SOCIO-ECONOMIC EFFECTS OF RITUAL IN RELIGIOUSLY PLURALISTIC SOCIETY IN IFE, OSUN, NIGERIA

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ABSTRACT
This paper deals with the socio-economy effect of ritual in religiously pluralistic society among the people of lle-Ife land. The major focus of the research is to bring to the fore the effects of ritual in religiously pluralistic society on the people of le-Ife land especially on their social, religious and economy lives. There have been scanty works on the subject hence the study calls for chronological discourse Primary and secondary sources were used to elicit information Ile-lfe was founded in 500CE by the Yoruba people 'a Kwa-speaking people of south west Nigeria and Benni'" but did not flourish until the early part of the 2nd millennium CE. Ile-Ife was an ancient African city which flourished between 11th and 15th centuries. The people, like other Yoruba speaking people believe in only one God but have gods as the deputies of Olodumare (God). The people are found in southwestern part of Nigeria, in West Africa. Ile-Ife was the capital and principal religious center of the Yoruba. Ile-Ife is a religiously pluralistic society with Christianity, Islam and Traditional Religion existing side by side. It was gathered that religious pluralism in Ile-Ife is on a positive side. Kinship, Marriage, social gathering and so on, are some of the factors responsible for the positive effects from the various religions in Ile-Ife.

Introduction

Religion, no doubt, plays an important role in the development, maintenance and management of the society. It covers virtually every sphere of the life of an individual in the society. By implication, the role of religion in the socioeconomic advancement of the society cannot be over-emphasized. In Nigeria, religion is an important variable influencing economic outcome. Religious beliefs influence thought patterns and promote traits like honesty, integrity and work ethnics which are necessary condiments that boost nations' Gross Domestic Product (GDP). Religion preaches against corruption and increases respect for the rule of law. Economic activities in most cases are driven by people who are controlled by religious beliefs and rituals. The researcher notes that, certain aspects of religion affect the growth of the socioeconomic landscapes of different nations, particularly in Nigeria.

Ile-Ife, a town in Osun State, Nigeria, shares the same diversity with the country itself. Although there are so many religious practices in Ile - Ife but they major on Traditional Religion and carryout ritual day by day to appease the

gods of the land. Christians, Muslims and Traditional

worshippers in Ife land believe that God is one; God is the creator of the whole universe and everything in it. They hold God as a merciful, all powerful, only wise, all knowing and eternal being. Even though some aspects of the religions differ, for instance, in Christianity, there are different dogmatic approaches to religious beliefs and beliefs which are not condoned by other adherents of the same faith.

Islam uncomprising demand for unquestionable, strict obedience and submission to the will of Allah in stringent manner, often leads to unparalleled intolerance towards adherents of other religions. The African traditional religion, which hitherto has been reviewed as very tolerant and accommodating, cannot be exonerated from ex23 hibiting a high level of intolerant attitude.

The effect of ritual is increasing at an alarming rate with its attendant effects on both individuals economic and socio-economic. It is believed that several socioeconomic effects drive people to commit some ritual such as: power, defence, solving household problems and longevity.

The Origin, Geographical Location and Economy of Ife Land

Akinjogbin(1992) posits that Ife is an ancient Yoruba city in South Western Nigeria. The city is located in present day Osun State. Ife is with a population of over 500,000 people which is the highest in Osun State according to population census of 2006. A short introduction exposes Ile-Ife in the UFE dialect by a native speaker.(p.7)

According to Yoruba religion, Olodumare, the Supreme God, ordered Obatala to create the earth, but on his way, he found palm-wine which he drank and became intoxicated. Therefore, the

younger brother of the latter, Oduduwa, took the three items of creation from him, climbed down

from the heavens on a chain and threw a handful of earth on the primordial ocean, then put a cockerel on it so that it would scatter the earth, thus creating the land on which Ile Ife would be built. Oduduwa planted a palm nut in a hole in the newly formed land and from there sprang a great tree with sixteen branches, a symbolic representation of the clans of the early Ife city-state. The usurpation of creation, by Oduduwa, gave rise to the ever-lasting conflict between him and his elder brother, Obatala, which is still re-enacted in the modern era by the cult groups of the two clans during the Itapa New Year festival. On account of his creation of the world. Oduduwa became the ancestor of the first divine king of the Yoruba. Obatala is believed to have created the first Yoruba people from the clay The meaning of the word "Ife" in Yoruba is "expansion': "Ile-Ife" is, therefore, in reference to the myth of origin as The Land of Expansion" (the word, Ile, as pronounced in modern Yoruba language, means house or home, which could make the name of the town mean "The House of Expansion") Oduduwa had sons, daughters, and a grandson, who went on to found their own kingdoms and empires, namely: Ila Orangun. Owu, Ketu, Sabe, Egba, Popo and Oyo. Oranmiyan, Oduduwa's last born, was one of his father's nrincipal ministers and overseers of the nascent Edo Empire after Oduduwa granted the plea of the Edo people for his governance. When Oranmiyan decided to go back to lle Ife, after a period of service and exile in Benin, he left behind a child named Eweka that he had in the interim with an indigenous princess of Benin. The young boy went on to become the first legitimate ruler and Oba of the second Edo dynasty that has ruled Benin from that day. Oranmivan later went on to found the Oyo Empire that stretched at its height from the western banks of the river Niger to the Eastern banks of the river Volta. It would serve as one of the most powerful of Africa's medieval states, prior to its collapse in the 19th century.

Ife has an undulating terrain underlain by metamorphic rocks and characterized by two types of soils, deep clay soils on the upper slopes and sandy soils on the lower parts. Within the tropical savannah climate zone of West Africa, it has average rainfall of 1,000-1,250 mm (39-49 in) usually from March to October and a mean relative humidity of 75% to 100%. Ife is east of the

city of Ibadan and connected to it through the Ife-Ibadan highway; Ife is also 40 km (25 mi) from

Osogbo and has road networks to other cities such as Ede, Ondo and Ilesha. There is the Opa river and reservoir, that serves as a water treatment facility for OAU college.

Ife contains universities that are very well known in Nigeria and internationally such as Obafemi Awolowo University formerly University of Ife and Oduduwa University. It also contains attractions like the Natural History Museum of Nigeria. Ife is home to a regional agricultural center with an area that produces vegetables, grain cocoa, tobacco, and cotton. Ife has a few open markets, such as Oja Titun or Odo-gbe market with about 1,500 shops.

In terms of development, the Ife central area of Ile-Ife is more developed. The areas include

Parakin. Eleyele, Modomo, Damico, and Crown Estate Area. These areas are characterized by modern houses, good road network, constant electricity and security.

1. According to the traditions of the Yoruba religion as further argued by Akinjogbin(1992), Ile-Ife was founded by the order of the supreme god Olodumare by Obatala. It then fell into the hands of his brother Oduduwa which created enemity between the two Oduduwa began to raising children there, and sons and daughters of this Oduduwa become rulers of many other kingdoms in Yoruba Land. The first Ooni of Ife is a descendant of Oduduwa which was the 401 Orisha. The various Oonis of Ife are listed below: Oduduwa
2. Osángangan Obamakin
3. Ogun
4. Obalufon Ogbogbodirin
5. Obalufon Alayemore
6. Oranmiyan
7. Ayetise
8. Lajamisan
9. Lajodoogun
10. Lafogido
11. Odomode Rogbeesin
12. Aworokolokin
13. Ekùn
14. Ajimuda
15. Gboonijio
16. Okanlajojosin
17. Adegbayi
18. Osinkola
19. Ogborun
20. Giesi
21. Luwooo : The only female to become Oòni and king in Ife land but she said to have married to Chief Obàloràn of Ilode bad became the mother of Adekola Tèlú, the founder of Iwo Town.
22. Lumobi
23. Agbedegbede
24. Ojelokunbirin
25. Laguna
26. Larinka
27. Ademilua
28. Omogbogbo
29. Ajila oorun
30. Adejinle
31. Olojo
32. Okiti
33. Lugbade
34. Aribiwoso
35. Odunlade
36. Adagba
37. Ojigidiri
38. Akinmoyero (1770- 1800)
39. Gbanlare (1800-1823)

40. Gbegbaje (1 823-1 835)
41. Wunmonije (1835-1839)
42. Adegunle Adéwálé (1839-1849)
43. Degbinsokun (1849-1878)
44. Oreigba (1 878-1880)
45. Derin Ologbenla: He was a powerful warrior (1880-1894)
46. Adelekan (lubuse): He was the first Ooni to travel outside Ile-Ife to Lagos in 1903 when he was invited by the Governor General to setle the dispute involving Elepe of Epe and other kings. He was nicknamed Eriogun, Akitikori Ebitikimopiri (1894-1910),
47. Adekola (1910-1910)
48. Ademuniyi (Ajagun Lawarikan): He also was reputed to be a powerful monarch (1910-1930)
49. Adesoji Aderemi (1930-1980)
50. Okunade Sijuwade: He is a grandson of Olubode 1, the 46 Ooni of Ife.
51. The present ruler since 2015 is Oba Adeyeye Enitan Ogunwusi OJAJA II. Ooni of Ife who is also a Nigerian accountant. Ife is home to many worshippers of these deities and where they are routinely celebrated through festivals and day by day ritual and sacrifices. According to transcribed oral traditions, it was believed in the whole 365 days of the year. It was only one day that was excluded for sacrifice in the history of Ile-Ife.(p.11)

Cultural Structure of Ife People

The people of le-Ife are proud of their city's rich history and culture. Yoruba civilization is thought to have originated in Ile-Ife, and the city is still considered the cultural center of the Yoruba people. Visitors to Ife can see many examples of architecture, arts and crafts. The people of Ile-Ife are also known for their hospitality and visitors are always welcomed in the city. Ile-Ife's inhabitants are primarily town dwelling farmers.

Religions Practiced among the People of Ife land

The three main religions practiced among the Ife people are African Traditional Religions, Islam and Christianity. There also exists, though in insignificant numbers, various Eastern religions such as Eckanka.

African Traditional Religion

African Traditional Religion. in their various forms and shapes, are practiced in Ife land. The adherents of ATR cut across a wide spectrum of the society involving the rich, and the poor, the iterate as well as the illiterate persons. The prevalence of Traditional Religions among Nigerians can be gauged not only by the numerous shrines and sacred grooves that liter the cities, town and village, but also by the numerous traditional religious festivals carried out from time to time in the various communities in the country and the Ife people are not exempted. The domineering presence of Christianity and Islam in the nation has not been able to obliterate the African Traditional Religions from being practiced by some people in the country. It is well known fact that even among some professed Christians and Muslims, they revert to them in secret. To the

adherents of African Traditional Religions, their religion permeates all departments of life, there is no formal distinction between the spiritual and the material areas of life. No one actually knows the exact strength of the adherents of African Traditional Religions in Nigeria, due to the fact that Nigerian census does not reckon with religious affiliation of the citizens. Secondly, very few people openly claim to be adherents of African Traditional Religions. This, notwithstanding, the practice of African Traditional Religions in Nigeria is very much prominent among the Ife people.

The African traditional religion of the Ife people could not be correctly called Fetishism or

Paganism, for they were aware of and did acknowledge the existence of the Almighty God, whom they worshipped as Olorun, Eleda Aiye (the Owner of the world above, Maker of the world below). The original objects of worship were the Earth and the spirit of one's ancestors and the Olorun Eleda Aiye, together in this form of prayer with split kola nut and bitter kola nut (orogbo):

O earth, I call thee!

Though who shavest thy head with hoes;

Please call me not hurriedly back to free;

Please consume me not speedily;

O God of heaven, O God of earth

I pray thee uphold my hand;

My ancestors and ancestress

Please lean on earth and succor me

That I may not quickly come to thee.

Thus,after the prayer, kola and bitter kola nuts were cast on the ground. If half or more of the faces turned upwards (a sign of acceptable worship or sacrifice), some water is poured down at the

enshrinement.Ogunsakin(2024) avers that a sacrifice of pigeons, fowls or ducks or any cattle may be made by pouring the blood on the spot and the flesh cooked and eaten. There are other religious customs such as Oro Ile.When the people meet for this worship, they will say, *A nşe Oro ile baba wa'" ("'we are

performing the Established Customs if our nation or ancestor") and, casting down the split kola, proving acceptable worship, they would be singing thus-

Here are we-Kinsfolks all- Performing our Established Customs with no stranger. (Hence, the mode of worship was called " Oro" (Established Customs). Subsequently the ceremonies were performed absolutely without any girl or woman. There were grooves reserved for that purpose called "Igboro", (Igbo Oro-Oro Groves) but on important occasions the Oro play was performed Outside the grove, and no woman, girl, or even a baby (female) must witness the scene. If any of this sex of any rank were to enter the grove at all, or should say or show that she had some knowledge about the making of Oro, the penalty was death. The rule was so strictly observed that to give an illustration, one day whilst an Oro play was being performed, a man carrving his baby of about three months old in his arms came forth to witness the play. The poor child, since it was a female, was snatched from the father and dealt with according to the law. Oro play was used in the public management of the affairs of the government in order to exclude the woman from tampering with the functions,

a. The arrest and execution of burglars, or murderers, or anyone found guilty of any serious

b. crime, or any sorcerers or witches.

c. The offering of state sacrifice in time of drought, war or pestilence, or any other afflictions.

d. The meeting of the general public to settle political dispute or political quarrels or for political discussions and arrangements on matters of grave importance.

A few days before this, the bell ringer would go around the town announcing that the Oro play would be performed and for how many days it would continue. Hearing this, the woman especially would make all necessary preparations for the occasion, for they must be kept closely confined during the whole period. When the day arrived all the gates, doors openings must be barred, and the women, the inmates of the house, must not pass by them. Sometimes, it was prolonged for seven or nine successive days, often for three days, but most times only a day. In any case, women must be confined at home, except when there was conflagration, when the "Asemo Oro" must be withdrawn at once. The sign of the withdrawal of any Asemo Oro was the firing of a gun by the recognized chief of the town. Therefore no sound of gun must be heard during the "Asemo Oro" so that people may not be led to think that the confinement was withdrawn. The Oro worshippers were called "Oloro" (professors of Oro) and their head were called "Abore Oro" (The Chief Priest of Oro).

Oyefeso (2023) says that another religious custom of the Ife people is the worship of "Egungun" (the progenitor). The Yoruba man believes that he can live after death either in this or another world. He believes also in re-incantation. Hence, they worship their progenitor, that he or she may be reborn, in the same family. And when a child was born, the oracle of the god Ifa would be consulted as to which of the spirit of the dead relations was clothed in another body. This is called "Ifiomo mo" (The actof knowing the child). The Egungun

also had its secrets from which the women were excluded.(p.4)

There was also Igbale Egungun (Egungun Secret Hall or Groove) but each "gbale Egungun' allowed "Iya-agan" (Mother in Mysteries) - an old woman - to enter the Secret Hall with the men. The head of the Egungun worshippers was styled Alapini. The Egungun play was also used in the affairs of the government as the Oro, but in a lesser degree. These deified personages were called "Orisa" (fortunate). They are said to be 401 in number. The four days of the Yoruba week took names from the deified personages, viz: Ode Obatala, Ode Elegbara, Ose Ifa and Ose Sango.

At this time the Ife people themselves began to deify their own famous and great men, and to worship the spirits or geniuses of their towns, hills and river. But the foreign gods had more worshippers than the natives ones. It was also at this time that the propitiation of the Esu called

Elegbara was introduced. This has been miscalled the Devil-worship.

Islam

Islam is the other main religion practiced in Ile-lfe. It is regarded by Muslims as the original or natural religion of mankind. However, historically, it started AD 610 with a series of revelations

received by Prophet Muhammad at the age of forty. In the years 632, Prophet Muhammad died, but the religion started by him continued to expand. Between 622 and 722AD, "there was a mighty expansionist movement of the Arabs out of the Arabian Peninsula into the lands of Syria, Iraq Persia, Central Asia and long North African coast and into Spain." It was from North African across the Sahara that the Islamic religion spread to West African territories in Northern Nigeria: Ayowole(2021) argues that Islam was introduced to the region in the second half of the 14th century. It is possible this region might have had contact with Islam before 14th Century. For most parts, the spread of Islam in West Africa was by commerce and other social contact rather than by military conquest. For instance, it was through the Malians that it was introduced to the Ile-Ife people. Thus, they often refer to it as esin male (religion of Mali). By the middle of the fifeenth century, places like Kano Katsina, Kebbi and Bornu had come under Islamic influence with Muslim rulers such as Muhammad Rumfa - the Sultan of Kano, 1463-99 holding Sway.

The launching of Sokoto Jihad in the early years of the century in Hausa land, Usman Dan Fodii did not only resort in reforming for the better practice of Islam where it had previously been planted, but also led to further spreadof Islam to the areas where it had not previously reached. These areas include the northern towns of Yoruba land namely Ilorin, Oyo, Ogbomoso, Ofa and Osbogbo just to mention a few. A remarkable fact about Islam is that its ethos, covering aspects of the believer's life, provides a very strong and common bond of allegiance to Central Authority by people of diverse cultures and languages. In other words, it is the religious bond (lslam) that exists between diverse people that matters and not their ethnic group of culture. This particular religion has also spread across Ife land and the presence of mosque (Muslim Worship Centres) in almost every community.(p.49)

Christianity

Aghalino (2022) posits that Christianity is one of the main religions practiced in the country. It was first introduced to the region now known as Nigeria in the 15th and 16th centuries precisely to Benin and Warri respectively by the Roman Catholics. However, the missionary enterprise started by the Roman Catholic did not succeed due to a combination of factors. Accounting to this, it was until three centuries later that effective planting of Christianity was achieved in Nigeria. The pioneering bodies in this renewed effort at evangelizing Nigeria were the Methodist Church and the Anglican Church (CMS) that arrived in Badagry in September 1842 and December 1842 respectively. In 1850, the Southern Baptist Mission followed. The Presbyterian Church started its evangelistic work in Nigeria in 1846 via Calabar. The Roman Catholic Church which had earlier made an abortive attempt at planting Christianity in Nigeria was reintroduced in the 1860s. Much headway was made at the planting of Christianity in Nigeria in the 19th century. Christianity has since remained a potent religious force exerting both social and political influence in the nation. Christians are dominant in the southern and central region in Nigeria. Nigeria has the largest Christian population compared to any country with Christians in Africa, with more than 70 million persons belonging to the church with various denominations. (p.2)

Interaction of the Three Main Religions among the People

Interaction as defined by the Oxford English Dictionary is the, "reciprocal actions or influence of persons on each other Religious Interaction can be described as the interaction of adherents of the different religious faiths existing together in a religiously heterogeneous society".30 When it comes to Ile Ife, three major religions that cut-cross various quarters of Ile-lfe are Christianity, Islam and African Traditional Religion. The adherents of these religions interact freely without any restriction. So many factors have been able to foster interaction of the religions among the people. Some of these factors are: cosmopolitan nature of the town, education, business in market places, farming, family rites and ceremonies, social gatherings, marriage and so on.

By the word cosmopolitan nature, we mean that lle- Ife, the chief city of Ife, is at the centre of all other towns and villages of Ife land because of this, so many people of different religions meet together daily to exchange goods and services in order to promote the wellbeing of the people for proper transaction and the growth of their businesses, the people have no choice than to interact freely. At this level, religion is put aside and relate as one.

Ogunyemi(2024) stresses that education is another factor that enhances religious interaction among the people. Although,some schools in Ife were formerly mission schools: either owned by the Christians or Muslims, yet parents just enrolled their wards indiscriminatelv. Many of the parents, with the exemption of few who are fanatics, for example, a Muslim Civil engineer in my neighbourhood, even though his wife is a Christian, will never enroll his children in a Christian school. Except these few, others do not really care about the religious affiliation attached, their major concern is sound education and proximity; the closeness of the school to their house. So, their children study together and play together at school, putting aside their religious differences.

Social gatherings as well, help to develop religious interaction. The people most especially on weekends, forget religious differences, put on different attires andOgunye assemble at different occasions across the town. There, they dance, wine and eat together. At this time, they see themselves as one and live as a community.

Above all Ife people are peace loving people. In a family for instance, the father can be adherent of Traditional Religion, the mother a Muslim and some of their children can be Christians. The variation in their religious principles have some effects on their communal coexistence.

Social effect of Ritual in Religion pluralism on the people of Ile Ife

Ayodele (2014) claims that social practices of rituals are habitual activities that structure the lives of religiously pluralistic society and Ile-Ife is not divorced of this fact. Ile-Ife. It is significant because it reaffirms the identity of those who practice it, a group or society and whether performed in public or private are closely linked to important events. Social ritual practices of Ile-Ife people may help to mark the passing of the seasons, events in the agricultural calendar or the stages of person's lives. It is closely linked to a community's world view and perception of its own history and memory. It varies from small, gathering to large- scale social celebration and commorations. Each of the sub-Domains is vast but there are also great ritual and festive events that often take place at special time and remind a community of aspects of its worldview and history. In some cases, access to ritual may be restricted to certain members of the community initiation rules and burial ceremonies are two such examples of some festive events like ORO, OLOJO are key parts of publis life and are open to all members of Ile Ife society. Yam Festival "ODUN 1JESU, Egungun festival and other events are to mark the new year, beginning of spring and end of the harvest are inclusive occasions common all over in Ile-Ife. (p.25)

However, the social effect of ritual and religious pluralism on the people of Ile-Ife may serve as special occasion on which people return home to celebrate with their family and community, reaffirming their identity and link.

Shalihin(2022) states that ramadan is a religious ritual yet has significant social and economic impact. It follows a different pattern for office hours and is recognized by less productivity" and more social gathering on "Iftar'" and 'suhoor meals. Productivity decreases from 35% to 50% due to shorten working hours, and inability to focus with no access to food or beverage till: sunset and fewer hours of sleep. It is, as all religious festivities around the world such Christmas, highly

commercialized; hence, it is a golden opportunity for marketing the products (p.1).

Ironically, Ramandan is all about food! Food retailers stock up products at least a month ahead in preparation of excess demand. Supermarkets and hypermarkets extend hours to midnight and tend to have Ramadan specific promotions and offers. It is no coincidence that advertisement on food and beverages are massively demanding during the month of Ramadan. Despite the fact that Ramadan is a fasting month, food consumption during the time ofIftar'' to "Suhoor' " exceed normal consumption patterns. Not only do food bills increase by 50-100% during Ramadan, it is reported that 83% of families change their consumption habits during Ramadan. It is estimated that food consumption in Ramadan accounts for 159% of annual expenditure on food.

Amongst the highest consumed goods in Ramadan are, nuts and dairy products. Consumption of bread, chicken and dried fruits increase by 639%, 66.5% and 259% respectively during Ramadan, as compared to other months of the year. Last year, Egypt consumed a total of nine million dried fruits which accounts for 35% of annual trade only during the Holy Month. Dairy products like Yogurt and labna, come among the highest sales. Dairy companies usually prepare for Ramadan with different offers and especial products only for this month. Muslims eat dairy products after their Suhoor for better digest and to avoid feeling thirsty the next day.

It is unfortunate that people tend to exaggerate their food consumption levels during Ramadan. In this respect, it is reported by "Global Advisory and Accounting NETW" that 60% of food goes to waste in Egypt during Ramadan which completely contradicts with Ramadan's ethics and morals.

Retail and hospitality business also experience a sharp increase in sales. In countries like UAE and Egypt, majority or restaurants and cafes remain open extended late hours to midnight for

Suhoor. Traditional, people go out especially after Iftar to socialize, eat out and enjoy the Suhoor with friends and Family, For instance, UAE, it was reported that 46% prefer to have Iftar out at least onece a week, 26% order delivery especially at the second half of the Holy Month, and 78% planned to have Suhoor in cafes.

Business people cooperating with the Middle East would see Ramadan as a time of caution and less productivity but also as a time of opportunity, especially for food, retail and hospitality related industries. Like in all business, how you use the opportunity is what matters! Longer prescribed ramandan fasting has a robust negative effect on output growth in Ile Ife. This was only observe in Muslim area in Ile Ife. however as was another finding that ramadan makes people happier. 'Put simply, it makes them happier inspite of making them relatively poorer.

Social practices shape everyday life and are familiar to all members of the community, even if not everybody participates in them. Distinctive social practices that are especially relevant to a community and help reinforce a sense of identity and continuity with the past are given priority in the convention. For example, in many communities greeting ceremonies are informal while in the others they are more elaborate and ritualistic, acting as a maker of identity for the society. Similarly, practices of giving and receiving gifts may range; from casual events to formal arrangements with significant political, economic or social meanings.

Social practices, rituals and festive events involve a dazzling variety of forms: worship rites of passage: birth, wedding and funeral rituals; oaths of allegiance; traditional legal systems: traditional games and sports; kinship and ritual kinship ceremonies; settlement patterns; culinary traditions: seasonal ceremonies; practices specific to men or women only; hunting, and gathering practices and many more. They also include a wide variety of expressions and physical elements: Special gestures and words, recitations, songs or dances, special clothing, processions, animal sacrifice, special food.

Sunday services usually involves a lot of activities such as singing of hymns, reading of scripture verses and possibly a psalm, churches have usually Holy Communion either every Sunday or several Sundays, with this, Sunday service has contributed in one way and other to the effects of economy in Ile-Ife in such a way that many traders will not be able to participates in their various day's job in order to give respect and to serve their God and it usually reduces their profits or cost of demand in every week.

Economic Effect of Ritual in Religion pluralism on the people of Ile Ife

Religious researchers in Africa argue that religion reduces corruption and increases respect for rule of law in ways that boost overall economic prosperity. Ile-Ife is a practical example of this.

The argument that religion is an independent variable that influences economic outcome should be viewed from two distinct perspectives. Apart from those positive aspects mentioned above and, in some pages, there are other aspects of religion pluralism on the people especially in Ile Ife. For example, Islamic insurgency has negatively effect on some states in Northern Nigeria.

Security challenges in those states have inevitably led to the economic marginalization of the region. These challenges have negatively effect on both the private and public sectors of the economy as many business owners and traders have to relocate their businesses from the region.

The devastating effects of the Islamic sect, *Boko Haram" on the economy of Northern Nigeria, are enormous in the states like Borno, Yobe, Kano, Adamawa, Plateau, Kaduna, Kogi and Bauchi. The devastating socio-economic effects of the sect's serial killings and bombings have virtually destroyed economic activities.

The attacks on Kano have been very devastating because the city has always been the commercial centre of the Western Sudan for the past 500 years. The city had been the economic base of the North even before neibouring countries like Niger Republic, Chad and Northern Cameroon before the evolution of the Nigerian nation, investors from Ile Ife who have been doing business in the city for ages are said to be relocating their businesses, some of the indigenes of Ile Ife who travelled to buy and sell were killed and some of them stopped going due to the unending security challenges in the city.

Most importantly, Heritage Day provides an opportunity for Africans to celebrate their cultural heritage and diversity of beliefs and traditions. This also similar to the people of Ile-Ife. Though, I have mentioned some benefits and effects of ritual in Ile-Ife, still, there are some challenges that face ritual practices among Ile-Ife people.

1. **Ritual Killing or Human Sacrifice**

   Ritual killings or multiple killings are committed for the purpose of taking human body parts which are used to prepare charms and other sacrifice and rituals. These charms are believed to have supernatural powers, still yet it has effects on the people because people are running out day by day or stopped watching traditional events in other not to be victims of ritual events.

2. **The challenge of Islam and Christianity**

   Traditional African religions in le-ife have faced persecution from Christians and Muslims. Supporters of these religions have been forcefully converted to Islam and Christianity, demonized and marginalized. The atrocities include killing, waging war, destroying of sacred places and other atrocities.

In conclusion, apart from the few challenges pointed out and others that the researcher has not been able to highlight, the adherents of the three religions have been able to live peacefully among themselves over the years. During Ramadan, the adherents of the other two religions celebrate with Muslims and vice versa. The role of religious pluralism In Ile -Ife is so strong so much so that, hardly will a politician dares contest any election without rooting for the support of the adherents of the three major religions and because of this bond,the socio-economic impact of rituals most especially during festivals cannot be carpeted.

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