

**HARNESSING THE YORUBA CULTURE AND TRADITION OF INTENTIONAL
HUMANISM IN COMBATING INSECURITY IN NIGERIA: A
PHILOSOPHICAL APPRAISAL**

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Abstract

At no point in the history of the Nigerian nation has multifaceted insecurity been experienced on a massive scale as currently being experienced. It will be a total existential crisis to deny that the Nigerian society is currently plagued in all directions by several forms of 'socio-politico-econo-religious' crisis which had further plunged the scarcely enjoyed peace into abysmal. Currently, the Nigerian nation is beset with an unprecedented level of insecurity with each of the six Geo-political zones having a tremendous share of violence which are incited by perceived political-tribal bigotry, unfavourable national economy, uncontrolled influx of radical religious views amidst many others. Characterized by massive kidnapping, terrorism, banditry, religious crisis, ritual killings and political assassination, the Nigerian insecurity situation had increased the vulnerability of her citizens to loss of lives, livelihood and properties. Considering the peculiarity of multi-faceted, simultaneous and synchronous insecurity in the Nigerian society, this paper critically appraises the socio-philosophical paradox of security in the Nigerian nation and suggests Intentional Humanism, based on the Yoruba indigenous cultural paradigms, as a viable means of combating insecurity. At the center of the Yoruba society's concept of intentional humanism is human mentality, distinguished by intellectual faculties and moral capacity. This is believed to give scales and perspectives to what a society hold as meanings, values and intentions which are common components of conflict-spaces. This paper therefore reinstates the normal sayings that building schools shut prisons, by suggesting thorough indoctrination of every Nigerian with the Yoruba cultural ethics of intentional humanism as a panacea to the ravaging insecurity in the Nation.

Keywords: Insecurity, Conflict, Nigeria, Intentional humanism, Yoruba ethics, security

Introduction

Despite that the Nigerian society have never enjoyed what could be termed a violence-free era, the present political dispensation has witnessed far more level of insecurity ever seen since than any other dispensation since the inception of the Nigerian state. Even though crime and criminalities have been persistent in Nigeria, it is only recently that it has morphed into a serious national security challenge. The ignoble triple dare-devilry of terrorism, banditry, and kidnappings are the ferocious driver and core embers of Nigeria's worsening security nightmare (Donald, 2020). Coupled with these, the perceived malignment of various ethnic groups has led to an unprecedented uprising of various ethnic agitations in the country. Even the part of the country least known for such violence currently experience turbulence, characterized with protests and armed militancy. In the past eight years, the Nigerian society have experienced series of public social conflicts, ranging from fuel protest to protest against bad policing and ethno-centric governance. In combination to the Northern region of Nigeria which have been battling with the terrorism and banditry, the fresh wounds of the Nigerian 1967 civil war have started bleeding again in the South-east. The South-west is currently plagued with killer herdsmen who are on campaign of calumny in the fringe communities of the Southwest Nigeria and the South-south geopolitical zone is not left out with daily threats of militancy, high-profile kidnappings, oil bunkering and sea piracy. Armed robbery, and recently, kidnapping are another faces of insecurity that have proved very devastating to the nation's economy. The surging nature of armed robbery attack on the highways, at home and even in offices call for sober reflection. It has become so rampant that it is gradually becoming a culture. Femi Osofisan aptly capture this in his drama, "Aringindin and the Nightwatchmen", where Armed robbers burgled a business premise three times in two weeks and swept the entire stores leaving the owners in perpetual agony. This is a good portrayal of the current Nigerian society, where the people currently have no right to go to bed and expect to rise the following morning without grief.

The prevailing insecurity in Nigeria is beyond what we could only relate with on the pages of books or articles, as a sizable number of Nigerian citizens has in recent times been a victim of violence, either personally or collectively. Insecurity as a concept, previously perceived as abstract, especially in the South-West geopolitical zone of Nigeria, is now bareface with the increasing level of food shortage, loss of lives and economic hardships which are mediated by social unrests. The pattern of insecurity has been regionalized: militia groups in the south, insurgency in the north, kidnapping in the east and south, ritual killings in the east and west, political and nonpolitical calculated assassinations across the nation. The regional pattern of insecurity has given rise to regional security formation in the country in a bid to curtail the alarming rate of insecurity

(Obi, 2015:3). Not only has the continued state of insecurity threatened the very fabric of national integration in the country and created the ecology of fear, disquiet and anxiety, it has also meted a deadly blow or what Imhonopi and Urim (2012) call “spectral bite” to industrial development. The destruction of the badly needed infrastructure has taken the country many years backwards (Onifade, Imhonopi and Urim, 2013:4).

As pointed out by Ehusani (2002), the present day Nigerian society is one where no one is sure of the acquisition and safety of anything; where life is insecure; where men are enemies to each other; where conflicts, struggles and war prevailed among men. Every citizen lives in perpetual danger and fear of violent death. We are currently in a state of natural warfare, a state of *homo homini lupus*, a condition in which man is a wolf to man (Oluwarotimi, 2012). The foundations of institutional framework in Nigeria are very shaky and have provoked a deterioration of state governance and democratic accountability, thus, paralyzing the existing formal and legitimate rules nested in the hierarchy of social order (Achumba *et al.*, 2013). This view is collaborated by Igbuzor (2011) who sees the state of insecurity in Nigeria as a function of government failure. This manifests in the incapacity of government to deliver public goods to its citizens. This lack of basic necessities by the Nigerian people has created a growing army of frustrated people who resort to violence at the slightest provocation or opportunity. Despite various attempts at addressing the spate of insecurity in Nigeria, we see a persistent failure and a rather increasing threats to human existence. It is noteworthy that there is no fit-it-all blueprint to solve the issue of insecurity in a society; dynamic approaches are necessary to address each budding issues. However, in an effort to find lasting solutions to the numerous vicious attacks and killings in Nigeria, and engineer national development, less attention has been paid to the roles of indigenous cultural ethics. Any suggested panacea to Nigeria’s security and developmental challenges needs to be rooted in the country’s systems, structures, values and culture. Olowu and Erero (1995) pointed out that the perception and institutional understanding of local people, in particular, matter and the indicators of governance need to be redefined to reflect the expectations of local stakeholders, as well as their culture and norms (Olowu and Erero 1995). The Nigerian insecurity issue is best described as a Wicked Problem, and this requires a conglomerate of approaches which are embedded in the culture, norms and values of the local populace. This paper particularly philosophically appraise the Yoruba society cultural ethics of Intentional humanism which recognizes human beings as deliberating, social beings evolving over time. Hence, humans are able to empathize with others, and reason about fairness, justice and how societies work.

Ethical Perspective of the Origin and Nature of Insecurity in Nigeria

Jega (2002) opined that the aetiologies of insecurity in Nigeria are best describe as internal, which is also referred to as proximate causes. However, it is necessary to understand that insecurity in Nigeria unequivocally has both remote and proximate causes. Several literatures (Ali, 2013; Okorie, 2011; Jega, 2002; Salawu, 2010; Onyishi, 2011; Ezeoba, 2011) have discussed the origin and nature of insecurity in Nigeria and this paper therefore draw from these literatures to create its scenario.

a. Lack of national cohesion

Due to the enormous diversity of the Nigerian population, the problem of national integration in Nigeria is the problem of the extent to which Nigerians appreciate Nigeria. The lack of historical and cultural homogeneity of the Nigerian population gave rise to the general lack of trust, cohesion and national integration. It has been argued over time that Nigeria, indeed, is not a Nation but an artificial contraption by the British colonial masters for selfish gains. With upto 400 language groups (with varying cultures, modes of production, perception of reality and patterns of political participation), and extreme levels of privilege and underprivilege, the historical and cultural heterogeneity of Nigeria stands beyond debate. Compounding the problem of the accident of multiplicity of nationalities within what came to be designated Nigeria by 1914 was the deliberate colonial governance's strategy euphemistically called "divide and rule", and constitutional manipulation which exclusively emphasized the fact of diversity of Nigerians, bringing this to light where it was hitherto rather apparent than real. The tripartite division of Nigeria in 1947 by the colonialist saw the emergence of three ethnic groups: Ibo, Yoruba and Hausa-Fulani, with each balanced against the other in a state of mutual antagonism. This creates a huge problem for the post-colonial Nigeria, and it is the bane of insecurity as currently experienced.

b. Lack of institutional capacity to adequately address inequality

A cogent driver of insecurity in Nigeria is the perception of marginalization, inequality and lack of justice. The current Nigerian political atmosphere is that of the winner takes all while the looser suffers till the expiration of the winning tribe's political term. Coupled with perceived lopsided government appointments and favoritism in social welfare programmes, each ethnic group remain suspicious of the political intentions and schemes of the others. Nigeria is a federal society to the extent that it represents a sociological complexity of diversities, ethnic, linguistic, cultural, religious and so on, and cleavages which are territorially defined in such a way that certain territories are recognizably the exclusive preserves of certain groups. Given the "complexity of diversities", a mean has to be struck somehow or the other in order to achieve a social equilibrium in the systemic

operation. The extent to which a polity definable as a federal society is willing to let this quality to be reflected in its major governmental structures in a bid to ensure justice underlines the conception of Federal character. The negative euphoria about the "fears of some ethnic group" over domination by another ethnic group in Nigeria continues to gather significant momentum since the 1960s till date. Hence, the security calculus of the Nigerian state has failed because it does not include vital aspects of social and national development supported by the provision of basic social, economic or even military conditions necessary for effective national security. This state of inequality, unfairness and injustice has toughened the people, forcing them to take their destiny into their hands (Egwu,2000). This had led to the rise of various "freedom fighters" in different geopolitical zones of the nation and its attendant consequences of free-fall mobilization of the masses against the Government.

c. Political fanaticism and extremism

The Nigerian political stage is graced with lots of political gladiators who will utilize any known means, irrespective of its implications, to attain their aspired political positions. The collapse of the first republic in 1966 and the consequent incursion of the military into governance that same year plunged Nigeria into an endless loop of politically based violence. The electoral politics in Nigeria right from 1960s till date have been characterized with violent conflicts, political thuggery, assassinations, and arson. Politicians in Nigerian do not accommodate dialogue, negotiation and consensus (Eme and Onyishi, 2011). Elections into political posts are characterized by hate speeches, inciting propagandas, desperation, and violent struggle for political power among politicians. The persistence of political violence in the democratic corridor of Nigeria are best attributed to the desperation of political gladiators to win elections or remain in office at all cost (Ewetan and Urhie, 2014). These misadventures have often been catastrophic leading to decimation of innocent lives, disruption of economic activities, and the destruction of properties among others. Election periods in the Nigeria seem to be the moment of serious security challenge. Shafiu S. Zurmi (Daily Sun, Friday January 21, 2011:19) rightly represented the precarious situation when he stated that

While the major political characters intensify their efforts at winning the support of the Nigerian public, ordinary Nigerians are daily becoming more and more apprehensive about the security implications to the country before, during and after the elections. The general anxiety over the nation's security is germane and should be a source of concern to the government (Udoh, 2015).

d. Differing ethno-religious identity

The multi-diversity characteristics of the Nigerian state imposes an inherent base for ethno-religious conflicts. Eme and Onyishi (2011) opined that ethno-religious diversities

in Nigeria have become disintegrative and destructive social elements threatening the peace, stability and security. Achumba *et al.* (2013) correctly described ethno-religious conflicts as characterized by lack of cordiality, mutual suspicion and fear, and a tendency towards violent confrontation. The Nigerian society is bedeviled with various form of ethnic clashes. Of current trend is the National dissensions towards the Fulani tribes due to incessant attacks on other ethnic groups by marauding herdsmen and bandits. This dissension is further fueled by the beliefs that a particular region of the country is on an agenda to rule forever, and also to “Islamize” the Nigerian state. According to Ushe (2015), the effect of religious conflicts in the nation cannot be over emphasized. The conflicts on religious grounds have smeared the relationship of Christians and Muslims. There is mutual suspicion between the two parties. Settlement in some parts of the nation is done along religious line. Christians build houses and live were they have a dominant population and likewise the Muslims. The death casualties that have been recorded due to religious conflicts are remembered with bitterness. So many homes have lost their bread winners, institutions have lost their experts and the nations have lost a good number of resource persons due to religious conflicts. Property worth millions has been burnt down due to religious conflicts. Companies and factories have folded up because of insecurity arising from the fear of religious conflicts. Above all, the conflicts have exposed most of the youths to violence, whereby increasing the number of armed robbers in the highways of the nation. These and other related conflicts have occurred between the Muslims and Christians in Nigeria due to intolerance, religious bigotry and fundamentalism, poverty and unemployment among others (Apeku, 2008).

e. Erosion and consequent loss of socio-cultural norms, values and education

Nigeria, just like many African societies, continues to witness a massive collapse of the socio-cultural institutions, along with their morals, values and ethical teachings. The onset of globalization has witnessed a massive influx of strange cultures into the Nigerian society. These cultures, if practiced wholly may surely have a beneficial effect in moral formations. However, the Nigerian society is stuck between the nexus of the foreign and local social norms. This creates more existential crises for a growing child. The Nigerian society currently does not have a distinct line between religious Semitic culture and the indigenous cultural way of life. The erosion of the Nigerian society with religious cultures have led to the tagging of traditional ethical teachings as ungodly, fetish, local, primitive and in the Islamic parlance, *haram*. What we have lost is the organic community with the living culture it embodied. Folk songs, folk dances, handicraft products, and virginity among others are signs of something more; an art of life, a way of living, ordered and patterned involving social arts, codes of intercourse and a responsive adjustment, growing

art of immemorial experience, to the natural environment. The community cultures of neighborhood is fast fading away, replaced by narcissism, chauvinism amidst others.

Despite attempts at looking into socio-philosophical causes of insecurity in Nigeria alone, it is noteworthy that proximate factors (Achumba *et al.* 2013) such as porous borders, rural-urban drift, social irresponsibility of companies resulting in negative externalities which provoke social unrest within their host communities, unemployment, poverty, terrorism among others, combines with the remote factors to fuel insecurity in the Nigerian society.

The Philosophy of Intentional Humanism

a. Humanistic psychology as a philosophy

Humanism was an intellectual movement embraced by scholars, writers, and civic leaders in 14th century Italy. With its roots running from Socrates through the Renaissance, Humanistic philosophy emphasizes the individual's inherent drive toward self-actualization, the process of realizing and expressing one's own capabilities and creativity. During the Renaissance, Humanism played a major role in education. Humanists — proponents or practitioners of Humanism during the Renaissance—believed that human beings could be dramatically changed by education. The Humanists of the Renaissance created schools to teach their ideas and wrote books all about education. Humanists sought to create a citizenry able to speak and write with eloquence and clarity, thus capable of engaging in the civic life of their communities and persuading others to virtuous and prudent actions. This was to be accomplished through the study of the humanities: grammar, rhetoric, history, poetry, and moral philosophy. The Humanists believed that it was important to transcend to the afterlife with a perfect mind and body, which could be attained with education. The purpose of Humanism was to create a universal man whose person combined intellectual and physical excellence and who was capable of functioning honorably in virtually any situation. This ideology was referred to as the *uomo universale*, an ancient Greco-Roman ideal. Education during the Renaissance was mainly composed of ancient literature and history, as it was thought that the classics provided moral instruction and an intensive understanding of human behavior. The educational curriculum of Humanism spread throughout Europe during the 16th century and became the educational foundation for the schooling of European elites, the functionaries of political administration, the clergy of the various legally recognized churches, and the learned professionals of law and medicine.

The Philosophy of humanism adopts a holistic approach to human existence and pays special attention to such phenomena as creativity, free will, and positive human potential.

It encourages viewing human as a "whole person" greater than the sum of our parts and encourages self-exploration rather than the study of behavior in other people (Aanstoos, Serlin and Greening, 2000). Primarily, humanism encourages a self-awareness and mindfulness that helps human change their state of mind and behavior from one set of reactions to a healthier one with more productive self-awareness and thoughtful actions. Essentially, this approach allows the merging of mindfulness and behavioral molding, with positive social support. Humanism solely addresses existential philosophy, which emphasizes the idea that humans have the freedom to make sense of their lives. They are free to define themselves and do whatever it is they want to do. This is a type of humanistic therapy that forces the human to explore the meaning of their life, as well as its purpose. There is a conflict between having freedoms and having limitations. Examples of limitations include genetics, culture, and many other factors.

For humanists, there are moral 'rights and wrongs' because of who we are as human beings, including the needs and desires we share, and the needs and desires of individuals; because we interact with each other, and can deliberate over what we do; and because our actions affect both ourselves and others normatively. In other words: we can hinder or help others, make people sad or happy, we can impoverish the lives of others or enrich them, live life with dreary fatalism or with human flourishing. The answers to moral questions are here in the world, in us, others, and our relationships, not in some mystical beyond.

b. Intentional humanism and the helix of conflict

This is the belief that man is free to create his future and is responsible for his past and present. Man intentionally direct his behavior toward a future goal and can freely alter goals and associated behavior. Moreover, it is the belief that man's ideas and knowledge constitute perspectives on reality that are a dynamic balance between his powers and those of reality. He intentionally alters this perspective consistent with facts and morality, and he can choose a view of humanity and social reality that emphasizes his creativity, freedom, and responsibility. The helix of conflict is a perspective on society and conflict, a way of looking at humanity. It is the sociological plane of intentional humanism, as the dynamic psychological field is its psychological plane. The helix consists of six elements which defines the philosophical perception of human by concept of intentional humanism.

Firstly, social relations involve subjective meanings, values, norms, perceptions, and interests. The unique psychological universe of the individual is the point of departure. Objective conditions or forces have social significance and importance only as man gives them meaning in dynamic balance with his powers. Reality, social or otherwise, must inform each individual's perspective. Man is a dynamic, active, creative element in nature

and society. Secondly, man's powers have many forms. Some, such as identitive power, we shares with all other beings, whereas coercive and intellectual powers are peculiar to intentionally guided rational and moral creatures. Power in its social form is intentional, teleological, goal oriented. The dynamic element in human interaction with others is human's means for asserting our individuality and our unique being. Thirdly, man have interests (wants, desires, goals) that confront the powers of nature and the interests of others. The limits and strengths of these external powers and interests can be gauged only through direct confrontation and balancing. We thrust ourselves outward, and only by the external barriers and counter-forces we meet, defeat, and are defeated by do we realize our own limits, abilities, and wants. Life is a balance of powers that each of us achieves alone. In this sense, each of us is responsible for the life we lead. Fourth, the harmony, peace, cooperation, and solidarity interaction we achieve with each other are the result of our mutual and dialectical balancing of powers. They are the result of a field process, of conflict, of a working out of norms, rules, implicit understandings, agreements, and the like, the consequence of each our powers being limited by that of others. No one can decide what the point of balance should be for another. Each human only know his own interests; those of others are traces they leave on the phenomenal level and that can only be perceive subjectively. We never really know what another believes, thinks, and wants. We relate to other selves only through their assertion of interests, their projection of their powers in opposition to our own. Thus, to decide abstractly what another's real interests are in lieu of his asserting them is to make a stab in the dark.

Man is not good, neither is he evil. Man is simply concerned with his own interests and achieving his own goals. These interests and goals can be egoistic, to be sure. But they can also be fraternal, altruistic, and selfless. Too many people have sacrificed personal gain, comfort, and even their lives for the betterment of others to permit one to assert selfishness as a rule. But one person's altruism may be another's prison.

The Yoruba Culture of Intentional Humanism

Spanning many decades, numerous literatures places great emphasis on the interconnectivity of beliefs in the supreme deity and other smaller deities and the Yoruba people's culture (Olupona, 1993, and Etuk, 2002, Omoleye, 2005, Oborji, 2005, Oduyoye, 2008, Olurode and Olusanya, 2010). Looking at such literatures, it can be noted that much emphasis is placed on supernatural deity, predestination and fate. This general belief places less emphasis on the Yoruba people's belief in the rationality, ability for critical thought and actions in human and directs all focus to the Yoruba culture total reliance on supernatural occurrences and powers. However, this paper examines and obvious, yet hidden aspect of the Yoruba culture of intentional humanism and the ability of man to

take actions that will determine his present and future. The Yoruba culture of intentional humanism regards man as a value giver, and when his appetite transcends the bound of what nature has readily available for him in stock, he devises a means of creating it out of the existing components of the universe, using the power of his nature-endowed intellect. To the Yoruba, to be self-conscious is to be self-aware of oneself and to be self-aware of oneself is to have cognition and recognize who you are and what you are as an individual. Also being a self-conscious individual, man is able to raise the question of how he can find meaning and purpose in life. It is when an individual becomes aware of himself that he can actually know that self-awareness individuates, since individuation is a means to self-actualization or self-authentication, it differentiates the quality of individuals. Even though individuals are self-conscious of their “beings”, they do not necessarily actualize their “beings” on the same level (Ogungbemi, 2007: 119).

The Yoruba concept of *Aye*, which can be translated as either the physical world or the totality of individual’s engagement with the physical world is of paramount importance in understanding intentional humanism in the Yoruba culture. *Aye* (individual life) is the sum total of all experiences encountered in a man’s life between his birth and death. It is a realm of loneliness, a world co-habited by none except the owner thereof, a road travelled all alone. It is the territory of subjectivity and crude individuality. It is also a realm of freedom, for as noted by Olajide (2011:2), “subjectivity is undoubtedly rootless unless it is buried in human or individual freedom”. This human freedom makes the individual the best expert in his or her own affairs. This point is consistent with the Yoruba belief that each individual is a unique being in the world, and that, having been sent to the world (*ayé1*) to fulfil a particular destiny, he or she alone has the mandate to deliver the message wrapped up in his/ her destiny (Babajide, 2015). The Yoruba society believes that a man is strictly responsible for whatever he choose to do with his life. However, these actions or inactions can have a tremendous effect on his presents, future and society at large. Hence, words like “*Ma j’aiye ori mi, mi o wo eyin ola* (I will enjoy my life, I don’t care about tomorrow), *O o ni ara e, o so wipe o ni eniyan* (You don’t support yourself, yet you claim you have supporters), *Eleru ni o ma koko gbe eru e, ki a to ran lowo* (The load owner will lift it first before we can help him) and so on are pointing to the facts that the Yoruba society places great responsibilities in the hands of individuals as regards their existence, rather than in supernatural interference. The Yoruba culture believes that human’s existence on earth (*Igba*) is limited, hence he should put in efforts to better his life and make a good name for his coming generations, while at the same time maintaining the integrity of his fore-father’s name. This is revealed in adages like “*Eni gbin ebu ika l’aye, aya e a je, omo e a je, ohun na a je ninu e ki o to lo*”- (He that sow wickedness shall feed from it and his generations will feed from it also).

The Yoruba society divides human's lifetime (*igba-aye*) into three; morning (*igba owuro*), afternoon (*igba osan*), and night (*igba ale*). This is a personal reality of every human, and it is a metaphor indicating his or her progression towards an essence he has conceived for himself, and ultimately, towards death (Babajide, 2015). Just as the English adage of "early to bed, early to rise", the Yoruba society believes that *Igba owuro* is the early period of a man's life, from his birth to his early 40's. At this period, a man is expected to lay foundations for his later life, by attending schools, learning the right vocations, getting married and fixing basic things for his existence. *Igba owuro* is perceived as a foundation for what *Igba osan* and *Igba ale* will be. During the *Igba owuro*, a man is expected to labour and not given to merriment or lavishness. Hence, words like "*Ma fi owuro re s'ere ore mi-* (Don't play with your early life), "*Owuro l'ojo, eni ba ma ri ire-* (Early life is the time for action for anyone that will be successful), "*Igba ara ni a n bura-* (Make hay while the sun shine) and so on. The Yoruba society places great importance on engaging a youth while in his *igba owuro* with one form of education or the other, which will prepare him for responsible living as an adult. At this stage, a youth is kept busy with trainings, hence, youth restiveness and social vices are arrested through this. Yoruba also believe that crimes and criminal tendencies can mainly be successfully curbed during the *Igba owuro*. Hence, words like "*Ati kekere ni a tin pa eka iroko, ti o ba d'agba tan , ebo ni o maa gba*"- (The African teak tree sprout is best eliminated while young. When it grows big, it turns to a problem), "*Won ti di eja gbigbe ti ko se ka mo*" – (They have become a dried fish that can no longer be bent to will) and so on. The *Igba owuro*, though it usually involve the actions and decisions of parents or guardians, is usually a sole responsibility of an individual and whatever he makes out of his life at this stage will have a tremendous effect on his entire living. The Yoruba society do not joke with this stage and all efforts are made to provide education and indoctrinations during the *igba owuro*.

The *Igba osan* (afternoon) is usually characterized by intense responsibility and productivity. Built on the foundation of *Igab owuro*, *Igba osan* is the time for establishing family and a time when a man is fully integrated into his society as a full fledged Yoruba *Omoluabi* or recognized as a misfit who has wasted his *Igba owuro*. This period is the time when a human is engaged with many projects and he is building a legacy, not only for himself, but his coming generation. This period is usually qualified in prayers such as "*osan a san e si owo ati ohun rere gbogbo*"- (the afternoon will be financially and physically productive for you). During this time, Yoruba believed that a man must have picked up a job and actively fending for himself. Although man has no control over the situations in which he finds himself in the world, he is completely responsible for what he makes out of the situations in which he already finds himself during his *Igba osan* and God or any external forces are rarely blamed for the weal and woes of *Igba osan* (Oke,

2001: 128). The Yoruba concept of intentional humanism believes that a man, during his *Igba osan* is capable of making decisions that will change his life. However, in his quest for wealth and aspirations, he is forbidden to take a shortcut or hurt a fellow human. This is reflected in advises such as “*Aye n’sare, ma ba aye s’are. Ma kanju ola*”- (The world is on a fast lane for illicit wealth, don’t join the race of illicit wealth). At this period, a young man is also encouraged to take opportunity of every good advantages as tide changes; “*Bi nkan ban jo e lowo, a maa fin jo ile ni* -When you have money, invest in properties”, “*Igba o lo bi orere* – (Tides change)”. The young man in his *Igba osan* is constantly reminded that life is in phases: “*Aye o lo bi opa ibon*”, recklessness is abhorred; “*Idimere so igi gun, ki o ma baa gun igi aladin*”, kindness is encouraged and every individual is encouraged to uplift his fellow kinsmen; “*Olowo kan laarin otosi mefa, otosi ni gbogbo won*”. All these keeps a young Yoruba in check of his social and moral standing, while keeping him busy in preparation for his life.

The *Igba ale* is known as the retribution time. For every actions taken and untaken, every words spoken and every decisions made, the Yoruba society believed that all these will be duly rewarded during the *Igba ale*. It is necessary to note that the rewards system of *Igba ale* is not really an extra-terrestrial affair, but a retribution of actions during the early life. As Babajide (2015) put it, *Igba ale* is the period when people atone for their errors or shortcomings, when experience dictates life and when the individual becomes a repository of traditional knowledge and wisdom. It is also the period when the individual prepares for death with all its associated beliefs. Although it comes at the end of the individual’s life, the Yoruba believe that *igba ale* is the most important phase of human life, hence they pray *K’ale san wa ju owuro lo*, “may our nighttime be more prosperous than our morning time.” Perhaps, this may not be unconnected to the belief that it is this period that one reaps the fruit of decisions taken and choices made in the earlier periods of life. This suffices to mean that the quality of one’s *Igba ale* depends on the quality of the use to which one has put one’s freedom during *igba owuro* and *igba osan*. The Yoruba will say, *agba ti ko fi owuro s’ise a fi ale s’isee* – an elder who did not spend his early life working, will spend his old age in poverty.

The Yoruba society believed that anyone who fails to make a meaningful experience of his existence is not worthy to exist; *ko ri aye wa, aye alaye ni o wa*”, hence, every human must make conscious efforts to meaningfully impact his own life and his society at large in a positive way. *Afowofa*- (Self-inflicted) is also a concept in the Yoruba society which signifies that an individual can inflict disasters on himself due to his personal actions. It is a general belief that every human is created with good destiny, however our actions can inflict punishment on an individual. As contained in the Yoruba corpus:

<i>Iwa nikan lo soro o</i>	Character is all that is requisite
<i>Iwa nikan lo soro</i>	Character is all that is requisite
<i>Ori kan kii buru lotu Ife</i>	There is no destiny to be called unhappy in [life]
<i>Iwa nikan lo soro o</i>	Character is all that is requisite (Ekanola, 2006:49).

Oguntola-Laguda (2017) in his inaugural lecture, pointed out that in the Yoruba society's philosophy of intentional humanism, man is encouraged to be industrious in order to achieve success in his sojourn on earth. Even where the content of one's destiny is known in Yoruba land, whether good or bad, the personage is encouraged to continue to work hard to sustain and preserve his good destiny or to change the bad course to a more favourable course. To the Yoruba people indolence and laziness are not encouraged. In fact, it is often said that:

<i>Ise lo ogun ise</i>	Work is the medicine of poverty
<i>Ise la fi di eni gi ga</i>	Work will make one prosper
<i>Bi a ko ba ni ise lowo</i>	Without work, we look like a lazy man
<i>Bi ole la'n ri</i>	We look like a lazy man
<i>Bi a ba ri eni gbe kele</i>	Without any one to rely upon
<i>Ka te ra mo ise eni...</i>	We should always work hard.

Worthy of note about intentional humanism in the Yoruba society is the general belief in punishment for any offense committed, even by one's kinsmen. The Yoruba society's belief in self-culpability shifts the focus of behavior to the individual rather than the unconscious mind or extra-terrestrial influence. Hence, corresponding punishments are meted out for every perceived untoward acts. This creates a sense of justice and fairness in the society. This is reflected in words such as "*E je ki a pa enu po ba wi* – (Let us collectively discipline him)", "*Bi omode ba su imi k'imi, a maa fi edi kedi gba nidi* – (Your offense will attract an equal punishment)" and so on. This discourages crimes, knowing that when caught, punishments will be adequately meted out.

Recommendations and Conclusion

Most insecurity are results of self-interest and quest for achieving own goals, at the detriments of others. Despite the multi-faceted nature of insecurity in Nigeria, one factor is constant, and that is religious nepotism, where we place responsibility of correcting anomalies on God and extra-terrestrial influences. This had further conjured an image of invincibility of the oppressor to the oppressed. Hence, the resolution to use force in obtaining the needed freedom. The Yoruba culture of intentional humanism holds every man responsible for his actions and liable for the attendant consequences. However, unfortunately even this cultural teaching is gradually lost among the Yoruba society

herself. Now, people think they can get wealth without labour, and they are cheered on by the onlooking society. Hence, high rate of ritual killings, kidnappings and banditry. The solution is not more government, but less; not centralization, but decentralization; not world government, but the reduction of state power; not planning, but individual spontaneity and responsibility; not coerced dependence, but balanced interdependence and autonomy. We need to be truthful to each other, people need to understand that they are free to leave at anytime with due processes in place; then the Nigerian society can start enjoying relative peace. Every individual needs to be aware of his connections to the society at large and that our actions and inactions are directly responsible for whatever happens in the society. Who are the Government? Who are the suffering masses? It is us!

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