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Reformatting the African Neuro-Psycholinguistic Disposition in Pluriethnic Plasticity format: An Analysis of Inbuilt Conflict Prevention Valency.

Victor C. ARIOLE, Ph.D
Department of European Languages and Integration Studies
Faculty of Arts, University of Lagos.
vicariole@gmail.com, variole@unilag.edu.ng

Abstract
Language acquisition or learning patterns in the brain of an average African who must not only survive by living on their mother tongue Stimuli and Responses dictates but by linking such dictates with outreach languages within their immediate space or outside that space as colonial and official languages task their neuronal disposition, make the African more or less a plurilinguistic person who must actuate the valency of such plurilingualism to create an inbuilt tolerance disposition toward the multi-linguistic environment they operate in. For example, a Kanuri or a Fulani person born into a Kanuri or Fulfulde language must as well open up to Hausa, Djerma, English or French languages to be able to find themselves at the level of satisfying love and belongingness needs without which internal conflict remains ever present in their lives which could hinder tolerance of others, plausibly seen as intruders or unwanted, aka "dankoba". However, the educational systems or curriculum of a nation or indeed an "integrated Africa" should be able to elaborate a language policy that could neutralize such ill feelings or weak sense of belongingness or self-esteem. In effect, if well planned, it could be a panacea against intolerance and a valency rating of the combination of languages' acquisition that breed peace in a given space. The Hausa language or Twi language partially do that for Nigeria and Ghana. Those languages have helped to an extent in formatting the neuronal disposition of some citizens of these two countries into great plasticity mode. This study is intended to set a framework for such plasticity mode setting of African, especially those at the border spaces like Katsina in Nigeria and Aflao in Togo/Ghana so as to upscale their self-esteem state as they find themselves in a psycholinguistic quagmire of dysfunctional expressive patterns of "them and we". Holding unto French and English as the X2 factor of the space, the other factors taken as Y and Z, as part of either social mobilisation or education curriculum items, could be elaborated or orchestrated in-situ or in educational curriculum patterns for their enculturation process for a neuronal plasticity format that could enable them imbibe pluriethnic contents and plurilingual psycholinguistic expression that could erase the language of "them and we". The study is both historical and observational, using available document of their past, and how centripetal plurilingualism could be tailored to create neuronal plasticity upon which other cultures or languages are tolerated. In effect it is designing a quadratic-type of function obeying linguistic paradigm that could neutralize or tolerate domineering factors found in x2 – xy+z=0. We recommend that x2 as a foundation factor representing mother tongue or foundation background, must always respect, accommodate and tolerate other linguistic groups it relates with, found in y and z.
Keywords: Self-Esteem, Plurilingual Valency, Multilingual Space, Tolerance, Peace

Introduction

Culture in which individuals are not taught how to cooperate, compromise and discipline themselves to practical communal tasks can make neither democratic politics nor market economic work... - Michael Novak.

Prior to 2009, there have been pockets of skirmishes in Nigeria, somewhat political, ethnic or religious. However, Boko Haram, banditry and kidnapping that showed up as from 2009 are greatly tasking both Nigerian security organs and vulnerable civilians; and they are being made to live a fearful life as conflicts keep on rearing their heads in all the rural areas of Nigeria, making farming activities dangerous. These are the people who have been living their rural lives as farmers and artisans prior 2009 in a peaceful way. So, the intervention of the security organs hitherto where it was not necessary has created some language patterns as derivative of attitudes of war conditions that are now becoming part of the neuronal disposition of civilians in such areas and like it is said, it is easy to destroy a building but it is not easy to build it. So also, it is easy to destroy the internal peace of a people with wrong communication processes, tools and patterns in consistent manner till they completely register wrong patterns of living as normal patterns; which is now demonstrable in their collective neuronal disposition ever ready for war as against seeing war as remote circumstantial phenomenon when peace reigns. For over ten years, Nigerians, mostly citizens living close to Nigerian borders with Cameroon, Chad, Niger, have been "wearing their hearts on their sleeves"; that is, fearing their neighbors as either religious dis agreeables or ethnic disagreeable; hence sustained fear has been their fate and in the process, as reported, no fewer than ten Nigerians die every day for almost 10 years going. How to change this situation is the intent of this paper that is based on observation and on-the-spot findings of what plurilingual existence means to Africans and how to see it as a strength instead of weakness. Hence, providing insight that has both psycho linguistic and physical dimensions and how they affect the neuronal disposition of humans who are all physics and biology matter expressing their states in languages. So, our working hypothesis has a template of investigating what must not see kinetic force as natural in solving human crises unless in isolating the wrongly physical instances that generated such wrongly neuronal disposition and either redirecting their waves or annihilating them. In effect, applying kinetic force can only be directed at a natural movement of waves to keep it performing optimally for the benefit of mankind, in line with applying positively human intellect in producing human compliant psychic energy either from land, sea, or air vectors. Or in the alternative apply the rule of E=mc2 to stabilize waves of dissentions - waves moving contrary to natural prospects in a scalar value that is centrifugal; that is, visualising and producing energy vibes that help humans think and act positively not the type that reduce them to animal state.

Our terms valency, plasticity, neuro-psycholinguistic are interlinked to bring the worth of their value in physics so as to cause a synergy that makes for stability in human relationships nay multicultural & plurilingual harmony. After all, humans are collective matter imbued with "Kinetic intellect". Like it is said, change the mindset and everything works as the mind directs. Kinetic intellect is the capacity to rework the mindset by reprogramming the neuronal network with great hopeful motivational language process for hopeful thinking.

Methodology of analysis of this presentation is multi-modal, mirroring interviews and observations gathered as they reflect what literature review, which is varied in disciplinary scope, upholds or rejects as well as

what the collective neuronal disposition of peoples or cultures involved make themselves available for a centripetal culture that leads for peaceful cohabitation of diversity in unity – cementing plurilingual dispositions for socio-economic win-win platform, greatly reformatted to keep adapting for peaceful purposes.

Some Literature Review in line with Valency and Plasticity

According to www.britannica.com, valency as an atomic structure, is an element that determines the number of other atoms with which it can combine - the power of combination of an element in general and the numerical value of the power of combination. It relates to linguistics in the sense that an omitted verb has the capacity to combine many other elements of parts of speech in either simple regressive manner of I (1) gave it (2) to him (3) or in a complex manner that could generate more clauses that must relate with the action of the verb. Depending on the exposure of an individual and their cultural attachment to their own way of language pattern or its linguistic constraints, they could make extensive verbal valency turn to "ba turanci" which could lead to exasperation or unwillingness to cooperate. "Ba turanci" is an interjection of warning. That brings in the neuronal disposition of individuals or a collectivity. Beyond innate capacity to encode and express oneself linguistically, exposure to wide experiences beyond one's locality, receiving cultural shocks and adapting to new ways of life enhances the plasticity of the neurons enabling them to broaden their spheres and remain strong against psychosis or derangement, or failure to adapt to reality (Cf. Dortier 2008, 582). According to The Neds Science of the Brain, (2014), near the top of the brain is a region called the motor cortex, where we generate commands to move our muscles and for those who are quite muscle minded it serves as restraints to expand positively the spheres of the neurons to carry out complex tasks as the large number of neurons are constrained or dammed; in a gift of hatred, muscle tasks get heightened. It is like taking drugs as hatred becomes the drug, and it gets the muscles ever battle ready. Here, the kinetic intervention is to introduce stimuli that could reduce or damn hatred pulses.

To Guy-Grand (2016, 309):

> Tout ressort des doctrines totalitaires qui posent une logique de discours impitoyable, et fait l'individu embrogadé dans une tenaille idéologique dont il ne peut se défaire une fois que le venin de la haine est en lui.

When people are ruled in a totalitarian regime that is quite doctrinal, it carries with it great features of implied drug taking as well as hatred of "the other". Those not to be seen as us. Those not like "we".

Kolk (2015, 324) see it this way:

> Once the brain has been trained to produce different patterns of electrical communication... which do not change fundamental brain activity (as education does—my own). It will work as per what (hatred) or drug is intended. Individuals with poorly modulated autonomic nervous systems are easily thrown off balance (269). (It is also the effect of hatred or drug).

In effect, continuous modulation of the brain is quite necessary in a plurilingual environment and this is where Chomsky's transformational generative linguistics tends to attain and implicate pragmatics and psycholinguistics' spheres and disciplines that respond to the pluralistic environment; and as well it introduces language bits that make for tolerance and accommodation, if education curricula in such milieu or environment are tailored to douse electrical bits of the brain that

emits hatred as if it is a drug that individuals are conditioned to take in perpetuity. Take for example Ayuba Bassa's interview on Channels TV 1st July, 2024. According to him thirty female suicide bombers, recruited to bomb Gwoza in Borno State on Saturday have never known what school is like. They are so naïve and have no knowledge of what suicide bombing entails. What feed human neurons are the linguistic bits the environment transmits to them. Whoever emit that bit to the receivers' neurons remain the pattern recognised. It goes with motivation also; ability to reward good manners, instead of negative ones.

Furthermore, in buttressing the misapplication of Nigerian people's energy, Borno State challenges the Northern elite to re-think their leadership styles. Captain Sadiq Shehu (rtd), a security analyst, has said that some of the suicide bombers who killed people in Gwoza, Borno State, were given as low as N20. Captain Shehu stated this during an interview on Channels TV's Politics Today. He said that the Saturday attacks, which had claimed about 30 lives so far, were an indication that Boko Haram cannot carry out conventional attacks. He said, "Suicide bombing is relatively a very cheap thing to do. And to be honest with you, if you followed some of the interviews we had with some of the girls who were intercepted and did not detonate their bombs, they were given something as low as N20. "For Boko Haram members, suicide bombing carries a lot of advantages. One, it is low cost. Second, the suicide bomber has the advantage of hiding the bomb. You know how people in the north east dress in hijab. It is very easy for a lady to conceal [explosives]. "And culturally even there is a tendency that even the security personnel don't search women too closely the way they can search a man. In our culture it is difficult to search women that way even though there is a solution as you can assign a woman to do that." Meanwhile, the Borno State Commissioner of Local Government and Chieftaincy Affairs, Sugun Mai Mele, said the attacks were an indication of laxity in screening exercises by security personnel. He said, they smuggled the blasts through the women who went to the farm. They usually go to their farms early in the morning, pass through the military gate and when returning they come through the military gate again. But they smuggled it through the women who were coming back from the farm. "There is a level of laxity on the part of the security in the screening exercise. Before now when farmers were going out to the farm, they issued tags and they would be registered. In the evening when they came back, they showed their tags and the security personnel marked them. So anybody that did not come back during the closing hours then they should be arrested or they would not be allowed in. But these women entered and disguised themselves as farmers. I learnt that one of them was even carrying a baby. When she went to the venue of the incident she started begging and people had even started giving her alms, she suddenly detonated the bomb."

It is difficult to ascertain the neuronal disposition of a lady backing her child and still acts as a suicide bomber. It is not far from what this writer observed in Cameroon. A group of scholars gathered in Libreville in Gabon in 2017, to examine the literature contents of French curriculum and this writer was part of them. The Cameroonians in the gathering were unanimous in admitting that some Cameroonians living in the bordering towns with Nigeria have adopted Boko Haram as a business venture; supported by some foreign powers who reward immensely those who help in recruiting the suicide bombers. Those who send the suicide bombers are greatly endowed in psycholinguistics postulations that comply with neuronal disposition of the suicide bombers. It corroborates also the way some elite in the North East of Nigeria qualify Boko Haram in different ways – either as fighters or Jihadists or territorial claimants – rarely as criminals. Hence giving credence to weaponising poverty that makes someone to

take N20 and be a suicide bomber.

So, like energy is viewed in values attached to the two factors that enable its generation – $E=MC^2$ – human kinetic values as expressive of their quantum generative capacity respect also the innate "m" in the human and how education modulates the value of "c" as well as the field in which such humans operate. The environment could catalyse the movement of the constance even beyond the "squared" or if permissible "cubic"; that makes the difference between humans operating in a "Third World" and those operating in a "Developed World". What we mean here is that in an environment where poverty is endemic and education is null, the "constance" available their could be highly inflammable – people there could spark without minding the consequences. Like it is said in quantum theory, and obtainable in quantum cloud, like all the troubled zones in Nigeria nay Africa, the need for a trade-off between energy and time, and in correct and sensible measures presages peace. Timeliness in educating the masses for peaceful living is function of level of their brain energy or neuronal disposition arrested towards living a useful life. Do not allow vacuum. The cosmological constance here is what any space provides as pleasurable item or items. For the humans operating in the space, they could be turned to matter or anti-matter depending on the result expected; motivation towards peace behaviour or demotivation against banditry. Peace is attitudinally expressed and it is driven by greatly benevolent inherent kinetic brain energy for positive ends. It must be constantly motivated to accept peaceful living.

Nigerian Factors in Peace Breeding and Banditry Inhibition

All "Misdirected Factors" must be disabled in Nigeria, and through interviews and observations as exposed hereunder, it is evident that the factors are manmade. Hence, applying the energy equation, they could be removed or discouraged, or reappraised for positive ends.

According to Nuhu Ribadu, current Nigeria's Security Adviser to the President, it started all the way in 1911 as bandits in Zamfara ambushed Kano traders killing about 210 of them and stealing their goods worth £165,000. In 2010 it happened as increased ethnic tensions between Hausa and Fulani communities reared their heads. In 2012, it developed into organized banditry as both cattle rustling and illegal taxation of farmers joined the restiveness; even some herders that ought to abort cattle rustling changed their occupation of cattle rearing and turned vigilante groups to find way of harassing people and getting money from them to buy arms for further territorial occupation and ownership. Somehow some Nigerians refer to them as Fulanis, either Nigerian Fulanis or other West African Fulani. The age-old conflict over scarce resources between nomadic herders and settled farmers are exacerbated by climate change, population growth and land degradation. The historical migration patterns and pastoral livelihood are now in direct conflict with modern agricultural practices and land use policies leading to recurrent violence and community ruptures. (End of Ribadu's Interview)

According to Dikko Radda, Katsina State Governor, Katsina's 23 local government areas are categorised into frontline and vulnerable areas; eight are known as frontline while those bordering them are known as vulnerable. The banditry situation is like: your neighbour's son is involved in banditry but you don't want to expose him; your in-law is involved; someone in government is involved. A village head is given ₦700,000 to allow bandits to come to his village and kill over 30 people. There is poverty in our land and you can see it on the faces of people. If a woman can be given ₦500 to transport petroleum in a disguised manner to the bush to give bandits, if a young man can be recruited for ₦2000 to provide information to the bandits, it is evident that poverty abounds.

72.7% poverty rate in Katsina is even understated. My elder brother was killed by bandits. To reduce poverty and increase prosperity, we must educate our farmers, provide extension workers for them. (End of Radda interview)

Radda's position is in contrast with his predecessor and former speaker of Nigerian House of Representative Aminu Bello Masari, who felt that creating bottleneck for cattle grazing that is seen as cultural practice of Fulani nomadic group who are everywhere in West and Central Africa could lead to serious internal clashes. To him the grazing routes that run from Mali down to southern part of Nigeria must not be disrupted. In effect the position of these two governors relate banditry to human factors and the type of livelihood their environment and space make available to them and their inability to re-adapt for modern living patterns. Katsina is a core Fulani State though other ethnic groups like Hausa, Kanuri, Djerma (Zama), Gurmatche, etc exist there. They are mostly into irrigation farming and local crafts productions (blacksmithing and leather works). They also interrelate with people in bordering countries like Niger Republic as they exhibit same culture and are kit and kin with them. Bakori, Batagarawa, Batsari, Bindawa, Baure, Charanchi, Dandume, Danja, Dan-Musa, Daura, Dutsi, Dutsi, Faskari, Funtua, Ingawa, Jibia, Kafur, Kaita, Kankia, Kankara, Katsina, Kurfi, Kusada, Mai'adua, Malumfashi, Mani, Mashi, Matazu, Musawa, Rimi, Sabuwa, Safana, Sandamu and Zango are names of local government areas as well as names that indicate the kind of mosaic composition of Katsina.

The local government areas bear names that identify also variants of local languages spoken. For example Kaita, Kankia, Kankara are seemingly affiliated to kit and kin in Mali, hence Mandika, or Peulh. Kurfi and Kusada seemingly relate to Guinea hence Koyaka people or Peul/Fula'. Like former President Buhari mentioned in his claim of affiliation with Maradi in Niger Republic, Dandume, Daura, Danja areas give credence to that. In reverse turn also, Niger Republic that is majority Hausa, has its own brand of Hausa; they are in Katsina; Sabuwa, Sandamu, Zango areas prove that. Notwithstanding, Nigeria's Hausas are also present in Katsina; Charanchi, Rimi and Danmusa local government areas are probable proofs.

There is no doubt that languages spoken in Katsina are dialects of Fulani, Hausa, Zarma(Djerma) so much so that affiliations and collective protections are designed along those lines creating vigilantes that are also loyal to such dialects' groups, and somehow creating alliances to harass and intimidate those perceived to be alien to their cause. He “we” and “them” postulate already mentioned and how it creates neuronal dissonance that breeds conflict. Former Governor Masari acknowledges the fact that the grazing route accommodates nomads from all countries of west Africa whereas the current Governor Radda, very much attuned to modernity, feels that ranching could be encouraged, not institutionalised. Former President Buhari is now a ranching adept after leading delegations before becoming President to support the grazing route that runs down to South of Nigeria, when the South-West threatened the herders. Somehow, the herders seem to see River Niger that starts its source from Guinea, mostly Fula or Peul dominated, as belonging to them; hence their following its flow down to the ocean is normal. It seems to be their motivation as they follow River Niger's trajectory from Guinea, through Mali and Niger down to Nigeria into the Atlantic Ocean; “dipping the sword in the Ocean” as claimed the earliest Jihadists. It is quite debatable if the herders' trajectory corroborates that.

Umaru Musa Yar'Adua, Ibrahim Shema, Aminu Bello Masari, Dikko Umar Radda – Governors of Katsina since 29th May 1999 till today – are different brands of Fulani with

remote or immediate relationship with their types in either Guinea, Mali, Burkina Faso or Niger. One interest unites them, the political control of Katsina State; whereas the unifying language, Hausa, seems not to have its culture and worldview permeating the vertical power hierarchy of Katsina State, though dominant at a stagnated horizontal level where the majority operates, it makes them see themselves as the "damné de la terre". So, the valency of the Hausa language is completely inscribed as attractive to suffering segments of the society. Valency, as a physical and linguistic concept, is introduced here to draw attention to a “mass”, Hausa, that is not controlling effectively its nucleic space. It creates a defective and indecent relationship with the government and the governed. Even Governor Radda unconsciously provides platform for such discrimination as he selects some privileged youths to send to Egypt for further studies as if Nigeria with its over 200 universities is not capable of mass-production of Katsina citizens' education needs so as to spread the Hausa weltanschauung vertically also. The valency of the Hausa language runs horizontal and at a base level and as well in a greater population of the deprived- Hausas and others. Even, Nigeria, as a state and as a mass, represented by this majority, is greatly neglected here; Nigeria's valency capacity seems dammed.

In contrast with a place like Aflao region of Togo where such similar languages' patterns exist, and how they do not create banditry tensions, one observes as one interacts with the inhabitants there, that deliberate efforts have been made by Togolese government to respect the valency of the dominant language there - the Ga/Ewe languages. Peaceful language expressed there stimulates economic activities as one observed. However French and English dominate, reaching out to the plurilingual space as a functional valency languages. Somehow, Ga-Ewe-Yoruba find some intersecting elements. Here, both at horizontal and vertical levels people use French and English without neglecting Ga-Ewe and even Yoruba. However, the power group in Togo after the assassination of Sylvanus Olympio and the establishment of the Eyadema dynasty led by Gyasingbe Eyadema, make life better than how the Fulani rulers do in Katsina. The peace of Aflao region seems to be inscribed in Kabyle soldiers assigned to the place who see themselves as enablers of informal economic activities by not disturbing the movement of people across Ghana-Togo border though effectively present with their guns in secluded positions. In effect, the suffering GA/Ewe people in both sides of the borders are united in providing protection for themselves as long as their informal trades are not harmful to them. Like it is mentioned in Yobe State; there, they protect themselves and keep-off evil intruders coming from outside. For almost 50 years of such fluid boundary between Ghana and Togo, and initial military skirmishes it created when J.J. Rawlings was a Military Head of State in Ghana which quickly stopped because great economic hardship was in Ghana, and Togo seemed to be a great support to the inhabitants of Aflao region, they have learnt to live very peacefully. Both the Ghanaian and Togolese governments work in conjunction to keep the place safe. Evil people who are not operating in tandem with established culture of the milieu are fished out for immediate expulsion, by the inhabitants; like Yobe people do in Nigeria.

Unlike Katsina State, where the power block dominated by the Fulani of multiple brands are almost united in keeping others down, Kabyle in Togo are greatly mindful of not creating restlessness in Aflao region where the Ga/Ewe thrive in informal economic activities.

So, in all, it is important to identify economic activities that the Hausa language valency accommodates that link effectively to their work ethics so as to allow them operate freely in it as it extends to their kit and kin in Niger Republic. This is where the worry of Sultan of Sokoto must be taken into consideration.

"There is no food in Nigeria, open the borders for rice importation". The Sultan was avoiding being seen as encouraging informal economic activities as he did not relate the border closure to the inhibition of free movement of border inhabitants of Nigeria and Niger Republic. Hardship is created when informal trades are hindered. In effect as stated by RADDA, if over 70% of the populace are outside government's care and they can live on informal trade, they should be allowed. The incoherence and incongruity of the border closure was that the then President, Buhari, a Fulani man of Katsina State had always claimed that his kits and kin in Niger Republic were also affected. So, like some Customs and Immigration Officers interviewed observed, the Katsina side of the border crossing and its related informal economic activities were not hindered; some discriminatory allowances pervaded. In effect, Buhari could not have approved of building a rail track from Katsina to Maradi in Niger Republic and still be the one encouraging border closure; quite an attitude worthy of public scrutiny. It is also inconsistent with making life easy for them. Here, one is not sure if the Hausa work ethics' interest, as narrated by Hampaté Bâ, is what is driving linkages with Niger Republic, or bigman pleasure of the ruling class is the driver. To Bâ, - ancestor of the Paté in Nigeria – you do not claim a bigman in the midst of great mass of poverty.

The Hausa idiosyncracy and worldview are greatly undermined here hence the restlessness and the banditry. To produce positive and progressive energy, "C^2" of the energy equation must be reinforced so as to extend the valuable valency of the Hausa language for greater economic prosperity of Katsina State like it is done in Aflao region bordering Ghana and Togo. Artisanal craft works and cross border activities must be encouraged so as to keep busy, eternally, the two Hausa groups in Nigeria and Niger Republic. It has to be done deliberately; not by allowing grazing activities that marginalize them and not by allowing them prefer arm struggle for what Saro Wiwa (1985:224) narrated hereunder: bragging about hunting "Hitla":

> A soza life is a merry one... Nobody can run away from death. After all some people die in their sleep. Old men can die, and small picken can die. A sozaman and death are brothers.

To Boyd (1995: blurb), Soza Boy dreams of gaining glory like that ex-soldier in his village brags of - hunting Hitla. So when war breaks out and soldiers appear in his village, he sees it as a chance to join them. Helas he discovers the opposite of what he thought soza life is. For Governor Radda to worry about his own relations, as he said that such Sozaboy attitude led in killing his brother by (Hausa) vigilantes, let the vulnerable ones in Katsina not turn to unintended Soza Boys.

Even at that, Soza Boy is a great anti-war novel. How the experience of Soza Boy could be translated to the bandits in Nigeria and how the leaders could change the values of the energy equation to get the young ones direct their energy for the best of Nigerian economy is very imperative. Like Soza Boy story like Bâ's (1994, 78) as a rich man felt sorry for a poor man who was also passing in front of his house to fetch firewood. The rich man asked him how he could help him so as to stop the daily movement for the search of firewood. The poor man asked the rich man to just stoop low and offer him a handful of dust. The rich man did that. So, every morning the man came for just a handful of dust from the rich man. The rich man felt so much disturbed that he told the man why not pick the handful of dust yourself and stop worrying me. That made the poor man laugh at him. Just handful of dust every day made you to feel bad, what if it had been "giving me money everyday". So why not allow me work for the feeding of my family. Just allow me the opportunity; create an enabling environment that allow my type of profession to thrive.

Amadou Hampaté Bâ is one of the greatest Fulanis the world had known and in all his novels and literary profuseness, he gave great instances of the noble attitude of the Fulanis that needed to be replicated in Katsina State.

CONCLUSION

In this presentation, we have adopted some theories in physics and linguistics to evaluate issues of conflicts as quite kinetic. Languages are kinetic-driven and they give value to people's worldview; its innateness and its social stretch, given its content valency. For example, Africans that express themselves in proverbial terms imply a great stretch of valency that accommodates discourse patterns that are varied and make for neuronal plasticity for tolerance. Tolerance is breached when someone's language content is greatly myopic and poverty laden. It is also predictive of brain kinetic strength seen in neuronal plasticity. Low kinetic energy, low neuronal disposition, and greatly destructive its arrorgance could be. Kinetic energy is, as well, brain energy, not gun one. Our view of kinetic is not as perceived in destructive manner but in forcing a reordering process of human neuronal quantum cloud – life energy vector. Like Amadou Hampaté Ba posits, just little spark creates effects either negative or positive; hence leaders must know how to direct sparks so as to create positive actions. That is how the Aflao region bordering Ghana and Togo has been seen as creating positive spark even when the elites in both Togo and Ghana are not the best of friends. They allow peaceful activities to go on there to add to better living conditions of their people. In Nigeria, it does not seem to be the case. Humans must not be seen as expendable and non-renewable quantum cloud of forces. Their renewable value is seen in how their offsprings are led to positive vibes through sustainable education that leads to quality life for peaceful living. It is also seen in how the lead person, either parents or political leaders embody the x2 factor which make their neuronal disposition quite plastic and elastic to accommodate those in the segment of "y" and "z". They should be seen as ever relevant in a packaged form that must not leak, like "uranium generating energy, and Large Hadron collider – over $3 trillion was spent in building it just as an enabler of how best to direct energy for a Constance known as the Higgs Boson, God's particle that enable constant peaceful energy. The enabling linguistic environment and its effects on people are what leaders must provide for peaceful living, hence this article stands a strategic one, and further tactical and operational presentations are to follow.

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