

USING CULTURE AS A PARADIGM FOR ERADICATING CORRUPTION IN NIGERIA, YORUBA CULTURE IN THE CONTEXT

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ABSTRACT

Culture serves as a social tool for maintaining historical knowledge and maintaining order in all premodern societies. One way to look at it is as teaching one the fundamentals of what constitutes right and wrong behaviour, moral versus immoral behaviour or acceptable versus unacceptable behaviour in the society. Comparatively, development is most likely to emerge in acceptable behaviour valued and upheld. The incorrect, immoral or unacceptable behaviour could hinder development in the society. The unacceptable behaviour contradict the culture of respect, honesty, transparency, openness, accountability, probity, belief systems and way of life valued in the same society (Baecker, 1997).

Corrupt practices are by all standards unacceptable behaviours and according to International Transparency (IT, 2021), corruption takes place in many forms, including behaviors such as: Public employees requesting or accepting money or favors in return for services, politicians squandering public funds or providing public positions or contracts to their sponsors, friends, or families, and companies bribing authorities to get lucrative business agreements. Corruption exists in every facet of society, from business to government to the judicial system to the news media to the nonprofit sector to even the sports world.

Professional enablers including bankers, attorneys, accountants, and real estate agents, as well as opaque financial systems and faceless companies, facilitate corruption by making it easier for corrupt individuals to engage in corrupt schemes and launder and conceal their unlawful money. Adamolekun (2015) argued that corruption has eaten deep into the fabric of the society that civilize society or country become curious about how to eradicate it. David Cameron, the current Prime Minister of the United Kingdom, supported such idea in 2016 "Corruption is the cancer that eats away at the foundation of so many of today's issues. It has an annual cost to the global economy of billions of pounds and is responsible for the destruction of employment and slow growth. Because of this, the world's impoverished are kept in abject poverty when governments are corrupt, they steal money from their citizens and keep them from enjoying the progress that is rightfully theirs. When corrupt people and businesses do not pay the taxes they should, it deprives public institutions like schools and hospitals of much-needed funding (Cameron, 2016). IT (2021) warns that corruption damages confidence, undermines democracy, slows economic growth, and deepens social and environmental divisions. As Paul Collier cited in Cameron (2016) explained, there are hotspots where corruption is more prevalent than others; these might be specific companies, countries, or historical periods. The extraction of natural resources and the construction industry have a special negative reputation for corruption. Therefore, this study interrogates how the

efficacy of Yoruba traditional cultural values can be harnessed as paradigm for eradicating corruption in contemporary Nigeria state.

Keywords: Corrupts Practices, Contemporary Nigeria, Cultural Values, Moral Adherence.

1. INTRODUCTION

Looking at corruption in respect of Nigeria, Okolo and Raymond (2014) argued that corruption was brought to Africa, and by extension, Nigeria, via colonialism. Similarly, Omotola (2006) blamed the colonial masters for having built colonialism on corruption in Nigeria. On the contrary, after Nigeria gained independence on October 1st, 1960, and till date, corruption and corrupt practices have continued on a daily basis in different sectors of the economy with a negative impact on development, human and national security. Ukamaka (2010) explained that the Independent Corrupt Practices and Other Related Offences Commission (ICPC) as well as the Economic and Financial Crime Commission (EFCC) established in 2000 and 2003 respectively to curb the scourge of corruption and rescue the country from a perpetual state of socio-economic paralysis, are now more of an instrument against political opposition and have lost credibility in the eyes of the masses in Nigeria. This study is set to examine how the Yoruba traditional cultural values can be annexed as a paradigm for eradicating corruption in contemporary Nigeria. Anwuluorah and Asike (2012) claimed that the Yoruba people are known to have a well-established culture comprising the culture of being religious, value for good morals, good character, the culture of honesty, faithfulness, accountability, diligence, truthfulness, devotion, loyalty, and obedience to values they held in common. Also, Yoruba cultural practices have linkages with traditional worshipping and fear of gods that shape behaviour by making anything that is related to corruption a taboo (Anwuluorah and Asike, 2012). Today, there is a call, according to Sahara reporters (2019), that the religious institutions produced by Christians and Muslims should promote good moral behaviour in society. To this effect, the ex-President Olusegun Obasanjo even built a church and admonished that churches and mosques be constructed to bring the public officers closer to God, after being presented with evidence of widespread corruption (extortion and bribery) within Nigeria's public servants at all levels and throughout the country. (Cited by saharareportars 2019).

1.1 Problem Statement and Justification

Nigeria is a country blessed with abundant natural resources, cultural values, and heritage that are supposed to bring about improvement and development in all sectors of the economy. Despite its numerous resources, corruption seems to be hindering the positive impact on development and human security in the country. Philip and Moses (2013) identified that the problem of corruption in Nigeria seems to have nurtured widespread poverty and low human development indices, which may have inspired the recent nationwide protest and ethno-centric agitations for self-governance due to the distrust towards the government. People's desire to help themselves and stay alive at any cost has led to bad morals and character traits, such as deliberate acts of corruption, criminal activities like kidnapping for ransom or as part of a money ritual, the deliberate exchange of bribes between citizens in all areas of the economy, cheating on exams and elections, rigging court cases, and violating human rights. This has kept Nigeria's reputation as an underdeveloped country. Page (2018) claimed that the efforts to curb corruption in Nigeria have yielded very little due to judicial compromise—acceptance of bribes and the use of obscure technicalities to dismiss cases by judges. As a result of their use by successive presidents to attack

corrupt political rivals while pressuring them to turn a blind eye to the misdeeds of their own allies, Nigeria's three main anticorruption agencies—the Economic and Financial Crimes Commission (EFCC), the Independent Corrupt Practices and Other Related Offences Commission (ICPC), and the Code of Conduct Bureau—have occasionally faced accusations of corruption themselves, which may have hampered their ability to do their jobs.

The anti-corruption initiatives of President Muhammadu Buhari have also been criticized for being one-sided, with even a lawmaker from his own party saying that the “government fights corruption within the government with sweet-smelling... perfume while it fights corruption against opponents and critics of the government with a powerful insecticide.” Anticorruption efforts have suffered and are still suffering serious setbacks. Page (2018 show) From 2007 through 2011, Michael Aondoakaa, the then attorney general, and Farida Waziri, then head of the EFCC, conspired to bring them down. According to reports, Aondoakaa did all in his power to thwart the United Kingdom's attempts to collect money stolen by the corrupt former governor, James Ibori. The United States has temporarily suspended aid to the EFCC because of allegations that Waziri undermined prosecution and investigation efforts inside her own agency. Buhari allegedly fired Ibrahim Lamorde, who led the EFCC from 2011 to 2015, due to corruption charges. According to Yeganeh (2014), the cycle of corruption in Nigeria is self-reinforcing and helps to solidify structural inequalities in corruption. Impunity for dishonest activities and abuses of power or position gradually diminishes people's sense of moral obligation to obey the laws in the interests of wider society, weakening social ideals of fairness and common citizenship.

Nigeria has attempted to combat corruption via legal institutions and governance-based measures, with an emphasis on The passing of anti-corruption legislation, the development of numerous institutions charged with preventing corruption and prosecuting those who participate in it, and the reform of public procurement procedures and public financial management. In addition, Yeganeh (2014) argued that anticorruption efforts in Nigeria, such as increasing incentives for and protections against whistleblowing, high-profile investigations of prominent individuals for large-scale theft of public funds, and the recovery of billions of naira by Nigeria's anti-corruption agencies, are crucial but have not comprehensively and sustainably reversed corrupt practices.

Aside from these problems, western religious institutions haven't been able to stop their members from being corrupt across sectors and the country as a whole. This is why Adedayo (2017) calls for a paradigm shift from legal-formal institutions to traditional-cultural institutions and religious approaches like the Ifa Oracle, Eewo-taboo, and other traditional religious taboos that teach people how to act morally. Therefore, this study interrogates how the efficacy of the Yoruba traditional cultural institutions and values can be adopted as a paradigm for eradicating corruption in the contemporary Nigerian state.

1.2. Objectives Of The Study

The objectives of this study are to:

- i. examine the level of awareness about the traditional cultural institutions and values of the Yoruba amongst contemporary citizens.
- ii. assess the aspects of the traditional cultural institutions and values of the Yoruba that can be adopted as a paradigm for eradicating corruption in the contemporary Nigerian state.

- iii. investigate the implications of adopting Yoruba traditional cultural values for eradicating corruption in the contemporary Nigeria state

2. LITERATURE REVIEW

In most cases, scholars examined corruption in isolation of culture and culture in isolation of corruption or with other variables. Those scholars who examine culture and corruption in Nigeria are few. Bakare (2011) showed that there is a negative correlation between corruption and production development in Nigeria by investigating its crowding-out effects and its destabilizing repercussions for the country's corruption. The governments in Nigeria need to implement a national reorientation program to teach citizens about the critical importance of combating corruption across the country's economic, social, and political systems, and they need to equip themselves with transparency devices capable of identifying instances of corruption wherever they may be found. The question is that national reorientation program has been ongoing in Nigeria and has not changed the corrupt attitudes of Nigerians, including the leaders and Bakare did not explain how Yoruba traditional cultural institutions and religious morals could serve as a paradigm for eradicating corruption in Nigeria. Ogbonnaya (2018) studied the effect of corruption in the Nigerian economy, and the study found that corruption has a major impact on Nigeria's economy and made the following recommendations: that people be made aware of the evil of corruption beginning in the home; that the government set an example by first trying corrupt officials; and that people who are found guilty of a crime be subject to the reintroduction of firing squad. That was why Nwogu and Ijirshar (2016) pursued that the culture of corruption in Nigeria is so prevalent and crippling that it has permeated the country's ethics, politics, civil society, public sector, and business sector. Prolonged corruption at the highest levels has hampered development and eroded national pride. This research aimed to better understand how corruption has affected Nigeria's economy and culture, with the ultimate goal of determining what steps need to be taken to restore the country's reputation and national identity. The research backed the use of anti-corruption bodies. Just as important is a process of reorientation inside the country's educational system. Oladiran (2014) asserted that anti-corruption authorities are severely constrained and frustrated due to a lack of political will to halt the malaise at all levels of government, as seen by the agencies' handling of corruption-related cases. Oladiran disapproves of Nigerians accepting and praising corrupt people and urges them to end the practice once and for all. He also believes there is a negative correlation between corruption and good government.

The issue of corruption in Nigeria was studied by Idris (2019). It has been argued that corruption is the primary reason preventing Nigeria from progressing. The results showed that a systemic overhaul and unlearning, relearning, and acculturation are needed before progress can be achieved in reducing corruption. Hoffmann and Patel (2017) explain how Corruption continues to plague the workings of society and the economy in Nigeria, despite the fact that it has contributed to the hollowing out of federal and state revenue, corporate and investment capital, foreign assistance, and the personal earnings of Nigerian residents. From 1960 to 1999, Hoffmann and Patel calculated that close to \$400 billion was stolen from Nigeria's public finances, and from 2005 to 2014, around \$182 billion was lost via illegal financial flows out of the nation. Nigeria's continuing anti-corruption efforts call for a detailed analysis of the social elements that may contribute to normalizing corrupt behaviour and desensitizing individuals to its repercussions, as well as a systematic understanding of why people participate in or abstain from corrupt activities. Public institutions in Nigeria would be in a stronger position to mobilize the country's anti-

corruption movement if they adopted this comprehensive strategy. Mustapha (2010) defined 'corruption' in the context of Nigerian political culture. The authors acknowledge the significance of the "grand narrative" in the conceptualization of the term, but they move beyond a state-centric analysis by invoking the "spoilization of the system" approach to explain the negative effects of corruption and other socially inappropriate acts that take place at the "micro" and "unofficial" levels of the state. This study looked at the ways in which the 'spoilization of the system' manifests. As an extra discourse to the ongoing discussion on corruption in the Nigerian state, it investigated the overlooked conceptual significance and situational characteristics that fit into the dynamics of unofficial corruption in the state. Importantly, Akanji (2017) used a qualitative approach to investigate the perspectives of 40 Nigerians on the relationship between national culture and the extent to which corruption exists in Nigeria. He did so by asking participants about the significance of social norms, traditions, values, and personal orientations. The results provide empirical support to the idea that uncertainty aversion attitudes, patriarchy, and collectivism behaviours all play a role in the high levels of corruption that have a negative impact on the economy and the social and personal development of the country. It highlighted the necessity for a realistic strategy that gives priority to practical education in order to increase cultural awareness and so encourage accountability, transparency, and moral commitment to anti-corruption norms. Alade (2017) explained that Nigeria is a multi-religious society and each religious body, group, movement, denomination, and cult sets out to achieve certain objectives and goals. In addition to their evangelistic goals, the religious groups also want to make the world a better place and help people live together peacefully. However, the nature of religious bodies in Nigerian society shows that the focus of religion has been lost and the focus has shifted to other things. The goal has changed from making people better and making them afraid of the Supreme Being to keeping people from doing bad things in society. Religion bodies are turning religious groups into businesses with false teaching and teachers who preach what they think is right. They now teach freedom from suffering. The paper suggested that for moral purity, religious leaders should take a stand against cheating, unfaithfulness, selfish interests, embezzlement, diversion of public resources to their own pockets and any other forms of corrupt practices. Chinweuba's (2018) discussion on culture and corruption in Nigeria revealed a misconception of the efficacy of traditional cultural values, where it was documented that there are cultural factors that spark and foster corruption. Corrupt behaviours emerge from cultural systems, and that corruption may be reversed by a positive examination of those unwholesome cultural characteristics present in different cultures of Nigeria that aid corruption. Contrary to popular belief, it is western culture, not traditional cultural values, that has enabled Chinweuba's corrupt practice system, as documented in academic literature. Adedayo (2017) argued while trying to project the derivable values of traditional Yoruba Ifa Oracle as a means of social transformation, it is now politically, religiously, geographically, and socially no longer in vogue due to factors which could not be unconnected with western education, modernity, and foreign relations, amongst others. Supporting Adedayo's position, Okolo and Raymond (2014) argued this further in a clear term that colonization brought corruption to Africa and, by extension, Nigeria. The article examines the problem of corruption from a variety of angles, ultimately concluding that it is systemic and deeply ingrained in Nigerian society, especially in the public sector. The reasons behind corruption in Nigeria were analyzed, and they included, among other things, a lack of adherence to religious precepts, morals, culture, ethnicity, favoritism, nepotism, and poor judicial systems. Falola and Akinyemi (2017) reviewed a 75-chapter volume that takes an interdisciplinary approach to Yorùbá culture and customs by drawing on a wide range of

academic disciplines to provide a comprehensive examination of the Yorùbá people. These disciplines include anthropology, culture, language and linguistics, literature, history, religion, sociology, philosophy, psychology, criminology, law, technology, medicine, pharmacy, engineering, and gender studies. Each chapter addressed the changes that have taken place in traditional culture. This fusion of traditional and updated aspects of Yoruba culture provides a realistic and comprehensive portrait of what might be considered culture and traditions in modern-day Yoruba society. The above literature review shows that academic scholars did not consider how Yoruba traditional cultural institutions and religious moral values could serve as a paradigm for eradicating corruption in Nigeria, which is the gap that this study will fill.

3. THEORETICAL FRAMEWORK

The collective action theory of corruption is adopted as the explanatory root of this work. For many years, the principal-agent model was used in economics to shed light on the literature of corruption. Recently, collective action theory has emerged as a potential new explanation for why systemic corruption persists despite laws declaring it illegal and why corruption resists several anti-corruption efforts in certain countries. Trust and how people interpret the actions of others are highlighted by the collective action theory, which expands beyond the principal-agent connection. Because individuals justify their actions in light of their assumptions about how others would act in a given circumstance, Persson, Rothstein, and Teorell (2013) consider systemic corruption to be a community-wide issue. If corrupt practices are accepted by the majority of people in a country, then they are seen as the norm rather than the exception. It's not that people don't realize that corruption is bad for society as a whole; rather, they do corrupt acts because they think "it doesn't make sense to be the lone honest person in a corrupt system" (Marquette and Peiffer, 2015). When statutory anti-corruption policies are ignored or broken with little to no repercussions, a culture of corruption flourishes inside an institution or organization, normalizing corrupt actions on both the individual and societal levels (Appolloni and Nshombo, 2014). Since personal orientations interact with the magnitude of corruption in Nigeria, and since uncertainty in avoidance values, patriarchy, and collectivist practices have influenced the levels of corruption in Nigeria, affecting the economy and human development, it is glaring that the collective action theory explains the interface between the national culture and the realities of corruption in Nigeria. This mostly represents the collective action theory perspective that while individuals are aware of the negative repercussions of the prevalence of corruption, they participate in corrupt behaviors as they feel that "it doesn't make sense to be the sole honest person in a corrupt society". According to Yeganeh (2014), corruption encourages more corruption, thus sustaining and entrenching social inequality in Nigerian society. This is consistent with the collective action theory. Impunity for dishonest activities and abuses of power or position gradually diminishes people's sense of moral obligation to obey the laws in the interests of wider society, weakening social ideals of fairness and common citizenship. Nigeria has attempted to combat corruption via legal institutions and governance-based measures, with an emphasis on the passing of anti-corruption legislation, the development of numerous institutions charged with preventing corruption and prosecuting those who participate in it, and the reform of public procurement procedures and public financial management.

4. METHODOLOGY

The population of this work are the traditional rulers (Obas and chiefs) as well as other population clusters including youth, women and civil servant within the Ondo State, Osun State and Oyo State respectively

4.1 Location of The Study

The study was carried out in three selected states located in the southwest geopolitical zone of Nigeria. They are Ondo State, Osun state and Oyo state.

4.2 Area of The Study

For the purpose of this research, two local governments per state were selected from each state, using simple random sampling procedure. These local governments include Ife south and Ife north local government in Osun State, Ondo and Owo local government in Ondo State, Ibarapa East and Ibarapa West local government in Oyo State

Table 1: Design outlay for selected study area

SN	STATE	LOCAL GOVERNMENT	TOTAL OF LOCAL GOVERNMENT
1	Osun	Ife south Ife north	2
2	Ondo	Ondo west Owo	2
3	Oyo	Ibarapa East Ibarapa West	2
	3	6	6

The six local governments were randomly selected because they possess the cultural heritage of Yoruba.

4.3 Sample Frame And Participants

A multistage samplings technique was adopted. According to Sedgwick (2015), multistage sampling is a technique for collecting primary data from a study's population by splitting it into subsets (or "clusters") in advance of the study's launch. The technique entails four distinct phases. step one: Choose a sample frame based on the target population. The researcher assigns a number to each group and picks a representative subset of relevant independent groups. Step two: Select a sample frame consisting of relevant distinct subgroups. Perform this using unique, related groups chosen in the previous step. Step three: repeat the second step if necessary. Step four: Using any kind of probability sampling, choose the sample group member from the subgroup. The multistage sampling approach is used because: obtaining the appropriate survey sample is made much simpler for researchers, and random sampling may be applied once the groups have been determined (Sedgwick 2015).

The lottery method was used to determine who is to be part of the sample frame. In using this method 10 Obas, 10 chiefs, 10 youth, 10 women and 10 civil servants was selected from each

local government of the affected State, which means 50 samples was selected from each local government, therefore a total of 300 sample size was selected for this study. In addition, a focus group discussion/interview was carried out with the Obas, the chiefs, traditional priest (babalawo) and ifa worshipers across the affected local government in Ondo state Osun State and Oyo state to gain insight into how some of the traditional cultural institution and ethnographical value can be harnessed to eradicate corruption in Nigeria.

4.4 Interview

The respondents, who were not able to read or write, were assisted by research assistants through interview method in the selected areas of the study.

4.5 Method Of Data Collection

In other to make the study successful, researcher critically examined official documents, textbooks, journals and engage focus group discussion/interview. Also questionnaire method was used to enable researcher to generate opinions in connection with this study research questions on 5-point scale: strongly agree 5, agree 4, undecided 3, disagree 2, strongly disagree 1.

4.6 Data Analysis Technique

The data collected during the indebt interview was thematically presented and analyzed in connection with the research questions.

4.7 Expected Findings

The research is expected to:

1. Reveal the level of awareness about the traditional culture institution and value of the Yoruba among the contemporary Nigerian.
2. To identify the aspects of the traditional culture institutions and value of the Yoruba that can be adopted as paradigm for eradicating corruption in the contemporary Nigerian State.
3. To investigate the implication of adopting the traditional cultural approach of the Yoruba for national development in contemporary Nigerian State.

4.8 Expected Contribution

The study recommendation would serve as a policy guide for the policy makers to address the issue of corruption in our societies. It will also serve as a source of reference material for researchers who will embark on related research topic in the future.

4.9. Field Work

Demographic Data of Respondents

Table 2: Sex Distribution of Respondents

Sex	Frequency	Percentage
Male	102	68.0
Female	48	32.0
Total	150	100.0

Source: Field Survey 2024

Table 2 shows the sex distribution of the respondents. The table shows that 102(68.0%) of the respondents were male, and 48 representing 32.0%, were female. This result showed that more of the respondents were male.

Table 3: Age Distribution of Respondents

Age Range	Frequency	Percentage
18-25 years	8	5.3
26-30 years	12	8.0
31-40 years	54	36.0
Above 50 years	76	50.7
Total	150	100.0

Source: Field Survey 2024

Table 3 shows the age distribution of the respondents. The table shows that 8(5.3%) of them were between the ages of 18 to 25 years, 12(8.0%) of them were between 26 to 30 years, 54(36.0%) of them were between the ages 31 to 40 years, while the remaining 76(50.7%) were above 50 years of age. This implies that a good number of the respondents were above 50 years of age at the time of this study.

Table 4: Distribution of Respondents based on Religion

Religion	Frequency	Percentage
Christian	66	44.0
Islam	54	36.0
Traditional	30	20.0
Total	150	100.0

Source: Field Survey 2024

Table 4 shows the distribution of the respondents based on religion. The table shows that 66(44.0%) were members of the Christian religious grouping, 54(36.0%) of them were members of the Islamic religious grouping, while the remaining 30(20.0%) of them were members of the Traditional religious grouping. This implies that the respondents are of different religions, which means all members of the religion groupings are represented in this study.

Level of awareness about traditional Yoruba cultural institutions and values

Answers to Research Question 1: what is the level of awareness of traditional cultural values of Yoruba people in contemporary times?

Table 5: Traditional culture of Yorubas is valuable in contemporary time

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagreed	0	0.0	0.0	0.0
Disagreed	20	13.3	13.3	13.3
Undecided	10	6.7	6.7	20.0
Agreed	90	60.0	60.0	80.0
Strongly Agreed	30	20.0	20.0	100.0
Total	150	100.0	100.0	

Source: Field Survey 2024

Table 5 shows that out of the 150 respondents, 0(0.0%) of them strongly disagreed with the question that says the “traditional culture of Yorubas is valuable in contemporary time”, 20(13.3%) also disagreed with this position. 10(6.7%) were undecided,90(60.0%) agreed, and30(20.0%) strongly agreed that the traditional culture of Yorubas is valuable in this contemporary time. This result shows that 60% agreed, plus 20% strongly agreed, which equal 80% of respondents, implying that respondents’ level of awareness of the value of the Yorubas’ traditional culture in this contemporary time is high. The finding shows an 80% level of awareness that the Yorubas’ traditional culture is still valuable in this contemporary time.

The position of these respondents was corroborated with interview conducted at Iju-Itaogbolu Community in Ondo Central where the traditionalist affirmed that the traditional culture of the Yorubas is still valuable in our contemporary seasons. Furthermore, the researcher interrogated Chief Alajagho in Owo Community at Ondo North, and he responded that the values of the Yorubas in our contemporary times are inevitable which promotes unity, honesty, and many more. See plate 4.1 and 4.2.

Table 6:The Oyomesi/Kingmakers compel the kings to open an empty calabash in order to commit suicide in Yoruba traditional society is still valuable nowadays.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagreed	0	0.0	0.0	0.0
Disagreed	0	0.0	0.0	0.0
Undecided	20	13.3	13.3	13.3
Agreed	100	66.7	66.7	80.0
Strongly Agreed	30	20.0	20.0	100.0
Total	150	100.0	100.0	

Source: Field Survey 2024

From Table 6 it shows that out of the 150 respondents, 0(0.0%) of them strongly disagreed and disagreed with the question that says, “the Oyomesi/Kingmakers compels the kings to open an empty calabash in order to commit suicide in Yoruba traditional society is still valuable nowadays”, 20(13.3%) were undecided,100(66.7%) agreed, while 30(20.0%) strongly agreed with the position. This result shows 66.7% agreed and 20% strongly agreed with the position, which equals 86.7% of respondents, therefore implies that respondents’ level of awareness about the valuably Oyomesi/Kingmakers' power to compel the kings to open an empty calabash in order to

commit suicide in Yoruba traditional society is still valuable nowadays is high. The finding shows 86.7% awareness that the Oyomesi/Kingmakers' power to compel the kings to open an empty calabash in order to commit suicide in Yoruba traditional society is still valuable nowadays. Opening of an empty calabash shows rejection of the kings in the community, (Dipo, 2020 and Abiola, 2019). The researcher went further to interview the king makers and chiefs in Owo, Ondo North Senatorial District, they responded that the levels of effective of the opening of an empty calabash in order for the misruled kings to commit suicide in Yoruba culture is still currently high and inevitable.

Table 7: Traditional priests exercise power, and oracles in Yoruba traditional society are still valuable.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagreed	0	0.0	0.0	0.0
Disagreed	0	0.0	0.0	0.0
Undecided	0	0.0	0.0	0.0
Agreed	90	60.0	60.0	60.0
Strongly Agreed	60	40.0	40.0	100.0
Total	150	100.0	100.0	

Source: Field Survey 2024

From Table 7, it shows that out of the 150 respondents, 0(0.0%) of them strongly disagreed, disagreed, and were undecided about the question that traditional power exercised by the Priests as the oracles in Yoruba traditional society is still valuable nowadays, but 90(60.0%) agreed, while 60(40.0%) strongly agreed with the position. This result shows 60% agreed and 40% strongly agreed with the position, which is equal to 100% of respondents, implying that respondents' level of awareness about the traditional power exercised by the Priests as the oracles in Yoruba traditional society is still valuable nowadays is high. Finding also shows 100% awareness that the traditional power exercised by the Priests and oracles in Yoruba's traditional society is still valuable was revealed. The researcher interviewed Chief Ausi of Iju-Itaogbolu Community and he responded that, the traditional power demonstrated by the Priests as oracle in Yoruba traditional society is still effective and productive in our contemporary period of time. He further interrogated Chief Araba of Oka land, Oka-Akoko in Ondo North and he responded that, the traditional power utilised by the priest as oracle in Yoruba land is still co-active in our contemporary seasons.

4.10: How efficient are these traditional cultural values for eradicating corruption in the contemporary Nigerian State?

Table 8: The extent traditional forces can efficiently order Nigerian leaders ruling arbitrarily to commit suicide when adopted.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Very High	49	32.7	32.7	32.7
High	81	54.0	54.0	86.7
Low	11	7.3	7.3	94.0
Very Low	9	6.0	6.0	100.0
Total	150	100.0	100.0	

Source: Field Survey 202

Table 8 shows that out of the 150 respondents, 49(32.7%) of them rated the extent traditional forces can efficiently order Nigerian leaders ruling arbitrarily to commit suicide when adopted very high, 81(54.0%) also rated it high, while 11(7.3%) rated it as very low, 9(6.0%) also rated it low. This result shows 32.7% is very high and 54.0% is equal to 86.7%. This implies that the extent to which traditional forces can efficiently order Nigerian leaders ruling arbitrarily to commit suicide when adopted is relatively high. The finding shows that 86.7% extent to which traditional forces can efficiently order Nigerian leaders ruling arbitrarily to commit suicide when adopted.

Table 9: The extent Ifa can efficiently expose and punish corrupt political office holders when adopted in Nigeria.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Very High	74	49.3	49.3	49.3
High	63	42.0	42.0	91.3
Low	13	8.7	8.7	100.0
Very Low	0	0.0	0.0	100.0
Total	150	100.0	100.0	

Source: Field Survey 2024

Table 9 shows that out of the 150 respondents, 74(49.3%) of them rated the extent Ifa can efficiently expose and punish corrupt political office holders when adopted in Nigeria as very high, 63(42.0%) also rated it high, while 13(8.7%) rated it as very low and 0(0.0%) low. This result shows 49.3% very high and 42.0% equal to 91.3%. This implies that the extent Ifa can efficiently expose and punish corrupt political office holders when adopted in Nigeria is relatively high. The finding shows that 91.3% extent Ifa can efficiently expose and punish corrupt political office holders when adopted in Nigeria.

Table 10: The extent Ayelala can efficiently expose and punish leaders who commit social crime in contemporary Nigeria

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Very High	103	68.7	68.7	68.7
High	31	20.7	20.7	89.4
Low	11	7.3	7.3	96.7
Very Low	5	3.3	3.3	100.0
Total	150	100.0	100.0	

Source: Field Survey 2024

Table 10 shows that out of the 150 respondents, 103(68.7%) of them rated the extent Ayelala can efficiently expose and punish leaders who commit a social crime in contemporary Nigeria is very high, 31(20.7%) also rated it high, while 11(7.3%) rated it as very low and 5(3.3%) low. This result shows 68.7% very high and 20.7% high, equal to 89.4%. This implies that the extent Ayelala can efficiently expose and punish leaders who commit a social crime in contemporary Nigeria is relatively high. The finding shows that 89.4% extent Ayelala can efficiently expose and punish leaders who commit a social crime in contemporary Nigeria.

4.11: Impediments to the application of traditional values in the contemporary Nigerian State.

Answer to Research Question 4: What are the challenges that would impede the application of traditional cultural values for eradicating corruption in the contemporary Nigerian State?

Table 11: Ethnic differences can impede the application of traditional cultural values in Nigeria.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagreed	3	2.0	2.0	2.0
Disagreed	18	12.0	12.0	14.0
Undecided	0	0.0	0.0	14.0
Agreed	102	68.0	68.0	82.0
Strongly Agreed	27	18.0	18.0	100.0
Total	150	100.0	100.0	

Source: Field Survey 2024

Table 11 shows that out of the 150 respondents, 3(2.0%) of them strongly disagreed, and 18(12.0%) also disagreed that ethnic differences could impede the application of traditional cultural values in Nigeria. While 0(0.0%) were undecided, 102(68.0%) agreed and 27(18.0%) strongly agreed with the position. This result shows 68.0% agreed and 18.0% strongly agreed with the position, which equals 86.0%. This implies the opinion that ethnic differences can impede the application of traditional cultural values in Nigeria is high. The finding shows that Shows 86.0%

were of the opinion that ethnic differences can impede the application of traditional cultural values in Nigeria.

Table 12: Religious bias can impede the application of traditional cultural values in Nigeria.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagreed	11	7.3	7.3	7.3
Disagreed	6	4.0	4.0	11.3
Undecided	0	0.0	0.0	11.3
Agreed	121	80.7	80.7	92.0
Strongly Agreed	12	8.0	8.0	100.0
Total	150	100.0	100.0	

Source: Field Survey 2024

Table 12, it shows that out of the 150 respondents, 11(7.3%) of them strongly disagreed, and 6(4.0%) also disagreed that religious bias could impede the application of traditional cultural values in Nigeria. While 0(0.0%) were undecided, 121(80.7%) agreed and 12(8.0%) strongly agreed with the position. This result shows 80.7% agreed and 12.8% strongly agreed with the position, which is equal to 93.5%, implying opinion that religious bias can impede the application of traditional cultural values in Nigeria is high. The finding shows that 93.5% opinion that religious bias can impede the application of traditional cultural values in Nigeria.

Table 13: Lack of political-will from the Nigerian political leaders can impede the application of traditional cultural values in Nigeria.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagreed	2	1.3	1.3	1.3
Disagreed	1	0.7	0.7	2.0
Undecided	0	0.0	0.0	2.0
Agreed	140	93.3	93.3	95.3
Strongly Agreed	7	4.7	4.7	100.0
Total	150	100.0	100.0	

Source: Field Survey 2024

From Table 13, it shows that out of the 150 respondents, 2(1.3%) of them strongly disagreed, and 1(0.7%) also disagreed that lack of political-will from the Nigerian political leaders can impede the application of traditional cultural values in Nigeria. While 0(0.0%) were undecided, 140(93.3%) agreed and 7(4.7%) strongly agreed with the position. This result shows 93.3% agreed and 4.7% strongly agreed with the position, which is equal to 98.0%, implying opinion that lack of political-will from the Nigerian political leaders can impede the application of traditional cultural values in Nigeria is high. The finding shows that 98.0% opinion that lack of political-will from the Nigerian political leaders can impede the application of traditional cultural values in Nigeria.

5. DISCUSSION OF FINDINGS

On research question 1, what are the levels of awareness of traditional cultural values of Yoruba people in contemporary times? The finding shows 80% level of awareness that the Yoruba's traditional culture is still valuable in this contemporary time among others.

Findings on research question 2, what aspects of these traditional cultural values of the Yorubas can be harnessed as a paradigm for eradicating corruption in the contemporary Nigerian state? The findings shows 80% were of the opinion that the traditional cultural values of the Yorubas can be harnessed to eradicate corruption in contemporary Nigerian state, and so on.

Answer to research question 3, how efficient are these traditional cultural values for eradicating corruption in the contemporary Nigerian State? The finding shows that 86.7% extent to which traditional forces can efficiently order Nigerian leaders ruling arbitrarily to commit suicide when adopted.

In addition, an interview conducted with Chief Ausi of the Iju-Ita Ogbolu community, also supported that Yoruba's traditional cultural values are efficient in eradicating corruption in contemporary times due to the ability of the above-named deities to unleash instantaneous judgment on anyone who engages in any corrupt behaviours. In the same interview, Chief Alajagho in Owo Kingdom confirmed that, the judgment that would appear from the deities would lead to sudden death or incurable diseases for those who engaged in such corrupt behaviours. An interview conducted with Chief Ausi of Iju-Ita Ogbolu community showed that challenges that would impede the application of the Yoruba's traditional cultural values in contemporary Nigeria includes:

1. The recognition of the Christian and Islamic religious by the Nigerian constitution and citizens than the traditional ones.
2. Majority of the political and governmental officials that occupy higher positions, may reject traditional policy as a result of engaging themselves in corrupt practices, among others.

While Chief Alajagho in Owo kingdom, Ondo-North responded that the challenges that would impede the application of the Yoruba's traditional cultural values for eradicating corruption in contemporary Nigeria includes:

1. Transformation of the Nigerian society from an ancient style to a modern system due to some factors like: modernization, high level of technology and so on.
2. Nigeria is a multi-ethnic society, having various customs and traditions. Consequently, the traditions and cultures some tribes cherishes may not be accommodated by others.

These findings agreed with Onyima (2016) that Nigerian cultural heritages are faced with a lot of challenges such as the influence of religion disparities, civilization and government developmental projects which destroy cultural heritages to implicate the lack of political-will to promote the cultural values, instead they demonizes it and describes it as been archaic practice.

5.1 Summary

The main aim of this study was to interrogate how the efficacy of the Yoruba traditional cultural values can be harnessed as a paradigm for eradicating corruption in the contemporary Nigerian State. The specific objectives were: to examine the level of awareness about the traditional cultural values of the Yoruba people amongst the contemporary citizens, to examine the aspects of the traditional cultural values of the Yorubas that can be harnessed as a paradigm for eradicating corruption in contemporary Nigerian state; to examine the efficiency of the traditional cultural values of the Yorubas in eradicating corruption in contemporary Nigerian state;

to examine the challenges that would impede the application of traditional cultural values for eradicating corruption in contemporary Nigerian State. The study findings are as follows that:

1. The level of awareness of traditional cultural values of Yoruba people in contemporary times rated 86.9%, which implies that the level of awareness about traditional Yoruba cultural values, including the power of Oyomesi (Kingmakers) to compel the kings to open an empty calabash in order to commit suicide; about the Priests and oracles, and its effective power of Ayelala to exposes and punishes offenders who commit a social crime, leaders that rules against interests of the people; about the swearing-in with guns, cutlasses, charm, and thunder that efficaciously injects good behaviour; awareness that Yoruba's taboos (invisible deities) that imprinted in the mind of people good virtues; awareness that taboos that helps people to do away from doing bad things is very high.
2. The Yoruba's cultural intuitions/values can be harnessed to eradicate corruption in the contemporary Nigerian State, rated 83.8%, which implies that the traditional cultural values of the Yorubas, such as the Oyomesi (Kingsmakers) traditional power that ordered the Kings to commit suicide if is arbitrary in Yoruba land can be utilised to eradicate corruption in contemporary Nigerian state; Ifa traditional effective power of knowing, exposing and punishing people who engage in crimes and taboos/abomination among the Yorubas; Ayelala and its effective power that exposes and punishes offenders who commit social and economic crime among the Yorubas; Ayelala, cutlasses, guns, Sango and thunder as instruments for an oath of office to can all be harnessed to eradicate corrupt practises in Nigeria.
3. Opinion on how efficient are these traditional cultural values for eradicating corruption in the contemporary Nigerian State rated 94.6%. That is, the traditional cultural institutions and values such as Guns, Ogun, Ifa, Ayelala, Sango, and Thunder can efficiently order Nigerian leaders ruling arbitrarily to commit suicide when adopted; expose and punish corrupt political office holders/leaders who commits a social crime; eradicate bribery/corruption when used as instruments for an oath of office; judgments pervasion and social injustice; mismanagement/misappropriation of the public funds; unlawful use of power for personal enrichment in Nigeria; manipulations, deceit, and outright stealing of public properties; votes buying; use of federal resources by political office holders to enrich ethnic/party loyalties; favouratism; promote accountability, transparency and moral adherence to anti-corruption values in Nigeria.
4. The challenges that would impede the application of traditional cultural values for eradicating corruption in the contemporary Nigerian state, including ethnic differences, religious bias, and lack of political-will from the Nigerian political leaders, rated 92.5%, which is very high.

5.2 Conclusion

Based on this research findings, it is evident that the level of awareness about traditional Yoruba cultural values in contemporary times is still high. It is arguable that the effectiveness of Yorubas' traditional cultural valued powers or spirits or gods such as; Guns, Ogun, Ifa, Ayelala, Sango, and Thunder, among others, can be harnessed as instruments to eradicate corrupt practices in Nigeria. This is linked to the evident that predictably these traditional cultural institutions, valued powers of deities, can efficiently order Nigerian leaders ruling arbitrarily to commit suicide when adopted; expose and punish corrupt political office holders/leaders who commit a social

crime; eradicate bribery/corruption in Nigeria when used as instruments for the oath of office; can eradicate judgments pervasion and social injustice; can eradicate mismanagement/misappropriation of public fund in Nigeria; can eradicate unlawful use of power for personal enrichment in Nigeria; can eradicate manipulations, deceit, and outright stealing of public properties in Nigeria; can eradicate votes buying in Nigeria; eradicate the use of federal resources by political office holders to enrich ethnic/party loyalties in Nigeria; can eradicate favouratism in Nigeria; promote accountability, transparency and moral adherence to anti-corruption values in Nigeria. However, further evidence revealed that ethnic difference, religious bias, and lack of political-will constitute the likely challenges that would impede the application of these traditional cultural values for eradicating corruption in contemporary Nigeria.

5.3 Recommendations

The following are recommended if the traditional cultural values must be able to serve as a paradigm for eradicating corruption in Nigeria.

1. There is a need to harness the traditional cultural values of different ethnic segments across Nigeria as this will reduce ethnic bias from impeding the application and enjoying a corruption-free-political system in Nigeria.
2. There is a need to drop religious bias and embrace the values that the traditional cultural instruments to create an all-feared anti-corruption system that can effectively eradicate arbitrary use of power, social crime; bribery/corruption; judgments pervasion and social injustice; mismanagement/misappropriation of public fund in unlawful use of power for personal enrichment; deceit, and outright stealing of public properties; votes buying; use of federal resources to enrich ethnic/party loyalists; favouratism; promote accountability, transparency and moral adherence to anti-corruption values in Nigeria.
3. There is a need for the traditionalists who know and control the traditional values across Nigeria to liaise with political leaders to drive and motivate the political-will that will promote the application of traditional cultural values in contemporary Nigeria. The traditionalists can invoke a traditional spirit that will make them accept and adopt the effectiveness of the traditional values to free the country from economic, social, cultural, political, and economic retrogression and to promote productivity and economic development across the federation.
 4. There is a need for constitutional review to also accommodate and recognize the values that the traditional cultural instruments demonstrated for the progress and posterity of Nigeria to be secured.

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