

National Association of Yoruba Descendants in North America

Egbe Omo Yoruba



Yoruba World Summit

Program of Events

October 17 - 21, 2016
Ibadan, Oyo State Nigeria



Yeye Aafin Abiola Popoola
Congratulates Egbe Omo Yoruba
on the
occasion of the
Yoruba World Summit



In Memory of

**Late Chief Adebayo Abayomi Adeyemi &
Chief Mrs. Adebola Alake Anthonia Adeyemi**

Index

- 3 Executives
- 4 Yoruba Anthem
- 5 Chapters and Officers
- 6 Heritage
- 8 About Us
- 9 Final Agenda
- 11 President's Address
- 12 State of the Egbe
- 17 Adverts

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Orin Egbe Omo Yoruba

E je ka fi'mo soka
 'Tori Ile baba wa
 Lati tun se
 Lati gbe ga
 Fun 'losiwaju rere

Ija irepo lo ye wa
 Ka ja fun 'le baba wa
 Nitori wa
 'Tori omo wa
 Nitori ojo ola

Omo Oduduwa ni wa
 nibikibi ta ba wa
 E jek'a fe 'rawa
 Ka si ma ranti
 Pe a o pada sile.

Yoruba Anthem

In unity let's stand
 On behalf of our fatherland
 To rebuild it
 To reform it
 For the betterment of all

Let all of us unite
 To defend our motherland
 For our progress
 And our children's
 And for all posterity

Oduduwa is our spring
 Wherever we may be
 Let's be kinfolks
 And remember
 That home is home for us



Cocoa House

**Inaugurated on
 July 30, 1965, by Chief
 Samuel Ladoke Akintola,
 the Premier of
 Western Region.
 — in Ibadan, Nigeria**

Chapters

Egbe Omo Yoruba, Atlanta
Egbe Omo Yoruba, New York, New York
Egbe Omo Yoruba, Greater New York
Egbe Omo Yoruba, Greater Chicago
Egbe Omo Yoruba, Greater Baltimore
Egbe Omo Yoruba, Jackson, Mississippi
Egbe Omo Yoruba, Greater St. Louis
Egbe Omo Yoruba, Vancouver - BC, Canada
Egbe Omo Yoruba, Ti Ilu Montreal, Canada
Egbe Omo Yoruba, Delaware Valley
Egbe Omo Yoruba, Dallas Forth-Worth, TX
Egbe Isokan Yoruba, Washington DC
Yoruba Descendants Union, Tampa, Florida
Yoruba Community of Massachusetts, MA
Egbe Omo Yoruba, Houston
Oduduwa Heritage Organization, Oakland, CA
Egbe Omo Yoruba, Kansas City, KS
Egbe Omo Yoruba, Tennessee

Request for more Information

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Who are the Yoruba?

The first obvious answer to this question is the Yoruba are a nationality, numbering about 40 million, the majority of whom live in the South Western part of the state of Nigeria in West Africa. Obvious as this answer is, it is not wholly explanatory, and certainly, it is not without its own controversy. First, regarding its explanatory status. One has to add, that the Yoruba are a people that speak a common language, Yoruba, which belongs to the Kwa group of the Niger-Congo linguistic family, and it has about 12 dialects; that they are a well urbanized group with genius in arts as symbolized in the famous "Ife Bronzes"; that Yoruba people are also found in Togo, Benin Republic and in other parts of the world, including Brazil, Cuba, Trinidad, and the United States. Second, regarding its controversial status, one has to confront the question what makes the Yoruba a nationality, or a nation, not a tribe or clan, and how does one then mark a distinction between Yorubaland and Nigeria. To this last question, there is no better answer than the one provided by Obafemi Awolowo in 1947, to which a later section of this presentation will return. For now, it is necessary to answer the question: "Who are the Yoruba?" by focusing on some critical moments in Yoruba history and thought.

1. The Oduduwa Dynasty and the Founding of the Nation.

Oduduwa is the legendary progenitor of the Yoruba. There are two variants of the story of how he achieved this feat. The first is cosmogonic, the second, political. The cosmogonic version also has two variants. According to the first variant of the cosmogonic myth, Orisanla (Obatala) was the arch-divinity who was chosen by Olodumare, the supreme deity to create a solid land out of the primordial water that constituted the earth and of populating the land with human beings. He descended from heaven on a chain, carrying a small snail shell full of earth, palm kernels and a five-toed chicken. He was to empty the content of the snail shell on the water after placing some pieces of iron on it, and then to place the chicken on the earth to spread it over the primordial water. According to the first version of the story, Obatala completed this task to the satisfaction of Olodumare. He was then given the task of making the physical body of human beings after which Olodumare would give them the breath of life. He also completed this task and this is why he has the title of "obarisa" the king of orisas. The other variant of the cosmogonic myth does not credit Obatala with the completion of the task. While it concedes that Obatala was given the task, it avers that Obatala got drunk even before he got to the earth and he

was unable to do the job. Olodumare got worried when he did not return on time, and he had to send Oduduwa to find out what was going on. When Oduduwa found Obatala drunk, he simply took over the task and completed it. He created land. The spot on which he landed from heaven and which he redeemed from water to become land is called Ile-Ife and is now considered the sacred and spiritual home of the Yoruba. Obatala was embarrassed when he woke up and, due to this experience, he made it a taboo for any of his devotees to drink palm wine. Olodumare forgave him and gave him the responsibility of molding the physical bodies of human beings. The making of land is a symbolic reference to the founding of the Yoruba kingdoms, and this is why Oduduwa is credited with that achievement (Idowu, 1962).

According to the second version of the myth, there was a pre-existing civilization at Ile-Ife prior to its invasion by a group led by Oduduwa. This group came from the east, where Oduduwa and his group had been persecuted on the basis of religious differences. They came to Ile-Ife and fought and conquered the pre-existing Igbo (unrelated to the present Igbo) inhabitants led by Oreluere (Obatala). Obviously, there is a connection between the two versions of the story. The political one may be the authentic story of the founding of Ife kingdom through conquest. However, the myth of creation lends it a legitimacy that is denied by the conquest story; just as it appears that it is lent some credence by the fact that, as a result of the embarrassment it caused their deity, the followers of Obatala are forbidden from taking palm wine. Indeed the second version of the cosmogonic myth also appears to foreshadow the political variant. The claim that Obatala got drunk and the task of creation had to be performed by Oduduwa already has some political coloration which is now explicit in the political version of the tradition. What is crucial in both variants of the story is the role of Oduduwa as the founder of the Yoruba nation which is why the name cannot be forgotten. Oduduwa is the symbol of the nation, the rallying point for all those who subscribe to the Yoruba identity. The name Yoruba itself, according to historians Smith, Atanda and others, was fixed on us by our northern neighbors and later popularized by colonial publications. Before then, the "Anago" to which some Yoruba in the present Benin Republic and others in the new world still use to refer to themselves, was used to refer to most of the people called Yoruba today. A common origin and language, as well as common political and religious cultures made the Yoruba a nation long before any contact with Europeans and the advent of colonialism.

2. Moremi 's Patriotism and the Survival of the Nation

Upon the death of Oduduwa, there was a dispersal of his children from Ife to found other kingdoms. These original founders of the Yoruba nation included Olowu of Owu (son of Oduduwa's daughter), Alaketu of Ketu (son of a princess), Oba of Benin, Orangun of Ila, Onisabe of Sabe, Olupopo of Popo, and Oranyan of Oyo. Each of them made a mark in the subsequent urbanization and consolidation of Yoruba con-

federacy of kingdoms, with each kingdom tracing its origin to Ile-Ife.

After the dispersal, the aborigines, the Igbo, became difficult, and constituted a serious threat to the survival of Ife. Thought to be survivors of the old occupants of the land before the arrival of Oduduwa, these people now turned themselves into marauders. They would come to town in costumes made of raffia with terrible and fearsome appearances, and the Ife people would flee. Then the Igbo would burn down houses and loot the markets. Then came Moremi on the scene—like Deborah of the Old Testament. When no man could dare the Igbo, Moremi asked the Esinminrin river for help and promised to give offerings if she could save her people. The orisa told her to allow herself to be captured and to understudy the Igbo people. She did, and discovered that these were not spirits; only people with raffia for dress. She escaped, and taught her people the trick. The next time that Igbo people came, they were roundly defeated. Moremi then had to go back to Esinminrin to thank the gods. Every offering she offered was refused. On divination, she was told she had to give Oluorogbo, her only son. She did. The lesson of Moremi is the lesson of patriotism and selflessness. The reward may not be reaped in one's life time. Moremi passed on and became a member of the Yoruba pantheon. The Edi festival celebrates the defeat of the Igbo and the sacrifice of Oluorogbo till today.

3. The Oranmiyan Adventures, Afonja Treachery, Internal Division, Enslavement and the Fall of the Nation.

Oranmiyan was the last of the Oduduwa offsprings. But he was the most adventurous and the founder of Oyo Kingdom. On some accounts, he was the third ruler of Ife as successor to Oduduwa. But he later decided to avenge the expulsion of his father from the East, and so, he led an expedition. After many years on the road, and as a result of disagreement between him and his people, he could not go further. Feeling too ashamed to go back, he appealed to the King of Nupe for a land to found his kingdom. He was obliged, and that land became the nucleus of Old

Oyo Kingdom. Oranmiyan, taking the title of Alafin, succeeded in raising a very strong military and effectively expanded his kingdom. His successors, including Sango, the mythical god of thunder, Aganju and Oluasho were also as strong. Peace and tranquility prevailed during the reign of Abiodun, though it also experienced the decline of the army. (SONG). Awole Arogangan was Abiodun's successor and it was during his reign that trouble started for the kingdom. He was forced to commit suicide; but before his death he was said to have pronounced a curse on all Yoruba, that they will not unite and that they will be taken captives.

Afonja was the Kakanfo, the generalissimo of the Army, in the northern Yoruba town of Ilorin, during the reign of Awole and his successor. Afonja refused to recognize the new king, and invited the Fulani who were then leading a jihad to the south, to assist him against the king. They did, but he did not survive himself, because the Fulani, after helping him defeat the Alafin also turned against him. They fired numerous arrows at him and his dead body was stood erect on those arrows as they stuck into his body. The treachery of Afonja marked the beginning of the end of the Oyo empire and with it the decline of the Yoruba nation. Civil war erupted among the various Yoruba kingdoms: Oyo, Ijesa, Ekiti, Ijaye, Abeokuta and Ibadan. As this was going on, Dahomey on the west and the Borgu on the north were also posing trouble for the Yoruba kingdoms until the intervention of the British and the imposition of colonial rule.

Those who argue that there was no consciousness of a common Yoruba identity until the 19th century may be referring to these civil war episodes in the life of the nation. But they forget that these people, in spite of the civil war, share a sense of common origin and common language. And it is to be noted that the so-called peace that was imposed by the British could not have lasted had there not been a sense of consciousness of coming from a common origin.



ABOUT US

The Egbe Omo Yoruba in North America is the organizational entity that survived the many groups, associations and alliances that formed across North America from 1994 following the annulment of the 1993 general election won by the Aare Ona Kankafa of Yoruba Empire, Moshood Kashimawo Olabiwoninu Abiola by Former military president General Ibrahim Badamosi Babagida. Prompted by a deep sense of disappointment and injustice Yoruba descendants dwelling in North America organized along with other democratic forces of the time such as the National Democratic Coalition (NADECO), Alliance for Democracy (AD) as well as great freedom fighters such as Late Pa Anthony Enahoro, Late Wahab Dosunmu, Senator Bola Tinubu, Professor Wole Soyinka, General Alani Akinrinade, Chief Cornelius Adebayo amongst others to:

- a. End military incursion in Nigeria politics.
- b. Disannul the election of Moshood kashimawo Abiola.
- c. Free President Olusegun Obasanjo from prison over trumped up charges
- d. Return Nigeria to democratic rule

With its mission almost accomplished following the passing away of General Sani Abacha in 1998 and the subsequent election of democratically elected officials the following year and a Yoruba man, Olusegun Obasanjo as President, the Egbe Omo Yoruba in North America which was originally established in 1995 in Denver, Colorado, had to re-invent itself. The Egbe became a socio-cultural association. So ten years later (2005) a new foundation was established on the following principles:

1. Seeking to build a stronger economic, political, and social community in Yoruba land, in Nigeria, and around the world.
2. Promoting the unity, progress, and empowerment of the Yoruba in Nigeria, and Diaspora for the peaceful coexistence based on justice.
3. Advancing the interests and welfare of its members while promoting the unity, progress, and empowerment of the Yoruba in Nigeria, and Diaspora for the peaceful coexistence based on justice.

The Egbe now had a new mission, a fresh goal and it swiftly moved to actualized them. The Egbe Omo Yoruba Scholarship Program was initiated. The program has provided scholarships to tens of students of Yoruba origin attending Nigerian Universities from their second year of study until graduation. Exercise book Program was launched. This program made notebooks available to thousands of elementary school students across the Yoruba



States. Medical mission trips have been organized to distribute essential medical equipment to hospitals in Yoruba land.

In 2008, the Egbe's National Executive Council presented to the Yoruba Leadership, a blueprint titled "THINKING ZONAL: A Holistic Approach To the Development of Yorubaland – Presentation To the Yoruba Leaders and Stakeholders." One of the elements in the document is an idea on which the Developmental Agenda for Western Nigeria (DAWN) commission for regional integration was created in 2012.

Our Egbe has been blessed with committed and visionary leadership since its 1995 inaugural convention which produced Aare Kolawole Ayodele-Oja (1995-1997) as its first elected president. The second convention in Houston, Texas elected Professor Segun Gbadegehin as president (1997-1999). He was followed two years later by Houston Power Attorney, Dr McGuinis Olumuyiwa Otubusin (1999-2001). Otubusin was preceded by the late Seni Ajao from the Atlanta chapter (2001-2003) and them by Alhaji Lasisi Mohamed also from Atlanta chapter (2003-2005). Aremo (Agba-Akin) Adeola Odusanya of Tampa, Florida Chapter 2005-2009, the only two term president was followed by Mr. Ola Oduwole of Jacksonville, Florida (2009-2011) and then Yeye-Afin Monisola Tenabe of Baltimore (2011-2013); the first and only female president. Mr Boluwaji Omodele is the current President; he was elected in August 2013 in Baltimore.

MISSION AND OBJECTIVES

1. To cherish, uphold and project the honor and dignity of Yoruba culture, language and tradition Worldwide.
2. To serve as an umbrella organization to other Pan-Yoruba organizations.
3. To promote and support democracy at all cost and to foster individual freedom.
4. To encourage and deliberate on issues paramount to the Yoruba people
5. To preserve the Egbe as a non-partisan organization-religious organization.
6. To foster the economic empowerment of Yoruba.
7. To undertake specific projects beneficial to Yoruba and aimed at enhancing our development.
8. To work with other organizations inside and outside Nigeria to promote peace, stability, justice and unity while working actively for the promotion of Yoruba interests.
9. To engage in activities worldwide, that promotes and ensures social justice, equity, opportunities and interests of Yorùbá.
10. To work diligently to bridge the information gap between the Yoruba and the world.
11. To establish a newsletter "YORUBA" the organ of Yoruba for information dissemination within Nigeria and the Yoruba Diaspora worldwide.
12. To establish a presence in Nigeria to facilitate home-based activities.
13. To ensure the advancement of Yoruba traditional institutions.

Events: Day by Day

Monday, October 17, 2016

- ☐ Registration for the Summit begins at Palms 77 hotel Ibadan from 8.00 am.
- ☐ Visit to suggested tourism sites in Yoruba land
- ☐ Hospitality/Informal Summit Dinner Palms 77 hotel Ibadan from.
- ☐ All registered attendees are invited and expected from 6.00 pm.

Tuesday, October 18, 2016

- ☐ Visit to suggested tourism sites in Yoruba land continues.

Wednesday, October 19, 2016

- ☐ Launching of agriculture program at Ile-Oluji from 12.00 noon. All day.

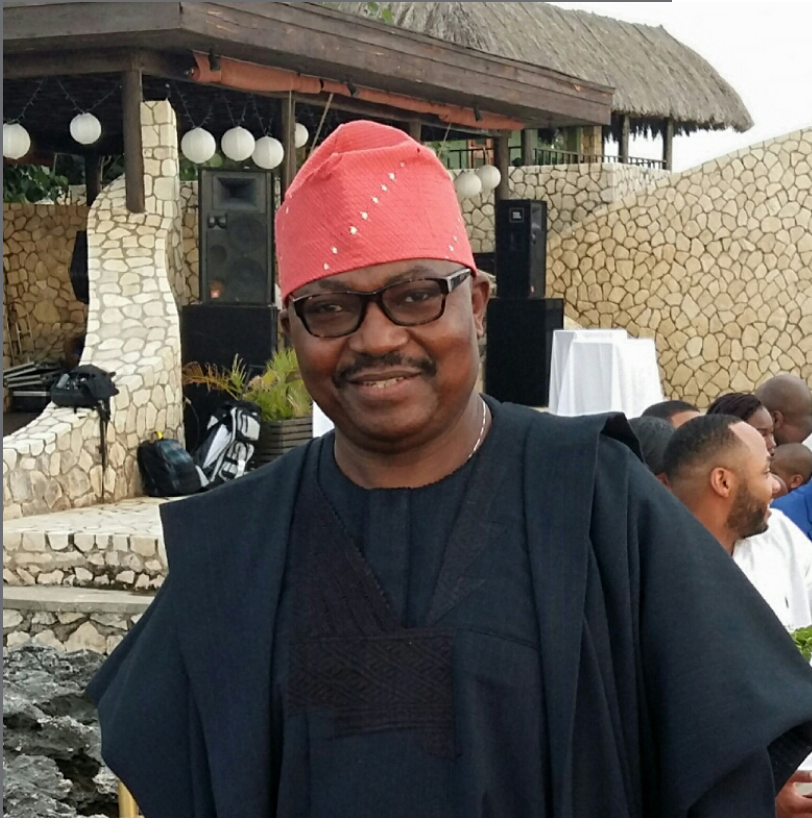
Thursday, October 20, 2016

- ☐ Seminars and Round-Tables from 9.00 am.
- Opening Prayers (Christian, Muslim and Traditional)
- Opening remarks by the President Egbe Omo Yoruba of North America
- Governor's Address
- Other Speakers
- Professor Oluyemisi Akinyemiju – Imperatives of food security in South West Nigeria
- Hon. Solomon Kolawole Adio
- Questions & Answers Session
- Cultural Presentation by
- ☐ Lunch 1-2 pm
- ☐ Speeches and presentations continue 2:00 - 4:00 pm
- Prof Phillip Adedotun Ogundeji: What future awaits our cultural heritage?
- Questions & answers Session
- Alhaji Badmus
- Questions & answers Session
- ☐ Cultural Show 4:00-5:00 pm
- ☐ Journal Launch By Omoluwabi Leadership Reporters from 6.00 pm

Friday, October 21, 2016- Gala night

- ☐ Cultural Display
- ☐ Jumat Service 12.00 Noon
- ☐ Gala Night Starts 3.00 pm.
- Opening Prayer (Christian, Muslim and Traditional)
- Address by the Chairman Yoruba World Summit organizing Committee
- State of our Egbe by the Secretary Egbe Omo Yoruba of North America
- Opening Remarks by the President Egbe Omo Yoruba of North America
- Address by the First Lady
- Interlude- Cultural Show
- Key Note Address by the Ooni of Ile-Ife

Our Distinguished Governors of Yorubaland
 Our Imperial Majesties and Royal Fathers
 Our Blessed Mothers Across the Land
 Our Eminent Yoruba Sons and Daughters in Diaspora
 Our Illustrious Sons and Daughters at Home
 The National Executive Council, Egbe Omo Yoruba of
 North America
 Ladies and Gentlemen



Agba Akin Bolu Omodele
 National President

It is a huge privilege to share this blessed space and glorious time with you all. The entire members of the Egbe Omo Yoruba in North America is honored that you have found time amidst your busy schedule to identify with the challenges that have plagued us as a people and then come forward to find lasting solutions to these problems for the benefits not for us living now but for our generations yet unborn. We the Yoruba are a progressive people and what the lessons of our history has taught us is that our race is at its strongest capacity when we are together as one. That is one focus, one love. And this is the whole essence of this Summit which is to foster unity and peace among Yorubas to bring about a greater political and economic integration of Yoruba land. I am therefore confident that this Summit will be a strong basis for enlarging our sense of oneness, affection, patriotism; dignity and pride which are the qualities that we need to propel us to greater

heights. I have a renewed hope in our capacities as a people and believe that in the end we are going to have a strong, vibrant, peaceful and prosperous Yorubaland.

Again thank you all for coming to identify with us. The entire Egbe Omo Yoruba of North America is very much honored that you present here with us. The Egbe Omo Yoruba of North America also known as the National Association of Yoruba Descendants in North America is the umbrella organization of all Yoruba Organizations in USA and Canada. Our mission is to promote the unity, progress, and empowerment of The Yoruba people in Diaspora and at home for peaceful co-existence based on justice for all.

Thank you all for standing with us in this noble cause.

WELCOME TO THE FIRST YORUBA WORLD SUMMIT OODUA A GBE WA O

It gives me great pleasure to welcome you to Ibadan for what I know will be an informative, productive and enjoyable week.

I would like to put on record our thanks to Egbe Omo Yoruba North America for organizing this important summit. I will also like to thank the Planning committee for putting the summit together.

Through this summit, Egbe Omo Yoruba has given its members from around the world the opportunity for the first time to come together outside North America to explore, learn and deliberate. So, welcome to Nigeria, welcome to this summit.

I wish you all happy deliberations.



Agba Akin Adeola Odusanya
Chairman and C.E.O
Planning Committee

OFFICE OF THE GENERAL SECRETARY

State of the Egbe

Ibi tí à Òlò là òwò

Onile mo kago kin to wole, aguala mo kago osu, aja osupa mo kago kin to kan orun, ibi ti gbogbo wa nlo. Iba re baba mi oke..ewure to wole ti o juba,o deran amuso,agutan bolojo to wole tio kago, o deran amu borisa..emi ti juba kin to wole..ki 'ba ko se.

It is by virtue of the position you bestowed on me as the General secretary of this organization for nearly 4 years now that I am presenting this state of the Egbe. By my limited knowledge, what you really wanted me to present can be summarized by answering these three questions- Where are we coming from? Bi omode ba subu , a wo iwaju, sugbon ti agba ba subu a wo ehin, toto o se be owe o. Where are we now? Where are we heading? Ibi tí à Òlò là ÒWÒ, a kí wo ibi tí a ti ubú. Since my knowledge is limited I will dearly solicit your help in some areas. Iba- Odo to baba gbagbe orisun a gbe. I will not be standing here today were it not for:

- the founders of this noble egbe for there will be no Egbe Omo Yoruba for me to be its General secretary.
- Aare Agba akin Bolu Omodele -He was the instrument used to call me for this job.
- The executive members -I would have been lost without their guidance.
- Members of the NEC-for you accepted me with open arms
- Entire members of the organization-you keep my enthusiasm going
- My Family for they gave their tacit permission for my mission
- Above all Olodumare- for I would not have been.

Bi omode ba subu , a wo iwaju, sugbon ti agba ba subu a wo ehin

Then it was June 12 political imbroglio that gave birth to this organization. Can I say without the people at the foundation of this organization there will not be NADECO! (see the history of the Egbe)

We are 20 plus years old, let us pick another fight to fight-and there are many of them. Omi titun ti ru, ki eja tuntun jade. A ti ronu to!

Where are we?

When I was called for this job, I was more than elated, to do what I know best in life-service to humanity and also it was an avenue to join forces with others in order to better the lot of my race so I thought. What about the name! -Egbe Omo Yoruba, who would not want to be associated-a big, well organized body that stands for the most progressive race in the universe!

- Egbe is a pan Yoruba Organization. On paper I met 18 chapters but in terms of active participation in the affairs of egbe we need more than half of this to come to the table.
- How many people make up a chapter?
- Whatever happens, the fragmentation in egbe stare at me, confounding the most optimistic value I have for ile Oduduwa.
- The financial base of the egbe is nothing to talk/write about

All is not that gloomy -I meet a formidable team led by Aare Bolu Omodele, fortunately for me some members have been with the egbe from inception, I am being tutored every day and the dark labyrinth of the organization is becoming clearer as the day passes. Also as alluded above the NEC and the entire membership accepted me with open arms despite being a neophyte! Years ago, what we gathered for here today was muted (I had not joined the Egbe then)-To make the Egbe's presence felt (more) and galvanize Yoruba to a common goal of developments. I give kudos to the leadership of the Egbe then and noe for this vision. Starting for the administration of Aare Kolawole-Oja, Professor Segun Gbadesin, Dr McGuinis Olumuyiwa Otubusin Mr late Alao Seni, Lasisi Mohamed, Ola Oduwole, Agba Akin Odusanya (two term president), Yeye Afin Tenabe (the first and only female president) and Agba Akin Boluwaji Omodele the current President who is now serving a second term.

The administration before this -Yeye Afin Tenabe laid a solid foundation to host this Summit in 2014 but

there was a change of administration and unfortunately the Ebola scourge prevented it from happening in 2014. The momentum was almost lost but Agba Akin Bolu Omodele the current president took the bull by the horns, he does not believe in abandoning projects, in facts all the projects initiated before him he made sure he touched them despite our financial challenges.

As a runner up to this summit the administration of Aare Bolu Omodele came to Yorubaland visiting Stakeholders-Governments, groups and identified individuals, within the past three years I can count 3 main visits with delegations and 2 semi-private ones.

- Promoting our mantra-UNITY and culture
- Reminding the governments, the beauty in increasing our states economic/revenue base
- Soliciting governments support for Egbe's projects
- And as preparation towards this Summit

In other for this Summit to be hosted, Aare Bolu Omodele sought the services of one of the most consistent, selfless and indefatigable leaders and past presidents of the Egbe in the person of Agba akin Adeola Odusanya- you remember as at then he was the only two-term president of the Egbe! Yoruba wants us to gauge the success of this Summit not in its grandiose presentation but in terms of the courage displayed in attempting to stage it AT ALL - knowing its long term rewards for Yoruba.

Following the recommendations of our agriculture committee, I wrote somewhere in our archive:

- "Agriculture: Okuta ti awon omole ko sile lo wa di igun ile. The monolithic nature of our economy has been a concern for

some time now.

The Committee recommended the establishment of prototype farms where our youth can be gainfully employed. On the basis of this recommendation we have secured commitments from the governments of Oyo, Osun and Ekiti states for lands for agricultural projects-both as private citizen and as organization"

It is on record that we wrote and visited some state governments soliciting for land for our agricultural projects at least 3 times, but it is interesting to note that today our first agricultural project is on with the support of the people of Ile-Oluji, NOT ANY STATE GOVERNMENT!

- Our Egbe's efforts to diversify its economic base is in focus again. We are still struggling to do this.

Recently Aare inaugurated a Committee-Economic Empowerment committee. Among other things the committee to serve as the economic Think-Thank for the Egbe. To identify various avenues of diversifying, increasing and harnessing the economic base of the egbe. Set up broad guidelines for the implementation of identified projects. Select a prototype project after due diligence and apply the guidelines.

- Egbe facilitated the formation of its first business group -Advance Investment Group (AIG). today the group is worth about \$20,000. The group is currently thinking of investing the first seed.
 - ✓ Education- This administration does not believe in abandoning projects, we continue to implement what we meant and try to add more values to the project.
 - ✓ We have successfully dis-

tributed many of our exercise books to both elementary and secondary school pupils in Yorubaland.

- ✓ Adopt a school is at its advanced stage of implementation in Ogun state.
- ✓ We are also partnering with one of our members that promised us of a matching scholarship grant.
- **Culture:**
 - ✓ We continue to encourage our membership to speak our language especially to our children.
 - ✓ Chapters are implementing weekly and Yoruba Summer institutes,
 - ✓ Yoruba House is now established in New York.

Where are we going? Káa tó dé ibi tí à ñlò, a lè k k 'dé ibi tí a ò f'.

Egbe is non-partisan; it is too late to be apolitical. We still have to fight for the political soul of our race. Nothing stops us from our integration, enduring democratic principles, regionalism and our autonomy or Oduduwa nation.

Eleyi ta ro ninu ti to! It is time to juxtapose this paradigm with a robust and enduring developmental agenda that will put us in a good stead at the dawn of Yoruba nation our dream.

Yoruba/Egbe's Unity:

"Àgbajọ ọwọ ni a ñfi s'ọya, ọpọ giri esé ni ñyèná. Opo esu a ya'gi . Opo ojo a di agbara.....this true at all time. Gbogbo wa ko le sun ka kori wa sibi kan. No one is preaching that, but when it comes to the common destiny of this race it MUST be a sine qua non affair. Can we be of help? Yes. How? Let us

discuss

Our elders should come out with strategies for a cohesive and enduring structure that will be able to stand the test of time.

Others

Solid financial base:

It is time to challenge our governments of SW to come out with innovative and novel ideas to increase the revenue/economic base of our region.

- ✓ Is it possible to have a Trust Fund,-Moremi Trust Found managed by people of integrity for the development/ integration of South West?

Can the Governments (SW) help us do business at home?

- ✓ Ease of acquiring basic business needs without going through middlemen.
- ✓ Office for Egbe
- ✓ Diaspora office

Challenge:

After our discussions with some state governors/governments, investment at home looks promising as we have assurances of support from them for our individual members, groups and corporate entity.

A binding blueprint is what we urgently need for this Egbe, a robust support from the entire membership is the demand from the Egbe and a disciplined, transparent, selfless leadership is what you should give this Egbe.

Teni nteni, akisa ni taatan. I cannot end this address without thanking you for the support hitherto given despite the lapses. I will require more of this whether I am still your general

secretary or not, because whichever way it is, I will rather swim or sink with this egbe nay Yoruba. To Aare Bolu Omodele thank you for the opportunity given, to the executive it's been nice learning from you and working as a team. To NY, NY thank you for the opportunity given to me to serve you and the national body. To my family tanks for your tolerance. Oodua o se o. Olodumare oba a ji ki, oba aji ge, mo dupe mo tun ope da.

Durojaye Odimayo Akindutire



Dr. Durojaye Odimayo Akindutire
National General Secretary

The Ooni of Ife
His Imperial Majesty



Oba Adeyeye Enitan Ogunwusi

Congratulations! *to Yoruba Leaders*



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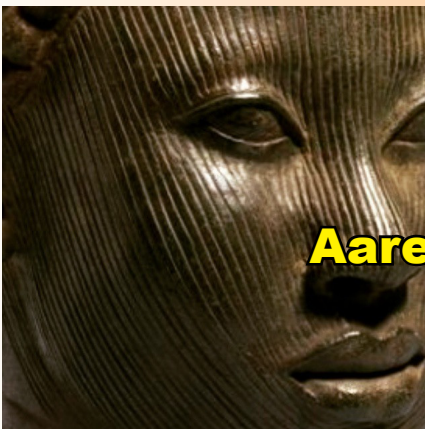
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Yoruba Social & Cultural Association of BC,
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Oduduwa Descendants of Tampa Bay,
Tampa Bay, Florida;

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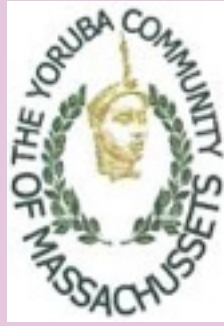
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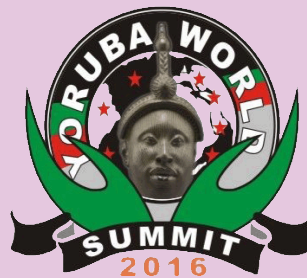
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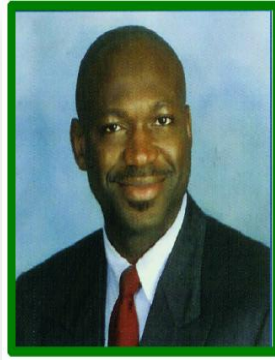
The Yoruba Community of Massachusetts



As a proud member of the Egbe Omo Yoruba,
We congratulate this wonderful organization for hosting this
summit in our motherland!
We celebrate the glorious legacy that continues to inspire us,
and we share an unbounded optimism in our continued impact
and relevance in shaping and enriching
the lives of countless people.
E je ka fi'mo soka.
Fun Ilosiwaju ile Wa.



Aare Jide Ogunbadero, President
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Congratulations & Best Wishes

Egbe Omo Yoruba Association of Tennessee



Salutes

EGBE OMO YORUBA
National Association of
Yoruba Descendants in
North America & Canada
for HOSTING THE 2016
Yoruba World Summit in Nigeria,
October 17-22, 2016

Oodua a gbe wa o (Ase o)

Mr. Kayode Akintayo

Congratulates
Egbe Omo Yoruba
&
Aare and Mrs. Bolu Omodele



on the
occasion of the
Yoruba World Summit

Mr. & Mrs. Emmanuel Adeyanju
Congratulates Egbe Omo Yoruba
on the
occasion of the
Yoruba World Summit



Mr. and Mrs. Emmanuel Adeyanju felicitates with Egbe Omo Yoruba of North America as we bring solutions to the problems of the Yoruba race. Long Live the Yoruba.



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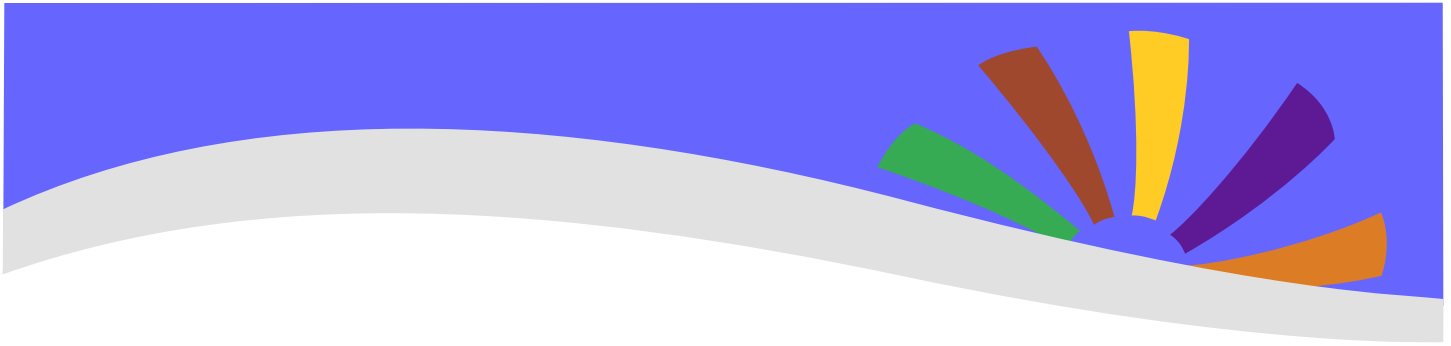
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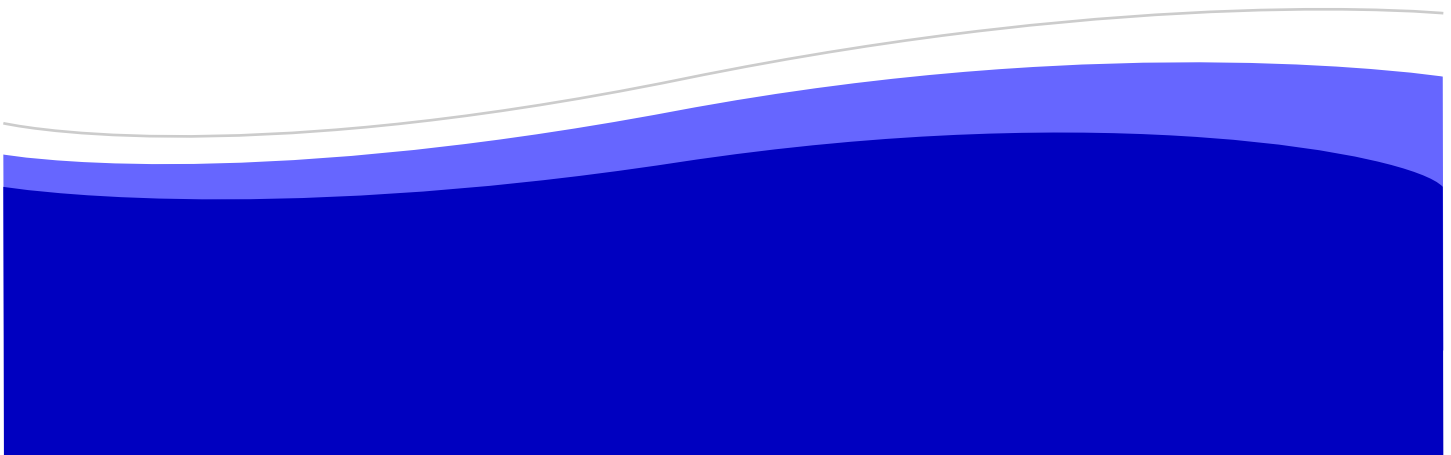
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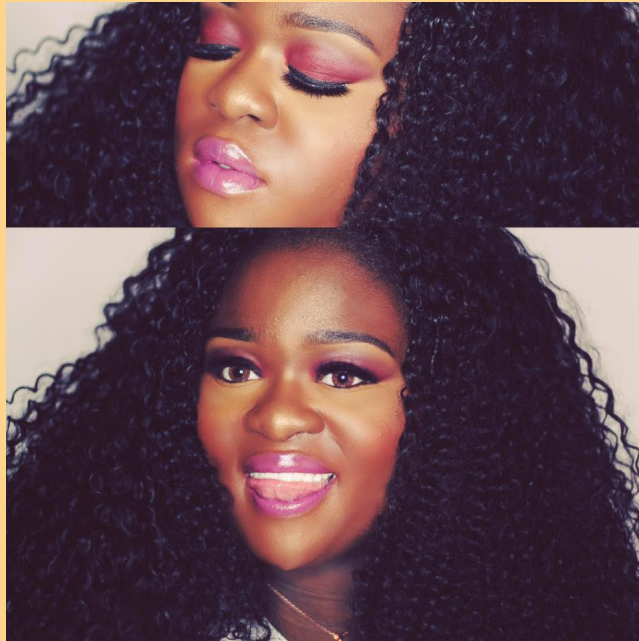


*Congratulations and Best Wishes to
Egbe Omo Yoruba.*

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Doye Jokodola, CPA





Shadé-Antonia is a God Fearing, fun-loving, quirky, passionate & relatable Nigerian-American female who is using YouTube & other forms of social media to share her loveable personality & God given talents with the world. She aspires to inspire young men & women all over the globe.

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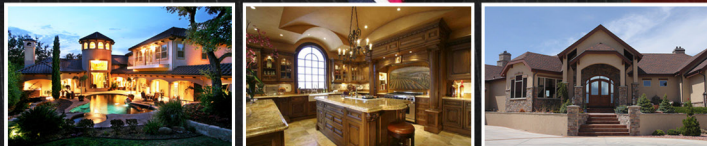
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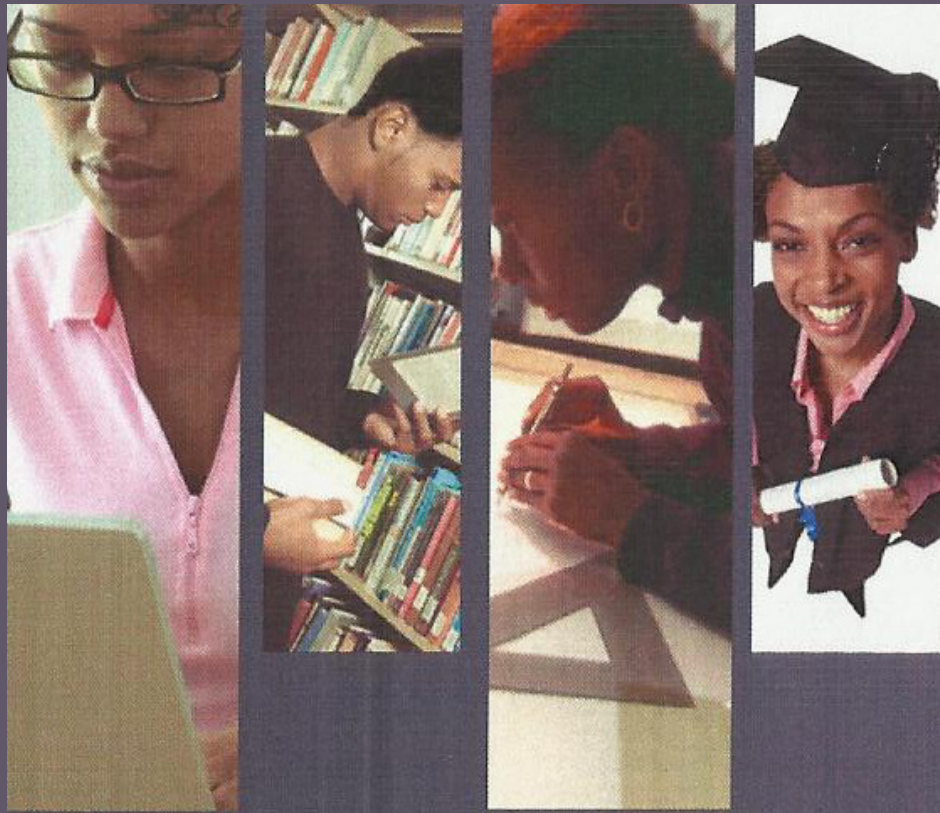
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