

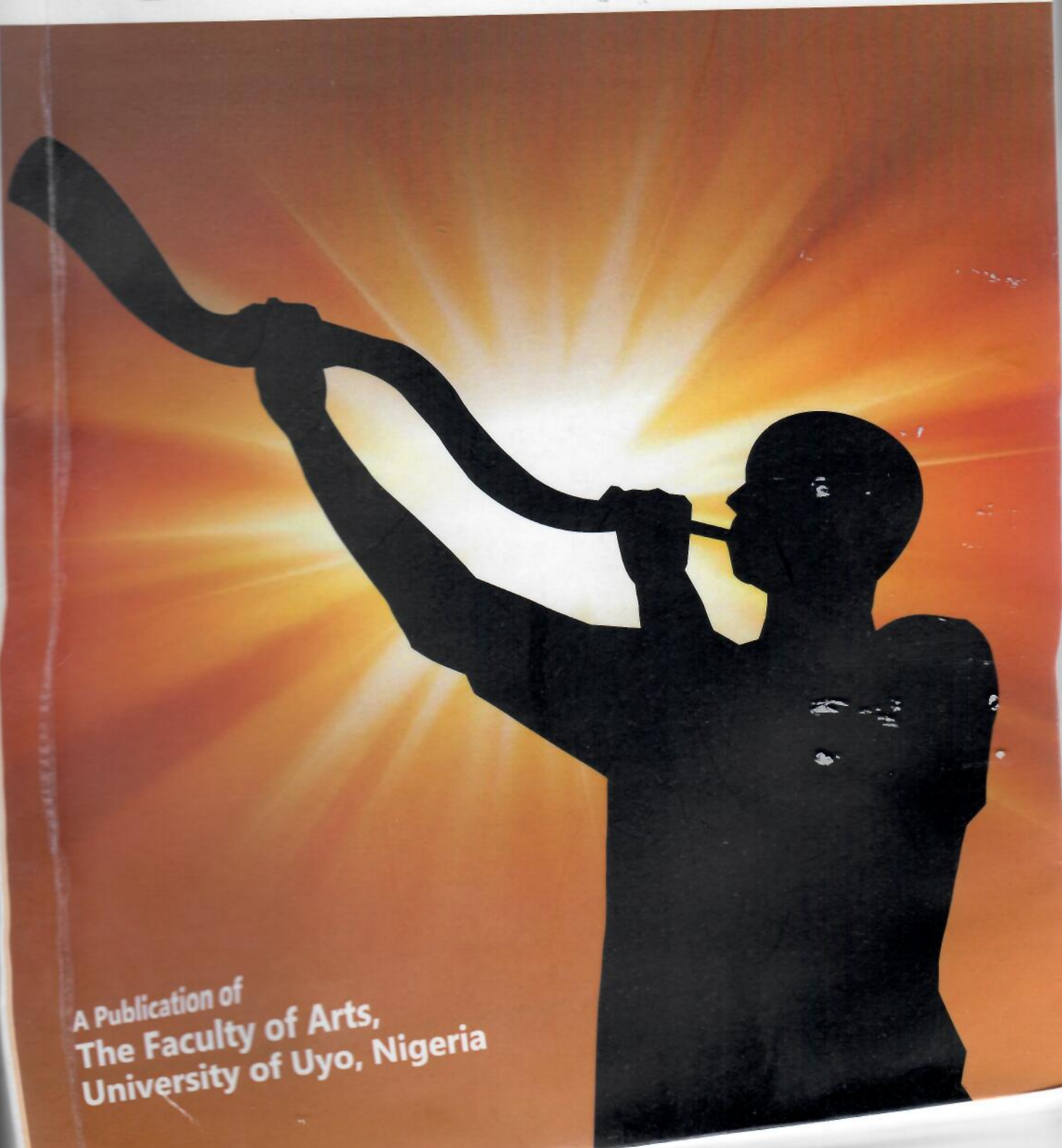
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Psychological Effects of Names on the Child's Behaviour: A Focus on the Yorùbá of South Western Nigeria

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Abstract

There is no doubt about the fact that naming is an integral part of all cultures of the world. There is no human being without a name. This implies that the idea of giving names is a universal phenomenon. It is not only man that has names, animals, birds and indeed everything that exists on earth has names given to them. Such names were given for identification and for many other reasons as we shall see later in this work. This paper sought to examine the roles a person's name play on his or her character especially in the Yorùbá belief system. It examines the power in names that modifies the person's behaviour or character. The paper stresses the need to jealously guard the name one would give a child because the Yorùbá for example, believe that names have serious positive or negative effects on the child's behaviour. Hence, the saying *Orúkọ ọmọ ní ro ọmọ*, or "*orúko, ọmọ ni ijánu ọmọ*", meaning "the child's name bears on the child" or "the child's name caution's him or her". Therefore, the Yorùbá as a race cherish names and see it as a treasure that should not be defaced or thrown away. The paper believes that it is better to adopt the indigenous names that have cultural connotations to the people

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than to bear names just for religious reasons even if the names have no cultural origin. To achieve our research objectives, we used the descriptive research methodology whereby samples of Yorùbá names are thoroughly x-rayed in order to understand the origin and root meaning of the names.

Keywords: Psychological, Naming, Effects, Behaviour, Yorùbá

Introduction

Naming is an integral part of Yorùbá culture. It is a must that a child is given names at birth. Yorùbá as a race cherish names and see it as a treasure that should not be defaced or thrown away. A newly born child is addressed as "*ikókó*", *omọ tuntun*, *túfílù*, *aròbó*, *àlejò aye* before he or she is named. Such names are used for a period of time and to be precise, between the day a child is born and the day the child is named. This implies that a child does not bring a name from heaven but the Yorùbá believe in what they refer to as "*orúkọ àmútòrunwá*" meaning "the name a child brought from heaven. Such names are determined by several factors which include the way a child comes out of the womb, the circumstances that surround the birth of the child, and so on. For instance, a child that brings out his/her legs first from the womb instead of the head is named *Igè*. The one that has his/her hair clustered is named *Dàdà*. A child born with six (6) finger toes is called *Olúgbodi* while the one born on a festive day is called *Abíòdún* and so on.

The purpose of this paper is not on this; rather, it is out to examine the impact/effects of names on the behaviour of a person according to the Yorùbá belief. The Yorùbá saying "*orúkọ omọ ní ro omọ*" meaning, "the child's name bears on him" comes to play here. As soon as a child is named, he/she seizes to be addressed as "*ikókó*". He is given a personal name. This name, the Yorùbá believe, would come to bear on the child's behaviour. They are therefore very cautious of what names they give a child. This is determined by the psychological, environmental, cultural factors and the likes.

Adeniyi (2017, p. 86) quoting Olaleye, (2014) observes that before the naming ceremony, the Ifá Priest is consulted to inquire about the future of the child. This is known as “àkọsẹ̀jaye” and this no doubt have considerable influence on the names they would give to a child. He writes:

Ifá

Akọsẹ̀jaye is an enquiry in totality through into the future of born or about to be born into the world. It is an enquiry into everything (from the beginning to the end) which a child will become in life, or what a child came to the world to accomplish. It is a window through which a child's life, in its entire clarity package is seen.

Naming in Yorùbá is not limited to human beings but to every other creature within and outside their environment. Adeleke (2019, p. 144) lays credence to this by giving examples of human names related to animals, leafs, nature, and the likes. A few examples of such names are the following:

Animal/Bird Related (Ajeméranko/Eye)	Names (Orúkọ)
Egbín	Egbínolá
Erín	Erínjogúnolá/Erínfolámí
Ekùn	Ekùnrín
Ọkín	Ọkínbalóyè
Asá	Aṣágìdìgbí
Leaf/Tree Related (Ajeméwé/Ajemógi)	Names (Orúkọ)
Ìrókò	Ìrókò/Ìrókòtòlá
Àràbà	Àràbà
Ewé	Ewédogbón/Ewéjókòó

(Adélékè, 2019, p.145).

It is observed that today, most African countries formerly under one colonial rule or the other, prefer to embrace foreign names at the detriment of their indigenous names. The belief is that such names will influence the life of the owner in one way or the other. The Yorùbá are not left out in this practice. The paper examines the pros and cons of this practice on the behaviour of the child. The paper observes that this attitude is not in the interest of the societies as neither the origin,

meaning nor the circumstances surrounding the foreign names is known. The paper agrees that given names to the child calls for a number of considerations. This is discussed in the next segment of the paper.

Naming in Yorùbá Culture

Name can be described as a word or set of words by which a person or thing is usually known or addressed. A word or set of words that someone calls another person in order to identify or differentiate one person from the other. Macmillan English Dictionary for Advanced Learners, New Second Edition, (p.992) opines that: "A name can be described as identification (a tag) used to identify or distinguish one person from the other". "A name is any normal word or phrase which indicates a particular person, place, class or thing" (Oxford Advanced Learners' Dictionary of English Language). This infers that a name is a unique identifier that differentiates a person or a thing from the other.

Ọṣundáre (2000), quoted in Adelekè, (2019, p. 144) opines that:

Orúkọ a máa sọ àtàn, fún èniyàn ní òmìnira, tàbí fí wọn sínú ìgbèkún. Wọn lè sisẹ gégé bí imúṣẹ ọrọ àṣọtélé. Orúkọ a máa ní ohun tó dúró fún; ìdí niyí tí àwọn Yorùbá fí máa n sọ pé were nìkan ni kii bìkítà nípa orúkọ, tí ó sì máa n kọtí ikún sí iyàtò tí ó wà láàrin orúkọ tí ó yàn láti jẹ àtì èyí tí àwọn èniyàn fẹràn láti máa pè wọn.

Names tell stories, give man freedom, or enslave him. They can work to fulfill predictions. Names have what they stand for; this is why Yorùbá say it is only a mad person who doesn't care about names, and turns death ear to the difference between the names he chooses to bear and the ones people love to call them.

In some societies such as the America and part of Europe, they see names as a social security number which harbours everything about a person. This may be true to certain extent but among Africans (Yorùbá inclusive), the functions of name exceed being a social security. Thus, according to Adeniyi (2017, pp.85-86), the Yorùbá names perform more than functioning as a social security. This is

because it does not only personify a person, but also tells stories about the parents or family of the bearer, and in a more general sense, point to the values of society into which the individual is born.

Yorùbá believe that names are powerful, meaningful and profound and that they will eventually have strong influence on the entire life-cycle of the bearer both behaviorally, intellectually and so on. We shall discuss this later.

Furthermore, housewives within a family do nickname the children born into the family (males and females alike) before their arrival into the family. It is customary that such children are not called by their real names by the housewives. Such names mostly centre on the physical appearance of the person. Examples of such names are: *Ìbàdiàrán/Ìdí ilèkè* (for a beautiful and robust girl), *Awèlèwà*, *Èyínafè*, *Ojúloge* (for a beautiful girl), *Òpéléngé* (for a slim girl), *Òkọ̀ Ìyàwó* (for a boy no matter the stature), *Dúdúyemí* (for a black and handsome boy), *Agùntàsọ̀lò* (for a tall and robust boy), to mention just a few.

Names are given at the naming ceremony of a child which usually was the seventh day for the male, ninth day for the female and eighth day for twins. This practice however, has been influenced by the introduction of Christianity and Islamic religions cum their attendant domination of the traditional system, hence, all categories of children are named on the eighth day.

Naming ceremony is usually accompanied with funfair, food, drinks, menus of various kinds are provided in surplus, entertainment is not left out depending on the resources available to the parents. All family members, neighbours, friends and relations are usually invited at such ceremonies. Being the first day the child would be brought outside since birth, everybody present would want to have a look at the child. The *Baálé* (head of the compound) conducts the naming ceremony.

Today, however, the position of the *Baálé* has been usurped by the Imams, Alfas, Pastors and Reverends as the case may be. In the same vein, items (materials) used proverbially for the ceremony in the past, are erroneously tagged 'fettish' today. They include the following:

Water (*omi*) - water has no enemy, therefore everybody will like the child

- Kolanut (*obi*) - will push away death and pestilence from the child
 Honey (*oyin*) - always sweet. The child will live a sweet and joyous life
 Bitter Kola (*orógbó*) - bitter kola lives long, the child shall live long
 Sugar (*Sùgà*) - The baby will enjoy the sweetness of life.
 Salt (*iyò*) - Meaning indispensability as salt is.
 Cat fish (*ẹja aborí*) - the child will overcome his or her enemies.

Although, nobody sees the heart of another person, the atmosphere was always bubbling and lively as if everybody present were happy with the new baby and the parents.

It is an irony that all these have become a thing of the past. No wonder why people attach less importance to their names nowadays; hence, most native (indigenous) names are abandoned. Instead, people now give foreign names attached to either the Bible or the Quran to their children. Adeleke believes that such people are driven by ignorance as such names cannot be traced to their roots. Ask a female Christian what is the meaning of her name "Mary"? The only response you are likely to get is that "Mary means mother of Jesus Christ". The question is whether that makes the person "mother of Jesus"? What we are saying in essence is that today, people bear names that has no meaning in their tradition, hence, their lukewarm attitude to the importance of such names.

As earlier mentioned, a number of things (situations) are carefully observed and considered before a child is named. Adeniyi, (2017, p.85) opines that:

The immediate family takes note of whatever happened to the woman when she was pregnant to the time she was in labour and when she eventually went to bed, even up until a few hours to the time the baby will be named. All these observations will culminate to determining the type of names the baby will bear.

Other things considered include, history, family background, destiny, family occupation/profession, infant mortality (*Àbíkú*), birth names (*Àbísọ*), gods worshipped (family religion), royalty or nobility, child's physical appearance, personal praise names (*oríkì àbísọ*), nicknames, proverbial names, animal and plant names as human

names, place names and so on. For instance, a child who is named *Ikúmapàiyí*, *Dúrójayé*, *Ajá*, *Kòkúmó*, *Bámitálé*, *Igbékòyí* and the likes is the born-to-die child (a child who is born, dies at will and still comes back to be born again). This category of children is believed to belong to a group of demons that commonly reside in trees like the *Ìrókò* tree, in the grave, in the banana grove or even on the dunghill. Although science has tried to prove the belief in the existence of *Àbíké* wrong, experiences have shown that born-to-die children exist. In the past, when a child is suspected to be an *Àbíké*, a sign was made on the dead body. When the mother eventually gives birth to another baby, the baby is confirmed to have the mark on it. This is real and not a taboo.

In like manner, there are natural names. These are names believed to have been brought by the child from heaven. These include: *Táíwò* (the first born of a twin), *Kéhindé* (the second born of a twin who is adjudged the senior who sends *Táíwò* on a spy mission to the world). The child born after the twins is named *Ìdòwú* while the one born after *Ìdòwú* is named *Àlàbá*.

In like manner, *Babátúndé*, *Babárindé*, *Babátòmiwá* are the names given to a male child born after the death of his grandfather. *Yétúndé*, *Yéjídé*, *Ìyábòdé* are the names given to a female child born after the demise of her father's mother. Note that such children are expected to take after the grandfather or grandmother after whom they are named behaviourally and when this happens, people are happy and they say "*Àkíikà! Bàbá tàbí iyá tó bí bàbá rẹ ló jọ*" literally meaning "no wonder, he or she resembles his/her grandfather/grandmother. On the contrary, they rebuke the child who does not take after the grandfather or grandmother behaviourally. Such child could be referred to as a bastard (*omọ àlẹ̀*).

Effects of Names On the Child's Life

Yorùbá people are cautious of given names to a child. This is partly because of the belief that a child's name determines the kind of behaviour he or she will put up in future. Hence, the saying: "*orúkọ omọ ní ro omọ*" or "*orúkọ omọ ni ìjánu omọ*" literally meaning that the child's name cautions or bears on the child.

This is the aspect of naming that this paper intends to critically examine. We want to know if this claim is true or not. If it is true, then

to what extent and if it is not, why is it not? What are the factors militating against realizing this belief?

Yorùbá names in most cases link the future in terms of parent's hopes and aspirations for the child, the past in terms of the child's ancestors. Yorùbá believe in the power of names, that names are powerful, meaningful, profound and that names have strong influence on the child's life, vis-à-vis his behaviour, profession, intellectual, successes or failures in life.

There is the belief that if a child is named after a villain, such child will be great. On the other hand, if the child is named after a rogue or crook, there is the likelihood that the child turns to be a rogue or a crook. Adéníyì (2017, p.86) quoting Akinnásò (1980) attests to this when he asserts that:

Any personal name which invokes unpleasant or negatively valued connotation is obligatorily avoided because the Yorùbá believe (i) that a child's name plays some part in the development and future career and consequently (ii) that a child may react having negative social implications.

This implies that for such reasons, Yorùbá don't just give a child any name, rather, they give names that they consider very sweet and hopeful while they avoid names that will have negative impact on the child's life. Furthermore, the belief that a child's name controls his actions may be true to some extent, however, there is the need to remind us of the fact that Yorùbá do inquire about the child's future from *òrúnmìlà* the divinity believed to have witnessed man's choice of destiny in heaven. This no doubt assists in the choice of names to be given a child. This process is called '*àkọṣẹ̀jayé*'. This is to say that *ifá* oracle has a say in the names to be given to a child.

In naming, Yorùbá build in a sense of history and culture. Soyinka (1988, p. 50) asserts that:

.....naming is a critical business in traditional African (Yorùbá) society.... our names have meanings..... They are imitations of hope, destiny and affirmations of origin. They also have a history.

Oyèlẹ̀yẹ (1991, pp.15 16) lends credence to this assertion by submitting that the proper or personal name which a person bears sums up his or her individuality. He opines that:

....the essence (or soul) of a person resides in his name.... names in African cultures are invariably, carefully constructed (in a semantic syntactic sense) to manifest specific meanings.

These assertions give us the impression that names are more than labels or identification; they also tell history, socialise, spiritualise and influence people in many ways. This gives credence to the Yorùbá belief that evil minded people can use somebody's name to do anything positive or negative on the person. This is mostly done by the power of language in a name. This is another area that can be explored.

As earlier mentioned, there would be a reflection on the circumstances that surround the birth of a child before the names to be given a child are decided. This is determined by the culture of a people. Among the Yorùbá for example, (may I say not the Yorùbá alone), names signify not only the circumstances that surround the birth of a child, and they also suggest the hopes and aspirations of the parents for the child. Hence whenever a child behaves in a way, the belief is that the name of the child has bearing on him or her. This however, may be good or bad bearing.

When a child behaves contrary to the norms of the society, they ask of the child's name. This is the yardsticks used to determine reasons why the child behaved the way he or she behaved. Hence, people do not express much surprise because they hold the belief that the child's name is responsible for his or her behaviour. If for instance, a child is named *Akintúndé* and the child displays the characters of a valor, or a child named *Ògúnbòdédé* and eventually turns to be a brilliant hunter, a child named *Awógbèmi*, who eventually becomes a successful herbalist, all these are applauded by the Yorùbá. Such children are said to be monitored by their names.

In Yorùbá culture, a child is expected to protect the name of his or her family by behaving well always. There is the belief that for such expectation to be fulfilled in a child, such child must be given a name that has bearing with such expectation. The aesthetics of Yorùbá name is in its meaning and functionality. The names portray certain trait, qualities character, prowess, exploit and professionalism. It also carries with cognomen by which children or people are called to make an appeal to their sensibilities.

Religion based names are also common nowadays. Hence, naming is a process representing ideological, religious and cultural convention or of constructing a belief system. In other words, a name rendered as a noun, e.g. miracle (*Ìyanu*), Good News (*Ìròyìn Ayò*), Favour (*Àánú*), or a phrase such as: God is good (*Olúwa/Olórún dára*), or a simple sentence such as: God bless me (*Olúwa bunkun mi*), and the likes identify an individual with a cultural, religious, social convention or institutional practice. It can be seen that the use of language, either to express experience or to establish and sustain social relationships or in the naming process is the most common form of social behaviour and ideology is pervasively present in Yorùbá language and cultural practice in the naming system.

This implies that names are considered as “text” and analysed independently considering their contexts. “Context” in this regard refers to the socio-cultural context, i.e. the Nigerian Community or the Yorùbá community, the situational context, i.e. the immediate context of communication and the institutional context, i.e. the Christian/Muslim/Traditional religious situation.

Names like *O, lórúnṣẹyí* (Christian), Mustapha (Muslim), *Ifáṣeun* or *Òòsàbùnmi* (traditional religion) fall within this context. The immediate context refers to the peculiar circumstances of the families and the children that are born. Generally, the context is often implied in the name directly or indirectly. For example, the name, *Ìyanu* (miracle) or *Oríyọmí* presupposes that a mother had some difficulties or nesting experience during the birth of the child or *Eniòlórúnòpa* indicates that the mother was exposed to a form of danger which could have resulted in the death of the child but by divine intervention, both the child and the mother are alive.

Prophetic names tend to pronounce a hope, and therefore, take a more peremptory posture. They are often considered as names of acceptance or pronouncements. Names like *nitàn*, *Olúgbani*, *Obalòla*, *Obáyẹmí*, *Adéyẹrí*, *Oyèkànmí* and the likes are in this category. These names perpetuate the family status and the child is expected to continue in the family line.

Ajílẹyẹ (2002, p.294) observes that Yorùbá also have what he describes as virtue names. This include among others, such names as: *Ìfẹ*, *Ìgbàgbọ*, *Ìrètí*, *Òtítójù*, *Àánú*, *Dárasími* and the likes. These names

are assumed for moral excellence and are mostly given to both the male and the female children. The contents of these names are expected to reflect in the child's behaviour at all time.

Parental admiration is also a strong consideration in the Yorùbá naming system. It could be also that the situation of the parents before the child was born was almost an impossible case due to infertility, barrenness or poverty. For instance, names such as *Tàhńwá* connote a situation of barrenness while names such as *Máyò, wá* or *Kóládé* connote poor economic position of the parents before the birth of the child. These situations make up the immediate context that necessitates the names, the sex of the bearer notwithstanding.

When the child is eventually born, the love and admiration that radiates from the parents are reflected in the name of the child. Such a name either identifies a particular quality of the baby or some of his unique physical features. A special feeling of ecstasy or expectation of the parent might also inform the name but basically they reflect experiences and perception of reality. Such names as *Ọ mọlẹwà*, *Ọmọniyì*, *Wúràplá*, *Oyinlọmọ*, *Ọmọjowólọ* and the likes, express what the parents or the family feels for the newly born baby, identifying his or her place in the family as a source of joy. Names in this category indeed celebrate human worth, qualities, feelings and tendencies and they are expected or supposed to reflect in the child's behaviour.

Globally and in every culture, it is believed that the child is a heritage of the family. It is a blessing to the family, hence, the Yorùbá believe that "*ẹ̀bùn ní ọmọ tuntun jẹ́ nínú ẹbí*" meaning the new child is a gift to the family and they showcase this belief in the names they give a child. Names such as: *Ẹ̀bùnOlúwa*, *Ẹ̀bùnlọmọ*, *ỌrẹOlúwa* meaning "God's Gift" and the likes and giving him or her name is like putting words into his or her mouth. This implies that the name is a kind of assurance that whenever he remembers his name, he would be successful despite all odds. This is to say that like signs and wonders (*àmi/iyanu*), the name underscores an individual's claim. Chilwa (2013, pp.224-225) opines that "a child called by this name is impliedly identified with the supernatural and is expected to experience signs and wonders not only for himself but also for other people".

Today, however, the situation has changed. Africans in general and the Yorùbá in particular attach little or no importance to their native names. Most parents prefer to give foreign (Biblical/Quranic/English) names to their children. The situation has grown worse that to them, it is uncivilised, unethical and a great sin against the 'holy spirit' for a parent to give native names to their children.

It is also observed that the few who still give native names, such names are eventually distorted by the child. Thus the name *Fémi* becomes *Fèmòò*, *Kèhìndé* becomes *Kenny*, *Kòlápólé* becomes *Kollington*, *Owólabí* becomes *Owo blow*, *Oláwálé* becomes *Walex*, *Omólólá* becomes *LollyJùmò*, *ké* becomes *Jummy*, *Ògúngbénlé* becomes *Olúgbénlé*, *Awóyemí* becomes *Oláyemí* or *Olúyemí* and the likes. "*Olú*" here means *Olúwa* (God). This is to say that Yorùbá people don't believe in the existence of God. This is to say that Yorùbá people don't believe in the existenc of God.

Adeleke, (2019, p.146) explains that:

.....àwọn miíràn lè sọ pé **Olú** jẹ àgékúrú **Olúwa**.
Nínú ìgbàgbọ Yorùbá, **Olú** jẹ mọ òrìṣà Sànpònná tí a
tún mọ sí Ọbalúayé. Ní idí èyí, àwọn ọrẹ wa tí wọn n
dàsà irú èyí túbò n yinbọ mọ ara wọn lèsè . ó ṣeni
láàánúpèè ,sìn àjòjì timúkíàwo ,no mọ Yorùbápa
orúkọ wọn tí ti wọn sì n yan orúkọ lédè Ọyìnbó.

What Adélékè is saying here is that the *Olú* in *Olúgbénlé* is misconstrued to be the prefix in the Yorùbá name of God (*Olúwa*) whereas in Yorùbá cosmology, *Olú* has to do with Sònpònná, the Yorùbá god (divinity) that punishes with pestilence (small pox).

It is unfortunate that to the Whiteman, Africans as a whole have their own God (the inferior God). They see Africans as inferior people with inferior God. For instance, Emil Ludwig has this to say about Africans conception of what they call "the original" God when he writes: "How can the untutored Africans conceive God, how can this be? God is a philosophical concept which savages like Africans are incapable of framing". Unfortunately, this claim is contrary to the preaching of both Christian and Islamic religions that there is only one God.

Ìṣòlá (2009, p.108) opines that:

....religion is just an aspect of the culture. Religion is intended to water culture, sanitize it to make cultural life more stable. You can change your religion, and espouse a foreign one, but you cannot change your culture. The truth is that if your culture has not socialized you into acceptable standards of right and wrong, if you have not internalized those humane qualities of integrity, honesty transparency, accountability through your own culture, there will be no foundation on which any religion can build.

It is unfortunate that today, instead of watering culture and make cultural life stable, religion is killing and destroying existing culture. To the fanatical Christians and Muslims alike, bearing native names have become a sin against the "holy spirit". This notion has been debunked severally. No wonder, Ìṣòlá is suggesting that we must ensure that the dervishes, ignorant men of God do not lead our children astray. This in our own opinion is very important if we want the indigenous cultures to thrive.

Experience has shown that such people have been brainwashed to belief there is a cause (*ègún*) in the native names they bear even after they have achieved what a person should achieve on earth. We believe that the abandonment of native names lays credence to why people behave contrary to their tradition. This is because there is no inspiration in the foreign names they bear nowadays. This is as a result of the fact that they don't actually know the root meaning of the foreign names hence, they bear the name just for the sake of it.

Making mockery of indigenous names brings the society backward. It is our belief that such native names act as checks and balance to the child's behaviour. They are names that are rooted from the people's culture. They have deep meanings which differentiate them from the foreign names which have surface meanings to foreign bearers.

Conclusion and Recommendations

This paper has been able to affirm that Yorùbá as a people don't just give names, rather, there are a number of things considered before a child is named. These include: the mother's experience during pregnancy, the family background and family trade, the circumstances surrounding the birth of the child, parents' wish for the child and the likes. The paper also affirms that Yorùbá holds the belief that the child's name influences his or her behaviour, hence, the saying "*orúkọ ọmọ níí ro ọmọ*" or "*orúkọ ọmọ ní ìjánu ọmọ*" meaning that the child's name determines his or her behaviour and controls his life style.

Yorùbá beliefs and religious patterns of thought are encoded in the names a child and individuals are called. The paper shows how naming is a medium of expression, cognitive consciousness, sensibility and an ideological and philosophical tool to sustain Yorùbá naming tradition. This is why the Yorùbá say: "*Ilélàáwò, kíatósó , ọmọ lórúkọ*" literally meaning "family background is considered before the child is given a name" or the saying "*orúkọ ọmọ níí ro ọmọ*" meaning "one's name determines his personality".

In conclusion, we want to affirm that naming system in Yorùbá functions as personality consciousness, social and behavioural control. This paper recommends that naming system in any aspect should ignite a further research and interest in its functionality to achieve social cohesion and personality traits.

Furthermore, we are of the opinion that no matter the level of civilisation, Yorùbá people, and indeed, Africans as a whole, young and old, should endeavour to acknowledge the values in their native names. Most, if not all Yorùbá names have their roots in the Yorùbá culture and tradition. For this reason, they are the best tool to live a successful and meaningful life especially when we realise that it often controls and modifies the bearer's behaviour to suit living in individual communities.

Finally, we want to agree with the words of Ìşòlá (2009, p.100) that:

....the cultural education of the child cannot succeed in a culturally hostile environment. We must therefore adopt a holistic approach to cultural reorientation in the society to create a

friendly atmosphere for the child to internalize the humane virtues in our cultural heritage.

This is so because if the child understands what his name stands for and he maintains the status of his name, knowing fully well that a number of expectations are associated with his names, the tendency for such a child to behave well is high. Naming is part of the Yorùbá culture, hence, the need to cherish and applaud it for better socio political development of the society.

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