

29. E. A. Ayandele, *The Missionary Impact of Modern Nigeria, 1842-1914: A Political and Social Analysis*, 340.
30. J. T. Dosunmu, *Historical Development of Western Education Among the Igbomina people of Kwara State*, 3.
31. J. C. Bulifant, *Forty Years in the African Bush*, (Grand Rapids: Zondervan Publishing House, 1980), 56-66.
32. F. Afolabi, *Igbomina land in the context of Yoruba History*, (Lagos: Michael Adebayo Com. Service, 2006), 26.
33. P. Baba, *The History of EMS of ECWA 1948-1998*, (Jos: EMS of ECWA Publication, 2013), 11 - 15.
34. A Pamphlet written to commemorate the 90th Year of SIM/ECWA in Iwo-Isoin, Isin L.G.A Kwara State 1984-2014. 2014/25.
35. *The Ancient paths: Christianity in Oro-Ago and Environs 1912 - 2012*. A publication of the planning committee of the centenary celebration of Christianity in Oro-Ago 2012, 20 - 21.
36. *The Ancient paths*... 43.
37. *The Ancient paths*... 31.
38. Ayandele, *The Missionary Impact of Modern Nigeria*,... 256.
39. Ayandele, *The Missionary Impact of Modern Nigeria*,... 258.
40. *The Ancient paths*... 43 - 46.
41. The Biography of Late Pa Elder (Prince) Peter Adenigba Akande Awolola and Late Ruth Wura-Ola Abike Awolola in Commemoration of the 70th Birth Day Celebration their Son Elder Awolola Adebisi Olatunji, May 2016: 7-8.
42. Y. Turaki, *An Introduction to the History of SIM/ECWA in Nigeria*... 173.
43. *The Ancient paths*... 36.
44. Y. Turaki, *An Introduction to the History of SIM/ECWA in Nigeria*... 172-173.
45. J.C Bullifant, *From Pagan Child to Christian Mother: The Story of the Oro-Girls Bible Schools*, (Toronto: SIM Publication), 77-80.
46. Interview with Dr. J.B Lawal, former Provost of ECWA Theological Seminary, on 24th November, 2014 in the school.
47. *The Ancient paths*... 42.
48. *The Ancient paths*... 39.
49. Interview with pa. Joseph Dosunmu, a native of Babanla who is in his early 80s, on the 21st September 2014 at his residence, Ile-Olu, Babanla.
50. Mrs. Abifarin was empowered by ECWA Ita-Aisa Ilorin in 2013 through CCMP. She sells bean cake *Akara*. She is now self-reliant. She is Igbomina, from Iwo in Isin Local Government Area of Kwara State.
51. A. A. Duya, *ECWA Campedum and Fact Finder*, (Lagos: Victory Signs International, 2013), 1104- 1123.

Definitions and descriptions of religion by anti-religion scholars, philosophers and scientists often downplay the role, relevance, functions and contributions of religion to the society, and usually reduce it to a mere set of beliefs, doctrines, rituals and spirituality. In Nigeria, most of the critics of religion often forget that they owe Western education championed by the missionaries for most of their accomplishments in life. This is in addition to the spiritual assistance and healthcare services provided by religious leaders and institutions in the country.

In our previous book – *Religion in Contemporary Nigeria* – we addressed issues in the use and misuse of religion in Nigeria. This volume focuses on the role of religion in Nigeria's development. This carefully selected compendium contains the submissions of eminent scholars from African Traditional Religion, Christianity and Islam and is jointly edited by experienced professors in the fields. The overall aim is to enhance better understanding of religion as a veritable instrument of development in Nigeria.

Yasir Anjola Quadri is a Professor of Islamic Studies, specialising on Islamic thoughts with special focus on Sufism, philosophy and ethics. He is an eminent Professor of about three decades of experience at the University of Ilorin. Until his retirement from the service of the University recently, he was the Chairman of the Editorial Board of *Centrepoint: A Journal of Intellectual Scientific and Cultural Interest*, University of Ilorin. He also served as the Editor-in-Chief of Ilorin Journal of Religious Studies and the Chairman, Library and Publications Committee of the University of Ilorin, Ilorin, Nigeria.

Rotimi Williams Omotoye is a Professor of Christian Studies. His areas of specialisation are Church History, African Christianity, Pentecostal Churches, Ecumenical Movements and inter-religious relations. He is currently the representative of the Memorandum of Understanding (MoU) between University of Ilorin and the University of Georgia, Athens and the representative of the Faculty of Arts at the University of Ilorin's Ethical Research Committee. He is the author of several books and has also published in many national and international scholarly journals.

Rafiu Ibrahim Adebayo is an Associate Professor in the Department of Religions, University of Ilorin. He specialises in Islamic thought with special focus on Islamisation of Knowledge, Muslim-Christian Relations, contemporary Islamic issues and Islamic philosophy. He belongs to a number of professional associations and was for many years the Coordinator of the Kwara/Southwest zone of the International Institute of Islamic Thought (IIIT), Nigeria Office. He has published many works to his credit in reputable international and national scholarly journals.



opportunities for the citizenry. The Seminary and Radio ELWA Igboia have brought much popularity to Igbo land and Kwara State as a whole,³² and have improved the social and economic status of the land.

Conclusion

From the foregoing discussion, it can be concluded that the impacts of SIM/ECWA on Igbo land Kwara State are enormous. The effects are reflected on different aspects of life and the social institutions in Igbo land. It is observed that her impacts on the education, medical, economic and socio-cultural life of the people under study are positive. We however, agree with Salami who observed that Nigerians (Igbo land people inclusive) were introduced to Christianity and taught Christian truths that were heavily tinged with Western culture,³³ but with the passage of time, especially in the 21st century, Christianity has been contextualised. Thus, we would like to recommend that ECWA must work very hard to sustain all SIM heritages, especially the Medical Services that have almost faded away.

References

1. E.O Malomo, *Christianity and Politics in Nigeria Context*, (Ilorin: Amazing Grace Print-Media, 2016), 144.
2. S. G Best, "Religion and Religious Conflicts in Nigeria," *Journal of Political Science*, 2no3, (December, 2001), 63.
3. J. T. Oderinde, *Introduction to Sociology of Religion*, (Ilorin: Dehna and Sons Press, 2004), 8.
4. En.wikipedia.org/wiki/Igbo land tribe. Accessed on 12th August, 2014. 12.
5. En.wikipedia.org/wiki/Igbo land tribe. Accessed on 12th August, 2014. 13.
6. O. E. Dada, *Indirect Rule and Educational Development in Igbo land 1900-1960*.
7. O. E Dada, *Indirect Rule and Educational Development in Igbo land (1900-1960)*, (M.A Dissertation submitted to the Department of History, University of Ilorin, 1999), 2.
8. O. A. Dada, *A Brief History of Igbo land, gboia* (Ilorin: Matanmi & Sons Publishing Co. Ltd. 1985), 1-10.
9. Dada, *A Brief History of Igbo land, gboia...33*.
10. ECWA Ministers' Hand Book, (Jos: Challenge Publications, 2011), 2.

Table of Contents

Chapter One	
Religion and Development: Religiosity and its Effect on Development in Nigeria	9
Chapter Two	
Religious Conflicts, Political Stability and Development in Nigeria.....	29
Chapter Three	
The Spiritual and Ethical Implications of Oath-Taking in Nigerian Politics	43
Chapter Four	
Religious-Based Dispute Resolution Mechanism of Independent <i>Shari'ah</i> Panels and their Contributions to the Development of Judicial System in Nigeria.....	59
Chapter Five	
Religion and Development: A Study of Developmental Dynamics of <i>Adamu Orisa</i> Festival in Lagos	79
Chapter Six	
The Role of Muslims in Healthcare Service Delivery in Nigeria	95
Chapter Seven	
Christianity and the Development of Health Care Services in Okun land, Kogi State, Nigeria Since 1900	119
Chapter Eight	
Christianity and Educational Development in Delta State, Nigeria	143
Chapter Nine	
The Impact of Christianity (Sudan Interior Mission) on Igbomina land, Kwara State, Nigeria	171
Chapter Ten	
Islam and the Attainment of the Sustainable Development Goals (SDGs) in Nigeria	189

The Impacts of SIM / ECWA Mission on Igbomina land

The impact of SIM / ECWA on Igbomina land, Kwara State is enormous and could be felt in all ramifications of life of Igbomina people. Indeed, the impact of Christian missionaries in Nigeria as a country can never be over-emphasised.²³ Many scholars have written a lot on such impacts. Among them are: E.A. Ayandele in a book titled *Missionary Impact on Modern Nigeria 1842-1941*²⁴ and E.A. Oduyoyi in a paper titled "Christianity, Governance and Development: A case study of Nigeria in the 21st Century."²⁵ From all indications, it becomes clear that Igbomina people were not exposed to western civilisation before the coming of the SIM and the Church Missionary Society missionaries into the land beginning from 1912. Thus, for a better and objective evaluation of the impacts of SIM / ECWA on Igbomina land, it is necessary to examine the religious, educational, socio-cultural and economic impacts of this mission in the land under study. This justifies the fact that religion (Christianity) is a veritable instrument of peace, unity, cohesion and development not only in Igbomina land, but Africa as a whole.

Educational Impact

The development of Western Education in Igbomina land cannot be treated in isolation from traditional forms of education in the land. Traditional education was a way of life before the advent of Western education that was introduced by the Christian missionaries.²⁶ SIM/ECWA and CMS are the agents of Western Education in Igbomina land, Kwara State. However, it has been noted by some scholars that the Christian missions in Nigeria including SIM have not hidden their intention that establishment of schools was meant for evangelism. Such scholars include Fafunwa who indicated that the primary aim of the early Christian missionaries was to convert the 'heathen,' or the 'benighted' to Christianity via education.²⁷ Omotoye also added that:

This was a strategy adopted by the early missionaries to win converts to their various missions. The Christian missionaries have been consistent

CHAPTER NINE

The Impact of Christianity (Sudan Interior Mission) on Igbomina Land, Kwara State, Nigeria

Daniel, Mary Taiye
*Department of Religions,
University of Ilorin, Ilorin, Nigeria*
danielmarytaiye@gmail.com
+2348062598033

&

Abolarin, Isaac Adeshina
*ECWA Theological Seminary
Igbaja, Kwara State, Nigeria*
abolarinisaiac@gmail.com

Introduction

Over the years, religion has been seen as an instrument of promoting conflict and war, to a very threatening level, instead of as an instrument for building blocks for peaceful co-existence in the society. This has made some to question the relevance of religion in this age. According to Malomo, religion in Nigeria today has been devilled with religious intolerance and disharmony culminating in wanton destruction of lives and property.¹ He cited so many instances of religious violence from year 2001 to date especially in Northern Nigeria.

At the global level, the story is not different. The September 11 terrorist attack on the United States of America quickly comes to mind. The list is endless of various religious conflicts in many parts of the world. This is why Shadrack Best sees religion as becoming a divisive

Adonis & Abbey Publishers Ltd

St James House
13 Kensington Square,
London, W8 5HD
United Kingdom

Website: <http://www.adonis-abbey.com>
E-mail Address: editor@adonis-abbey.com

Nigeria:
Suites C4 – C6 J-Plus Plaza
Asokoro, Abuja, Nigeria
Tel: +234 (0) 7058078841/08052035034

Copyright 2018 © Y.A. Quadri, R.W. Omotoye & R.I. Adebayo

British Library Cataloguing-in-Publication Data
A catalogue record for this book is available from the British Library

ISBN: 9781909112995

The moral right of the author has been asserted

All rights reserved. No part of this book may be reproduced, stored in a retrieval system or transmitted at any time or by any means without the prior permission of the publisher

issue that has constituted a growing conflict flash point not only in Nigeria but the whole world at large.²

However, religion has been and would still be an agent of social, economic transformation of any society, including Nigeria. The benefits of religion in the society can never be over emphasised. The evil seen in religion is as a result of the adherents of different religious groups not practicing it as it should be. Religion has no evil in itself, after all religions teach against evil practices in the society. All religions encourage religious tolerance, peaceful co-existence and love. In agreement with this submission, Oderinde noted that if people (adherents of various religions) apply their religions to their social, emotional, economic, intellectual and spiritual life, there would be unity and peaceful co-existence in all societies.³ In other words, the religious violence and uproars witnessed so far are not caused by religions but by the inability of the Muslims and the Christians to follow strictly the teachings of these religions.

The impacts of religion in Nigeria are enormous. This chapter focuses on the impacts of the Sudan Interior Mission (SIM), one of the major Christian Missionary Agencies in Igbomina land, Kwara state.

The Igbomina People: A Historical Survey

The Igbomina people are also called *Ogbonna*. They are a sub-ethnic group of Yoruba people who occupy some parts of Kwara-South and the Northern part of Osun State, Nigeria and speak a dialect also called *Igbomina* or *Igbonna*. In Osun State, Igbomina people live in Ifedayo and Ila Local Government Area Councils.⁴ In Kwara State, they live in Irepodun, Ifelodun and Isin Local Government Areas of the State. Some major Igbomina cities/towns in Osun State are Oke-Ila, Orangun, Ora, and Ila Orangun. In Kwara State, which has the majority of Igbomina people, some major towns are: Omu-Aran, Idofian, Igbaja, Share, Ganmo, Amoyo, Ajase-Ipo, Oke-Ode, Isanlu-Isin, Ekun Mesan Oro, Oro-Ago, Babanla, Iwo, Oke-Onigbin etc.⁵

The origin of Igbomina people is still a subject of historical conjecture. However, we agree with Dada who indicated that available oral evidence and scanty written records explain that some Igbomina migrated from Ile-Ife, the cradle of human civilisation according to the Yoruba mythology, while others are said to have migrated from other

issue that has constituted a growing conflict flash point not only in Nigeria but the whole world at large.²

However, religion has been and would still be an agent of social, economic transformation of any society, including Nigeria. The benefits of religion in the society can never be over emphasised. The evil seen in religion is as a result of the adherents of different religious groups not practicing it as it should be. Religion has no evil in itself, after all religions teach against evil practices in the society. All religions encourage religious tolerance, peaceful co-existence and love. In agreement with this submission, Oderinde noted that if people (adherents of various religions) apply their religions to their social, emotional, economic, intellectual and spiritual life, there would be unity and peaceful co-existence in all societies.³ In other words, the religious violence and uproars witnessed so far are not caused by religions but by the inability of the Muslims and the Christians to follow strictly the teachings of these religions.

The impacts of religion in Nigeria are enormous. This chapter focuses on the impacts of the Sudan Interior Mission (SIM), one of the major Christian Missionary Agencies in Igbomina land, Kwara state.

The Igbomina People: A Historical Survey

The Igbomina people are also called *Ogbonna*. They are a sub-ethnic group of Yoruba people who occupy some parts of Kwara-South and the Northern part of Osun State, Nigeria and speak a dialect also called *Igbomina* or *Igbonna*. In Osun State, Igbomina people live in Ifedayo and Ila Local Government Area Councils.⁴ In Kwara State, they live in Irepodun, Ifelodun and Isin Local Government Areas of the State. Some major Igbomina cities/towns in Osun State are Oke-Ila, Orangun, Ora, and Ila Orangun. In Kwara State, which has the majority of Igbomina people, some major towns are: Omu-Aran, Idofian, Igbaja, Share, Ganmo, Amoyo, Ajase-Ipo, Oke-Ode, Isanlu-Isin, Ekun Mesan Oro, Oro-Ago, Babanla, Iwo, Oke-Onigbin etc.⁵

The origin of Igbomina people is still a subject of historical conjecture. However, we agree with Dada who indicated that available oral evidence and scanty written records explain that some Igbomina migrated from Ile-Ife, the cradle of human civilisation according to the Yoruba mythology, while others are said to have migrated from other