



AN INVESTIGATION INTO THE  
UTILIZATION OF YORUBA  
TRADITIONAL POWERS IN THE  
MAINTENANCE OF SECURITY: A  
CASE STUDY OF AFIJIO LOCAL  
GOVERNMENT AREA OF OYO  
STATE

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**Abstract**

*Medical practitioners  
have confirmed that  
HIV/AIDS is actually  
present in Nigeria.  
HIV/AIDS cases are no  
longer health issues  
again in Nigeria but a  
developmental crisis  
affecting every sector*

**Keywords**

*Utilization,  
Traditional power,  
Maintenance,  
Security, Afijio Local  
Government.*

*of our lives. HIV/AIDS  
has no respect for age,*

*sex, religion, tribe or Ahmadu Bello Youth Friendly Centre.  
status. As a means of University, Zaria The Centre provides an  
reducing the impact of established HIV/AIDS avenue for creating*

## INTRODUCTION

Yoruba traditional powers has been since the inception of the world. The efficacy of the traditional powers cannot be over-emphasized in our society. Some Yoruba traditional powers can be employed to maintain good security, like *Àjàbó*, *Asákii*, *Gbètu*, *Àtidijò*, *Ògèdè*, *àásán*, *egbé*, *òwò*, *omú* and others. The effort of the government on the security matter has proved abortive using different measures, therefore this paper is aimed at using these Yoruba traditional power to combat security problem. Through this study, people opinion on the utilization of these traditional powers for security measure was gathered, their view, interest on the above title. The researcher made use of adult both male and female to respond to the questionnaire prepared to elicit different response on the subject matter. If our government can employ the use of these traditional powers to face the problem of security, allow the security offices like police, solders to make use of them, the issue of security problem will be drastically resolved.

### Statement of the problem

In Nigeria of today, security has constitute great problem for our government and all their effort was abortive, they have spent a lot on security matters. For instance, the boko-haram case in Nigeria. Since the government was unable to combat security issue this study is viewed to recommend Yoruba traditional powers for security maintenance. For an instance, if the solders can make use of *Àjàbó*, *egbé*, *àsákú*, *àtidijò* and others, they will conquer the security problem facing them.

### Research Questions

1. In Afijio Local Government area do they have Yoruba traditional powers at all?

2. Do the Yoruba traditional powers has any effectiveness to combat security issue?
3. Is there any side effect of using Yoruba traditional power at all?

### **Significant of the Study**

This paper is important due to some benefit that await both the government and individual. It will proffer solutions to problems on security issues. It will be an eye-opener for the government that beside modern weapons, there are tradition powers to combat the issue of security in Nigeria. This research will call the attention of our people, government, educationalist, policy maker, security officers to the efficacy of Yoruba traditional powers that we have and neglect because of civilization, religion or what so ever. This work will at the same time expose the hidden opportunities and benefits that are embedded in the utilization of Yoruba traditional powers in Nigeria at large and in Afijio Local Government in particular. Some of the benefits of Yoruba traditional power are for safety, to cure many ailments, for protection etc.

It could well be a chance to improve on security state by using some Yoruba traditional power by our security officers. The efficacy of Yoruba traditional power will enable scholars to conduct research on how to improve on it.

### **Scope of the Study**

This study was delimited to some towns in Afijio Local Government area of Oyo State . The towns concerned include among others: Iloráá, Jóbélè, Fídítí, Olúwatédó, Akínmòṣṣrín, Ìmíniṣṣ, Áwṣṣ-ílú-ajé and Oníyanrín.

### **Methodology**

The researcher adopted frequency count and simple percentage to collect and analyse data for the study. Questionnaire was used to collect relevant information.

### **Population and Sample**

The population used in this study comprise of respondents from fifteen (15) towns in Afijio Local Government Area of Oyo State. In all, the sample

consists of one hundred and fifty (150) respondents which comprise ten (10) from each town 5 male, 5 female and consideration for randomly selected irrespective of their socioeconomic background.

### Research Instrument

The instrument use in collection of data was questionnaire. The questionnaire was in two sections: A and B. Section A consists of biographical data of respondents while section B contain sixteen (20) items designed so as to elicit responses from respondents as regards their views and opinion on the utilization of Yoruba traditional power for maintenance of security in Nigeria. The response of each respondent to question is true or false, if respondent agrees with what is being posed to him/her and false if the respondent disagrees. The questionnaires were distributed by the researcher to the respondents.

### Validity and Reliability of the Instrument

The researcher submitted the questionnaire to colleagues in the Department. They made amendment and necessary corrections to some mistakes which rendered the instrument valid and reliable before being distributed to respondents.

### Data Collection

The researcher personally administered the questionnaire to each of the respondents. The questionnaire forms were collected after proper filling by each respondent to avoid loss or interference.

### Data Analysis

The data collected were analysed using frequency counts and simple percentage.

Table I

S/N	Statements	True	%	False	%
1.	Using Yoruba traditional power will combat security issues	74	49	76	51

2.	The utilization of Yoruba traditional power will negate the use of modern weapon for security	90	60	60	40
3.	Government should encourage the military officer to employ the traditional power for security	84	57	66	44
4.	The Yoruba traditional powers can protect the whole country	72	48	78	52
5.	Government should empower the traditionalist in the state	82	55	68	45

From table I above, the response to item 1 shows 74 respondents out of 150 representing 49% of the population sample claimed positively, while 76 respondents representing 51% ruled against the item. The response to item 2 revealed that 90 respondents representing 60% reacted positively, only 60 respondents representing 40% negate the item.

Also, in item 3, from the table above, it revealed that 84 respondents representing 57% claimed that our government should allow the military officer to use traditional charm for security, but 66 respondents representing 44% disagreed with the item.

In item 4, 72 respondents representing 48% respond positively, while the remaining 78 respondents representing 52% negate the item, their claimed was that using item 4 may change the whole country to become idol worshippers.

According to result on item 5, 82 respondents representing 55% react positively, but 68 remaining respondents representing 45% disagreed with the item that the traditionalist should not be empowered by the government because what they practice is their personal religion.

**Table II**

S/N	Statements	True	%	False	%
1.	No exact dosage of Yoruba traditional charms may be harmful	68	45	82	55
2.	Yoruba Traditional charm are more powerful than modern weapon	90	60	60	40
3.	To procure these Yoruba charms are not expensive like modern weapon	104	69	46	31
4.	All Yoruba charm for security does not have any side effect on an individual	85	57	65	43
5.	The users of these traditional power may abuse it, which is dangerous	78	52	72	48

From table 2 above, response to item I shows that 68 respondents out of 150 representing 45% of the population sampled claimed positive, while 82 respondents representing 55% disagree with instrument in item 1. This indicate that majority agreed that truly no exact dozage for using Yoruba traditional charm which can be harmful. In item 2 that says that Yoruba traditional charm are more powerful than modern weapon, out of 150, population sampled 90 respondents representing 60% agreed with the item, but 60 respondents representing 40% negate the item. From the result above, it was revealed that in item 3, 104 respondents representing 69% agreed with the item 3, whereas only 46 respondents representing 31% disagreed with the item. In item 4, 85 respondents representing 57% claimed positive to the item, while 65 respondents representing 43%

negate the item. From item 5, it shows that 78 respondents representing 52% agreed with the item, while 72 respondents representing 48% disagreed with the item.

**Table III**

S/N	Statements	True	%	False	%
1.	Does the traditional practioners recognized by the government at all?	67	45	83	55
2.	Using traditional charm for on untrader will reduce crime	112	75	48	25
3.	The potency of traditional charm can not be over emphasized in combating security issue	85	57	65	43
4.	Given national priority to the application of traditional charm will help in this country	79	53	71	47
5.	Government should encourage traditional medicine exhibition both at the state and federal level	102	67	48	33

From table III above, the response to item 1 shows that 67 respondents out of 150 representing 45% of the population sampled agreed with it, but 83 representing 55% disagreed with the item. Also, out of 150 population sampled, 112 representing 75% agreed with it, whereas only 48 respondents representing 25% disagreed, which shows that the majority of the population sample totally agreed with item 2.

The response to item 3 revealed that 85 out of 150 sampled population representing 57% goes with the item, while 65 representing 43% negate the item. In item 4, from table 3 above, it shows that 79 respondents

representing 53% have deep understanding of the potency of traditional charm, while the remaining 71 respondents representing 47% also disagreed with item 4.

Lastly in item 5, it was revealed that 102 respondents representing 67% agreed with the item, which means majority of the respondents react positively, while the remaining 48 respondents, representing 33% disagreed with the item above.

**Table IV**

S/N	Statements	True	%	False	%
1.	Yoruba Traditional charms has been modernized through civilization	86	57	64	43
2.	The Traditional practioners in the country is now professionalized	78	52	72	48
3.	Transportation of Yoruba charms is very easy	90	60	60	40
4.	Using only Yoruba Traditional charm can solve security issue permanently	79	53	71	47
5.	There is great improvement on the potency of these Yoruba charm	85	57	65	43

The result from table 4 above shows that in item 1, 86 respondents representing 57% react positively to the item, while 64 respondents representing 43% reacted negatively to item 1. In item 2, it was revealed that 78 respondents representing 52% agreed with item 2, whereas 72 respondents representing 48% disagreed with item 2 that say traditional practioners has be professionalized. Then in item 3, that says transportation of traditional charm is very easy, 90 respondents representing 60% agreed with the item while 60 respondents representing 40% negate the item. Then, in item 4, 79 respondents representing 53% claimed positive, but the remaining 71 respondents representing 47%

reacted negatively to item 4 which read that traditional charm can be used to solve security issue permanently.

Also, in item 5, from the table above, it shows that 85 respondents representing 57% respond positively to the item, while 65 respondents representing 43% respond negatively to the item.

#### Conclusion

The results from this study indicate that people develop positive attitude to the usage of Yoruba traditional powers to maintain security in their area, and also it can be used to solve the issue of security in Nigeria.

Moreover, when individual develop interest in using Yoruba charm to maintain security of lives and properties, our government can also embark on it as well. This can be done by allowing all law enforcement agents like, police, civil defence, mopol, and solders to apply Yoruba traditional charms like *egbéc, òwòṣà*

*òrùka ẹrẹ, ondè, àjàbò, asákú, ògèdè, àtidijò, ayeta* and other to combat any

security issue be in the state or in Nigeria as a whole.

Therefore, if we as a nation adapt to utilization of all these traditional powers to face the security challenges in our nation, it will reduce and totally eradicate the rate of crime both at home and nationwide. Then using these traditional charm on security will help by reducing money spending without any tangible result on security by our government.

#### Recommendations

- Let the government seek for the traditional worshippers group around to get the unique original types of Yoruba charms.
- Government should make a law that will guarantee the safety of the traditional worshipper, the herbalist and other i.e code of ethics.
- There should be a rule to guide the usage of these charm by our law enforcement agents, like police etc
- Government should legalize a body or organization that will base on the utilization of Yoruba traditional power i.e public campaign concern Yoruba traditional charms.

- Giving special allocation to security, as to procure all these Yoruba charms mention above to combat security issue in Nigeria as a whole.

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