

Research Article

Folk Epistemology and Community Cohesion in Papiackum Proverbs: A Reading in Functionalism

Gabriel MBA^{1*}, Moustapha Reike Fandi¹

¹Department of African Languages and Linguistics, the University of Yaounde I, Cameroon

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Abstract: Nation-building is a very challenging endeavor in the context of poly-ethnicity as every ethnic group has its own values and vision of life. In this guise, the political hierarchy has the bounded duty to reconcile the visions of the different groups for the benefit of the community. In the face of this ethno-linguistic complexity and in respect of linguistic diversity and linguistic human rights, some African states have officially adopted a policy of multiculturalism while promoting social cohesion. This study therefore examines the pedagogic relevance of Papiackum proverbial discourses in charting the way for cultural co-existence and social cohesion. From the theoretical paradigm of Functionalism, this paper is based on the postulation that, Papiackum proverbial discourses are speech acts that reveal the ideological vision of cultural inclusion and community cohesion. Since oral tradition has a siamese relationship with its socio-cultural context, a socio-pragmatic reading of these proverbs depicts the philosophical worldviews of the Papiackum people as one of inclusive existence. The Papiackum is a speech community in the Ngoketunjia Division, North West Region of the Republic of Cameroon.

Keywords: Folk epistemology, cohesion, proverb, discourse, functionalism.

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INTRODUCTION

The indigenous knowledge system of a people and their philosophy is embedded in their oral literature. This means that the oral tradition of a particular ethnic group is not just for entertainment or to ease interaction of its members but it also projects the values and norms the members of the said group hold in high esteem. From this observation, Hains [1] in defining a peace process within indigenous research and indigenous ethics affirms that, an indigenous research process over sixteen years and during this time, a peace process emerged as a key element which manifest cross culturally. He further posits that, this longitudinal work was then placed within indigenous knowledge, research, ethics, pedagogy, science and peace processes. In a similar vein, Nuhu and Ademowo [2] postulate that, traditional knowledge is intrinsically valuable as it is a tool in maintaining peace and peaceful co-existence among the Hausa speaking people of Northern Nigeria. This situation is not circumscribed only to the Hausa community but can also be a reflection of the Papiackum community with folk knowledge that foster an inclusive existence for the growth of the said community and the Cameroonian nation as a whole in its drive towards sustainable development and emergence.

The aim of this paper therefore is to attempt a Functionalist analysis of Papiackum proverbial expressions in order to demonstrate how this mode of folk discourse helps in foregrounding the ideology of social cohesion. In other words, this paper examines the norms and values projected by Papiackum proverbs and their role in fostering social inclusion. This study is based on the hypothetical prism that, Papiackum proverbs are speech acts acting as veritable sources that animate inclusive existence via social justice, civic engagement, peace-building and peaceful co-existence in the quest for social progress.

Geopolitical presentation, Social history and occupation

Baba I is among the thirteen villages that constitute present day Ngoketunjia Division in the North West region of the Republic of Cameroon. This village is situated at about forty kilometers from Bamenda along the ring road that leaves Bamenda to Nso. In the North, it shares a boundary with Oku which is a sub Division in Bui Division. In the East, there is Babessi village. In the South East, it shares a short boundary with Bangolan which is among the four Fondoms that constitute Babessi Sub Division. In the South, there are Bambalang and Bamunka Fondoms which are within Ndop Central sub Division. In the

West, there is the Bamungo Fondom which constitutes the four Fondoms of Babessi sub Division. As regards their origin, they came from Refum which was capital of the defunct Tikari Kingdom now known as Mbamkin in the Adamawa region of Cameroon. They came from some places in North Cameroon notably Maroua, Garoua and Ngaoundere. They left North Cameroon during the Jihad wars and moved to the South. It is alleged that they belong to the Tikari ethnic group and arrived North Cameroon from Egypt. When they arrived the South of Cameroon, they created their Fondom with the urge to foster their unity. They call their Fondom “piack” which means “to leave”. This coinage is the result of their history marked by Migration before settling to their history marked by migration before settling to their present site. Structurally, they have institutions that perform political and socio-cultural duties. Politically, *Mwamgangis* the highest institution and has the power to sanction cases of indiscipline, enthrone a new chief and judge issues related to murder. As a manifestation of the African Communal lifestyle, all the Papiackum except the minors are divided into age groups. In terms of occupation, they practice agriculture with rice farming as their principal activity.

Definition of concepts

The key concepts that need proper scrutiny are folk epistemology and cohesion. To begin with, etymologically, the term epistemology signifies the theory of knowledge. It is a representation of knowledge that occurs at a meta-level or meta-epistemic level. From this view, Minowa 2011 defines folk epistemology as “a study of the commonsense knowledge and internalized beliefs of ordinary people”. This citation underscores the idea that, it is witty knowledge generated through the intuition of an individual or the entire society. In addition, Laughlin [3] who terms it ethno-epistemology affirms that, this form of knowledge originate from transpersonal experience resulting to the formulation of collective worldviews. This means that individual experiences arise as a consequence of social activities that derive their meaning from the society’s worldview. In a similar vein, Heintz and Taraborelli [4] posit that, folk epistemology refers to a range of cognitive skills that made epistemic concepts such as knowledge and truth. This means that this knowledge is generated from the critical thinking capacity of society and reflects reality.

The next concept that needs to be defined is cohesion. Brulin [5] describes the stages through which communities become cohesive thus:

Before groups can be considered cohesive, it is necessary for individual members to have strong feelings of belongingness. Feelings of belongingness are conveyed to members through an interdependence of goals with

others in the group. This identification is strong enough that members feel that the group can be more effective as an organized whole; therefore, members readily sacrifice personal goals for group needs. In such group members receive strong personal satisfaction from their membership are proud to belong and are generally more secure.

The citation above notes that cohesion refers to the elements that bring and hold people together in society where individuals and groups have a sense of togetherness, participation, inclusion, recognition and legitimacy. To further expatiate on the idea of societal togetherness, he examines how individuals acquire feelings of belongingness to a group and refers to community as covenant of self-help support and sense, to kinship and ethnic ties. To expound on this view, he notes that, in this situation, there is collective socialization and social transformation and the establishment of a super ordinate goal to reduce group frustration or intergroup conflicts.

LITERATURE REVIEW

There exist a number of scientific publications on the discourses surrounding social cohesion and folk epistemology as scholars have analyzed them from different perspectives and cultural settings. To begin with, O’Connell, Leach, Shrivastavo, Stigson, Kanie, Reyers, Ullah, Gaffrey, Griggs and Smith [6] examine integration as the key to implementing sustainable development goals. This study is triggered by the idea that, on 25 September, 2015, world leaders met at the United Nations in New York where they adopted the Sustainable Development Goals with goal seventeen focusing on means of implementation but these implementation targets are largely silent about interlinkages and interdependences among goals. In this light, they demonstrate that, there must be greater attention on interlinkages and interdependences among goals. To corroborate this view, they demonstrate that there must be greater attention on interlinkages in three areas across sectors notably finance agriculture, energy and transport across societal actors like local authorities, government agencies, private sector and civil society and among low, medium and high income countries. This study and the present one view cohesion as a contributor to human development but they are dissimilar in that this study examines interconnectedness both at the national and international levels.

Mode [7] examines the deployment of Hausa proverbs in the promotion of peaceful living of people in Northern Nigeria and the country as a whole. This study is based on the prism that, proverbs though mostly old, can still be used to solve the problems of misunderstanding which leads to different crisis in the area. From this study, the first proverb used to

demonstrate peace is captioned “*Rigakafiyaya fi magani*” meaning prevention is better than cure. In this guise, he affirms that, the intended message is that, it is always better to avoid conflict than allow it to start because when it starts only God knows how it is going to end. The second proverb studied is entitled “*Fitinakwance take Allah yal’animaitasheta*” meaning trouble lies asleep, God curses whoever wakes it up. From this consideration, he affirms that, this proverb is a reflection of the Hausa peoples’ philosophy that governs interpersonal relationships and rooted in the Islamic religion. This paper and the one under study both dwell on the role of peaceful co-existence in fostering cohesion but they differ in that the one under study explores other indicators of cohesion notably, civic participation and social justice.

Porter [3] projects the role of women in political decision making and peace-building through the United National Security Council resolution 1325 on women, peace and security. This study is grounded by the praxis that, women generally are excluded from political decision-making process. In this light, he described the United Nations attempts to establish more inclusive practices through the Beijing platform for Action 1995. To expatiate on the view that women are active in community peace-building but are completely absent from political negotiating tables, he points to Bosnia where they were no women in the negotiating teams in Dayton in 1995 and in 1996 during the Sierra Leone peace accord which addressed power sharing but overlooked the rights and interests of women. Despite this situation, he notes that, women participation in peace- building is gaining steam notably the Northern Ireland women’s Coalition which gained sufficient votes in 1996 to have two women elected to multi-party peace negotiations of the future of Ireland Both studies hinge on means of building peace but the difference is that the present one considers peace-building to be the responsibility of every segment of the population irrespective of gender.

Pratap [8] elaborates on peace-building over water in South Asia through the water course convention. From this study, water problems of South Asia came from a welter of complex sources notably the fact that India and Pakistan due to the lack of a desirable normative framework for trans boundary water sharing, it remains one of the unresolved problems affecting these two South Asian countries of the South Asian Association for Regional Cooperation (SAARC) become parties to the 1997 watercourses convention and establish a cooperation mechanism for a necessary effectuation and institutional monitoring of equity, reasonableness, flexibility and adaptation in the South Asian water sharing. As regards the salient features of the watercourses convention, he notes that there are four in number namely, the Absolute Territorial Sovereignty principle, the Absolute

Territorial Integrity principle, the Equitable and Reasonable utilization principle and the principle of community of co-Riparian states. This study like the present view peace-building as an element of cohesion but differ in that while this study focus on international legal norms, the present one is on the role of cultural norms and values in fostering cohesion.

THEORETICAL FRAMEWORK

The theoretical paradigm adopted for this study is Functionalism which Alan [9] affirms that it emerged in the early twentieth century with Bronislaw Malinowski and A.R. Radcliffe Brown having the greatest influence on its development from their posts in Great Britain and elsewhere. In addition, he notes that two versions of Functionalism developed between 1910 and 1930 known as Malinowski’s bio cultural or psychological Functionalism and structural Functionalism, the approach advanced by Radcliffe Brown. Functionalists seek to describe the different parts of a society and their relationship by means of an organic analogy which compares the different parts of a society to the organs of a living organism. The organism is able to live, reproduce and function through the organized system of its several parts and organs. Like a biological organism, a society is able to maintain its essential processes through the way the different parts interact. Institutions such as religion, kinship and the economy were the organs and individuals were the cells in this social organism. Functionalist analysis therefore examines the social significance of phenomena that is, the function they serve a particular society in maintaining the whole. In other words, this theory is based on the assumption that, socio-cultural institutions and practices should be understood in terms of the functions they carry out in sustaining the larger social and cultural system.

Papiackum Proverbs as Discourse

Discourse is often used to denote an extended stretch of connected speech or writing. Foucault [10] adds that, discourse is socially constructed knowledge of some aspects of reality. To expatiate on this view, Leeuwen [11] affirms that, socially constructed knowledge is one which has been developed in specific social contexts in ways that are appropriate to the interests of social actors in the said contexts. Papiackum proverbs are a form of discourse which can only be interpreted in their entirety based on the contexts in which they are used. It is due to the preponderance of proverbs in Igbo verbal discourse that Achebe [12] comments that, in the Igbo society, the art of conversation is regarded very highly and proverbs are “the palm oil with which words are eaten”. This is not only circumscribed within the Igbo society but could be seen as a symbolic representation of Africa where proverbs in conversation are highly encouraged and valued especially in the quest for social cohesion.

METHODOLOGY

A total of 24 proverbs were collected from ten key informants via interview. Six of the key informants are males while four are females. The ages of male informants were 40 years, 48 years, 54 years, 68 years, 71 years and 89 years old. The ages of female informants are 28 years, 35 years, 48 years and 54 years old. These proverbs were collected through an elicitation process where informants were presented some contexts and asked to evoke proverbs that either reflect or satirize them. In addition, when they could no longer remember proverbs, they were asked to state proverbs that highlight key terms like jealousy, evil, hypocrisy, hard work, reconciliation and honesty. After collecting the proverbs, they were transcribed and translated into English. The proverbs were then classified according to their functions and themes.

Social cohesion via peace-building and peaceful co-existence

Ghali [13] defines peace-building as efforts to “identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict” (p.32). This citation upholds the idea that, the smooth functioning of social structures or institutions can create a favorably condition for peace to reign. To further elaborate on this view, Yusuf [14] affirms that, culture of peaceful co-existence and religious tolerance encourages and fosters values and lifestyle that rest on principles of human rights, tolerance and non-violence. To begin with, Papiackum folk wisdom presents the respect of moral principles as the basis of peaceful co-existence. This is the case with the proverbial expression expressed thus:

ntfũpĩpwó?
Sit wait who

This proverb is literally sated as “I am sitting to wait for who? “It is in the form of an interrogative statement which puts to question the idea of inaction with the pretext of waiting for someone. The verb “sit” represents a situation of inactivity while expecting future successes. In other words, this proverb addresses laziness which can results in false accusations when personal objectives are not met. This also puts forth the idea that, hard work as the key to success begins at the personal level. This means that every person must take care of his or herself and not sit to wait for the unknown which might lead to a situation of conflict. The central message here is that people should learn to be self-reliant in order to reduce dependence on other people and the possibility of having conflicts thus increasing the chances of self as well as community growth.

Still in the light of morality and peaceful co-existence, it is expressed via the proverbial expression thus:

sóbsé
Kill elephant.

This proverb is literally stated as “If you kill an elephant and give it to your enemy, he wants only your small head” The elephant represents the largest animal in the forest. The implicit message is that if one should be humble enough to sacrifice an elephant in exchange for reconciliation, it shows the extent to which there is the quest for peaceful cohabitation. The refusal therefore to accept such a huge sacrifice in favor of a lesser one depicts an atmosphere characterized by anarchy. The killing of an elephant and giving it to an enemy is symbolic of asking for forgiveness. The acceptance of the elephant and still go ahead to look for one’s head represents the non-acceptance of reconciliation. The central message therefore is that conflicts are inevitable but reconciliation is needed to maintain harmony in society and chart the way forward for the growth of the community.

To criticize gossiping as an obstacle to peaceful living, there is the proverbial expression thus:
ngál] sólò
Country gossip

This proverb is literally presented as “Country of gossiping”. The word “country” projects that image of people who share some common characteristics and “gossiping” paints a picture of a state of idleness and evil machinations towards one another. It therefore underscores the view that since some people have embarked on idleness, gossiping is their hobby. The word “gossiping” has a negative connotation given that it is linked to hatred where people accuse one another baselessly thus causing discord in the community. The mention of a country made of only gossipers is hyperbolic and humorous to show the extent to which gossiping can be very destructive to families, communities and a nation. The idea expressed here is also articulated in the proverb thus, “An idle mind is a devil’s workshop” which criticizes idleness and laziness while projecting hard work. It therefore insinuates that people who incarnate such a value have no time for gossiping thus limiting the possible of causing conflicts and increasing opportunities for self-growth.

The idea expressed above is also articulated in the proverb thus:

pəriməntá
They said it all.

This proverb is literally stated as “All the lies have been said, what they will say again?” This is a proverbial name among the Papiackum given to someone who has experienced black mailing. From the field report, we were made to understand that the father of the bearer of this name was accused maliciously by his elder sister of belonging to a secret society simply

because he refused to be the breadwinner in her house. From this historical fact, it therefore projects the view that, instead of developing constructive ideas, some people spend time tarnishing people's image and bringing discord among friends, family members and neighbors. This proverb there forecriticizes lies telling originating from envy and idleness which brings about hatred thus reducing the inclusiveness of the community. Conversely, it is a call for people to shun wickedness and exercise humanism towards one another in the pursuit of general well-being.

Furthermore, to shun at calumny as an obstruction to peace and promote responsible talking, there is the proverbial expression thus:

nt̩f̩f̩aké
Mouth benefit what

This proverb is literally stated as “what does the mouth benefit?” it is in the form of a rhetorical question that serves as a proverbial name among the Papiackum. We learned from our informants that like the previous proverb, this one is said in a situation where someone has embarked on propagating false accusations against another person or a victim of gossiping and blackmailing. The “mouth” symbolize too much talking while the word “benefit” puts to question the proceeds of too much talking or baseless accusations. When these two words are brought together, it puts forth the view that the person with a mouth that talks too much does not think and so talks rubbish that can endanger peace in the community. From another perspective, it also implicitly notes that, the mouth that talks too much cannot keep family, community as well as national secrets and thus a threat to the peaceful evolution of society. The idea expressed here is also articulated in the saying that “An empty vessel makes the loudest noise” Through this proverb, the message highlighted is that society will be more united and peaceful if each and everyone talks responsibly and put forth ideas that can help in the prosperity of individuals and the community.

As concerns the role of indigenous wisdom in fostering community peace, there is the proverb thus:

pásábn̩d̩nd̩r̩i
Bag proverb doesn't full.

This proverbial expression is literally sated as “A bag of proverbs is never full”. The word “proverb” symbolizes wise words or knowledge about a community which must always be consulted to have information on how to go about daily social interaction to avoid actions that can be face threatening or serve as a potential source of discord. This entails that since Papiackum proverbs contain aspects of their culture, for people to live in harmony in the said community, they need not ignore a study and mastery of the said

proverbs. The expression “never full” points to the fact that one should never say that him or her istired of listening to or learning proverbs as they are crafted by each generation to reflect the dream society. Put differently, this proverb insinuates that, proverbs which are the wise words of the community, serve as counselors in the dissemination of the said wise knowledge indispensable for peaceful cohabitation.

Similarly, to project humility as a cornerstone of peace inherent inPapiackum wit, there is the proverb thus:

ngá̩f̩t̩ò ndiá̩x̩nté
Someone sense sleep market.

This proverb is literally stated as “A wise man slept in the market” It is prompted by the fact that a person who considers himself as a wise man visits a market and spends time unnecessarily bargaining only to realize that places are dark without meeting his objective On the contrary, a wise man comes to the market, hurriedly buys his or her food, returns home to take care of other responsibilities .The paradox here is that it is not always good to claim to be self-sufficient in knowledge acquisition and cannot make a mistake. This proverb expresses the idea that people should exercise humility towards one another and be open to the acquisition of wise knowledge that will spur the spirit of togetherness as a lever of social progress.

As regards the role of a virtuous life in peace-building there is the proverb thus:

rób̩wónd̩ré
Stay who outside.

The proverb is literally sated as “who will remain eternally in this world?” We learned from our informant that this proverbial name is attributed to someone whose family member has been killed for unjust reasons. This proverbial name in the form of a rhetorical question satirizes those who indulge in killing others as a means of solving differences or problems. The idea there is that, killing people is not a solution to conflict resolution given that it is the natural end of each and every person. It also points to the fact that those who resolve conflict by killing should know that they will also face judgment in Heaven. This proverb which also has a religious undertone puts to question man's eternal life in the face of evil. The message projected here is twofold namely, that rather than indulge in killings to resolve conflicts people should dialogue in order to live in harmony with fellow comrades while waiting for the day that death will come and the fact that this world is vanity and that people should give preference to good human relationship and enjoy life both on earth and in the world beyond.

The idea presented above in the light of virtue and peaceful co-existence is also highlighted in the proverb thus:

à pá] mwé nt]ámbám
It fine person more money.

This proverb is literally sated as “A person is better than money”. We learned from our informant that her in-law was given this name based on clear facts that the kid brother of the said in-law was involved in ritual killings which led to the death of many family members. From this historical information, one can posit that, it projects the idea that man’s cordial relationship with fellow man is more important than riches. The said proverbial name is usually used to criticize people who attach too much value on material things at the expense of human relationship. In other words, it projects the view that, material things do not give pleasure and happiness as a cordial relationship with fellow human beings. By implicitly asserting that human relationship is better than money, it also puts forth the idea that any attempt to distort this natural order of existence might lead to a situation of conflict which should be avoided for harmony to reign in the search for human development.

Social cohesion via civic participation/engagement

Boyte [15] describes civic engagement as a process in which people take collective action to address issues of public concern and includes efforts by people to participate in the public decision that affects their lives and by civic agencies to involve people in their proceedings. This quest for civic engagement in the development of the Papiackum community and nations at large is made manifest in the said proverbs. To begin with, to project the link between wit and civic engagement, there is the proverb thus:

ƒitè fúmbópəməghúpeù
Sense lazy person is to do evil.

This proverbial expression is literally presented as “The wisdom of a lazy person does not benefit the society” it is paradoxical that wisdom which has a positive connotation is associated to evil. It is effective in the sense that wisdom is only useful when it is put at the service of the community and not only the individuals. This means that the wisdom of a people is important only if it is directed towards positive initiatives. Put different the word “sense” probably refers to Papiackum indigenous knowledge and those who incarnate it need to harness it and used to instill community progress and not evil. This therefore underscores the idea that the construction of every community begins with good ideological orientations directed towards the attainment of common goals.

Secondly, to portray the link between human resources and civic participation, there is the proverb thus:

púepè fòx
Children are riches

This proverb which is literally presented as “children are riches” highlights the view that children are a source of wealth. This proverb saw the light of day in the days of the old where the wealth of a man was measured by the number of children he has not by the material things he possess. This means that even if a man did not have much property but has many children, he was considered a rich man. The projection of children in this proverb as riches is twofold. Firstly, it expresses the view that, children are considered as riches only if they are ready to work for their families and the community. Conversely, if these children do not accept to work for their families and the community, they will be more of liabilities to the society. Secondly, children being the source of riches reveal the fact that they can take part in agricultural productions especially in the rural areas to reduce hunger and increase export of agricultural production thereby increasing revenue to improve on livelihoods.

To further show the link between valuable human resources and civic participation, there is the proverbial expression thus:

mwéndámndámnt]undzá] ngá
Someone nothing nothing is shouts a lot.

This proverb is literally presented as “A person with no value shouts a lot”. The idea expressed in this proverb can be likened to that articulated in the popular saying that “An empty vessel makes the loudest noise” it satirizes those whom because of self-pride talk too much about themselves which in most cases they do not worth praises. The word “nothing” means baseless wile “shouts” gives the impression that someone wants to be heard at all cost. It also gives the impression that if what is said has some sense in it then the speaker has no reason to shout in order to be heard. The act of shouting also projects the idea that these people of no value speak without thinking and as such there is no wisdom in what is said. This further satirizes those who display a lot of talking with little or no action. On the other hand, it is insinuates that, participation in the progress of the society does not depend only on talking but on concrete actions. In this light, it puts forth the view that, there is the need for action-oriented human resources that can drive the community towards growth.

Also, Papiackum folk discourse believes that love and determination are at the center of civic participation. This view is articulated in the proverbial expression thus:

pè ndgì t̄f̄i nkáŋlè
They don't force love

This proverb is literally stated as “love is not forced”. This expresses the view that no matter what is done or said, love develops naturally. This means that for people to participate in the progress of their community, they must develop natural and unconditional love for their country. Put different, people should exercise love for their nation without being told to do so and should not expect immediate profit. From another dimension, it expresses the idea that, it is because of unconditional love that people have for their communities that they will shun all their activities that put the progress of their families and the nation in jeopardy. The central message in this proverb therefore is that love is the motivating factor in any true civic engagement.

In the same light, the idea of love and determination projected via an ongoing and an unending process of nation building is expressed in the proverbial expression thus:

pè lá nkùrngál] pè m̀ ntiáxnt̄f̄oxdre
They don't build nation is in one day.

This proverb is presented literally as “They do not build a nation in one day”. The idea expressed in this proverb is also articulated in the saying that “Rome was not built in a day”. It expresses the view that nation building is a long term project with short term measures. This means that every bit of action taken in the present might yield substantial fruits only in the near future. The message here is that people should be ready to provide any support or any effort towards national developments. It therefore calls on all to participate in the growth of their communities while also exercising patience in reaping the fruits of their participation.

As regards the role of virtues and participation, there is the proverbial expression thus:

líŋ] mbál]kárít̄f̄am̀è mbám
name good than money.

This proverbial name is literally stated as “A good name is better than money”. This expresses the idea that, the greatness of a person in the community does not depend on the amount of money he or she has but on his good deeds and moral uprightness. This is also a satire against those who sacrifice good mannerisms in the pursuit of money. On the other hand, it is an attack on those who think that one needs to have much money in order to participate in the construction of his or her community. Put differently, it underscores the view that, it is not the amount of money that one has that can make him or her useful member in the community. Also it also insinuates that people can be

useful in the community by incarnating exemplary behaviors and construction ideas.

In a similar vein, the idea expressed above is also encapsulated in the proverbial expression thus:

mbámndzámk̀àriwùt̄f̄oxnkpé
Money too much you become slave.

This proverb is literally presented as “Too much money, one becomes a slave” The idea expressed here is also articulated in the saying that “money is the root of all evil” This puts forth the idea that just like money is necessary for the reconstruction of a society, it can also destabilize the said society. The word “slave” has a negative connotation and paints the pictures of a person of who has too much money, cannot put it into concrete use and thus serves as a burden to the said person. From another perspective, it notes that, those who have too much money have the tendency to always look for more and forget about the well-being of their families and the community. The central message here is that money that is used only for self-growth is useless but it is honorable when it is used for general interest.

Social cohesion via social Justice

Tribe and Bell [16] affirm that, social justice is one way of thinking about addressing social inequalities and encouraging inclusion as it incorporates a human rights perspective and promote a just society by challenging injustice and valuing diversity. To begin with, Papiackum ethno pedagogy believes that effort should be equated to success through the proverb thus:

á páŋ] ndóxnt̄d̄g̀ù
It good time eat.

This proverb is literally presented as “it is eating time that is good. The use of the expression “eating time” gives the impression that there is a moment to render account of one’s activity or one’s effort. It therefore expresses the idea that, eating time is good when one deserves it. It means that eating is enjoyable only when one has done some work. This proverb can be likened to the ideas expressed in the proverbs that “You shall reap what you sow” and “As you make your bed so shall lay on it”. These proverbs criticized laziness and make the postulation that people should not only sit and enjoy eating which they did not participate or take part in realizing it. In a broader sense, it underscores the idea that one should not only sit and enjoy the fruits of progress but should also be a veritable actor in the process towards the attainment of general goals.

Similarly, the idea expressed above is also articulated in the proverb thus:

pè ítréupáx á yèmláx
One cannot plant pumpkins it bear calabashes.

This proverbial expression is literally stated as “One cannot plant pumpkins and find them bear calabashes”. It expresses the view that you only harvest what was planted. This means that every good result is the consequence of a good job and vice versa. The view expressed here can be applied to life where for a just person he or she should expect only what he or she is due. In effect, this proverb entails that if you plant pumpkins you will surely harvest pumpkins and if you plant calabashes, you will also harvest calabashes. From a broader perspective, it underscores the view that, it is only through hard work that poverty can be reduced to ensure the well-being of the community.

In addition, to project the link between resource and social justice, there is the proverbial expression thus:

nyámngù fì
Animal fall ground

This proverbial expression is literally stated as “An animal has fallen on the ground”. This means that when an animal is killed, many people will come for their share. The act of falling on the ground symbolizes death. This is a proverbial name given to someone who had not got a support when he was active but when he dies, many rich relatives will appear to celebrate his death. This satirizes the fact that there is lack of equity in society where people who have excess wealth do not share with the less privileged. The animal represents a person and falling on the ground symbolizes its death. The metaphor comparing a person to an animal shows the extents to which resources are not equitably distributed and because of this, human beings perish like animals. This therefore insinuates that the rich, who come only to celebrate death, should also create favorable conditions for the poor to emerge when they are alive.

Furthermore, the link between resources, a bright future and the practice of social justice is articulated in the proverb thus:

ndóxdzəmlí?
Time behind how

This proverb is literally stated as “what of the future?” it expresses the idea that, the future is at stake if the present is not well constructed. In other words, it highlights the view that, once the present is well defined and handled, the future will have no problem. Put differently, it puts forth the idea that, the present efforts and successes will also determine future successes. That is, at the family level, if each person is able to treat one another fairly and be accountable to their individual acts, the society will produce people who stand by the virtue of honesty. This entails that what is realized in the future is only equal to the input in the present.

As regards the role of the law in fostering social justice, there is proverb thus:

atówùngál] pámwé, lókùpíyáp
If come you country people take foot dance their

This proverb is literally stated as “If you visit someone’s country follow their footsteps. “The word” “footsteps” represents the ways of life, customs or the law of a people. This proverb highlights the view that, people should learn to respect the laws of the land wherever they find themselves. It expresses the idea embedded in the saying that “when in Rome, does like the Romans”. It also expresses the view that every society has its specificities in terms of its norms that any new comer must adhere to in order to live in harmony with the members of the said society. Conversely, it expresses the idea that, he who does not respect the law will face the consequences.

In a similar vein, to show that the respect of the law in fostering social justice commences at the family, there is the proverb thus:

ǰíáxmwé mì ntǰámbómáb
Time child never than for mother his.

This proverb is literally stated as “A child is never old in front of his mother” this means that even when a child becomes a grown-up, he or she is still considered as a child in front of his parents. In the Papiackum community, it is often said that a child is never too big to be beaten by his parents. This proverb therefore underscores the idea that, a child will always render accounts of his activities to his or her parents no matter the age of the said child. It is because in the community under study, the involvement of a child in immorality or other vices is considered as the failure by the parents to inculcate virtues into their children. The central message here is that when children are exemplary, the reward extends up to the parents, the family and vice versa.

As concerns the role of truth and transparency in the promotion of social justice, there is the proverb thus:

máǰimófəndí
Road mohfendi

This proverb is literally presented as “The road of Mohfendi”. The name “Moh Fendi” is well known during the migratory history of the Papiackum. We are made to understand that when the Papiackum left Menyong before it was day time, Moh Fendi, a notable went and stood on the right path and directed the people into a swampy area. As he blocked the right path and directed the people to the swampy area, they were going and sinking completely. It was stopped only when

somebody followed another one very closely and saw him sinking. Thus among the Papiackum, if somebody says that someone showed him Moh Fendi's path, it means that the person misdirected him deliberately. From the historical background linked to this proverb, one can ascertain that the name "Moh Fendi" is a historical symbol that wages an attack on deceit. The central message here therefore is that for every society that seeks justice, deceit should not be encouraged as it plays negatively on the well-being of the community.

Similarly, to criticize hypocrisy as an impediment to social justice, there is the proverbial expression thus:

káŋjá mí
Friendship eye

This proverb is literally stated as "Pretentious friendship" It underscores the idea that because some people are used to being pretentious that makes them to be insincere towards their friends The idea here is that a society composed mainly of pretentious people calls for exclusionism given that there is always the spirit of skepticism towards one another for fear of the unknown This is because people who are pretentious cannot be transparent in their attitude towards a friend or the community In other words, it insinuates that friendship based on hypocrisy cannot last or yield any fruit for individuals or the society In this guise, this proverb notes that only honesty can inspire hope and the spirit of togetherness in pursuing the vision of a community.

CONCLUSION

This study has presented the link between Papiackum folk epistemology and the promotion of social cohesion. Social cohesion is examined in the light of creating an inclusive society to facilitate nation building or national reconstructions. In this light, social inclusion is examined based on three main indicators namely, peace-building and peaceful co-existence, civic participation and social justice as essential components in the process of human development. As concerns peace-building and peaceful co-existence, Papiackum proverbs have revealed that, for it to be feasible, the society should embrace values ranging from love, sharing, dialogue, responsible talking to communal lifestyle. As regards civic participation, these proverbs depicts norms that should be encouraged to ease civic engagement such as love, hard work, patience and also project values that can foster social justice namely, transparency, honesty, equity, hard work and foresight.

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