

Ethics And Judgement: A Panacea For Human Transformation In Yorùbá Multireligious Society

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Abstract

Religion, viewed by the structural functionalist was seen as the cement of society. The idea of religion, from its essence, is a contributor that maintains social structure which provides environmental sustainability among groups that exist within. This sustainability is seen from the aspects of relationship, sense of justice, social solidarity, welfare and happiness of the people within the environment. In this regard, the sense of moral stability is very essential as it will regulate various misconducts that have taken their toll on various aspects of human life within the society. This paper, therefore, looks at the issue of religion via Christianity, Islam and African Indigenous Religion as they regulate ethics for the basis of producing human transformation in the society. It also looks at the co- existence of the Yoruba people based on their religious ethics and judgment from the perspectives of the three religions.

Introduction

The significance of religion has been confirmed by the experience of human life.(Awoniyi,2004:328) The essence of

religion is not just about collecting information that are misleading but to identify the relationship within what is living and organic (Idowu, 1996:2). In this case, religion is the basis of man's interactions and what exists within cosmological milieu. The influence of this interaction tends to mould the affairs of the network which exist for the purpose of peaceful coexistence of all properties, activities and traditions, since religion affects all facets of human life.

The fact that various misconducts have taken their toll on our community shows that the quest for religion is an indispensable factor needed for existence in this era of survival. Though religion is not an abstract phenomenon, it can be assumed from wider dimension especially in its relationship with social, political and economic related issues. That means, to justify a sense of justice in the people as a prerequisite for social solidarity, welfare and happiness in the society, religion is needed.

The need for religion in a situation like our society e.g. (Nigeria) is to establish the justifiability of an action, whether an action is well motivated or reprehensible and also to regulate the spheres of human life and conduct which no other aspect of human endeavor can curtail. Overall, religion should serve as a guiding light through which personal and interpersonal relationships are regulated within an established milieu.

The view of Akanmidu in his analysis of ethics and morality signifies the fact that ethics is the science of the nature and basis of moral principles and judgment. His idea puts ethics to be identified as some kind of inquiry into human conduct ,or into some normative systems or into some values.This idea indicated that norms and values , human conduct and basis of moral judgments could only be investigated philosophically via ethics(Akanmidu,1995:4-5).

Though philosophy and religion in some concepts are somehow interwoven and related but the role played in the analysis of the issue bothering on ethical value, human conduct and moral judgments may differ. Looking at this argument in the concept of good and right ,he claimed that the common ways in which right and good are used often elicit some forms of confusion and the confusion is rooted in the common belief that what is right is what is good and that reference to specific situations do suggest that such belief is false. If this will be accepted as the philosophical dimension of this assertion, the religious view of this claim could be critically analysed by examining the impact of morality on the social practices of the community.

The focus of this paper is to examine the impact of Islam, Christianity and African Traditional religion on the morality of

the people as it affects the phenomena of judgment and social development in the community.

The section to be discussed under this paper includes definition of terms, the dimensional views of ethics and judgment from the perspective of Christianity, Islam and African Traditional Religion as applicable to human transformation in Yorùbá settings.

Definitions of Terms

Religion: Religion is ascribed to man's institution of the sacred and ultimate reality and his expression of that awareness in concrete life. Many scholars agree that the notion of sacred at once implicates the idea of transcendent in the concept of religion. They go further to underline the fact that the "sense religion" is a distinct type of experience that is essentially characterized by a feeling of mystery and awe (Eliade, 1976: 14-15). This is normally directly connected with the idea of gods, spirit, beings and cosmic forces. Religious expression takes a wide variety of forms. It generally involves such aspects as myth, belief, ritual, symbol and religious institution (Oladosu, 2000:15). The approaches of some scholars, especially anthropologists, have been to emphasize the legitimating and integrative functions of these aspects. This occurs because of the

relevance of religion to people and their tradition. The above will also serve as our working definition in this paper.

Religious Ethics: The background to the etymology of the word ethics is found in Greek grammar *ethnos* which relates to character or to person's nature or disposition. It can also be identified with the Latin word *mores* which emphasizes more of customs or morals. Based on these assertions, Akanmidu posited that ethics can be defined as the scientific inquiry into, and evaluation of, human conduct, normative systems, and values, both at individual and corporate level (Akanmidu, 1995:6). Oxford Dictionary defines ethics as a moral principle that controls or influences a person's behaviour (Hornby) i.e. the code of beliefs and principles about what is right and wrong. The concept of ethics is the study of moral conduct. Religious ethics at the same time refers to ideas of life, what one should do and not do, what is good and what is bad (Awoniyi, 2004: 327). With the idea of norms and value indicated in this concept of ethics, it is then easy to say that it has something to do with the people, community, or society, because people and society create norms and values that regulate people and society. These regulations show its form in the idea of right and wrong, good and bad, what should be done and what should not be done. Ideologically, it is difficult to decide what makes an issue a moral issue but it is

fundamental that challenges are prone to human beings which may cause harm or benefits there by affecting their physical or psychological balance, a situation through which anxiety, despair, injury, and physical injuries are end results. How to attend to those fundamental challenges will be an area through which the model in the context of this paper will be discussed.

Judgment: Oxford dictionary defines judgment as an opinion formed about something after thinking about it carefully and the act of making this opinion known to others (Hornby). There are individual self interests which may be to the benefit or detriment of the common good, and this may often form an opinion that can either be applauded or chastised. In view of Eriwwo, he indicated judgment as the process by which a person distinguishes between right and wrong, and takes action and vindication (Eriwwo,1993:155).In this regard what can we say gives impression of what is good within what is right for it to be applauded or vindicated or how can we emphasize what is right within what is good to acclaimed better judgment. This basis will be investigated in the area of the three religions as it affects human transformation in Yoruba society and Nigeria milieu as a whole.

Religious Basis of Ethics in Traditional Religious Yoruba Land

The question of morality according to Dopamu and Alana is an ethical system that involves moral values and religion, and with regard to Yorùbáland, their religion influences all areas of life, be it social, political, economic, cultural, ethical, ceremonial or ritual (Dopamu and Alana,2004:156). The Yorùbá people believe that a person's act can be spoiled by his/her action, rashness, restlessness, impatience, disobedience, and evil deeds. At the same time, the action or conduct can affect members of the community for good or evil.

According to Idowu, the act of morality in Yorùbá religious perspective shows that “morality is not making any attempt to separate the two”(Idowu,1996:46), the reason been that “what has been named taboo took their origin from the fact that people discerned that there were certain things which were morally approved or disapproved by the Deity(Idowu,1996:157). The tone in this message is apposite to the fact that there are certain actions or behaviors or things which are ethically approved or disapproved by Olódùmarè, the Supreme God among the Yorùbá, that is, Olódùmarè demands pure discipline from human kind. Morality therefore is of vital importance in the life of the people; it determines the situation of a person both on earth and in the hereafter.

In Yorùbá cultural milieu, there are set patterns or codes of behaviour that prevent members from wrong doings. There are certain standards or norms to be observed and failure to the rules will bring disasters to the offenders and the community. These norms and codes of conduct can be seen as moral values (Dopamu and Alana; 157).

Moral values among the Yorùbá are to be found in many aspects of their beliefs and practices, namely, Ifá divination, proverbs, taboos, (èèwò) customs, stories, folktales and tradition of the people (Dopamu and Alana, 2004:157). These sources contain moral values which are needed to guide the day-to-day affairs of the corporate life.

Oseni pointed to golden rule as a key issue in African ethics. He emphasized that “In African indigenous religion which pre-dates the advent of Christianity and Islam in Africa, ethics is an integrated part of religion” (Ozeni, 2003: 154).

The concept of golden rule according to him means replicating to others what you want them to do to you and wishing for others the good things you want for your self. It negates human tendency of self-centeredness and egoism.

Idowu in his own analysis of ethics shows convincingly that *ìwà* is the basis of this act; he opined as follows:

“To the Yorùbá, man’s character is of supreme importance and it is this which Olódùmarè judges. Thus the

demands which Olódùmarè lays upon man are purely ethical. Man's well-being here on earth depends upon his character ...therefore; morality is summed up in Yorùbá by the word *ìwà* which can be translated by the English word "character". *Ìwà* according to by one's character since *ìwà lòrìsà, bí a tíi hù níí figbani* (Character is like an òrìsà-god, if we worship an òrìsà the Yorùbá, is the very stuff which makes life a joy because it is pleasing to God. It is therefore stressed that good character must be dominant feature of a person's life. In fact, it is the one thing which distinguishes a person from a brute" (Idowu,1996: 154)

Idowu's emphasis is of paramount importance because it shows character (*Iwa*) as a platform for good social relations. He also emphasized that the Yorùbá believe that a good destiny must be supported well, we get his protection and if we behave well, we benefit). Other sayings of Yorùbá that follow this track are:

- (a) *Ìwà rere lèsó èniyàn, ehín funfun lèsó èrín.* (Just as white teeth enhances a laugh, so does a good character befits a person).
- (b) *Eṣi ní lórí rere tí ò níwà, ìwà ló máa borí rẹ̀ ṣé* (However happy a person's destiny may be, if he/she has no character, it is lack of character that will ruin his or her destiny).

- (c) *Tijú fún mi kí n̄ tijú fún o□, e□ni tijú fún mi ni a n̄ tijú fún* (Have regard for me, and I will have regard for you, he who has regard for others is the man who deserves to be regarded)

It is clear from the point of Idowu that to achieve a culturally recognized value of the Yorùbá, a person needs *Ìwà*. *Ìwà* does not base its principles on fear, nor is it governed by the dread of punishment for wrongdoing but it creates an inner compulsion for morality and exhibits the restraints for conscience. This shows that moral values in Yorùbá setting provide checks against misdemeanor and they serve as the keeper of the conscience for the members of the society (Dopamu and Alana, 2004: 160).

With the view of the above, Dopamu and Alana as well as other scholars agree with Idowu on the following terms of components of good character. The components are stated thus:

- (a) Concerning chastity, girls are expected to keep their virginity till they are married as it guides against infidelity which is a sure cause of failed marriage in Yorùbá society. This is supported by *Odu Ika O□bàrà*:

<i>Ké□ mi ní bàrà</i>	Cover me up in Bàrà
<i>Kí n ké□ o□ ní bò□bó□ à á jí lé</i>	So that I will cover you up in Bò□bó□ à á jí lé
<i>Báa bá jí</i>	Whenever we all wake up at dawn
<i>Ká jo□ mó□ o□ ké□raa wa</i>	We should be caring for each other Cast divination for O□rúnmilà
<i>A díá fún Ò□rúnmilà</i>	That warns against using Ifá's
<i>Ó ní kí wó□n ó mo□ fowó</i>	money to keep mistresses

<i>èrù fẹ̀ àlẹ̀</i>	‘Because of what?’ They had
<i>Wó n ní nítórí kínni?</i>	asked
<i>Ó ní nítórí kí wó n ó lẹ̀</i>	Ifá said it is to make them have
<i>baà lájé</i>	wealth
<i>Kí wó n ó lẹ̀ baà láya</i>	To make them have good wives
<i>Kí wó n ó lẹ̀ baà bímo ...</i>	And such that they would have
<i>Kí wó n ó lẹ̀ baà kó lé</i>	children
<i>rere nilé ayé</i>	I plead with you
<i>E mò mò dákun</i>	The earnings from Ifá
<i>Owó èrù</i>	Never give to
<i>E mó e fálé</i>	concubine(Ayo,2008:246)

(b) Hospitality shows ethical demand of the Yorùbá as a symbol of one good term that deserves another.

(c) Selfishness is held in disrespect and contempt. The Yorùbá says: *Àgbà tó je à-je -wè hìn á rugbá rẹ̀ délé* (An elder who eats his/her food without thinking of others will carry his/her load back home himself/herself).

(d) Kindness and generosity are taught by the Yorùbá as a medium of blessing from Olódùmarè, the gods and mankind. In this connection, the Yorùbá says *Àtoore, À-tikà, kì í gbé* (both kindness and wickedness have their ultimate consequence).

(e) Truth and rectitude are highly rated among the essential virtue within the Yorùbá milieu. Yorùbá ethics is opposed to be an agent of evil. The Yorùbá says: *Òtító kì í sìnà, iró ní forí bọ̀ gbé* (Truthfulness does not miss the road; it is dishonesty that goes astray). This is supported by *Odù Ògúndá* *Ò wó nrín:*

Eṣ mó padie yèyè eṣgbé je Don't steal the chicken of women leader (Ayo, 2008: 242).

- (g) Covenant – breaking and falsehood are condemned. The Yorùbá say: *Eṣni tí ó bá da ilẹ̀, á bá ilẹ̀ lo* (The covenant – breaker will disappear with the earth). The covenant breaker in Yorùbá belief is accursed.
- (h) Fairplay is strongly demanded in Yorùbá ethics. Due and fair hearing is a right that must not be denied in any judgement in a case involving two people.
- (i) Respect for the right of others is highly demanded by Yorùbá ethics. Each person has the right to decide his affairs the way he wants.

Non compliance to the above faces sanction and ridicules. For example, any one either male or female caught to have involved in marital infidelity is bound to be ridiculed by his mates or relatives. This could also happen to anyone found with the sin of stealing and the rest. This sanction is referred to as satirical sanctions (Dopamu and Alanà; 159). Apart from these, ostracism and banishment may be a penalty or severe sanction considered for any notorious or hardened criminal. By this, they are to be weakened psychologically so that they might change for the better. In Yorùbáland, banishment is taken so serious to the extent that any family that the sanction is unleashed on will be

stigmatized forever and such family name remains soiled within the environment.

Some unethical behaviours are also considered sacrilegious in Yorùbá land. An offence like adultery which involves wives of relatives is considered abominable and constitutes a serious sin that must be atoned. It is the Yorùbá belief that gods always frown at such sin and may cause serious damages through the wrath of god to the entire populace where such sin is committed. To prevent the wrath of the gods, the offender has to be mandated to pay heavy amount of materials for sacrifice and atonement. The provision of cockerels, rams, foodstuffs, palm-wine and gin, are presented as sacrifice to the ancestors.

Basis of Ethics among Yoruba Christians

The background to human and mundane relationship among Christians started with the view of approach given by God to the atmosphere and activities that engendered the relationship among the people of Israelites. It is the focus of God that there should be a way through which feelings of the people towards their God and fellow neighbor could be controlled. It is this focus that informed the entrenchment of ten (10) Decalogue (Exodus 20) through which relationships of the Israelites to their God

(Yahweh) and to themselves was guided so as to maintain adequate decorum that will enable their society to triumph.

The ten Decalogue recognized as the template for moral ethics in the Bible shows the code of law that regulate the religious and social life of the people among the Israelites. It is the focus of this regulation that brought about the question debated by the Jews in the New Testament that, which is the great commandment? (Matt 22:36) This question was answered by Jesus with profound wisdom when he told them that the whole commandment is based on the ethical value of love i.e. love of God and love of our neighbour which in most general term is summed up as the duties of piety and holiness towards God and loving-kindness and justice towards man.(Matt 22:37-40) So whatever one does that hurts one's neighbour is seen as a sign of injustice which God will not tolerate. This medium in further analysis was described in Matt 5,6, and 7 as the core of Christian ethics by Jesus in his sermon on the mount in which he forbade several intention like adultery ,oath-taking, anger and insult as unethical but vehemently encouraged love of one's neighbour and enemy as most important aspect of ethical value .(Omoregbe,2006:30-32) This basis according to Igboin clarifies the content of ethics as not happiness but righteousness before God and love towards humanity.(Igboin, 2004:54)

This concept is what is used as the basis of ethics among the Yoruba Christians. This act of piety is carried out in their interaction with each other based on the strong respectful belief in their God as it is emphasized in the religious principle preached to them almost every day in their worship. The modes of cultural relationship where they consider issue of consanguinity as most important also reflect the identity of these feelings. The feeling of relationship by descent is seen in this category to have been aided by the biblical doctrine of love that encapsulates moral ethics that is emphasized towards their neighbour within the society. In this regards, the goal to see that model for good atmosphere for interaction between leaders and their subjects is formed. It is also noted by Awoniyi that moral issues always arise fundamentally when the choices people face affect the well – being of others by either increasing or decreasing it, therefore causing harm or benefits physically or psychologically.(Awoniyi,2004:326) The moral cases involved in this regard will be judged but how soon it will be judged remains an utmost concern of the people as the bible indicated that :

Because sentence against an evil work is not executed speedily ,therefore the heart of the sons of men is fully set in them to do evil (Ecc 8:11)

This indication in Nigeria scenario follows the line of thought that some who exercised misrule to hurt his fellow men were later embraced and exhorted with due observance on the contrary to those who had lived virtuously but were dishonoured or not recognized. In this category the position of honourable fellow has been misplaced and this encouraged evil acts to continue to increase.

To Christians ,the deeds of man are rewarded but slowly in order to give room for repentance for their God is patience .This clearly negates the golden rule found among the traditional Yoruba people as the value in Christianity do not quickly guide against misdemeanour and any act considered to be right or wrong are not rewarded on time. This allow moral and ethical value to be found wanting of inadequate judgement.

Basis of Ethics among Yoruba Muslims

Islamic injunction about morality and ethics shows that they are one coin of the same face and so interwoven. Akintola described morality and ethics in Islam as an inseparable components of a whole in the Islamic macrocosm.(Akintola,1993:70) Ethics is seen as the discipline concerned with what is morally good and bad ,right and wrong, and the ones that occupy a remarkable position among other disciplines because of its significant subject and high principles.(Mahdi Sayyid)

It is defined as good character which is acquired through the teaching of the Quran and the Sunnah of Muhammed and it is the injunction of this teaching that sets out the standards of moral values for the adherents'. Ethics therefore is the guiding principles in the interaction and relationship among Muslims. In this case morality serves as the forerunner of ethical standard within the faith of Islam. Akintola further emphasized that to have a complete way of life, Islam regards morality as a component of a whole in the same way as politics, economy, education, and other aspects of human life. (Akintola,1993:70). This indication shows that ethical discipline in Islam covers different facets of human interaction as the standard of enforcing decorum which is achieved through the moral value created by this discipline.

It is fundamentally acclaimed that Muhammad served as the exemplary whom Muslims must imitate in all respects because he was given the mandate to teach the message of the Qu'ran among his people and this message contains volumes of ethical and moral values. (Worldview/Islamic Etics) These values are centred on "God consciousness and universal brotherhood" (Omoregbe,2006:57) Human beings as the creature of God must then carefully serve Him and lead upright lives before Him as supported by the following verses of the Quran:

The most honourable among in the sight of
God is the best of you in conduct ;God is all

knowing, all – wise (Sura 49:13) It says that although man has been created in the best make, he is still adjudged as the lowest of the low except those who have faith and good deeds. (Sura 95:5-7)

The Islamic injunction as regards to the above expects all adherents to be of good conduct and to as well add good deeds to their faith. The application of the injunction thus shows that “God demands justice, compassions and mercy in our dealings with other people.” (Omoregbe, 2006:58)

The teachings emphasized above served as the basis for the practice of Islamic faith universally and in this, Yoruba Muslims are not exempted.

Religious value of Ethics and Moral Judgment in the Quest for Transformation

With regards to the above specified discussion, it is pertinent to note that the three religions are so concerned with the issue of ethical value as it affects the interrelationship of the people within the society. Looking at each religion, it is easy to see that African traditional religion emphasize *Iwa* (good character) and logic of golden rule, while Islam is credited with components of good conduct *cum* good deeds and Christianity is located within the ethical love for others as the template through which religious value of ethics could be actualized. The morality

of both religions indicated God and community consciousness as the searchlight and medium through which one's relationship with their neighbours could be entrenched. The central focus of their message is the love and kindness which must be extended to their neighbour. The three religions indicated that hatred ,killing ,oppression, exploitation, discrimination, stealing, violence and injustice are not right but serve to be against the ethical and moral quest for transformation. The situations where such aforementioned are practiced, they serve to communicate to people the intention of wrong values.

The view of Obasola as regard to morality shows that it is not an abstract phenomenon but a real and practical means of developing the sense of justice in the people as a prerequisite for social solidarity ,welfare and happiness in the society. (Obasola,2003:201). This assertion identified ethic and morality as highly imperative to the justification of an action needed to be motivated or reprehensible .The sense of judgment of an action identified to be right or wrong in this regard becomes a serious issue to examine.

Furthering his reflection on the origin of morality, he itemized several divergent views in which he stated:

- (a) That which is identified as morality has its origin in the society in as much as the society has

inculcated in people the sense of right and wrong;

(b) that it is common sense and experience over a long period of time that brought about the sense of right and wrong;

(c) that morality is a product of religion through which God puts in people the sense of what is right and wrong thereby bringing about the sense of obligation.

These views give his attention on morality as the one concerned with character formation while ethics controls the moral conduct. This attention clearly covered the focus of the three religions in discussion as it adequately pointed to the objectives of conduct which belief and culture adhere to. To then pursue the issue of right and wrong in the context of religion using this paradigm as the basis of discussion then call for attention on the societal development.

Within the society today, it is important to point out several characters developed by people which have affected national development in one way or the other. The notion of right and wrong in the society today has no judgmental objectivity. Most political leaders in their self aggrandizement have embezzled money and slashed it in foreign banks and most of the loots are used selfishly to develop business empire through which employments were created. Some availed themselves the opportunity of the ill-gotten wealth to embark on several

philanthropist gestures and thus declare praises and worship to God in the church and mosque as if the good deeds are the results of their labour and sweat and these have made them to become popular. In this situation the question of ethical moral acts related to the objectivity of right and wrong becomes debatable and the inference of religious teaching in this matter is necessary to provide a good fore through which national reformation could be achieved.

It is important at this juncture to identify why this so called leaders became so popular. Their popularity could be attributed to the economic degeneration which had forced the less privileged to the choice of what is only available. Poverty which reflected the degree of this degeneration tends to force people to close their eyes on the issue of questionable wealth which are used by these class of leaders to influence the society sustainability and thus allow the society to show indifference attitude to the question of right and wrong of the ill-gotten wealth. The poor in Akanmidu's view are the people whose life's needs have permanently overwhelmed his resources for life sustenance (Akanmidu,1995:53) and in the quest for sustainability bargain for resourceful influence of the corrupted leaders and thus prefer to keep mute from judging their moral dealings. It is then the corroboration of the Yoruba maxim that, the poor man does not hold the ace of wisdom; he is all the time

wrong. (Akanmidu, 1995:53) The poor in this scenario could be anybody without regard to position or status so far such is at the mercy of survival of the bourgeoisie class. The classes of poor in the context of this paper are those in need of economic sustenance.

This discussion then posed the challenge of how the beliefs and tenets of ethics which religions professed has really maintained a reform and standardized decorum in the act of correcting the self righteousness of most corrupt leaders and how has direction been given to them to prevent a decay society.

Christianity and Islam shows kinds of nobility in their different exploits within which multiple wealth's were gained throughout the nooks and crannies of the country .This exploitation is expected to be geared towards positive character formation which could be germane for national development, the development however instead brought up “hegemonic alliance” (Ilesanmi,2011:19) between them and the bureaucrats which in Ilesanmi's view served as “privilege zone of interpenetration and mutual reinforcement which made the religious figures behave as a class actors in partnership with political elites to seek to achieve mutually advantageous goals”. (Ilesanmi,2011:19) This then posit that the religious professionals with this rapport failed to identify the misdeeds of most political cabers as a wrong ethics which could not save the country from moral,

social- economic and political collapse but instead embrace their behaviour as

“Big man model”.(Ilesanmi,2011:9,20) In the opinion of Ilesanmi the focus of religious professional should not be seen as a type functioning as a “ state bureaucratic but to provide theological and ethical precepts of religion in order to allow normative framework for the legitimation of prevailing arrangements” .(Ilesanmi,2011:7-8) .This focus however has been defeated in this regard. The goal of theology as the type to uphold the ethical precepts which will provide the right disposition within the forum of normative understanding are defeated and therefore could not be located. Instead the attitude towards this decadence shows that act of the so called noble class signified an apt of good outstanding .The desire to pursue chastity which could correct misbehaviour is not well interpreted. This in conclusion defeated the ethical aim of Christianity and Islam as the type to “engage the world to pursue God’s restorative purposes over all of life, individual and corporate, public and private” (Ilesanmi,2011:13) which indicated an impediment in the course of ethical and moral justice.

The indigenous religion however from practicability is influenced by their theogony in the sense that the gods play a prominent role in the implementation of social order, peaceful terrain and dispensation of justice (Obasola,2003: 206). The gods

do not compromise as they punish any wrong act committed by the people because they serve as the guardian of morality. The priest of the religion must not in any way support wrong conduct as instant punishment await them if they do so, to thus enforce ethical standard, justice and its enforcement is crucial for societal good. This is the reason why political office holder would not have the guts to take oath of office with any icon of the traditional gods because of its quick penalty against wrong conduct. Justice in Yoruba tradition thus gives an appropriate sanction to erring members of the society and conduct are rewarded based on the lay down principles. The only impediment to this practice today is that the prestige of the rituals attached with the procedure of the sanction has gone down and the learning zeal of people involved are gradually fading away and the tradition of the past generation are not followed adequately.

Conclusion

The enumerated facts so far have shown that the three religions have a serious track of ethical values which are guiding principles to the adherents. The adherents are governed by a system of rule, norms, and sanctions (these sanctions may take physical or spiritual form). Only that Proper behaviour is rewarded and offences are punished as well. The push given to the application within the society by the religious professionals

brings the fundamental argument of how they have been able to correct some anomalies that have taken place in the social – political forum of the society.

The view expatiated in this work gives the impression that most Christian and Muslim professionals have neglected their calling as stipulated by their different theologies and thus created the avenue to see their religions as a type which classified wrong character as the right one .It is in this manner that the understanding of people towards God’s restorative purposes are seen as a delayed action. It is within this atmosphere that most political office holder hide to take oath of office with the belief that the ethical injunction of the two faiths would not take quick sanction against them.

At other hand, it is clear to see the understanding that the quick action of “the theology of indigenious religion could be an antidote to the dogmatism and political conservatism” (Ilesanmi, 2011:10) associated with the scenario of our environment if allowed to uphold. It is then good to conclude finally in the word of Ibraheem Suleiman as quoted by Ilesanmi that “nation not conducted and governed according to the rules and principles of God would pay a heavy price in terms of moral depravity, corruption, oppression, infidelity and syncretism”. (Ilesanmi, 2011:16)

It is then important to note that prompt application of this value in the legal communiqué and adequate monitoring by the religious professionals would go a long way to protect this nation from frequent topsy-turvy that challenges our survival from time to time. There is need for the rebirth of our dead ethical values which can savage us in this age of corrupt civilization and this can be done through strong revival of every religious cultural ethics within the pro and cons of Nigeria.

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