

JOREPS



**JOURNAL OF RELIGIONS
&
PEACE STUDIES**

ISSN 2476-8146

Vol. 7, No. 1, February 2025

*A publication of the Department of Religions & Peace Studies,
Faculty of Arts, Lagos State University, Ojo*

Contents

1. Religion in Nigerian Politics: Historical Dynamics, Manipulations, and Democratic Implications—Daniel, Mary Taiye, PhD & Iyanda, Sunday Elijah, PhD	3
2. Compassion, Mercy and Peace in the Gospels and its Effect on Africa: The Nigerian Experience—Etukumana, Godwin A., PhD & Aregban, Ezele John, PhD	13
3. Islam and Politics in a Pluralistic Society: The Lagos State 2023 General Elections Experience—Paramole, Kabir Olawale, PhD & Emiola, Habeeb Oluasunkanmi, ..	30
4. Balancing National Language Policy with Religious Educational Needs: Challenges and Opportunities—Saad, Jamiu Abdulazeez, Kumuyi, Francis Oladimeji & Idrees, Sulaiman Ajimati	45
5. Appraisal of the Theology of Eucharist and its Significance to Mission-Oriented Churches—Owoade, Samuel Oluwatosin & Olubitan, Abiodun A., PhD	56
6. Exploring African Symbolism in Evaluating the Status of Women in Christianity and Yoruba Religion—Iyanda, Sunday Elijah, PhD, Olowonibi, Femi, PhD & Daniel, Mary Taiye, PhD	71
7. Prophetic Ministry and Pentecostal-Charismatic Movement in Nigeria—Bankole, Michael Tokunbo, PhD & Odewole Israel, ThD	89
8. Role of the Church in Alleviating Poverty in Nigeria—Jeremiah Oguche, PhD & Otusanya, Olugbenga Samuel	96
9. Social Media as a Tool for Religious Expression in Nigeria—Olaoba, Olaitan Oyedele, PhD, Odei, Moses Adeiza, PhD, Adeniji, Jeremiah Olalekan & Oladiran, Elizabeth Olamide	108
10. Inter-Religious Relations among the Yoruba and Hausa Communities in Ogbomoso and its Implications for Peaceful Coexistence in Nigeria—Bamgbose, Alfred Adekunle, PhD & Shuaib, Shadiat Olapeju, PhD	119
11. The Pursuit of Peace as a Form of Social Justice: A Biblical Analysis of Hebrews 12:14 in the Context of Social Change—Kuponu, Selome, PhD & Alao, Damilare Samuel	131

Abstract

Keywords: interreligious relations, Yoruba community, Hausa community, Ogbomosho

Introduction

DURING THE COURSE OF ITS EXISTENCE AS AN INDEPENDENT COUNTRY, Nigeria has had several incidences of inter and intra-ethnic violence, and the issue is thought to have become worse and more persistent over time. More than twenty thousand Nigerians have died in several distinct confrontations along ethnic, religious and other intra- and inter-communal lines since the end of military

Contexts of religious persecution are everywhere. Unlike the unique grounds of these skirmishes, they are or have always launched Muslims against Christians or Christians against Muslims. And assumed imperatives, for instance, political supremacy or economic prospect, and consenting religious commitment to work as an indirect means rather than an unintended factor, when matters break down, they are hardly guided by intra-religious encounter and are commonly the end result of inter-religious struggle (Adeboye, 2015, p. 6). In light of this, there is now an aggressive element involving more than one religion in Nigeria due to the critical exploitation of religion and religious matters.

Nigeria is a well instance of a people and a country, rather than their ones. Nigeria's communities of culture consolidated the exchange in immigrants across borders. So, the country created political systems might integrate people from varied cultural background and economic practices. In many cases, immigrant people have been the economy by offering important services that were vital to the local population. Nigeria's houses, most politically engaged, and economically oriented among people in the Yoruba and the Igbo, who are also recognized as having wide range of religious and cultural practices. Along with its many languages and many religions, Nigeria is a country with a rich and diverse cultural life. The country's diverse population has created a rich and diverse culture, the diversity reflected the variety of religious, ethnic, and linguistic groups. The country's diverse population has created a rich and diverse culture, the diversity reflected the variety of religious, ethnic, and linguistic groups. The country's diverse population has created a rich and diverse culture, the diversity reflected the variety of religious, ethnic, and linguistic groups.

and peaceful lives. Other major towns in Southwestern States have played host to Hausa migrants in search of economic opportunities. Notable among them are Agerge, Lalibela, Arba, Ilorodu, Mile 12 in Lagos state, where today a tangible size of the population is of Hausa descent.

[illegible]

However, in pluralistic and interfaith community with certain forms of contextual discrimination, as it is known endorsed by cultural and devout sects in Nigeria, consumers concerning people may soon become attributed to lack of friendliness, mutual mistrust, and panic. Ethno-religious clashes have been a persistent aspect of country since the 1980s. In reality, this distrust and lack of goodwill among the ethnic components is a result of the activities of fundamentalist sects (Adekunle, 2007).

On the other side, Ogbonmso has received accolades for its success in fostering intergroup interactions from a variety of sources. At the beginning of the occasion of the 84th birthday of the late son of Ogbonmso, the Paramount ruler of Ogbonmso-land, His Royal Majesty, Oba Chiamani Oyesunmi, praised the Ogbonmso community as "a pleasing exemplar of religious open-mindedness and tolerance." His Majesty also commended the community for its peacefulness and harmony.² (Osinubi and Odunwole, 2014, p. 20)

Of course, not all religious attitudes, the Ogoniismo movement (see below) notwithstanding, are equally open to the idea of religious coexistence. Sheikh Mohamed Omeri, speaking at the conference that it has definitely not been the case that all Ogoni religious leaders have been open to religious coexistence. He added the possible coexistence of the Hausa and Yoruba populations cannot be said about other communities that had experienced religious tension among Christians and Muslims. Ogonismo described the intergroup dynamics between the Hausa and Yoruba communities in Ogonismo as aesthetically pleasing by stating, "Our relationship is characterized by beauty" (Daly 2016). The Christian Association of Nigeria (CAN) Ogonismo branch praised leaders of Islamic religion for their unwavering obligation and assistance towards religious tolerance, concord and National structure in the beginning of February 2016.

[illegible][illegible]

Brief History of Ogbomoso

[illegible]

It is said that probably Ogunmola's energetic among the early arrivals, noticed smoke oozing from other locations and settlements probably took courage and approached other hunters' settlements and came to know one another, thus the five settlers formed what is known as *Alongbo* society which was initially "a socio-cultural association" in the words of Ayo Adelowo

[illegible][illegible]

Mansa Community in Ogbornosa

The Hamada family, particularly Hana, started to live in Opokomono's native house earlier in the turn of the 20th century in *hale* (Yuna, and *Oa*-*Yuna*). They took up tea restaurants in the vicinity of Opokomono's house, and they had many friends and neighbours among their host, who were Yonbu landholders several of whom were also tea business associates. On the other hand, Yonbu towns saw an upsurge in the tea business migrants from the start of the 20th century. The main commercial routes changed from *Gaigo* - *Ugo* - Sakono and Kanu roads to Isikano Opokomono. It was Kanu roads, and other roads travelling to Isikano Opokomono, from Kanu directly to Kanu, and other roads travelling from end to end to Isikano land.

[illegible]

The Hausa Contact and Interreligious Relations in Ogbomoso

[illegible]

Second, Ogoimoso is not far from the North which is Hausa land and, since about the seventeenth century, it has served as one of the entrance points for Hausa merchants travelling to Gogingi in the Volta area. Therefore, the Hausa merchants and Ogoimoso people had been in touch for a longer length of time. Similar to this, for more than 300 years, Ogoimoso merchants established commercial settlements in several areas of Hausa land, particularly in Kano.

The primary hindrance to the functioning of Sabo Ogbonoso was the cultural juxtaposition between various communities, as it aimed to secure the economic interests of the Hausa people. The establishment of the cattle market in the vicinity of Okoko, a quarter in Ogbonoso, where the livestock, commonly referred to as *Sango* or *Zango*, was traded, as was the case in other Yoruba settlements. The *Zango* market was primarily for the sale of cattle, but it also served as a marketplace for other goods and services. The *Phonoyi* functioned as an intermediary in commercial transactions. The individuals who occupied the aforementioned positions were frequently of Yoruba ethnicity, and they facilitated the exchange of goods and services between the Hausa and Islamic teachings.

In 1929, Sani Isah (aka) Oyeemba, a prominent figure in the Sabo Ogbonoso community, was appointed as the first chairman of the Sabo Ogbonoso community. He was known for his leadership and his commitment to the community. He was also known for his role in the establishment of the Sabo Ogbonoso community. He was also known for his role in the establishment of the Sabo Ogbonoso community.

The setting up of Sabo quarters facilitated the allocation of funds from boat marketplace leaders to the various quarters. The Sabo quarters were established in the vicinity of Sabo Ogbonoso, and they served as a marketplace for various goods and services. The Sabo quarters were established in the vicinity of Sabo Ogbonoso, and they served as a marketplace for various goods and services.

The emergence of Sabo resulted in a state of power dynamics in cross-regional trade amongst the Hausa people. The Sabo quarters were established in the vicinity of Sabo Ogbonoso, and they served as a marketplace for various goods and services. The Sabo quarters were established in the vicinity of Sabo Ogbonoso, and they served as a marketplace for various goods and services.

The disparities between the Hausa cattle traders over the positions of *Sarkin Fawa* (head of butchers) and *Sarkin Hausawa* (prominent of the Hausa community) above

both politics and business are intertwined. At this time, the *Sarkin Fawa* served as the head of the butchers, which benefited his company, because of his position, he became the most qualified and reliable commercial landlord. The commercial nature would provide a lot of profit from the selling of cattle. The fight between the wealthy Hausa elite for the position of *Sarkin Fawa* was justified by all of these factors, in addition to the respect and status that the office carried. The formation of the Sabo Ogbonoso community was a result of the Sabo Ogbonoso community, which was established in the vicinity of Sabo Ogbonoso, and they served as a marketplace for various goods and services.

The Sabo Ogbonoso community was established in the vicinity of Sabo Ogbonoso, and they served as a marketplace for various goods and services. The Sabo Ogbonoso community was established in the vicinity of Sabo Ogbonoso, and they served as a marketplace for various goods and services.

The Sabo Ogbonoso community was established in the vicinity of Sabo Ogbonoso, and they served as a marketplace for various goods and services. The Sabo Ogbonoso community was established in the vicinity of Sabo Ogbonoso, and they served as a marketplace for various goods and services.

Patterns of Interreligious Relations in Ogbonoso

It is important to note that long before the coming of the Hausa community, the people of Ogbonoso had accepted and practiced the three major religions, namely, Christianity, Islam, and traditional religion. The people of Ogbonoso had accepted and practiced the three major religions, namely, Christianity, Islam, and traditional religion. The people of Ogbonoso had accepted and practiced the three major religions, namely, Christianity, Islam, and traditional religion.

This attitude made it easy for the Yoruba and Hausa communities to establish an uneasy coexistence peacefully and amicably with one another. Generally speaking, as far as Yoruba and Hausa communities are concerned, religion is taken and treated as a personal conviction or belief and it is not allowed to disrupt social relations. This is the reason why it is easy for both communities to celebrate and respect together during religious festivals that come up countrywide in the land. In the north and south of Ogbomoso land the Hausa and Yoruba communities have learnt to associate to the point of imbibing each other's culture, acceptances and use their languages.

Factors Responsible for Interreligious Relations in Ogbomoso

Examine the two recipients of the *Opus Dei* people in *Daupura* known for their travels beyond their hometown. *Opus Dei* and Traditional Yoruba Religion tentatively combined elements of Christianity, Islam and Traditional Yoruba Religion to create a dynamic example of multiple religious belongings and identities because of their exposure and contacts with many people even outside of their homeland. Consequently, the people are very receptive to strangers and especially, the *Masas* and did not see their religion as a barrier.

[illegible]

Ophioneo City is a unique social economy that has practices increasing trust. The Mayor of Ophioneo has been a strong correlation between morality and prosperity. The Islamic moral code of behavior, which made trust and credit feasible, is in Salimata. The Islamic moral code of behavior, which makes such a moral code. Since a formal moral code was necessary for successful incorporation in order to approve and regulate business life, Ophioneo, Islam and the Hausa language, therefore, serve as unifying factors in interactions between Hausa and Yoruba.

[illegible]

inter-religious and inter-ethnic marriages that allow marrying more than one wife, our investigation reveals that inter-religious and inter-ethnic marriages have been a viable means for inter-religious relations between two communities. At the societal level, a notable prevalence of inter-ethnic marriages has been observed.

Corollary language as unifying factor—Furthermore, a significant number of Hausa in

group of people are present in speaking the same language and participating in the consumption of Somali cuisine, and conversely, the same applies to the Yoruba people in traditional Yoruba cuisine and culture. Furthermore, it is not uncommon to observe individuals of Yoruba descent adopting traditional clothing associated with the Hausa ethnic group. Both groups have always accepted new technology, diverse customs, traditions, and ways of life, one discerns that the state of plural coexistence continues today.

Persecuted made and commercial relations—Since about the nineteenth century, Hindu merchants have used Ojha as one of their residence spots on their way to Gujarat in the Mitha river because of its proximity to Hindu worship. As a result, the Mitha river claims and Ojha people that live in Mitha for a longer length of time. Since Ojha is situated in the Gujarat Saurashtra area, where Hindu castes are not allowed but are instead harvested from the Southern region of Ojha, there are no real dangers.

- **Establishment of quarters for the Huians.** The cattle market, referred to as *Sungu* or *Zungu* in other Yoruba metropolises, was erected in proximity to the periphery of the *Sungu* in town, specifically towards the north-east, in an area previously identified as *Oduduwa* or *Oduduwa* (recently the establishment of the *Sungu* quarters in *Oduduwa*). The establishment of *Sungu* quarters enabled the Huians merchants to assert dominance over the Yoruba market officials.

recommendations
light of what has been said above, and with a more in-depth and critical exam-

Recommendations

One of the fundamental principles is that the customs and heritage of a specific group are deemed sacrosanct and should be respected by all individuals belonging to the corresponding community. The failure to respect cultural practices or the violation of established traditions within a community often leads to a state of unrest.

[illegible]

deriving it from the ground.

3. The implications of the challenge of inter-religious understanding by the Iteba and Yoruba communities would entail steering each other's religion as a knowledge (with words) to being a living faith. Beliefs they should appreciate the difference with an open mind and genuinely consider the perspectives of the other. The process of understanding and acceptance of each other's religion have the potential to gain knowledge and insight from each other.

4. It is recommended that a course on inter-religious understanding between Christians and Muslims be included in the curriculum of secondary schools and tertiary institutions, with particular emphasis on the religious studies department of all universities.

5. It is imperative that political leaders refrain from exploiting religion for their own political agenda and religious symbols in political campaigns might be avoided.

Conclusion

Throughout the history of inter-religious ties in Ogbomoso, there exist numerous inter-religious relations. The present study has revealed that the Iteba and Yoruba communities in Ogbomoso, maintained harmonious inter-ethnic relations with their Yoruba counterparts, despite the occurrence of several political crises that have historically resulted in inter-religious tensions. The study has also revealed that the Iteba and Yoruba communities have engaged in trade and business relations, the creation of a quarter for the Hausa group inside the town, and the creation of governmental institutions for the Hausa people in addition to market authorities.

NOTES AND REFERENCES

Adedoye K. (2015). *The Role of Theological Education in Witnessing to Muslim Neighbors in Nigeria*. Report of Theological Conference, awarded by Theological Publications, Ogbomoso.

Adedoye, K. 2015. *Understanding the Quranic Teachings on Equitable World as a Precondition to Religious Peace in Nigeria*. Lagos: Islamic Publishers.

Adedoye, K. (2020). *Ogbomoso: The journey of a faith*. The Glory of music, Kribu Press Ltd. Pg 3

Adedoye, A. 1994. Education in Ogbomoso - 185 to the founding of University, Ibadan: Iroko Printers

deriving it from the ground.

3. The implications of the challenge of inter-religious understanding by the Iteba and Yoruba communities would entail steering each other's religion as a knowledge (with words) to being a living faith. Beliefs they should appreciate the difference with an open mind and genuinely consider the perspectives of the other. The process of understanding and acceptance of each other's religion have the potential to gain knowledge and insight from each other.

4. It is recommended that a course on inter-religious understanding between Christians and Muslims be included in the curriculum of secondary schools and tertiary institutions, with particular emphasis on the religious studies department of all universities.

5. It is imperative that political leaders refrain from exploiting religion for their own political agenda and religious symbols in political campaigns might be avoided.

Conclusion

Throughout the history of inter-religious ties in Ogbomoso, there exist numerous inter-religious relations. The present study has revealed that the Iteba and Yoruba communities in Ogbomoso, maintained harmonious inter-ethnic relations with their Yoruba counterparts, despite the occurrence of several political crises that have historically resulted in inter-religious tensions. The study has also revealed that the Iteba and Yoruba communities have engaged in trade and business relations, the creation of a quarter for the Hausa group inside the town, and the creation of governmental institutions for the Hausa people in addition to market authorities.

NOTES AND REFERENCES

Adedoye K. (2015). *The Role of Theological Education in Witnessing to Muslim Neighbors in Nigeria*. Report of Theological Conference, awarded by Theological Publications, Ogbomoso.

Adedoye, K. 2015. *Understanding the Quranic Teachings on Equitable World as a Precondition to Religious Peace in Nigeria*. Lagos: Islamic Publishers.

Adedoye, K. (2020). *Ogbomoso: The journey of a faith*. The Glory of music, Kribu Press Ltd. Pg 3

Adedoye, A. 1994. Education in Ogbomoso - 185 to the founding of University, Ibadan: Iroko Printers

Contents

1. Religion in Nigerian Politics: Historical Dynamics, Manipulations, and Democratic Implications—Daniel, M. Taiye & Iyanda, S. Elijah	3
2. Compassion, Mercy and Peace in the Gospels and its Effect on Africa: The Nigerian Experience—Etukumana, G.A., PhD & Aregban, E.J., PhD	13
3. Islam and Politics in a Pluralistic Society: The Lagos State 2023 General Elections Experience—Paramole, K.O., PhD & Emiola, H.O.	30
4. Balancing National Language Policy with Religious Educational Needs: Challenges and Opportunities—Saad, J.A., Kumuyi, F.O. & Idrees, S.A.	45
5. Appraisal of the Theology of Eucharist and its Significance to Mission-Oriented Churches—Owoade, S.O. & Olubitan, A.A., PhD	56
6. Exploring African Symbolism in Evaluating the Status of Women in Christianity and Yoruba Religion—Iyanda, Sunday Elijah.E.	71
7. Prophetic Ministry and Pentecostal-Charismatic Movement in Nigeria—Bankole, M.T., PhD & Odewole Israel, ThD	89
8. Role of the Church in Alleviating Poverty in Nigeria—Jeremiah Oguiche, PhD & Otusanya, O. S.	96
9. Social Media as a Tool for Religious Expression in Nigeria—Olaoba, O.O., PhD, Odei, M.A., PhD, Adeniji, J. O. & Oladiran, E.O.	108
10. Inter-Religious Relations among the Yoruba and Hausa Communities in Ogbomoso and its Implications for Peaceful Coexistence in Nigeria—Bamgbose, A.A., PhD & Shuaib, S.O., PhD	119
11. The Pursuit of Peace as a Form of Social Justice: A Biblical Analysis of Hebrews 12:14 in the Context of Social Change—Kuponu, Selome, PhD & Alao, Damilare Samuel.	131



FREE ENTERPRISE PUBLISHERS
☎+234-814-1211-670