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## Towards enhancing freedom and security in a functional democracy: African traditional religion as a panacea to corruption in Nigeria

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### Abstract

Since Nigeria's independence in 1960, corruption has bedeviled the entire nation and it has persisted and grown enormously in variety, magnitude and brazenness. The pervasive corruption obtains in both the private and public sectors of the Nigeria society. Politics as practiced by some politicians makes some people think that politics is dirty and such people are basically expressing disapproval of the behavioural attitude of the politicians in question. Corruption manifests in the form of official contract fees being inflated, improper issuance of license to import goods, improper award of contracts, outright embezzlement of public fund, and kick backs on public procurements. Among all these sins:

nepotism, tribalism and exaggerated nationalism, chauvinism are all different degrees of egoism. The only difference between them is the radius of egoistic tendency. Analytically, this paper focuses on the problems from this perspective; one would understand that the religious practice medium of the Christian and Moslem folds has failed in sensitizing and sanitizing our political arena. Arguably, the use of *Ofo* the sacred scepter and deities of the African shrines should be used in swearing political office holders and this would bring fear and sanity towards fulfilling freedom and security in a functional democracy in Nigeria.

**Keywords:** Corruption, Embezzlement, Sanitizing, Politicians

### Introduction

As pesticides kill germs so, does Christianity destroy the traditions of the colonized peoples  
Franz Fanon

In a corruption free country, the economy's development increases. It is the fundamental factor determining sustainable economic development. In a country where corruption takes the back seat, skills, productivity and competence of the citizens increases thereby enhancing their innovative capacity of labour. It facilitates the adoption and implementation of foreign technology and helps to reduce knowledge gap between the technological advanced nations and the developing nations. It helps the nation to compete in global markets. Corruption thwarts the development of a country. Corruption instead of development, breeds negative mindset, thereby decreases economic development of a country and bring about derogatory names. The most disheartening of all these is that corruption is being perpetrated by all cadres of people via: the government, lecturers, parents, students, civil servants, military and citizens. Corruption manifests in different forms like, embezzlement, bribery, exploitation, extortion, academic fraud and so on.

All the measures devised to fight corruption in the past had not yield any positive result. This therefore makes it necessary to devise new means to fight corruption in Nigeria. Many Nigerians are externally Christians and Muslims but internally African Traditional Religionist. They use African Traditional Religion practices to achieve their heinous corrupt activities. Based on this, this paper is suggesting that African Traditional Religion practices should also be adopted to prevent Nigeria citizens from involving in corruption practices. Some of the practices to adopt are: putting the nation's economy in the custody of a powerful deity, swearing before assumption of office with the sacred wand (*ofo*) of a powerful deity, tying of deities insignias in the office so that anybody who tempers with the lay down rules will be punished with death. The investigation as regards the acceptance and effectiveness of these practices should be the priority of this paper.

### The meaning of corruption

There is no comprehensive definition of what constitutes corrupt behavior. The most prominent definition shares a common emphasis on the abuse of public position for personal advantage.

Lewis (2006) sees it as an impairment of virtue and more principle. For Amuwo (2005) and Obayelu (2007)<sup>[46]</sup>, it is the exploitation of public position, resources and power for private gain. Obayelu (2007)<sup>[46]</sup> further identified as efforts to secure wealth or power through illegal means for private gain at public expenses, or a misuse of power through illegal means for private gain at public expenses, or misuse of power for private benefit. Obagbulem (2009) described corruption to cover a broad spectrum of activities ranging from fraud, embezzlement and bribery. The dishonest and illegal behavior exhibited especially by those in authority for their personal gains is therefore corruption. Allas (1986)<sup>[5]</sup> described corruption as a symptom of di-functionality of relationship between the state and the people characterized by bribery, extortion and nepotism. For him, areas corruption manifest include, award of contract, promotion of staffs, dispensation of justice, misuse of public offices, position and privilege, embezzlement of public funds, public books, publications, documents, valuable security and accounts. This definition shows that corruption can be systematic in nature and affect the whole life of society. Corruption through a global phenomenon seems to be peculiar/indigenous/prevalent and legendry in Nigeria. Amundsen (2000) categorized the main form of corruption in Nigeria into five: embezzlement, bribery, extortion, fraud, favouritism. Assessing, the rate of these forms of corruption in Nigeria, Nigeria has been listed among the most corrupt countries in the world.

### Causes of corruption

Meghi (2005) asserts that, the root causes of corruption vary from place to place depending on the political, social, economic and cultural circumstances. In Nigeria, some of the identifiable causes of corruption include the negative colonial legacy, poor leadership, politics of the belly, omnipotent state, greed and selfishness, clientelism and patronage nepotism, absence of popular participation of the public in government, weak institutions of governance, lack of accountability and transparency, lack of political will, weak ethical values, centralist nature of the state and concentration of state power, weak judicial system and constant insecurity and conflicts. Despite the myriad factors that contribute to or cause corruption, in the case of Nigeria, the deep seated governance problem seems to explain why the nation is viewed as very corrupt. Nepotism, ethnicity, race and other factors became key considerations in the allocation and application of national resources. Individuals in high offices in both the public and private sector used their power and influence to amass wealth to the detriment of the common person. This coupled with insensitive donor programmes, created and sustained bad governance, entrenched corruption and impunity and increased poverty levels. Evans (2001)<sup>[21]</sup> argues that generally, regardless of ideological persuasion, from the post-independence era to date, Nigeria has produced few States capable of creating enabling environment for economic development. The states are not only guilty of unproductive interventions in the economy but also for retarded economic development through parasitic and corrupt activities that discouraged and made business success dependent on political connections. The effects of corruption and bad governance are far reaching through inappropriate taxation policies, misallocation of foreign exchange, the undermining of distribution networks and the redistribution of property.

### Effects of corruption in Nigeria

Berman and Bruce and Collin (1994)<sup>[11]</sup> agree that corruption has inevitably become a major dog in the quest for sustainable growth and development of the nation. It is the most critical impediment to achieve millennium development goals. Like a deadly virus, it attacks the vital structure and systems that engender progressive functioning of the society. Corruption in Nigeria has largely retarded social development undermined economic growth, discouraged foreign investment and reduced resources available for infrastructural development public services and poverty reduction programmers. Corruption undermines human and capital development in any society. The most tragic effect of corruption on Nigeria has been the failure of the country to attain its economic potentials. Achebe (1988) asserts that, corruption has permeated the society and anyone who can say that corruption has not become alarming is either a fool, a crook or else does not live in this continent. There is abounding evidence in developing countries indicating that corruption negatively affects growth and development. According to Annam (2003): corruption undermines economic performance, weakens democratic institutions and the rule of law, disrupts social order and destroys public trust, thus allowing organized crime, terrorism and other threats to human security to flourish... And it is always the public good that suffers. (p. 28).

According to Rwekaza (2006)<sup>[59]</sup> Corruption is an impediment to political, economic and social development, hinders administrative development and performance, impairs economic efficiency, leads to brain drain, discourages foreign investments, undermines effective utilization of natural resources leaving the country vulnerable and dependent on outside interests, subverts democracy, undermines the state legitimacy, leads to capital flight, increases and skews public expenditure on basic needs such as healthcare, education and infrastructure, leads to environmental degradation, erosion of social values, stifles local initiatives and enterprise and intensifies other social problems such as crime, unemployment, poverty and ethnicity. Corruption also reduces the productivity of public investment and of the country's infrastructure through misallocation of talent and other resources reduces government revenue due to tax evasion resulting in high taxation of the public and reduces a country's competitiveness at the international level, particularly, with regard to trade, currency stability and investment. These consequences have the overall negative distortion on a country's development. The effects of corruption have been more evident in Nigeria more than any other country. The situation has deteriorated to the extent that whichever way one view corruption, it involves a violation of public duty or deviation from high moral standards in exchange for (or in anticipation of) personal pecuniary gains. Corruption would lead to collapse of public investments or massive losses and further reduce the quality of roads, telecommunications, housing and sanitation etc.

### Public Welfare Effects of Corruption

From a different angle, corruption can be viewed to be as a result of bad governance hence the genesis of the Governance model. Chetwynd, Chetwynd and Spector (2003)<sup>[16]</sup> writing on corruption says; Proponents of the Governance Model maintain that corruption affects poverty and hence public

welfare by influencing governance factors, which in turn, impact on public welfare. First, corruption reduces governance capacity, that is, it weakens political institutions and citizen participation and leads to lower quality government services and infrastructure. The poor suffer disproportionately from reduced public services, when health and basic education expenditure are given lower priority. Corruption is consistently correlated with higher school dropout rates and high levels of infant mortality. Secondly, impaired governance increase poverty by restricting economic growth and, coming full circle, by its inability to control corruption. Thirdly, corruption that reduces governance capacity may also inflict critical collateral damage: reduced public trust in government institutions. When people perceive that the social system is untrustworthy and inequitable, there incentive to engage in productive economic activities declines. Further analysis by Lambsdorff (2001) affirms that corruption renders the government unwilling or unable to maximize public welfare. He argues that this happens mainly through two channels. First is by distorting the agents' decisions and limiting the contractual space available to agents and governments; and secondly by creating allocative inefficiencies, that cripples its commitment to policies and also opening the door to opportunism. Soreide (2004) concurs with this argument and states that the problem of corruption mainly occurs because of its tendency to replace public welfare as the fundamental concern of public institutions with the personal interest of public employees.

### **Economic effects of corruption**

Chetwynd and Chetwynd and Spector (2003) <sup>[16]</sup>, suggests that there is a direct causal link between corruption and economic growth. Corruption impedes economic growth by discouraging foreign and domestic, investment, taxing and dampening entrepreneurship, lowering the quality of public infrastructure, decreasing tax revenues, diverting public talent into rent-seeking, and distorting the composition of public expenditure. Further stating Chetwynd *et al.*, (2003) <sup>[16]</sup> says, in addition to limiting economic growth, there is evidence that corruption also exacerbates income inequality; regression analysis has shown a positive correlation between corruption and income inequality. Explanations for this link are that corruption distorts the economy and the legal and policy frameworks allowing some to benefit more than others; leads to unfair distribution of government resources and services; corruption reduces the progressivity of the tax system; corruption increases the inequality of factor ownership; and lower income households (and businesses) pay a higher proportion of their income in bribes than do middle or upper-income households. Economic growth and income inequality are important because they link corruption to poverty and subsequently lower public welfare. Lambsdorff (2001) asserts that, Corruption is deemed to take place when an agent trespasses on the rules set up by the principle by colluding with the client and promoting his own benefit. He obtains a bribe that is hidden to the principal. The aim of a bribe is to loosen loyalty between agent and principal and induces the agent to bend the rules in favor of the client. It is this type of collusion between a client and the agent that distinguishes corruption from simple self-seeking behavior among agents. In other words persons seeking public services are forced to pay bribes in order to obtain these services. This consequently affects public welfare due to "inaccessibility" of services, which should otherwise be free or charged at a lower fee.

### **Figuring out African traditional religion**

Irrespective of the fact that there are arrays of uncountable problems that are setting the hand clock of African traditional religion back, there have been some attempts to revive and up-date African traditional religion or some aspects of it (Metuh, 2002:243). Without missing words, absolute neurosis have been envisaged in certain quarters that the religion of our fore-fathers would soon die a natural death and it may soon become a religion of the past (Nabofa, 1994:110), this speculation is highly based on the fact that the adherents of Christianity and Islamic religions respectively have well equipped organs of communication gadgets and publicity to spread the salvific message contained in their creeds (Nabofa, 1994:v) than the adherents of African traditional religion. In the contemporary society of today, it is a clear fact that African traditional religion has no strong and proactive propaganda mechanism with which to recharge, subdue and win back their lost glory which has been battered and relegated to the back ground (Nabofa, 1994:110), although the adherents of African traditional religion have been doing so wittingly and unwittingly, no study has shown precisely how this is being done (Nabofa, 1994:vi). Ogbu (2002:1) <sup>[52]</sup> argues that the "waves of nationalist resurgence at various points in time appeared to accept the verdict and romantically sought to re-plant the gods firmly in the African firmament".

Through various work that the traditional diviners are doing through the mediation of its practices of trado-medicalism recently either religious or secular as indigenous clinical psychologists, it has been observed according to Hackett (1991:135) that traditional religions and practices have found new forms of expression and new avenues of survival in the modern world and study the processes whereby traditional religion remains a cultural, political, economic, and religious force. He argues that these processes which is referred to as "revitalization processes" (Hackett, 1982:31) <sup>[24]</sup>, are the methods "which normally lead to some form of continuity and survival" (Hackett, 1991:135). Kirby (1994:65) <sup>[30]</sup> affirms that the African Cultural Revolution is discovering its roots. He argues that the new identity, while taking its past very seriously, is not solely a traditional or tribal one, but one that gels with the Western world without being a second-class imitation of it (Kirby, 1994:65) <sup>[30]</sup>. David Westerlund (2006) in his book, *African Indigenous Religions and Disease Causation: From Spiritual Beings*, lamented the tendency to reject all scholarship of African indigenous religions by non-Africans as western constructs and methods. This practice of exclusion and expulsion in the field of African religion, while intent on guarding against a history of distortion and misrepresentation, has also facilitated the marginalization of African religion in the broader field of religious studies. This movement is primarily concerned with setting the record straight regarding the designation of African religion by such names as paganism, heathenism, juju, fetishism, idolatry, and animism through the use of ritual sound. Turner (1981:3) argues that in spite of the undoubted mistakes of the past, this attitude must be firmly rejected when applied to the international resources available today for the study of religions. Consequently, words of hope like those of Rattray can fit in here:

I sometime like to think, had these people been left to work out their own salvation, perhaps someday an African Messiah would have arisen and swept their pantheon clean of fetish ... West

Africa might then have become the cradle of a new creed which acknowledge One Great Spirit, who, being One, nevertheless manifested Himself in everything around Him and taught men to hear His voice in the flow of His waters and in the sound of His winds in the trees (1927:vf).

In fact, from a careful observation of African ideologies and ways of life, there seems to be a divided approach and loyalty among the Christians and Muslims, a clear case is that, as Africans, the Africanness bestowed in us by God will spur us to act as Africans by omission or commission, no wonder Nabofa (1994:110) argues that many of these people who claim to be professing only either of these two foreign religions are at heart still attached to their indigenous beliefs. According to Udobata Onunwa (2002:67) <sup>[49]</sup> “the death of the traditional religion is not yet in view, despite previous military onslaught against it. Mume (1976:13) <sup>[34]</sup> who claimed he got the inspiration and antics of traditional cure from his grandmother’s cousin in Urhobo land insists that “the study of traditional medicine to the point of becoming a qualified traditional doctor is a very involved one. One has to learn curative methods that are unknown to medical doctors and unbelievable to them”.

#### **Belief in the potency of African traditional religion**

The story of the missionary activities in Nigeria, and particularly in Igbo land could be said to be that success, yet the religious situation in the society creates the impression in the mind of a critical analyst that most people accepted Christianity consciously or otherwise without understanding the deeper implication of their actions”. Onunwa (2002:87) <sup>[49]</sup> again argues that the Igbo therefore had become socially enlightened but superficially converted to Christianity and their rate of absorption of the teaching of Christ and application of the same to life is poor. He further argues that the Igbo benefited materially from the missionaries but did not benefit sufficiently from the spiritual values they impacted. Nonetheless, the deeper spiritual roots were not greatly touched which made some traditional beliefs to be retained, but no formal cult exists in many places (Onunwa, 2002:87) <sup>[49]</sup>.

No wonder Leith-Ross (1965:293) <sup>[31]</sup> made an observation that “an Igbo attends communion at the same time as he believes in the potency of traditional magic; he ties up in the same handkerchief the Rosary and the traditional talisman and plants side by side in the garden around his new cement and pan-roofed house the hibiscus of civilization and the *ogirisi* tree of pagan family rites”. As it has to do with their personal affairs relating to the passages of life and crisis of life, African traditional religion is looked upon to what Haralambos & Heald (1980:460) describes as “the sigh of the oppressed” or “the last bus stop to your problem” (Nairaland, 2014:1). Buttressing this further, Nabofa (1994:110-111) argues that concerning problems that has to do with personal affairs relating to the passages of life and crisis, African traditional religion is the one most Africans either Christians or Muslims ultimately fall back on as the final succor. He posits that on issues dealing with providence, healing and general well-being, most Africans still look up to “their own religion” as the way out (Nabofa, 1994:111).

#### **Roles of traditional Igbo diviners as clinical psychology and Nigeria at large**

According to Hackett “despite the advent of Western medicine, traditional healers continue to serve the needs of many with their ability to deal with unnatural or spiritual

illness. Through their recognition of the agency of witchcraft and their power of traditional symbols, these healers serve to perpetuate traditional beliefs and practices” (1991:145). Nabofa (1992:65) <sup>[41]</sup> argues that “traditionalists believe that it is nature that heals and cures, while the doctor of tradomedicalism merely interprets nature’s laws for the patients to confess his sins which the traditional doctor believes are causative factors of most diseases”. Buttressing this further, Nabofa (1992:65) <sup>[41]</sup> again posits that “tradomedicalism is a system of treating diseases by the employment of the agencies and forces of nature. It is a distinct system of healing, based upon its own philosophy of health and disease”. He argues that “its modern practice is based upon the empirical knowledge and a broad foundation applied by the ancient, while its theories are founded upon the apothecal wisdom of the ancients” (Nabofa, 1992:65) <sup>[41]</sup>.

Nabofa (1994:37-38) explains that the ritual consecration is very “rigidly followed so that it will retain its ancient ritualistic and spiritual values. The other reason for following the ancient pattern meticulously is to avoid sacrilege. They should be done as revealed and decreed by the divine”, “in order to achieve a desired outcome expressed through a devotional act” (Peterson, 2011:509) <sup>[55]</sup>. Cameron (1987:111) <sup>[14]</sup> argues that “some of the raggedness may be due to revisions and additions to the text; but minor discrepancies between parallel accounts of the same ceremony may equally arise from the fluidity of the ceremony itself and from differences in the sources available, which were both oral and written and of varying dates and quality”. He holds that “it would be a mistake to assume that there is one fixed form of any particular ceremony” (Cameron, 1987:111) <sup>[14]</sup>. McMullen (1987:216) <sup>[39]</sup> asserts that “the whole programme may also be assumed to have been subject to highly developed tradition of divination as far as auspicious timing was concerned...which would not conflict with the cosmological view although it might sometimes coexist uneasily with it”. Nabofa (1994:38) argues that such rituals are thus valuable records of religious history, doctrines and practices which are transmitted from generation to generation. Bell (1998:214) <sup>[10]</sup> opines that such “ritual is primarily a medium for constructing and reproducing a specific lineage culture, both in terms of dispositions and institutions”. Lugira (1999:74) <sup>[32]</sup> affirms that such “rituals are religiously meaningful acts that people perform in appropriate circumstances, usually following strictly prescribed patterns”. This explains the reason why not only the sound object must be prepared or consecrated but also the persons who play or manipulate it (Behague, 2006:95) <sup>[11]</sup>. In this wise, “it serves as a manual of pomp, which codified past practice, specified exact performance, and sought to promote ceremonial aggrandizement” (Cannadine, 1987:9) <sup>[13]</sup>. However, once the sacred object like the *Ofo* has been hallowed and consecrated, “it is then rendered exclusive in a number of significant ways: <sup>[1]</sup> protected and set apart, <sup>[2]</sup> endowed with sacred symbolism, and <sup>[3]</sup> physically modified” (Doubleday, 2006:124) <sup>[18]</sup>, and it is from these forms that sacred object like the *Ofo* realizes/attains its sacredness in the behavior/characteristics it exhibits/imposes upon the people around it (MacGaffey, 2000:245) <sup>[40]</sup>. According to MacGaffey again, such behavior/characteristics range from:

Avoidance, food taboos, prescribed forms of speech or music, or demands for food and drinks. Such behaviors are as much part of the total representation as the object itself and are often readable in the same metaphorical terms. A

performance requires an audience who respond to the demands of the spirit by being frightened, entertained, or excluded (2000:245).

Isichei (2004:7) <sup>[27]</sup> affirms that traditional therapies have their own built-in protective mechanism, due to the fact that some diseases cannot be cured by Western medicine, though it offers important palliatives. It is such religious practices that Ogot (1966:180) <sup>[50]</sup> in her novel *'The Promised Land'*, was alluding to when she exclaimed through the voice of one of the characters, Nurse Elizabeth, who asserts: "we're all Christians, Dr. Thomson, but as Africans we know that there are bad spirits that cause disease, or a bad eye that causes death. European medicine has no power over these bad spirits. ...African medicine cures them". Mume (1976:6) <sup>[34]</sup> claims that "many years of association with *Jeje Karuwa*, the wizard of Igbinese has afforded me the opportunity to see him perform wonderful feats which I believe an ordinary person cannot do. Many diseases, whose causes cannot be traced through scientific diagnosis, which also defy ordinary treatment, had been treated by him with resounding success". It is on this position that Nabofa (1992:70) <sup>[41]</sup> asserts that "the first hospitals in Africa were sacred shrines and priests were the first nurses and doctors who administer to the patients what the divine has prescribed". Buttressing this further, Isichei (2004:7) <sup>[27]</sup> posits that in Africa, as in the West, psychosomatic factors often aid healing. In the treatment of mental illness, especially, traditional African therapies may well be more effective than drug-based Western counterparts. She argues that due to the delay in the production of new drugs from the onset of AIDS, and even the ones already produced are not available to Africa's poor; it is no coincidence that the spread of AIDS has led to an increase both in witchcraft accusations and in recourse to diviners (Isichei, 2004:7) <sup>[27]</sup>. It is on this note that Sofola (1973:14) <sup>[58]</sup> argues that "although missions were told to condemn evil customs, they [Africans] were forbidden to condemn customs comparable with Christianity and were directed to make use of African customs which have a valuable substance even though they might have some evil features. He stresses that "the missionary's goals were to bring true religion and a better way of life to the African heathen worshippers. And what in their racial arrogance was considered a better life was nothing other than the Western way of life" (Sofola, 1973:14) <sup>[58]</sup>. Nabofa (1994:17) asserts that those who have been caught in the web of such unbridled situations are found wanting when they are confronted with the theological, psychological and philosophical explanations for their dogma. According to Jon Kirby, his experience in problem-solving survey is worthy of note:

While I was conducting anthropological fieldwork among these same Anufo, I came to see that the Christianity offered by the Reverend Krass and others bore little resemblance to the pragmatic brand of religious problem-solving mechanisms that the Anufo were used to. Nor did Church structures and personnel address the kinds of problems dealt with by shrines. It occurred to me that one could "convert" to Christianity without having to change anything about one's traditional approach toward problem solving. Rather, Christianity offered a whole new range of options in addition to the former, not in place of them. It made sense, then, that when Western options no longer proved effective or viable, the converts shifted emphasis back to more traditional

means, which they had never abandoned. As a result of my studies in divination, I was able to devise a survey using fifty-eight standard Anufo problems (Kirby 1985, 1986) for which there were traditional solutions involving the placation of spiritual entities at shrines. I then asked 150 Muslim converts and 150 Christian converts what they do about these problems now that they have converted. The result proved very enlightening. All answers could be roughly grouped into three categories: (1) traditional solutions, (2) "syncretistic" solutions that were orthodox in appearance but traditional in aim, and (3) orthodox solutions (a West African orthodoxy). A majority of Muslims answered roughly one-third of the problems with orthodox solutions, one-third with syncretistic solutions, and one-third with traditional solutions. Not all of the problems were of the same weight, however. The preponderance of the more serious community-level problems were solved in an orthodox manner, while the less serious and more individualistic problems were solved in the syncretistic or traditional modes. Almost all of the Christians solved fifty-four or the fifty-eight problems with purely traditional means. Four of the problems were solved syncretistically. But none of the problems were solved in a Christian orthodox manner (Kirby, 1994:64) <sup>[30]</sup>.

Buttressing this further, the observation of Emezie Ikenga-Metuh in this respect may also be worthy of note:

My experience in the pastoral field has convinced me that the average Nigerian at least would not share St. Paul's view that the deities are nothing. They are much alive. The average Nigerian Christian would not normally participate in the public worship of the deities. However, he would still pronounce curses in the name of deities. In extreme cases, offerings could be made to the deities for children, for good fortune, or to avert a threatened misfortune. Above all, the deities are still invoked as agents of divine wrath on undetected criminals. Very serious disputes are still settled by oaths sworn on the shrines or emblems of some deities (Ikenga-Metuh, 1987:271ff) <sup>[35]</sup>.

According to Van Gennep, whose book *'The Rites of Passage'* acted as a stimulant in the study of this set of rituals opines that: the universe itself is governed by a periodicity which has repercussions on human life, with stages and transitions, movements' forwards and periods of relative inactivity. We should therefore include among ceremonies of human passage those rites occasioned by celestial changes, such as the change over from month to month from session to season and from year to year (1960:3). Invariably, Africans look up to the religion of their fore fathers as the last resort especially when it comes to the rituals of rites of passage which actually includes life crisis rituals like rituals to mark metamorphosis into different stages of human life such as birth, social puberty, marriage, fatherhood, advancement to a higher social class, occupational specialization and finally death which is the last phase (Metuh, 1987:185) <sup>[35]</sup>. On the aspect of revitalizing indigenous ritual festivals, Echeruo (1975:61) <sup>[19]</sup> argues that "what the people celebrate

is much larger than the fact of the year's harvest. What they celebrate is a mythic event that incorporates both an actual or particular harvest and a more general good fortune, and they would continue to recognize and appreciate this fact in bad season". It is on this position that Illesanmi (1996:9) <sup>[29]</sup> affirms that "it is a symbolic approach which ecumenism has not succeeded in achieving", and "they cannot be refuted by anything that has come down to us, in lyric, liturgy, or mode of worship from these primordial forces that the concerted might of Islam and Christianity have failed to crush" (Soyinka, 1999:x) <sup>[60]</sup>. Salamone & Mbabuibe (1994:211) <sup>[62]</sup> argues that it is through this method that "the African traditionalist is committed morally, physically, and spiritually to native rituals and ceremonies that never entirely die no matter which foreign missionary religion is adapted, Christianity or Islam".

Quarcoopome (1987:197) <sup>[56]</sup> argues that in such situations both "Christian and Muslim patients resort to herbal and mystical medicine from traditional healers in addition to or use as alternative to medical prescriptions". It is on this ground that Osita Okagbue (2008:272) <sup>[51]</sup> asserts that psychologically conversion to Islam in general, had been superficial with the result that the core belief in the power of Bori spirits has remained and people are quite comfortable going to the Mosque on Friday while consulting the Bori experts on other days of the week to deal with pressing matters of health, wealth, and well-being. This attitude exists across all segments of Hausa society in Nigeria, as is evident from this comment documented by Smith (1981) <sup>[61]</sup> on the attitude of the clan head of Karo, a remote village near Abuja:

He likes the Bori, but only in private because he is afraid ... All rulers like the Bori – if they didn't, would their work be any good? Of course, they all agree with them. So do the malams secretly. The malams call on the Bori in private, in the darkness of the night. Everyone wants the spirits, kings and noblemen want them, malams and wives shut away in their compounds – it is with them we work in this world (Smith, 1981:222) <sup>[61]</sup>.

Ohadike (2007:7) <sup>[54]</sup> argues that "these observations are perfectly consistence with practices in Africa where large sections of the population wore charms for similar purposes and consulted with diviners to unlock the secrets of life". Ejizu (2002:126) <sup>[21]</sup> asserts that regular sacrifices and festivals continue to be offered and held in honour of these deities, besides, other private acts of worship. He argues that ancestral symbols of *Okpensi*, *Ofo*, *Ikenga*, *Okwu-Chi*, still occupies their reserved corners in the homes of the faithful adherents, priests and elders of the traditional religion (Ejizu, 2002:126) <sup>[21]</sup>. We should not forget the fact that as it has to do with personal affairs of an African man, ancestors, divinities, secret society and the practice of magic and medicine are those things that features most prominently while "backing up the sacredness and authority of the elder who bears it" (Nabofa, 1994:11). It is a known fact that religion is embedded on the whims and caprices' of Africans, there has been a measurable and drastic progress and prospect in its ways of religious practices because "the above elements suggest that certain communities in different parts of Africa South of the Sahara are noted for the expertise in helping user access to these survival medicines (Nwoye, 2013:51) <sup>[45]</sup>. Nabofa observes that.

In most African traditional communities effective communication is a hallmark of the success of

public figures, especially spokesmen or spokeswomen and such persons who direct and shape the opinions of the citizenry during public gatherings and deliberations. For this reason, it has been noticed; persons who wish to attain popularity have had to resort to acquiring charms and other means to be able to possess a retentive memory and eloquence. Such charms, when acquired, are believed generally to inspire awe and enhance the persons with required charm and charisma for followership. As a point of emphasis the belief is that charms of that nature make the citizenry admire such public figures and opinion moulders, whenever they are seen; because ... a person's appearance also communicates, though in a nonverbal form. Interestingly, traditional medicine men and herbalists have always alleged that even modern highly educated politicians, Muslims as well as some Christian evangelists, do approach them to procure charms to equip them with charisma and eloquence (1994:1-2).

However, this is a very good – plus as it has to do with traditional religious communication/practice in Africa, because it shows how human beings in general value and cherish communication which is the proclivity to speak well and sway other people's opinions easily and effectively (Nabofa, 1994:2). Also, on issues concerning personal matters as an African, Idowu affirms that:

It is well known that in strictly personal matters relating to the passages of life and crisis of life, African traditional religion is regarded as the final succor by most Africans. In hospitals, for example, people who, on admission, have declared themselves Christian and indeed are 'practicing' Christians, have medicine prepared in the traditional way smuggled in to them simply because, psychologically at least, that is more effective in that it is consecrated medicine with the touch of the divine healer, in contrast to the Europeans' mere 'coloured water' or mere pills. In matters concerning providence, healing, and general wellbeing, therefore, most Africans still look up to 'their own religion' as 'the way (1973:206).

Buttressing this assertion further, Arinze regrettably affirms that:

Many people practices Christianity for some years and then lapse back into the traditional religion. Some people think that one reason is that Christianity was not presented to them in a way that is appealing but rather in a manner that sets their culture aside, a way that leaves them culturally impoverished and thus fails to satisfy the yearnings of the African soul. Many Christians do not seem to be aware of what they are practicing. They serve two masters. They have a double personality. They carry out exercises of the Christian religion, but they also do not omit those of the traditional religion. Hence, they call a fortune-teller to advise them whether the spirits would allow them to build a big house and live in it in peace. And they later invite a Catholic priest to bless the finished house. They receive Holy

Communion while they have charms in their pockets or around their babies' waists (1973:48).

According to Metuh (1999:206-207) "people insist on swearing on the shrines of local spirits because it is more effective. The Bible does not kill, they say. Traditional ordeals are frequently used to detect criminals, sorcerers and witches. Divination, fortune-telling and medicine-making services have grown into large businesses far beyond the limits of their traditional religious roles. They now flourish in the supposedly more Christianized urban areas, where the pressures of modern life create more crisis situations". Even in Yoruba cosmology, it is believed that when a ritualized tiny broom is hanged on a house, any criminal that forcefully breaks into such a compound where such broom is hanged would not succeed. This is because he would be arrested by the spirits guiding the compound through the mediation of broom while the criminal would be made to take any broom around the compound to sweep continuously until the person that hanged the mystical broom arrives the scene to release him.

However, from my research, it has been observed that in African continent the Holy Bible and the Holy Quran respectively are being used in carrying out religious practice in respect of swearing in political office holders, which invariably in my own opinion are not efficacious. They are not efficacious in the sense that our political leaders end up committing so many atrocities while in office without being punished to the great expectation of the oath they took with the aforementioned "Holy Books".

According to Chukwuemeka *et al.* (2012:339) <sup>[15]</sup> "since Nigeria's independence in 1960, corruption has persisted and grown enormously in variety, magnitude and brazenness. The pervasive corruption obtains in both the private and public sectors of the Nigeria society". Politics as practiced by some politicians makes some people think that politics is dirty and such people are frankly and basically expressing or showing disapproval of the behavioural attitude of the politicians in question (Arinze, 1982:262). Chukwuemeka *et al.* (2012:339) <sup>[15]</sup> argues that corruption manifests in the form of official contract fees being inflated, public funds doled out to political allies and personal friends in the guise of contracts, improper issuance of license to import goods, improper award of contracts, outright embezzlement of public fund, kick backs on public procurements. Arinze (1982:263) asserts that "among all these sins: nepotism, tribalism and exaggerated nationalism, chauvinism are all different degrees of egoism. The only difference between them is the radius of egoistic tendency". Analytically, from this perspective, one would understand that the religious practice medium of the Christian and Moslem folds has failed in sensitizing and sanitizing our political arena. In fact, there is a belief in Nigeria that the population of the people waiting to steal or loot is more than the ones currently stealing or looting. Frankly speaking, Nigeria is in trouble.

#### **African tradition religion as a panacea for in Nigeria**

To curb these societal menaces therefore, one is advocating for the introduction and the use of African indigenous religious practices or mediums in swearing in any person wanting to take any kind of political appointment in Africa especially in Nigeria. From my own thinking, this is the only alternative that would serve as a panacea which would sanctify and sanitize our already polluted polity. Such indigenous religious practice systems include: *Amadioha*, *Ofo*, *Sango*, *Ogun* and so on. The significance and the use of these indigenous sacred objects would actually bring back the

"lost moral qualms" (Sofola, 1973:119) <sup>[58]</sup> which has been relegated to the background in our contemporary society. Nonetheless, even in the areas of cultural authenticity and spiritual authenticity African traditional religion is beginning to attract and create luminal space in their claims among its adherents, no wonder Marleen De Witte:

Afrikania does not only claim cultural authenticity vis a vis Christianity, but also spiritual authenticity. It tries to disrupt people's belief in especially Pentecostal spirituality and expose its agents as impostors, saying that the spiritual power of Pentecostal pastors derives from traditional shrines. These pastors, Afrikania claims, consult shrine priests and perform rituals to gain power. When these rituals work and the pastors succeed, they attribute this success to the Holy Spirit. But this claim is fake, just as their speaking in tongues, their possession, is just a performance for their followers to make them believe, and give their money away. Afrikania thus denies Pentecostal spirituality to be real; the real and only source of power is Afrikan Traditional Religion (2004:148).

Writing from the Igbo traditional context, Ejizu posits that:

The annual liturgical calendar continues to be strictly lived out from cycle to cycle, with a good number that had joined Christianity participating in certain instances, like *Ifejioku* festival and *Ilo-muo*, *ikwu-aruu*, etc. Divination, oracular consultation, charms and other protective ritual performances associated with the major events of life, are practiced to maintain the harmony that is believed to exist between the **Rattray can fit in here:** the various beliefs and practices deriving from its conception among the traditional Igbo, continue as the primary motive for of all activity for this section of the population (2002:126).

Again Ejizu argues that:

Despite the conflicting ideas floating in contemporary Igbo society, the 15% that constitutes the faithful remnant of Igbo traditional religionists, has managed to continue the authentic religious tradition of the indigenous Igbo. This group, above all, retains the keen sense of the sacred, the traditional value system and attitude to life. In the view of this minority group, the current social ills which plague contemporary society and which threaten its very existence are the inevitable consequence of the desertation of the traditional gods and deities (Ejizu, 2002:126) <sup>[21]</sup>.

Continuing with this argument of these so called agents of cultural survival, Sofola asserts that:

Our next task is to analyse briefly some of the agents of stability and continuity and national identity in our Nigerian, albert AFRICAN, society; the activities of these agents and their effects; and to direct the attention of our compatriots to what may be termed as a blue-print for future cultural developments in our country.

Those that come to our mind immediately are those illustrious sons of Africa, dynamic nationalists, whose training in foreign cultures stimulated into a better appreciation of the values of their father-land and who thus returned home to mobilize the energies of the populace in this self-awareness, and emancipation... The expression of nationalism both in cultural and political matters is not new in Nigeria (1973:26).

The idea of Africanity and the general search for the identity of the Africans has established in the minds of the people throughout the continent their quest for their "African ancestry" (Ohadike, 2007:91) <sup>[54]</sup>. Sofola (1973:27) <sup>[58]</sup> argues that such people have a more sophisticated populace to deal with whose national, political and cultural awareness have been more intensified by the continued impact of a foreign culture. At this juncture, Idowu asserts that:

Kwame Nkrumah, the advocate of the philosophy of 'African personality' took as one of the first official steps in his effort to restore the soul of Africa the introduction of the traditional foundation ritual into government affairs. Such a ritual precedes anything to be done by Africans in their own traditional setting – its purpose is always to acknowledge the divine Lordship over the whole earth: man is a tenant on God's earth and, therefore, must not undertake anything without divine sanction. To replace the formal opening of parliament with Christian prayers as instituted by the Colonia rulers. Nkrumah ruled that libation should be poured and the prescribed details of a foundation ritual carried out (1973:206).

It is in this wise that Nabofa opines thus:

Ships bought by Nigerians and Nigerian government were formerly launched in European ways with European materials but this has been changed during the military era in the country. Palm wine from Nigeria is now being used for Nigerian – style ceremonies. The author witnessed the official opening ceremonies of festac '77 in Lagos. The opening was dominated by African foundational opening rituals (1994:111).

Buttressing this further, Hackett (1991:137) argues that "the implementation of this vision has naturally been very limited, but we should note the spirit of revitalization and unity generated by Festac '77' and by the conference of traditional religions which preceded it in 1975. The latter conference resulted in joint Declaration of Traditional Religions of Nigeria". In another development, the concept of inculturation is the talk of the people of the living faiths, today many Christian and Muslim theologians and philosophers talk of the indigenization of these missionary religions and what they do is that, they try as much as possible to borrow certain relevant practices of African belief system and incorporate them into their own religions and in this way creating a dynamic relationship between the Christian message and a culture or cultures (Shorter, 1988:11). According to Nabofa (1994:112) some of those African practices being blended in Christianity and Islamic activities or ceremonies are prominently found in naming, social

puberty, marriage, fatherhood, advancement to a higher social class taking chieftaincy titles and burial rites among the Christians and Muslims respectively. More so, because Christians and Muslims have powerful organs of propaganda, they were able to imbibe these African practices and feed or display them to the general public (Nabofa, 1994:112). According to Jon Kirby (1994:65) <sup>[30]</sup> "today according to one's African identity, an individual Christian or non-Christian might be required to enter into plural marriage; make sacrifices; pour libations to the ancestors; participate in rites of puberty and initiation; observe traditional laws regarding land use, taboos, and inheritance; and maintain certain shrines for one's family's good". In fact, in the contemporary society like ours today, much is being said and done about African theology and in this way, "African theology tries to answer questions raised by the African situation" (Oduyoye, 1971:1) <sup>[49]</sup>. Buttressing this further, Olupona (1993:240) <sup>[54]</sup> affirms that "the study of African religions is gradually undergoing a new phase, characterized by a departure from general continental surveys to more emphasis on regional, national, and ethnic studies" He argues that indeed, it is becoming increasingly fashionable to depart from the general survey and acknowledge the diversity and plurality of Africa's cultural mosaic (Olupona, 1993:240) <sup>[54]</sup>.

Consequently, another progress in the area of traditional religious practices is that the three world religions, which are African traditional religion; Christianity and Islam are now engaging themselves in "this extended concept of the propose dialogue" (Nwoye, 2012:12) <sup>[44]</sup>, which is a part of the Church's missiological imperatives (Tovey, 2004:2) <sup>[64]</sup>. Olupona (1993:260) <sup>[54]</sup> argues that "today, a renewed interest in the subject is taking place" and because of this shift, "scholars of African tradition religion have realized the significance of inter-disciplinary studies as an attempt to bypass the problems that often arise from a one-dimensional perspective" (Olupona, 1993:263) <sup>[54]</sup>. This laudable understanding that exists among them has already created an enabling environment for each to know and understand each other's doctrines especially as it concern their convergences and their divergences (Madukasi, 2004:61) <sup>[34]</sup>. According to Nabofa:

The Vatican council in Rome has established a unit for the study of other faiths and how to dialogue with them. African Traditional Religion is one of such religions which that unit is dealing with, and Cardinal Francis Arinze, who is in charge of that schedule, is a renowned scholar in African Traditional Religion. Secondly, the Protestant Christian Churches have also come to develop a keen interest in African Traditional Religion. Consequently, the World Council of Churches in Geneva has, since early 1980s, included African Traditional Religion among the religions it is currently dialoguing with (1994:112).

Buttressing this point further, Kirby observes that:

A significant change in the perspective of Catholic missionaries and the African Catholic Churches has taken place since Independence and Vatican II. It is characterized by a limited dialogue and an ecumenical spirit toward other mission-founded churches, the independent Churches, and Islam. But most importantly, traditional African



religions have been gradually reevaluated. This reevaluation is being encouraged by a dual self-discovery: the Catholic Church is becoming aware of its identity as “World Church” and the African Churches are evolving identities from a Roman Church (1994:65).

However, various African governments in the continent have started creating ministries of Arts and Culture and in fact, the onus of responsibilities of these ministries scattered all over African is simply to promote and showcase the various forms of African culture and its heritage because it believed that every fabric of African culture is completely saturated with her ‘cherished’ religion (Nabofa, 1994:113). Nabofa (1994:113) again argues that for the fact that our present governments in Africa are involve in promoting, showcasing and encouraging African festivals, plays and drama, they equally encourage researchers in carrying out concrete researches into every facets of African culture and tradition. He asserts that “in doing all this, the ministry has greatly improved and modernised these activities to suit their current spiritual and aesthetic values. In carrying out these activities, the ministry will be eloquently communicating African beliefs, all in the name of promoting the people’s culture” (Nabofa, 1994:113).

Consequently, what is in vogue today in Africa is that there is a serious revolutionary reaction towards embracing “alternative and integrative medicine” (Anderson & Wild, 2008:1), this is why Hackett (1991:144) asserts that traditional healing methods and pharmacopoeia are now being officially recognized by African governments and are being implemented and institutionalized in some parts of the continent. He argues that “herbalists’ associations have come to the forefront after a certain disillusionment with Western medicine, and this is an area in which traditional theories of evil and sickness may persist” (Hackett, 1991:144). Nabofa (1994:116) argues that many African government has developed keen interest because of the new wind of change, and windows of opportunities that abound in alternative medicine particularly in Nigeria where the government has constituted a National Board for this traditional practitioners and herbalists and training institutes are now emerging in many parts of the country, training men and women through formal courses (Adefolaju, 2011:103)<sup>[1]</sup>. In fact, the first AIDS cure which was alleged to have been carried out through alternative medicine in Nigeria was from a renowned traditionalist named Dr. Abalaka, nonetheless, it is still raising some controversies from certain quarters over what they termed as its non-availability or conformity with scientific proof (Ajayi, 2000:6)<sup>[6]</sup>.

In another development, because of the keen interest and researches into the African traditional religious scholarship, the end point is that books, articles published in both local and international journals which were written by genuine, vibrant, unbiased and visionary scholars are now available, unlike in those days, when foreign investigators were fed with distorted information (Nabofa, 1994:114). Perhaps, because the observers of indigenous religion did not understand the culture and practices of African religion, they made a hasty conclusion by labeling African religion and culture with some derogatory terms simply to malign Africans (Nabofa, 1994:5). Today, research has proved that such authors are being referred to as “arm chair or sit at home” (Van Maanen, 1988:15-16)<sup>[65]</sup> authors basically because they did not have a real knowledge of what they have written about. Achebe (2012:54)<sup>[2]</sup> argues that “it was a convenient conclusion, because it opened the door for all

sorts of rationalizations for the exploitation that followed”. He stresses that Africa was bound, sooner or later, to respond to this denigration by resisting and displaying her own accomplishments and to do this effectively her spokesmen – the writers, intellectuals, and some politicians, including Azikiwe, Senghor, Nkrumah, Nyerere, Lumumba, and Mandela – engaged Africa’s past, stepping back into what can be referred to as the era of purity, and put into books and poems what was uncovered there, and this became known as African culture (Achebe, 2012:54)<sup>[2]</sup>. Achebe (2012:55)<sup>[2]</sup> again argues that it is important to us that a body of work be developed of highest possible quality that would oppose the negative discourse in some of the novels we encountered, by writing back to the West to intimate them that we are attempting to reshape the dialogue between the colonized and colonizer. He further asserts that by engaging in such heavy subjects while at the same time trying to help creat a unique and authentic literary tradition would mean that some of us would decide to use the colonizer’s tools: his language, altered sufficiently to bear the weight of an African creative aesthetic, infused with elements of the African literary tradition (Achebe, 2012:55)<sup>[2]</sup>. On this note, Nabofa (1994:114) asserts that “African traditional religion has not been grouped among the religions of the book, but recent researches into it are gradually making its tenets available in books and gradually turning it into one of such religions”.

#### **Rationale behind the recommendation of traditional religious practices**

It is a testament of history that people’s problem must be addressed from the preview of their cosmology. A critical study of the evangelization of our people will show that they have accepted Christianity but not converted to it. The acceptance was significantly out of baits. According to Anusi (1994)<sup>[10]</sup> the main problem is that Christianity was left at this *prima facie* acceptance and was not nurtured in the light of its everydayness. Christian theology though deepened, but it is lifeless in the sense that it never touched the core of Africa, her reality. Anusi (1994)<sup>[10]</sup> expresses further, thus, no matter how infallible and ineluctable, how sublime and elaborate a religion is, if it is alien to the people’s everyday life, then it is at best used as a very fine suit for formal celebrities. But it is discarded at much dipper and intimate level where the people stand before and encounter themselves their real world, their events and life. Quaraopome (1987) further added, the contemporary African is in search of self-determination and assertion. He finds himself in a situation where his culture is at crossroad with alien cultures. He has been brainwashed into disowning his own culture and to embrace alien cultures and values some of which he does not claim to understand. This is why one would be seared that our people have two faiths in the Christian or two religions. They option for then alien religion when they have needs like welding, child dedication etc and run back to their root when they have issues like witchcrafts, sickness and so on. This is why Leith-Ross (1965)<sup>[31]</sup> says:

An Igbo attends communion at the same time as he believes in the potency of traditional magic; he ties up in the handkerchief the rosary and the traditional talisman and plants side by side in the garden around his new cement and pan-roofed house the hibiscus of civilization and the *ogirisi* tree of pagan family rites. (293).

The above statement shows that our people are syncretic in nature; playing double allegiance in their faith. Most of them

fear and respect deities and idols more than they respect Christ or Allah. They see Christ as too merciful and cannot give them the instant judgement they desire immediately. This is why they always turn to the deities who they believe are merciless in judgment. The God(s) of African Religion could be compared to the God of Abraham (*Yahweh*). Always taking their dispute and business transactions and other delicate issues to the shrine to ensure that their opponent compiles or face death. If the people can use these traditional practices privately. It is incumbent for the government to adopt these practices to checkmate corruption in all sectors in Nigeria.

### The African traditional religion practices needed to be adopted

1. Putting the money and properties meant for the development of the country under the custodian and watchful eyes of a powerful and fearful deity.
2. Swearing of oath of office using *ofo* or any other object of a powerful deity in all sectors of the economy especially by the politicians and top civil servants.
3. Tying of deities insignias or objects in the office so that anybody who tampers with the female student (without their consent) should be punished with death.
4. In the education sector, students swear in the shrine of a powerful deity that they will not participate in any type of examination malpractice, cultism or any form of destructive crime at all.
5. Workers in education sector after employment should take an oath in the shrine of a powerful deity that they should not involve themselves in any malpractice or extortion.
6. Parents after admission of their children should swear an oath before a powerful and dreadful deity that they should not aid their children to participate in any form of examination malpractice.
7. Security personnel should involve in swearing an oath before employment, in shrine of a deity that they will not aid or engage in any form of illegality.
8. Lecturers in the universities should be made to swear an oath in a shrine of a powerful deity in their locality that they will not exploit the student in any form.
9. Dedicating a school/ education offices/ properties/ equipment/ land to a powerful and dreaded deity in their locality to guide them and punish with death anybody who tempers with them.
10. All sectors of the nation should be involved in oath taking before assuming any office or be awarded any contract and many more.

The problems which may be encountered might come from Nigerians and educated elites who may feel that the practices will infringe into their religious rights and beliefs. And most persons might choose to remain jobless instead of adopting the practices. But the problem of corruption is glaring and everybody is seeing and suffering the effects today. Many unqualified candidates occupy the offices; bribery, exploiting, embezzling, and extorting from masses. These impediments must be stopped.

It has been established that corruption in Nigeria has become legendary and endemic and has defiled all the orthodox solutions. There is every need to devise new solution to stop these menaces. Every Africa man especially Igbo person know the local deities' have potency to harm, cause problem or even to kill any individual who offend them. According to Quarcoopome (1987) <sup>[56]</sup>, the traditional religion permeates every aspect of sophistication. In political economic, social

and ethical matters the religious influence is very strong. In the ethical field, the fear of instant punishment from the divinities and the ancestors forces the average African to conform to the norms of the society. Syncretism is also a normal practice in Nigeria. Therefore, there is every need to use any good means the people fear to control their excesses. The adoption of African Traditional Religion practices will not only help to checkmate the level of corruption but will help to cure and redirect the minds of citizen to pursue excellence in their dealings.

### Conclusion

However, this keen interest is not only for academics, research has shown that numerous number of Black Americans are presently involved in various projects involving both discovering and redesigning their identity. A study of the situation in the Caribbean, the United States, Latin America, or anywhere else where there are people of African descent will convince one of these facts. The religion is being practiced at home and abroad. From the above examples, one can see that with the use of indigenous medicine which acts as a 'fulcrum' to project and disseminate its doctrines and identity construction for the indigenous clinical psychologist, I am seriously convinced that there is progress in projecting the good image of the religion and equally there is a brighter prospect for dissemination of the religious practices which Africans in diaspora should imbibe and uphold for posterity and the development of their culture through the mediation of its trado-medicalism in maintaining health care in African societies. All in all, these would bring sanity towards enhancing freedom and security in a functional democracy in a country like Nigeria where corruption has eaten deep into the fabrics of *medulaoblangata* of every human being both old and young.

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