

Chapter 13

Globalizing the Yoruba Virtue of Hospitality as a Panacea to Racism Against the Black Race

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ABSTRACT

The Yoruba virtue of hospitality is deeply ingrained in the culture and tradition of the Yoruba people, an ethnic group predominantly found in Nigeria and other parts of West Africa. Hospitality is an important value in Yoruba society, and it is reflected in various aspects of their lives. It is seen as a fundamental obligation and a social responsibility towards others, especially strangers. It is an expression of respect for the dignity and worth of human beings and a demonstration of empathy. The Yoruba virtue of hospitality can serve as a panacea to racial discrimination against Black people in different parts of the world. By embracing this value and applying it in their daily lives, people can create a more inclusive and tolerant society. Hospitality can help break down the barriers that divide people of different cultures and backgrounds. It provides a platform for cultural exchange and dialogue, which can help build bridges of understanding and respect.

INTRODUCTION

Despising and discriminating against other tribes or races is not a recent phenomenon in the universe. The history of the world either from religious or sociological perspective revealed that disparagement against other race which often leads to the idea of ‘We and Others’ has been the source of major wars and violence the world has recorded. This suggests that the issue of racism has always been a global threat that needs a lasting solution in order to accommodate people irrespective of their race and religion. There are many cases of racism even in the modern day especially discriminations and abuse that involved sportsmen and fans, policemen and civilians, customers and shopkeepers among others.

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In contrary, the Yoruba have a good record of accommodation and friendliness that is able to curb the menace of racism if globalized.

It has been discovered that the Yoruba have many people who are from other tribes living with them, working in some of their cities and villages and even building houses and mansion with them without being abused or harassed by the host tribe or community. The tribe is known for communal living with strong and vehement neighborliness that runs across all the communities in the land. The record of peaceful coexistence with other people has been traced to this attribute that has become values as part of the *Iwa Omoluabi* (moral behaviour) that describes a typical Yoruba. The hospitality that foreigners enjoy among the Yoruba is obvious as people often associate and settle in their midst to engage in farming, trade and hunting, especially in the typical traditional setting of the tribe. The fear that the host communities usually harm their visitors is strange among Yoruba; this is because the welfare, wellbeing and maximum protection of such visitors become the duty and responsibility of not only the direct host but also of the community at large.

Thus, this paper seeks to project and globalize the value of hospitality that is known with the Yoruba to correct the hostility that manifests against the black in the global space, especially now that racism is becoming menace in the modern society where cordial human relation is supposed to be strong and positive. Attention is paid to what hospitality is especially among the Yoruba, the meaning and manifestations of racism, its effects on the victims and how the Yoruba view of hospitality can help to curb the aberration.

THEORETICAL FRAMEWORK

The work adopted Kant's Universalizability Principle as the theoretical base. This theory stresses that the determinant of the rightness or wrongness of actions lies in the universalizing the maxim of such action and the result would reveal the morality of what the agents intend to exhibit. It should be emphasized that the principle is a strand of Kantian Categorical Imperatives where, Kant explained moral laws through his formula of the Universal Law of Nature. According to Johnson, the aspect of the Categorical Imperative (CI) that is germane to this discourse, accentuates that one is to "act only in accordance with the maxim through which you can at the same time will that it become a universal law" (Johnson, 2022). To make this effective, a maxim that enshrines ones proposed plan of action must be formulated. A maxim in this context is truth, guideline and principle behind the intention or action of a moral agent. The next step to this is to recast the formulated maxim as a universal law of nature controlling all rational agents, and that all must, by natural law, act as one has proposed to act in these circumstances. Then one needs to consider if his or her maxim is conceivable in the world in accordance with this new universal law.

If the answer to the above consideration is positive, then it is a sign that the action in question is morally right; but if the answer is negative, that is a clue that the action in question is morally wrong (Omeregbe, 1993). The implication of this is that any action or proposed action by moral agents that would not bring orderliness and advancement to human relation, that would cause chaos to the orderly world and contradict the moral principles that could support a world where rational agents could live peacefully and happily, such action should be discarded by the agent that proposes it. A good illustration that captures this principle is of a man who was sick of life because of continuous misfortunes which pushed him to the level of despair, but because he was still in control of his reason decided to commit

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