtue of the unique ways he synchronized Yorùbá oral art with his creativity. The poet, through different insights and moral advice, underscores again and again, the substance and significance of Yorùbá ethical values.

Obasá as a Yorùbá Poet

To Obasá the Yorùbá verbal art is a "treasured possession," which he employed in a unique way in virtually all his poems. Thus, to describe Obasá as a multi-faceted, multi-talented, and a philosophical poet is to say the least. Akínyemi (1987) and Oḡúndèjì (1992) categorize the poet among the Yorùbá poet that utilized Yorùbá oral genres to write poems. The poet himself affirms that he spent years to research into Yorùbá oral tradition. Obasá's doggedness, frantic efforts, and ingenuity made him a Yorùbá poet worthy of recognition and commendation.

Obasá, as Yorùbá poet did not write with a view to showcase the socio-cultural and philosophical values alone. But, the poet in a stylistic manner, offers pragmatic solution to every societal problem he identifies. At the developmental stage of the Yorùbá written poetry, Obasá played a very significant role by writing poems in his weekly newspaper called *The Yorùbá News* printed and published in Ìbàdàn. Obasá played a significant role along with his contemporaries like Afolábí Johnson, Oḡújì, Ṣóméfun, among others.

The reality on the need to move away from emulating the European style of writing poems by some early Yorùbá poets enables Obasá to clearly distinguish himself through blending Yorùbá oral genres with his creativity. He made conscious and concerted efforts on new dimension of writing that was conspicuously different from the conventional ways of his predecessors. The supportive position of Obasá on Yorùbá philosophical ideology is unwavering as portrayed in his poetry.

The poet's personal upbringing, choice of Ìbàdàn as his permanent residence, professional expertise as publisher, socio-cultural experience as a

typical Yorùbá man, really built and shaped his worldview generally. Going by his poetic works, Ọbasá could rightly be described as a Yorùbá philosopher-poet Akínnyemí (1987). The poet refers to himself as *akéwì-akòwé* and *akéwì-akòwé*, meaning that he sees himself as an oral poet as well as a modern poet. Suffice to say that the philosophical elements in Ọbasá's poetry makes his poetry somewhat complex to understand, especially for people who may not be well grounded in the Yorùbá language and culture. However, the poet gives pragmatic clues to topical issues he writes on.

What is Ethics?

The etymology of the word moral is derived from a Greek word "Mos" which means character. On the other hand, if we talk about ethics, is also derived from a Greek word "Ethikos" which means custom. So, simply it implies that, morals are the customs established by group of individuals whereas ethics defines the character of an individual. The Yorùbá equivalent word for ethics as a branch of philosophy, according to Awóbùlúyì (1990:9), is known as *ìmò ìwà-ọmọlúàbí* or *ìwà-ọmọlúàbí* (good character) in relation to morals. The Yorùbá concept of ethics could not probably be fitted into any geometric measure, it is better understood as a cultural consciousness about practical experience on what constitutes an idea of what good life entails. Ethics and morals relate to "right" and "wrong" conduct. Ethics could also be defined as a branch of philosophy dealing with what is morally right or wrong. While they are sometimes used interchangeably, they are different. Ethics refers to rules provided by an external source, for example, codes of conduct in workplaces as professional ethics (*ìwà-ọmọlúàbí ajẹmọ́sẹ́*) or principles in religions. Whereas, morals refer to an individual's own principles regarding right and wrong.

Suffice to say that till date, virtually every society greatly encounters challenges on ethical or moral issues in their daily life. Therefore, it could be right to say that ethics or morality defines a particular society, personality, an institution or organization, and how such could be valued, appreciated, or rated by the other cultures around them. In his point of view, Noddings (1995) asserts that:

It is generally agreed that ethics is the philosophical study of morality, but we also speak of "professional ethics" and a personal ethics." When we speak in the second way, we refer to something explicable as a set of rules, an ideal, a constellation of expressions that guides and justifies our conduct. One can, obviously behave ethically without engaging in ethics as a philosophical enterprise, and one can even put together an ethic of

sorts-that is, a description of what it means to be moral without seriously questioning what it means to be moral (187).

Philosophy, and philosophical concept of any culture, is an inquiry, a science of high level abstraction. The position which philosophy occupied in the history of man's intellectual development is determined (to a great extent) by its being both an inquiry and a form of social consciousness (Ògúndòwólé 2004:12).

Analyzes of Yorùbá Ethical Issues in Ọbasá' Poetry

There is no denying the fact that the contemporary Yorùbá society is experiencing a number of ethical issues. Perhaps, the positive and negative influence of modern civilization are conspicuously visible in the modern-day Yorùbá society. A number of Yorùbá norms and values in respect of what they regard as morally right or wrong have been gradually compromised due to the western influence, scientific discovery, and technological advancement. These socio-cultural values, which are germane to human interpersonal relation, are treated as being fundamental by Ọbasá in his poetry. Among the Yorùbá ethical issues discussed by Ọbasá are: Yorùbá ethics on communality, Yorùbá ethics of care, Yorùbá ethics on conflict and conflict resolution mechanism.

Yorùbá Ethics of Communality

Communality, as the name implies, could be defined as commonly shared ways of life by a group of people, mostly, with the same cultural affinity and intelligible linguistic features, within a geographical location that is united in accommodating one another for peaceful co-existence under one umbrella as one "big family." Ògúndòwólé (2004) affirms that "Community is based on blood ties or communal life and is spiritual and unconscious; individual becomes conscious of it only when it is threatened" (32). Communal tasks are organized to provide social amenities for a particular community or village (Láwore, 2004:39). Usually, a communal goal is to jointly enjoy the mutual benefits resultant from individuals and collective responsibility and cooperation.

From Akan cultural perspectives, which is similar to the Yorùbá cultural heritage on communalism, Gykeye (1995) affirms that: "...Communalism, which is a doctrine about social organisation and relations, is an offshoot of the Akan concept of humanism. It is perhaps, indisputable that social institutions embody a philosophical perspective about human and social relation" (102). Similarly, the concept of communal living among the Yorùbá is

for every member to have a sense of belonging through consistent conformity, shared responsibility, and teamwork. This ideology, invariably forms the institutional social order on which ethical values of a society are based. Adégbindin (2012:165) corroborates this that: “[a]mong the Yorùbá, there is the popular belief that the action or conduct of an individual within the community can affect other members of the community, either positively or negatively. That is why the Yorùbá moral thought is considered as societal in approach” (165).

Therefore, it could be substantiated that individuals' survival and worthwhile achievements in life are anchored on having a good interpersonal relationship within a particular communal setting where he or she resides. The Yorùbá ideology on communalism is well captured by Ọbasá in the poem “Èyẹ.” He affirms that:

K'á rìn ká pò
Yíyẹ ní í yẹ 'ni
Yíyẹ ní í yẹ ẹyẹlé
Ibi gbogbo ní í
R'àdàbà l'órùn (Ọbasá 1927:38).

Being in the company of others
 Is mutually beneficial.
 Pigeon always find things easy.
 Dove finds things easy,
 Everywhere it goes

The Yorùbá ideology of living a fulfilled life springs from a communal system. Ọbasá, using the imageries of *ẹyẹlé* (pigeon) and *àdàbà* (dove) affirms the Yorùbá concept of mutual relationship between these birds and the benefits thereof. This connotes that the attitude of doing things together is more beneficial than individualistic life style which is more common today. Civilization, among other factors like: selfishness, materialism is the main reason why many could not find the Yorùbá communal way of life as being outdated. But, a careful observation on the kind of symbiotic relationship that characterises the animals makes the poet to cite it as a food for thought. Using a symbolic language, Ọbasá urges the Yorùbá people to be united for a common goal that is beneficial to all within the society. Similar to the Yorùbá mutual co-habitation, every nation across the world has a political strategy of seeking and forming bilateral relationship. Typically, such bilateral relationship usually hinges on gaining a reciprocal financial, economical, or political benefits that is commensurate to what each country is giving out and what it

stands to gain in return. Little wonder that Aji ko`bi (2007) laments that: “In the wake of Western modernity, our marginally dim of knowledge of the African cultural bearings and social structures had led us to swallow hook, line and sinker the ill-digested African understanding of the Western ‘experts’ in a solemn ignorance...” (100).

Obasá highlights an observable fact with lamentation on how indifferent people are to the welfare of one another. In “Aiye O`dáju,” he laments that:

*Iyèkan iwòyí dàbí òtá:
Fírífírí l’ojú nńrímú
Fírí lẹbí nńri ‘ra wọn* (Obasá 1927:62).

Contemporary relatives are like sworn enemies
They scarcely see one another
Family sees one another once in a blue moon

In retrospect, the poet creates awareness on how the Yorùbá people value and seek after one another’s welfare through cordial visitation. There is more emphasis and recurrence on the issue of “loneliness” that is peculiar today. The side effect of technological advancement has created a vacuum and a measure of addictions to social media as a way of modern communication which devoid of physical contacts. The number of hours per day that people spend on the social media today confirms the standpoint of the poet.

The new trend in communication is the medium that majority of people in the contemporary Yorùbá society prefer to either exchange pleasantries, discuss family issues, emphasize on calamity or felicitate on their relatives’ achievements. A Yorùbá adage says that *eni tí a kò fé ni ilé è n jìn*, meaning that people behave as if the one they do not love lives in a faraway place. This implies that excuses are inconsequential to visit someone dear to one’s heart when there is mutual love. The social networks, known as “relationship networks” is tremendously helping people and organizations to connect online to share information and business ideas. However, it is not all information that could or should be shared through the social media because it is not safe. It is also devoid of the emotional attachment that an average human being usually crave for in time of calamity. Consequently, a Yorùbá axiom that says *bí a bà rólórò eni, sòròsòrò là á dà* (there is usually an intimate discussion when two confidants meet) justify the Yorùbá position on physical contact relation.

Yorùbá Ethics of Greetings

The custom of daily, occasional, and special types of greetings are very paramount in the day-to-day affairs of the Yorùbá people. Ọbasá, in "Ìkíni," demonstrates the pattern of Yorùbá greeting thus:

Oní lé mo kágò
Kí n tó wọlé
Ewúré wọlé kò kágò,
Ni nwón bá mú u so;
Àgùntàn wọlé kò kágò
O di mí mú u so! (Ọbasá 1927:1).

Household I greet
 Before I enter
 Goat enters without greetings
 They tied it to a pole
 Sheep enters without greetings
 They tied it to a pole!

The image of the "goat" and "sheep" that got tied due to none charlatan attitude to observing the Yorùbá cultural ethics places the significant issue of greetings in perspective of observing protocol, or doing what courtesy demands. Ọbasá, through this example, gives practical instruction on how to best approach a typical Yorùbá household at different times of the day. Here, Ọbasá as mouth-piece, emphasizes the importance and cultural values that Yorùbá people place on greetings. Àtandá (1996) asserts on Yorùbá greeting pattern that: "Another aspect of the culture and civilization of the Yorùbá was the attribute of politeness. It was part of the socialization process to teach a child to be polite. To this end, learning how to greet formed a vital part of training. And the Yorùbá evolved greetings for virtually all occasions" (24).

The freed slaves that settled in Sierra-Leone, who subscribed to the Yorùbá culture on greetings were nicknamed 'the *aku*' by the native-speakers due to their continuous use of "*ẹ ku*" in their greetings. From personal experience, greetings in the Yorùbá cultural milieu is the first litmus test to confirm that an individual is cultured. Yorùbá greetings embraces all situations and circumstances. Hence, Smith (2017) affirms that "...as Yorùbá claim and explain it, greeting and greeting properly for social harmony and community-building is the DNA of Yorùbá social ethos" (70). Fálọlá (2001) also emphasizes on the importance of greetings among the Yorùbá people. According to him, each Yorùbá form of greetings has its unique responses. In the poem

“Ìkíni,” Oḅasá portrays different dialectal ways of responding to the type of greetings in the above excerpt thus:

Oní lé ní “Wọ ta ha nu-un”?
Oì bó ni “who is that”?
Èkó ni, “Ìwọ tani yẹn”?
Ègbá ni, “Lè é iyẹn?”
Ìjẹ̀sà ní, “Ìwọ yẹ̀sí?”
Ifẹ̀ ni, “Ìwọ yẹ̀sí rẹ̀ ni?” (Oḅasá 1927:1).

Owner of the house responds that “Who are you?”
 The white reacts by saying “who are you?”
 Lagos indigene answers that “who are you?”
 Ègbá replies that “who is that?”
 Ìjẹ̀sà in response says “who are you?”
 Ifẹ̀ reacts by saying “who is that person?”

Oḅasá’s review of the ways of responding to greetings in different Yorùbá dialects shows how much value is placed on greetings across the Yorùbá society. While greeting is a general phenomenon among the Yorùbá, it is a welcome idea to answer in one’s dialect if the situation permits it. The different dialectal scenario on greetings and responses presented by the poet, shows that Yorùbá socio-cultural ethics on greetings has not changed notwithstanding the effects of the modern civilization. The Yorùbá idea of greetings is not limited to stereotype format but its aesthetics lies in communicating with different dialects of the Yorùbá language. The poet expresses this uniqueness through vital details on different responses in Yorùbá dialects like: Èkó, Ègbá, Ìjẹ̀sà, and Ifẹ̀.

The poet employs the responses to connects the variants Yorùbá dialects with what could be regarded as the source of the standard Yorùbá language, which is mutually intelligible to all Yorùbá native-speakers. To the poet, language is one major identity, and as such, modernity should not constitute a barrier for the Yorùbá people from speaking the language fluently. To a great extent, such attitude would enable continuity and also reflects the beauty in the diversity of the Yorùbá dialects which affirms that no dialect of the language is superior to another.

Yorùbá Ethics of Care

Today, the question of caring for someone seems to put many in dilemma. Oḅasá’s rejoinder on the Yorùbá concept of care indicates an impressive level

of commitment to ones' relatives, neighbor, friends, among others. Noddings (1995: 177-180) argues back and forth on what it means to care. He affirms that there is care-for (needy) and the one caring. In "Oore", Ọbasá lays emphasis on the importance of being kind to others. He asserts that:

Olóore kì í ku kú
Olóore kì í rùn
T'owó t'omọ
Ní í ya 'lé olóore
Oore ló pé, ìkà kò pé
Oore ni ẹ máa ẹ! (Ọbasá 1927:6).

A kind-hearted person doesn't die
 A kind-hearted person doesn't suffer
 Both money and children
 Are the possession of a kind-hearted
 Kindness has its rewards, wickedness has no benefit
 Be kind always!

Naturally speaking, and by human inclination, virtually every man seems to like doing things in his or her own way with the notion of being self-independent, self-contained and self-sustaining (*àdàwà*). However, each Yorùbá community have a common cultural belief that every member of the society constitutes what could be referred to as a single-large family. Ọbasá reiterates the essence of unity of purpose that every individual, at a point in time, has one assistance or the other that could be rendered for a community member. There are four important elements in the excerpt: a kind-hearted person is immortalised, a kind-hearted person could motivate or influence others in the community to emulate him or her, there is a great reward, not necessarily monetary value, for a kind-hearted, and the poet's advice for everybody to be of good character.

Ọbasá lays emphasis on being kind-hearted (*oore síse*) or engaging on benevolent acts generally because it is quite rewarding in the long-run. This corroborates the Yorùbá position on kindness to both relatives and unfamiliar person. The Yorùbá people are known to be generous when it comes to rendering personal or communal assistance - *àṣà-ìranra-ẹni-lówó*- (see Adéoyè (1979). Conversely, the Yorùbá value of selfless service to humanity and the community as whole is gradually being threatened in the modern society. Today, the trend of interpersonal relation provides the basis and example of what obtains, which Ọbasá laments about. In "Oore," Ọbasá concludes

in retrospect that benevolent acts, rarely goes unnoticed, if not by majority but by few people. He affirms that:

*Kò ni gbàgbé l'ooore jé!
 Ajá ki í gbàgbé oloore èkọ
 Agùntàn ki í gbàgbé elerí bọrọ
 Tí tí là á rọhì n aṣ'ni l'álejò ẹran.
 Bààrà l'à á rọhì n af'ẹwà ọ̀sọ̀sọ̀
 Ẹ ẹ ni lalejọ.
 Oore ti a ẹ f'ádiẹ kọ gbé
 B'ó bá d'ogun ọdún,
 Omitoro rẹ, a kán sí 'ni l'enu! (Ọbasá 1927:7).*

An act of kindness can never be forgotten!
 Dog does not forget its benefactor
 Sheep does not forget its benefactor
 One constantly recounts about a host who entertains with meat
 You recount splendidly the experience of a host
 Who entertains one with delicious beans
 One's care for a chicken is not in vain;
 In a matter of twenty years,
 Its mouth-watering soup becomes a delicacy!

Ọbasá leaves no doubt about certainty of the reward for being kind-hearted. The poet uses the story of how domestic animals like dog and sheep use to get familiar and well-tamed by the person feeding them, either for domestic purpose or other utilitarian reasons. Suffice to say that “the caring for self, for the ethical self, can emerge only from the caring for others” (Noddings, 1995:180).

The Yorùbá culture of helping one another, as entrenched in communal assistance (*àṣà ìranra-ẹni-lọwọ*), motivates the people to forge ahead in life endeavors, against all odds. To the poet, the one fundamental thing everybody should aspire to achieve is to impact the lives of many people positively. It could also be inferred from the poet's admonition that challenges should not discourage one from being consistent in goodwill.

A Major Cause of Conflict

As seemingly as insignificant as it seems, gossip, is being identified by Ọbasá as one of the major factor that is causing interpersonal relation conflict. He recounts the feature of a backbiter in “Ọrọ” that:

*Eléte ò pa l'ójú ẹni,
 Èhì n ẹni l'à á gbèrò ìkà,
 Agún 'bà jẹ kò lódó:-
 Ẹnu gbóngbó l'odó wọn,
 Apesọ l'ẹhin,
 Ni i b'òré jẹ!
 Ohun ti a ba ri,
 K'ásọ ọ l'ọju ẹgbẹ ẹni
 Abuni l'ẹhin
 Ẹru ẹni ni iṣe (Ọbasá 1945: 4)*

A conspirator does not schematized in one's presence
 Evil agenda are planned in one's absence
 An evil person does not have mortal
 Their mouths are their small (portable) mortals
 A gathering of backbiters
 Is what destroys friendship!
 Whatever we observe
 Let us discuss it in the presence of our friends
 The one who abuses a person behind
 He or She is enslaved to the person

In reality, misunderstanding or quarrelling which often leads to conflict, for whatsoever reason, are integral part of human interpersonal relation. Ọbasá presents a picture of rumor-mongers which opens with negative attitude of idle and gullible set of people that specialize in falsity of a rumour that could not be validated. The new trend of passing wrong information on social-media is a typical example of how fabricated story about people are spreading. Then the question is: what is it about rumor that makes it difficult to be curbed? The rumor-mongers are not motivated by ethical principle but selfish ambition which is potentially damaging to the society's peaceful coexistence.

Rumour-mongering constitutes a great ethical problem which may lead to professional setbacks, divorce, and character assassination. It is observable that one major threat to human friendship or interpersonal relation nowadays is inability to openly discuss issues without rancour, fear, or favour. This is opposed to a Yorùbá adage that says, *ṣẹ mí n bi ọ loògùn ọré* meaning that resolution of misunderstanding through mutual discussion helps friendship to grow. Ọbasá subscribes to the Yorùbá concept of open-confrontation with diplomacy (*ogbón-àgbà/ogbón-iṣelú*) in line six to nine

of the excerpt. The Yorùbá people's diverse approach in handling sensitive familial issues without sentiment is very relevant to the contemporary society today. Obasá concludes that rumour-mongering is clear demonstration of cowardice traits, a personification of being a slave who dares not speak up in front of the master.

Yorùbá Ethics of Conflict Resolution

The practice of peaceful deliberation between two or more parties that may be involved in conflict among the Yorùbá is an age long tradition. Usually, it takes a concerted effort of breaking barriers against the natural tendencies towards intolerance and vengefulness. Thus, Obasá in the poem "Ilé" counsels that:

*Ará i lé ẹni kò s'ẹni,
Ènì à ẹni kò s' ènì à,
Kò ní l'áláro lásán,
Bí ilé kò dùn,
B' ìgbẹ n' ìlú rí.* (Obasá 1934:16).

One's relative is not good
One's people are not well disposed to one
They cannot compare him/her with a mere sympathiser
If one's home is not peaceful
The town would be like dunghill

Obasá's counsel illustrates how a singular deviant behavior due to annoyance can alter other relationships within a family setting. A typical Yorùbá man would always appeal to the emotion of an aggrieved person to exercise self-control or a measure of restraint (*ì kóra-ẹni-ní jaánu*) when offended. The Yorùbá people believe that "perfection is no human attribute" according to a proverb, *a kì í dára, ká má kù sí bì kan*. Obasá compares the importance of one's relatives to a mere sympathiser. In addition, the Yorùbá people believe that there would definitely be a sympathiser or empathiser that would be a succour to a victim of circumstances or an offender! The poet asserts that:

*Abáníkú ọ̀ré sọ̀wọ̀n
Kì í buru, burú,
Kó má kẹnikan mọ 'ni,
Ẹni ti yio ku lá ko mọ;
B'ò ba buru tan*

A k'ọju ọmọ olore

'*Bó ba buru tan buru ju, A k'ọjú ọmọ ẹni.* (Ọbasá 1934:3).

A friend that could sacrifice life with his friend is very rare
 No matter how terrible the situation
 There would be a sympathiser
 Such a sympathiser may not be known
 In a worst situation
 It would remain a kind-hearted
 In an extremely worst situation
 It would remain one's biological children

In an ideal situation, Ọbasá expresses reality that there is a limitation to what a "friend indeed" could do for his or her friend; especially when it involves death penalty. But, his remarkable affirmation of the Yorùbá belief that nothing takes precedence over friendship when it comes to sympathising with people in need showcases the level of Yorùbá moral support. Disciplining an offender is important to the Yorùbá, but more significant than that, is the Yorùbá principle of tempering justice with mercy to show care for a wrongdoer bedevilled with calamity. Hence, the Yorùbá would say, *bí a bá n'jà, bí i ká kú kọ*, meaning that while in dispute, death should not be the ultimate! Ọbasá presents a progression on how resolution to a conflict could be achieved in a critical condition. A progression that portrays different levels of relationships ranging from friendship (*ọrẹ*) who cannot sacrifice life (*abánikú*) to mere sympathiser (*aláàárò lásán*) and to one's immediate family; especially the children (*ọmọ ẹni*). The most impressive aspect of this Yorùbá cultural belief is that, at least, one of these sets of people, would naturally be available to assist in disillusionment.

Conclusion

The ethical principles, in every society, is a general phenomenon with very peculiar age long tradition. Ethics of a society is an identification mark of their cultural milieu. Going by the Yorùbá historical and philosophical antecedent portrayed in Ọbasá's poetry, it is evident that there is a paradigm shift on people's orientation and worldview in the contemporary Yorùbá society. But, Ọbasá, beyond reasonable doubt, tackles the ethical issues identified and analyzed in this essay. Through the poet's pragmatic approach to ethical problems, he offers proactive suggestions that could be employed to critically address the modern-day Yorùbá ethical problems related to communality, greetings, caring, conflict resolution among others. The poet reinforces the

consequential effects of jettisoning the Yorùbá ethical principles, by expressing his worldview in his poetic creation in line with the Yorùbá philosophy. Yorùbá ethical values examined in this paper provides us with an overview of Yorùbá immediate concerns in respect of interpersonal relationship. Besides, it places premium on the significant of understanding the Yorùbá ethical concepts to guide against speculation and misinformation from acculturation. Oḃasá's worldview as a poet is symmetrical with the Yorùbá philosophical ideology. Therefore, there is a synergy on the convergent and divergent views between Yorùbá ethical values and Oḃasá's personal ideology.

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