

Roles Of Faith-Based Organizations (FBOs) In Promoting Sustainable Governance in Post-Colonial Yorubaland of Nigeria

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Abstract- This paper examines the roles of faith-based organizations (FBOs) in sustainable governance. It clarifies four concepts namely colonialism, faith-based organizations (FBOs), sustainable governance, and Yoruba nation. With the use of historical and descriptive research designs, the paper appraises the pre-colonial traditional governance in Yoruba land of Nigeria with a view to demonstrate how its political systems, its institutions and core values can bring about good and sustainable governance. The contributions of foreign faith-based organizations (FBOs) to the promotion of sustainable government are also highlighted. By way of conclusion, the paper recommends that Yoruba people in Nigeria should step up efforts to preserve their traditional heritage, culture and traditions so as to prevent them from being going into extinction; and that all faith-based organizations (FBOs) should armed themselves with traditional value of omoluabi (noble character) as a tool for achieving and promoting sustainable governance in Yorubaland in particular and in Nigeria as a whole.

Indexed Terms- Faith Based Organizations, Sustainable Governance, Colonialism, Yorubaland.

I. INTRODUCTION

Historically, Faith-Based Organizations (FBOs) is one of the forces of social change, especially in the areas of moral orientation, education, vocation, health, humanitarian services, politics, economy, technology, etc. This is confirmed in a study titled “The Role of Faith-Based Organizations in Human Development: A study of Kogi state”, where Baiyeri¹ argues that Faith-Based Organizations (FBOs) are seen to serve as religious instruments of social transformation in contemporary times. FBOs, according to Baiyeri,

provide human development services such as educational, health and social services.

Scoth² defines faith-based organizations (FBOs) as any organization that derives inspiration and guidance for its activities from the teachings and principles of the faith or a particular interpretation or school of thought within the faith. At a minimum, according to Clark³, FBOs must be connected with an organized faith community either in the form of a particular faith ideology, drawing of staff, volunteers, or leadership from a particular faith denomination. Moreover, other qualities that qualify an organization as “faith-based” are religiously oriented mission statements, the receipt of substantial support from a religious organization or the initiation by a religious institution⁴.

In the context of this study, FBOs strictly refers to the institutions associated with the three major religious faith perspectives in Nigeria namely Christianity, Islam and African traditional religion (ATR). Religion and culture are interwoven. In fact, the former is an aspect of the latter; therefore, faith is rather construed as a religious culture. In view of this, Christianity and Islam are non-indigenous (or, foreign) religious culture in Yorubaland; hence we refer to FBOs associated them as mission FBOs. Yoruba traditional faith, a branch of ATR, is the indigenous religious culture of the Yorubas; hence we refer to institutions associated with it as native FBOs. The task of this paper is to demonstrate the thesis that FBOs (both mission and native) are resources for sustainable governance in Yorubaland and Nigeria as a whole.

In an attempt to define sustainable governance, Jibromah⁵ first explains governance as the activity of governing. Governance is believed to be a process of decision-making and the process by which decisions

are implemented or not implemented⁶. In addition, Adamolekun⁷ sees governance as the exercise of political power to manage a nation's affairs. According to Adamolekun⁸, the main elements of governance are rule of law, freedom of expression and association, electoral legitimacy, accountability and transparency, and development-oriented leadership.

The term "good governance", according to Bello-Iman⁹ refers to one or all of the following attributes of governance: accountability based on the notion of popular sovereignty and public choice, a legal framework that guarantees the rule of law and due process; popular participation in decision-making processes based on political and social pluralism; and freedom of association and expression and bureaucratic accountability based on impersonality of uniform application of rules, and rationality of organizational structure. Corroborating Bello-Iman, Odoh¹⁰ believe that governance is said to be good when it is free from abuse, greed and corruption; and when it embraces the rule of law, transparency and accountable in the administration and management of the country's affairs. Likewise, Edemhanria¹¹ (undated), believes that good governance "implies the process by which authority is exercised in the management of a country's resources in the interests of the majority of the citizens.

Sustainable governance, based on the above analyses, means "retention of strategy across the business and management of good setting that entails a reporting process: straining relations with external stakeholders and ensuring overall accountability"¹². Furthermore, sustainable governance involves generating policy outcomes that maintain or improve the quality of life for present and future generations without placing an unfair burden on future generations. Finally, sustainable governance integrates the principle of systems of thinking and appreciates the complexity of a future learning environment¹³. In addition, Okuoye¹⁴ believes that sustainable governance also involves informed and organized participation of both men and women who have attained acceptable age by the constitution.

Sustainable governing, as a concept, is not strange to pre-colonial Yorubaland. It has been in existence before the advent of colonialism. Etymologically, the

word "colony" originally comes from the Latin "Colonia- a place for agriculture"¹⁵. Collins English Dictionary defines colonialism as "the policy and practice of a power in extending control over weaker peoples or areas". Colonialism is a practice of domination, which involves the subjugation of one people to another. One of the difficulties in defining colonialism is that it is hard to distinguish it from imperialism. Frequently, the two concepts are treated as synonymous. Like colonialism, imperialism also involves political and economic control over a dependent territory¹⁶.

However, the impact of colonialism is immense and reveals in the lives of the colonized region. Basically, the various effects of colonization (both immediate and protracted) are as follows: the spread of the virulent diseases, unequal social relations, detribalization, exploitation, enslavement, medical advances; the creation of new institutions, abolitionism, improved infrastructure, and technological infrastructure. Colonial practices also spur the spread of colonists' languages, literature and cultural institutions, while endangering or obliterating those of native peoples. The native cultures of the colonized people can also have a powerful influence on the imperial country¹⁷.

In the process of colonialism, in most cases, colonial masters may impose their religion, language, economics and other cultural and social practices on their colonies. The aims of colonial masters were to pursue their interests, seeking to benefit from the colonized territories and their resources. In addition, their aims were to turn their colonies to dumping grounds for their finished products and to make the colonized people to become dependent on their colonial masters for their technological advancement; and to make them to become inferior in all aspects of life. This is called exploitative colonialism.

Exploitative colonialism, which started with Lagos in 1861, in Yorubaland witnessed the rise of various FBOs. The role of these FBOs in the promotion of sustainable governance in Yorubaland is the focus of this paper. Yorubaland, in the context of this paper, refers to the south-western geo-political zone of Nigeria which consists of six states namely Ekiti, Lagos, Ogun, Oyo, Osun, and Ondo. According to

Adeagbo, Yoruba nation is a 'region with a landmass of approximately 80,000 square kilometres and a current (2013) estimated population of 40 million people¹⁸. Oral tradition have argued that the word 'Yoruba' was a corruption of Hausa word 'yariba' for the people of the south-western Nigeria, whose pronunciation the Europeans found difficult, thus, rendering it as 'Yoruba'. Supporters of this tradition contend that the original name of this people is 'Ile-kaaro, O jiire bi?', or simply 'Ile- Kaaro, O jire'(the land of good morning, do you wake up well?); apparently, derived from the manner of greetings among the people. Today, Yoruba people are found in any part of Nigeria. Nevertheless, Yorubaland refers to south-western geo-political zone of Nigeria.

The paper, which employs historical and descriptive research methods, is structured as follows. We first consider the nature and contributions of native faith-based organisations (NFBOs) to sustainable governance. Under this, we examine the pre-colonial Yoruba political system, the contributions of NFBOs to sustainable governance and the roles of Yoruba traditional core values at promoting sustainable governance and development. We also consider the contributions of mission faith-based organisations (MFBOs). We then conclude and make some recommendations.

II. NATURE OF NATIVE FAITH-BASED ORGANISATIONS (NFBOs)

NFBOs refer to Yoruba traditional authority and institutions in pre and post-colonial Yorubaland. It is noteworthy that indigenous faith-based organisations are products of indigenous religion and culture. Yoruba (African) traditional religion is the beliefs and practices that emanated from the Yoruba soil; or the religious beliefs and practices that has been in existence from time immemorial in Yoruba land and are still being adhered to today by many Yoruba Africans.

According to Idowu, the key beliefs of Yoruba (African) traditional religion are: belief in God, divinities, spirits, ancestor; and magic and medicine¹⁹. Together, the foregoing elements constitute the concept of Yoruba religion and culture. Authorities and institutions emanating from this are called

NFBOs. In this section, we briefly examine pre-colonial Yoruba political system, the contributions of NFBOs to sustainable governance and the roles of Yoruba traditional core values at promoting sustainable governance and development.

III. PRE-COLONIAL YORUBA POLITICAL SYSTEM

In sociology, Max Weber's tripartite classification of authority into traditional authority, charismatic authority and rational-legal authority is germane here. Weber noted that in history those ideal types of authority/domination are always found in combinations. In traditional authority, the legitimacy of the authority comes from the personality and leadership qualities of the individual; whereas in rational-legal authority, it comes from people that are bureaucratically and legally attached to certain positions²⁰. Historically, the prevalence forms of government include monarchy, aristocracy, timocracy, oligarchy, democracy, theocracy and tyranny²¹. Out of these, monarchy was the popular African type of governance in pre-colonial era. Specifically, the two basic types of government in pre-colonial African politics are: absolute monarchy and constitutional monarchy.

The period of pre-colonialism in Nigeria is dated back 16th to 18th centuries when a number of powerful West African kingdoms or empires such as the Edo Benin empire and the Islamic Kanim Borno Empire in the North and West, and the Igbo Kingdoms of Onitsha in the South-East and various Hausa-Fulani Kingdoms²² (Wikipedia:2020). The difference between pre-colonial and colonial administrations is that the former pertains to governance in a historical period before colonization while the latter refers to governance during the period of colonisation.

In pre-colonial Yorubaland, traditional governance means traditional authority/domination which is a form of leadership in which the authority of an organization or a ruling regime is tied to tradition or custom²³ (Wikipedia:2020). The pre-colonial political systems can be defined to mean the types of traditional government that existed before the advent of colonialism in Nigeria. Pre-colonial political systems are governments based on the customs and

conventions of the indigenous people of Nigeria²⁴ (Anamgba:2017). The common characteristics of pre-colonial African societies are as follows:

- The family was the basic unit of production.
- The level of productive forces was very low because the tools used were made of stones.
- Land was the commonest object of labor; the distribution was on cultural values and traditions.
- Leadership authority was vested on the traditional rulers.
- There was the aggressive form of government which made the traditional rulers to also become the religious leaders of their community.
- There was a system of communalism.

Based on the above, the pre-colonial African administration was in no way found to be inferior to the Western democracies. African peoples were also making progress in all aspects of life. The Yoruba community before the advent of Europeans exploiters had also put in-place a well-structured traditional education institution, economic structure, political institution that allowed a peaceful succession of the throne, social life that foster peace and unity, religious organizations that instill fear into the hearts of people, and that promoted peace and harmony among the people in the communities, medical institutions that took care of the well-being of the people among others. It was a political system that encouraged good and sustainable governance. We intend to demonstrate this assertion in the following section.

IV. CONTRIBUTIONS OF NATIVE FAITH-BASED ORGANISATIONS (NFBOS) IN PROMOTING SUSTAINABLE DEMOCRATIC GOVERNANCE IN YORUBALAND

The following Yoruba traditional authorities and institutions have contributed in no small measure to promoting sustainable governance in Yorubaland. We hereby note with dismay that many of the items to be considered here have been largely discarded by the modern Yoruba generation.

V. THE FAMILY

The Yoruba heritage of the extended family system is the spring of Yoruba concept of communalism, solidarity and cohesiveness. Extended family solidarity is, however, partly based on polygamy. It is this solidarity that makes everyone his brother's keeper; and foster joint responsibility in child rearing and training in the African society. Extended family, especially in Old Yoruba nation, is a co-operative society, a basis for economic development²⁵. It is within the extended family system that the practice of familism is best realised. Sofola described familism as:

1. A feeling of belonging to the family group;
2. Integration of the activities of family members for the attainment of family objectives;
3. The utilization of family resources to help needy members;
4. Rallying to the support of a member, if he is in trouble; and
5. The maintaining of continuity between the parental family and the new family units.

Obviously, nuclear family system based on monogamy, a western kind of familism, does not fulfil Yoruba (African) concept of familism as specified above. Failure to strengthen and restructure (that is, modernise) the extended family institution is the root cause of family, social and national disintegrations in modern Nigerian society. In pre-colonial Yorubaland, the Family was where the core value/principle of sustainable governance, control, supremacy and authority is inculcated, especially by the parents to their children. Thus, YORUBA concept of familism is an indispensable tool for promoting sustainable governance. Sustainable change and governance is still possible if Yoruba concept of familism is re-embraced.

VI. MARRIAGE

In pre-colonial Yoruba (African) society, the family institution was further cemented by the union of two families via a marriage relationship. Thus, marriage was the union of two families, lineage, tribes or sometimes nations in sharp contradistinction to marriage in Western societies which emphasis the union of the two individuals only, that is, the man and

his wife. Buttressing this, J.A. Sofola asserted that “individuality and monogamy are well known doctrines upheld by the Christians in contradistinction to the cultures existing in the African society of Nigeria”²⁶. The concept of nuclear family is based on the doctrine of individuality and monogamy which run contrary to African concept of extended family and communalism. Polygamous marriage was the core of African extended family system and served, among other things, an integrating/cohesive function in Old Yoruba African society. That polygamy is no longer a relevant tool for promoting sustainable governance (within the home and larger society) in modern Nigeria is mere propaganda, a product of wrong education, brainwash, disillusionment and falsehood. If re-embraced, polygamy can help curb or reduce many vices/problems in present Nigeria such as immorality, sexually transmitted diseases, singlehood of many women, prostitutions, divorce and a host of others.

VII. DEMOCRATIC KINGSHIP

Understandably, governance is an aspect of culture. Yoruba society was governed by kings and council of chiefs who are regarded as trustees of the society for the maintenance of law and order. Government, in Old Yoruba African society, was by discussion and consent (a reflection of true democracy). But it was not a game of number as it is today. Etymologically, democracy is the rule of the people. The idea of democracy as enunciated by ancient Greeks means *demokratos*, which literally translate into people’s power²⁷. Citing, Schumpeter, Wani and Fayeye, defined democracy as ‘the institutional arrangement for arriving at political decisions in which individual acquire the people’s vote, independent judiciary, bill of fundamental human rights, a free-market economy and a two- or multi-party system in which every party has a chance of coming to power through periodic election’²⁸. From this definition, it is clear that democracy entails, among other things, universal suffrage, majority rule, minority rights, protection of human fundamental rights, rule of law, and equality of people under the law.

It is no gainsaying that pre-colonial economic and political system in Ile-Kaaro-Ojiire is highly democratic, though it was also a fusion of theocracy

and monarchy. Civilizations in Old Kano, Nok, Songhai, Yoruba (especially Ife, Oyo and Benin) attested to this. Hence, democracy is not alien to the Yoruba nation. Yoruba democratic kingship is theocratic in that behind the democratic structure of pre-colonial Yoruba nation is Ifa (oracle of wisdom), which is usually consulted, especially in the choice of Kings, Baales and other leaders. Ifa consultation in the choice of leadership is still an unexplored tool for enshrining sustainable governance in Nigeria. Hence, we surmise that application of ‘ayewo’ (diagnostic consultation) and Ibo-gbigba (vote taking) via Ifa in the selection of present and future Nigerian leaders in Nigeria would, definitely help in the selection of right leaders which in turn would contribute to the deepening of the nascent democracy as well as promote good and sustainable governance.

VIII. IFA RELIGION

Ifa religion is a Yoruba African art/science that is based on the oracle divinity called Orunmila (Bara Agboniregun) who communicated the message of Olodumare which is called Ifa. Thus, Ifa religion constitutes not only the original religion of Ile-Kaaro-Ojiire but also their original culture. Obviously, Yoruba indigenous religion and culture is best understood via Ifa religious tradition, which is the very core of Yoruba indigenous religion. Ifa is communicated via instrument of divination such as Opele which is used for the purpose of divination or the discovering of the will of the gods or Olodumare for mankind. According to Fafunwa, ‘Ifa divination is a very specialised profession among the Yoruba and the Ifa oracle is still consulted by many Yoruba today’²⁹, whether they are Muslims or Christians.

He contended that the Ifa priest, or babalawo as he is called in Yoruba society, is a skilled physician-cum-mathematician as Ifa divination itself is a combination of application of psycho-analysis and laws of probability. In Ifa divination, there are 16 major possibilities otherwise called ‘odus’. These 16 majors ‘odus’ can combine together to produce 240 additional ‘odus’, making a total of 256 combinations in Ifa. Each odu has a name and carries a message(s). Opele is an instrument with eight ‘draws’ and two possibilities (which is either ‘osi’, meaning ‘open’; or ‘odi’, meaning close) to each draw, and which (by the law of

probability) can give any of these 256 ‘odus’ when cast. As said earlier, to each of the odus, a name is attached and to each of the name is an associated message(s). Ifa divination proves that Yorubas are by no means less mathematician than the West.

Ifa is the message of Olodumare through Orunmila to Yoruba nation of south western Nigeria, also known as ‘Ile-Kaaro-Ojiire’ (the land of good morning, do you wake up well?). In pre-colonial Yoruba nation, Ifa (oracle of wisdom) was the pillar of Yoruba religion as virtually every decision is made through consultation with Ifa. There was nothing too important or trivial for which a person cannot consult Ifa. For instance, traditional native rulers were chosen by Ifa; location of settlement was based on Ifa’s decision and likewise the choice of marriage partner to mention just a few³⁰.

In Ile Kaaro-Ojiire, Ifa was simply a method of searching for truth or God’s/god’s will in human affairs. It is generally believed that human life and affairs, among the Yorubas, were well regulated via Ifa divination unlike today when things have fallen apart. Today, there are several other methods of searching and research into truth (e.g, Quran, Bible, science, etc), which not only compete with Ifa divination method but also attempt to wipe it out but whose efficacies at bringing about desirable change are seriously in doubt judging from their failure at curbing corruption, poverty and human insecurity and bad leadership and governance in contemporary Nigerian state. Thus, Ifa portends very serious implications for achieving good leadership and sustainable governance in Nigeria.

IX. EDUCATION

Education is an induction into the culture of one’s environment. Sofola defines education as a process by which individual is induced into the culture in which he is to be a participant³¹. A.B. Fafunwa contended that every society has its system and ultimate goal of education. Moreover, he reveals that Yoruba African traditional education has the following objectives: to develop the child’s latent physical skill; to develop character; to inculcate respect for elders and those in position of authority; to develop intellectual skills; to acquire specific vocational training and to develop a

healthy attitude towards honest labour; to develop a sense of belonging and to participate actively in the family and community affairs; to understand, appreciate and promote the cultural heritage of community at large³².

Unlike the Greek (whose ultimate goal of education was to produce a mentally and physically well balanced person); the Romans (whose ultimate goal of education was to produce an orator and military capacity); English and French (whose ultimate goal of education was to produce a knight, lord, priest and scholar); the Germans (whose ultimate goal was to produce a patriot), the ultimate goal of pre-colonial Yoruba (African) traditional education, according to Fafunwa, was to produce a man/woman of good character³³. Education in pre-colonial Yorubaland was essentially education for character building rather than career development. The aim of education in traditional Yoruba society is character training and job-orientation, though the latter is secondary while the former is primary. Fafunwa asserted that the ‘purpose of education in pre-colonial Yoruba society was functionalism’, of course, in terms of ‘social responsibility, job-orientation, political participation and spiritual and moral values’. Indigenous education did not give room for unemployment. “Unemployment, if existed at all, was minimal”³⁴. It can be asserted without fear of contradiction that modern educational system is the cause of unemployment, poverty, corruption, bad leadership and governance. It is grossly a failure at character building. Hence, such kind of education cannot produce sustainable governance.

To reiterate, the overriding goal of pre-colonial Yoruba traditional education (be it physical education like games or play; vocational education like agriculture, trade and craft and other professions) was character training. An individual who did not have agricultural skill or was deficient in other professional skills was much more tolerated and appreciated as long as he/she has good character. On the other hand, an individual who was an expert in a profession but lack good character was non-tolerated and depreciated unlike today when such individuals are not only celebrated but ‘worshipped’. Sadly, foreign religions of Islam and Christianity (with their false claims to superior morality) have not only been corrupted but

have also become instrument of corruption in modern Nigerian society, a phenomenon that is less common among the traditionalists. We miss it, in this country, when we judge the worth of a man through his money rather than through his morality. The embers of corruption, poverty, insecurity, bad leadership and non-sustainable governance will continue to glow as long as this trend continues in modern Nigerian society.

Whereas indigenous Yoruba education intended to produce an OMOLUWABI western type of education does not. Corroborating this, Fafunwa asserted that 'all parents in pre-colonial traditional Nigerian society want their children to be upright, honest, kind and helpful to others, and will spare no pain to instil these qualities'³⁵. These parents, according to Fafunwa, prefer to remain childless than to have children who will bring shame and dishonour to the family³⁶. Obviously, this kind of education, when revived and re-embraced, can serve as a panacea to bad leadership and governance in modern Nigerian society. Put differently, education of/for character should be revived, strengthened and restructured in modern Nigeria to combat bad leadership and governance.

Therefore, it is wrong to alter indigenous education to conform with Westernised system of education (as it is today) whereas the reverse should be the case. Apart from having a different educational goal, Western education was tailored to keep Nigerians in subjection, thus preventing any national consciousness or assertion of their independence from colonial chains, and to advance the prestige of the western powers³⁷. Moreover, it was an education that neglect or denigrate African morality, character training, and traditional/social code, custom and norms in favour of western equivalents. These wrong education, indoctrination and brainwashing have promoted, in no small measure, bad and godless leadership and governance in modern Nigeria, hence, the need to revive, strengthen and restructure our traditional educational values for the progress of our nation in terms of sustainable governance and development.

X. YORUBA CORE VALUES FOR ACHIEVING SUSTAINABLE GOVERNANCE

Yoruba has moral philosophy of altruism, perhaps, in excess than other African people. Some of the essential humane and moralistic ideas, beliefs and customs among the Yoruba are as follows.

Iwa (character or morality)

This is the hallmark of Yoruba African value as depicted the saying: *Iwa lewa* (character is beauty). There are many good acts of character, some of which shall be discussed under subsequent sections. But suffice to say that good character consist of a number of African religious/traditional values. J.A. Ilori gives six African traditional cardinal virtues which are temperance (self-control), courage (fortitude), justice, wisdom, chastity and loyalty; and six African traditional core values as every individual is his brother's keeper, extended family system, respect for elders, hospitality, corporate responsibility of bringing up children, chastity before marriage on the part of the woman³⁸. African traditional values, according to E. Gana are good leadership and justice, community spirit, discipline, honesty and accountability, hospitality, industry/hard work and fear of God³⁹. To this list are added acts of cooperation, truth and rectitude, integrity.

We contend that the foregoing values are enough to knock out the triadic evils of corruption, poverty and insecurity, thereby achieving sustainable governance for the good and wellbeing of all in modern Nigerian society. It is the dearth of character that is the harbinger of corruption, poverty, insecurity and a host of other woes in the Nigerian society. Just as vices are opposite of virtues so the presence of character is the absence of crime and vice versa. Character suicide is now the bane of the Nigerian state; hence, education of character is definitely a means to achieving good and sustainable governance.

The philosophies of justice

The values to be discussed in this section are to be understood in the sense of high degree of relativity. This is necessary because there can be no absolute security or insecurity, financial freedom or poverty, integrity or corruption, justice or injustice in any

human society. However, injustice is not in the Yoruba (African) religion and culture. Yoruba African society possesses solid personality of sheer moral sense and force of justice. Justice is fairness, or giving to people what is due to them without partiality. In pre- Yoruba nation, the obas (kings) and their Oloyes and Baales (chiefs) administered justice to their subjects. Gross infringement of fundamental human rights was near absent in pre-colonial Yoruba community. To show that African had a proud moral past, Fafunwa cited Ibn Battuta (an Arabian scholar cum traveller who came to

West Africa in the 14th century) as saying:

The Negroes of this country are seldom unjust, and have a great abhorrence of injustice than any other people. Their Sultan shows no mercy to anyone who is guilty of the least act of it. There is complete security in the country. Neither traveller nor inhabitant in it has anything to fear from robbers or men of violence. They do not confiscate the property of any white man (that is, of any Arab) who dies in their country, even if it be uncounted wealth. On the contrary they gave it into the charge of some trustworthy person among the whites, until the rightful heir takes possession of it⁴⁰.

Buttressing this, Sofola asserted that the philosophies of absolute justice, of selflessness or absolute unselfishness and of strong faith, loyalty and high morality were and are still prevalent among the African peoples be they the Hausa, Ibo, Mende, or Kikuyu of the Kenya highlands, the ‘Bushmen’ of the Southwest, and the Ashantis, etc of the West. Oral tradition maintains that, in pre-colonial Yoruba nation, selling of goods was usually done in the absence of the seller. What the buyer needed to do was putting the money of the goods on the counter. The seller needed not to be physically present to sell the goods. Thus, we were just people before Western pollution.

However, the kind of justice that is of utmost interest to us is justice to one’s name which is another sense in which justice is construed in Yorubaland. Sofola asserted that ‘a name in Africa is usually a full sentence (no matter how much it is shortened) with full meaning and implications’⁴¹. Continuing, Sofola discussed the three categories of names among the Yoruba: Amutorunwa (names brought from heaven, e.g. Taiwo and Kehinde, the first and second of a pair of twins respectively); oriki (attributive names, e.g.,

Opelenge; a slender person; Balogun, a war general; Ajani, one who possesses after a struggle) and Abiso (names given voluntary by parents). For instance, there are Abiso names giving in order to maintain and make peace among the community members; some are given to warn against or challenge envy which usually lead to conflict; some are given to challenge the prospective evildoer to enable him refrain from evil; some are given to maintain wholesome relation between man and the supernatural⁴². To do justice to one’s name is act according to one’s names.

We notice that most of the perpetrators of corruptions, poverty and insecurity in Nigeria are either Christians or Muslims with Christian or Muslim names but which, unfortunately, they do not justify by their actions as many Mohammeds or Peters are thieves, fraudsters, kidnappers, ritual killers and so forth. In pre-Yoruba (African) society, a name should correspond with the personality-soul of the bearer; hence, the name is the person’s real nature, the essence of his/her personality. Everyone strived to live up to and justify his/her name. Nowadays, many Nigerians do not care if their real names or names of their families are tarnished by their own misdemeanours. Moreover, foreign names either biblical, koranic, or western whose meaning (if existed at all) is not rooted in Africa but which most Nigerians adopt are meaningless or powerless at curbing moral summersault. The foreign names cannot restrain them from vices because it is not from their cultural root.

Community fellow spirit

Social integration and cohesion need not be a problem in Nigeria if recourse into the values of Nigerian African religion and culture is undertaking. Maintaining wholesome human relationship among members of the community both on the individual and corporate level was a value so dear to pre-colonial Yoruba nation. There was group life and social cohesion; existence of corporate life driven by Yoruba (African) morality, humaneness, human cohesiveness and mutual support. According to Sofola, ‘there is the altruistic moral belief that all human species exist for one another’s benefit primarily and basically for the glorification of the Supreme God and their Maker’⁴³. Communalism suggests collectiveness, togetherness and ‘jointness’. As a value, Nigerian African group living or collective life can be a panacea to the problem

of insecurity, poverty and corruption, thus, promoting the achievement of good and sustainable governance in Nigeria. Ensuing from African roots are the philosophy of live-and-let-live; the principle of being one another's keeper, extended family system, joint upbringing of children, hospitality, respect for elders (and those in position of authority), and a host of other community fellow spirits or altruistic values which can be used not only to effect but also to sustain necessary socio-economic changes in the country.

All the foregoing values are based on moral reasons and worth of man. To Yoruba Africans, man is an encapsulated spirit roaming this part of the universe. Man, therefore, is worthy of respect because he is a spirit being in human body (this is, simply a moral philosophy of existentialism) unlike the western man's idea of the worth of man 'in terms of his productive capacity and ability in the economic field'⁴⁴. Put differently, worth of man in pre-Yoruba (African) society (especially among the Yoruba) is in terms of morality and not materialism.

XI. CONTRIBUTIONS OF MISSION FAITH-BASED ORGANIZATIONS (MFBOS) IN PROMOTING SUSTAINABLE DEMOCRATIC GOVERNANCE IN YORUBALAND

As explicated earlier, MFBOs refers to Christian and Islamic institutions. First and foremost, Odoh⁴⁵ in his book titled "Leadership, Good Governance and Democracy in Nigeria: Challenges and Prospects for Transformation", argues that as of today, religious politics between Christians and Muslims has emerged as the most critical and essential element of political life in Nigeria. Further to this, Ojewunmi⁴⁶ is of the opinion that "FBOs have also helped largely in sustaining this democratic governance through constant challenges given to the elected political office holders in their weekly and special occasions like funerals, birthdays, weddings and so on. The clerics have been found using such gatherings to challenge the office holders to be of good moral standing, to shun all forms of fraudulent activities and to be good and worthy ambassadors of the people in the offices they serve".

In addition to this, Ojewunmi⁴⁷ is also of the view that several public criticisms of government policies by the religious umbrella bodies such as the Christian Association of Nigeria (CAN), Catholic Bishops' Conference of Nigeria (CBCN), Nigeria Supreme Council for Islamic Affairs (NSCIA) and many others have been great checks on government at all levels in Nigeria. The criticisms have helped in reshaping government's decisions and the implementation of such decisions. It has reduced government sentiments, religious bias and corrupt practices because religious bodies are good watchdogs on government activities in the society. Furthermore, the government's decision to create inter-religious bodies such as Nigerian inter-religious council (NIREC), or, the Council for Religions for Peace co-chaired by the Chairman of the Christian Association of Nigeria and the Sultan of Sokoto, the chairperson of Nigeria Supreme Council for Islamic Affairs is a move in the right way. This council has helped avert several religious crises that would have occurred in the country. This inter-faith council has also helped in educating its numerous members on political matters and to disseminate governmental policies to the general populace which has also eventually reduced the people's ignorance on political matters. It has also helped people to demand their civil rights and responsibilities from the Nigerian State.

MFBOs in Nigeria have begun to develop more interests in the anti-corruption crusade to reduce the level of corruption in the country. An instance, was in February 2017, during the flag-off of the Women against Corruption campaign in the South-West, the wife of the General Overseer of the Redeemed Christian Church of God (RCCG), Pastor Mrs. Folu Adeboye said: "Let us drive the anti-corruption campaign in our homes; let us put things right; change whatever needs to be changed, and correct whatever needs to be corrected to ensure that corruption is no longer plaguing the Nigerian society and that Nigeria reaches its God ordained destiny"⁴⁸.

Likewise, an Islamic scholar Yusuf Ali San also lends his support to this argument when he says "if corruption is to be given short shrift in Nigeria, then the social, business and bureaucratic environments must be corruption-hostile rather than friendly"⁴⁹. Corruption, which is the bane of development in

Nigeria and Africa, in general, has resulted in other heinous vices that have ravaged the society. Misappropriation of funds, extortion, bribery, the spirit of domination in politics, injustice, nepotism, and the imposition of leadership have great consequences on the people of Nigeria and the major cause is corruption which has eaten deep into the state treasury. FBOs in Nigeria have been found in recent times to frown on this through their criticisms and messages which are means of changing the trend. Religious leaders are not exempted from this criticism as Bishop Matthew Hassan Kukah says that the clergy are allowing politics “to corrupt the sacred spaces of worship”. He continues by saying “Thus we have lost our voices and no longer seem to have the capacity to interrogate power as we are called to do”⁵⁰.

Similarly, the interplay of religion and politics in Nigeria among the FBOs in Nigeria has assumed a new trend. The high level of Muslim participation in government has forced both the Christian Association of Nigeria (CAN) and the Pentecostal Fellowship of Nigeria (PFN) to be more proactive in political debates in contemporary Nigeria⁵¹. Muslims in power often use power politics to sidetrack Christians on issues of national character. This interplay has generally improved the political consciousness of the citizenry which now makes it more competitive, interesting and to improve the quality of politics being done in Nigeria. In addition, each has become a watchdog of the other in the country⁵².

CONCLUSION

The paper has considered some definitions of sustainable governance and the roles of faith based organizations in this regard. It has assessed the various meanings of faith-based organization, colonialism and the Yoruba nation of Nigeria. Furthermore, the paper has argued that the Yorubas and their traditions, culture and political system were not in any form backward and inferior to any form of cultures and political systems in the world. It has exposed the gravity of the havoc that colonialism and the western democracy have done to the Yoruba heritage; and has demonstrated how indigenous and foreign faith-based organizations (FBOs) can serve and have served as resources for sustainable governance.

In conclusion, the following practicable recommendations are given with a view to enable all and sundry to rise to the challenge of enshrining and sustaining good governance in Yorubaland and Nigeria as a whole.

Yoruba Africans should be discriminating in what they acquire from the Western culture. We should adopt the ‘boycott-the-boycotable philosophy’ of our past heroes. Sending children of tender age to the Nursery schools where they would imbibe alien culture should be discouraged and discontinued among Yoruba parents. Likewise, using English rather than the mother tongue (Yoruba) as a medium of communication in Yoruba homes and family is tantamount to culture suicide and must be discontinued. Modern Yoruba (African) elites should explore and harness Africa’s wealth of resources and heritage. They should undertake the role of probing into the past cultural heritage of Yorubaland and propagate same through personal example. They should rid fellow Yoruba Africans of colonial mentality and be proud of their culture. The present system, pattern and content of education should be revamped. Yoruba African cultural values and history should be taught in schools; all universities should have institute of African studies.

Instead of construing African religion and culture as a tree to be uprooted from African soil, it should rather be viewed as a tree where one can graft relevant alien cultural values. This grafting necessarily makes foreign culture to be Africanised. Nigerian elites and leaders should go back to the villages and imbibe the spirit of Africanness to be able to better appreciate their cultural heritage. Since Nigerian problems are highly behavioural, leadership and followership must embrace education of character, character/moral training, value re-orientation and moral catharsis towards attitudinal transformation and moral rebirth which is not only the essential bedrock for eradication of poverty, corruption and insecurity in the country but also the springboard for good and sustainable governance. In this regard, religious leaders must jettison misleading messages of prosperity which have promoted moral decadence/deterioration in this country and concentrate on messages of godliness and righteousness. Spiritual and moral transformation based on pre-Yoruba core values of *omoluabi* (noble

character) must be pursued as a matter of priority by both indigenous and foreign faith-based organisations (FBOs). Since “charity begins at home”, it is expedient for all FBOs to strive after good and sustainable leadership and governance first within their own sacred spheres and secondly within secular sphere.

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