

# **CONTRIBUTION OF WOMEN TO ECONOMIC GROWTH AND DEVELOPMENT OF IJEBU- IGBO**

*BY*

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## **CERTIFICATION**

This is certify that this research was carried out by **Saka Muizat Olajumoke** with **Matriculation Number: 18012213006** of HISTORY /SOCIAL STUDIES Department.

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## **DEDICATION**

This project is dedicated to the Almighty Allah for making it possible for me to complete this course and for his protection and mercy over me throughout my stay in the institution.

It is also dedicated to my precious grandma Alhaja Risikat Babatunde (Mama Photo) who made education easier for me cause without Almighty Allah and her there won't be education in my life and also Babatunde Muktar Oluwaseun a.k.a Officer who also took part in my education financial and moral support.

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Firstly, I am appreciating my precious grandma for her effort in giving me a solid foundation in life despite the turbulent, shaky and featureless situation of life cause without Almighty Allah and her I don't know how miserable my life may be.

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## ABSTRACT

This work critically examines the historical foundation of Ijebu-Igbo land, analyzes the contribution of women to the land, examines the socio-economic activities of the people, analyze the problems facing Ijebu-Igbo women today and discusses the factors influencing change and continuity in Ijebu-Igbo land. This study is divided into four main chapters.

Chapter one deals with the general introduction, chapter two examines the traditions of origin of the people of Ijebu-Igbo, the third chapter examine the contributions of women to economic growth and development of Ijebu-Igbo, the fourth chapter deals with change, continuity and conclusion.

### *The study discovered that:*

- There are many version about the origin of Ijebu-Igbo land, but the most acceptable history of the origin.
- The present Ijebu-Igbo is made up of five clans-Oke Sopen, Oke Agbo, Atikori, Ojowo Japara, the Orimolusi is the head of Ijebu-Igbo. The Orimolusi or king of Ijebu-Igbo is assisted by his Ijoye Chief and Oloritun and Baale.
- The town as some modern socio-economic institutions such as the Polaris Bank, Wema Bank, Comprehensive Health, Catholic Hospital, some other Private Clinics and General Post Office, Nine Grammar Schools and the Pipe Borne Water Supply, Electricity Schemes, different industry including PONMO Factory and Dangote Curry.
- In Ijebu-Igbo, education has brought awareness and enlightenment, as a result of this fact many people do not see anything reasonable in making traditional ritual practices.

While this study equips our knowledge on contribution of worries in Ijebu-Igbo, other significant aspects of the traditional institutions are open for serious academic study.

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## **CHAPTER ONE**

### **INTRODUCTION**

#### **BACKGROUND TO THE STUDY**

Economic is important for many areas of society. It can help improve living standard and make society a better place, economics is like science in that it can be used to improve living standards and also to make things worse. It partly depends on the priorities of society and what we consider most important. Economic deals from the property market to the macroeconomics of the household budget<sup>1</sup>.

No community can survive without viable socio-economic activities<sup>2</sup>. Traditionally, the people of Ijebu-Igbo engaged in farming and trading as an upland group in the early period. No political structure can perform effectively without a wide range of economy.

In early period, the head of Ijebu-Igbo (Orimolusi) will voluntary land to his people for farming and will be expecting them yearly to deliver to him with farming product, this make the land to improve<sup>3</sup>.

Politic and economy are inseparable bed fellows <sup>4</sup>. Like Ayomide Olukoju pointed out politics without economy is barren and economic without politics is dull.

#### **What Factors Aid Economic Growth and Development**

Economist generally agree that economic development and growth are influenced by four factors: human resources, physical capital, natural resources and technology.

Highly developed countries have government that focus on these areas. Less developed countries, even those with high amounts of natural resources will lag behind when they fail to promotes research in technology and improve the skills and education of their workers.

### **Role of Women in Economic Growth and Development**

Women entrepreneurship and economic development with growth in modern civilization overtime and due to expansion of business as well as social and political activities, the societies all over the world have realized the potential of women as contributors to economic growth and development <sup>5</sup>. Be it micro or small or medium scale operation, empowerment of women is essential as their thoughts and their value systems lead to the development of a good family, good society and ultimately a good nation. When a women is empowered, it does not mean that her counterpart becomes powerless. On the contrary together they can contribute more effectively towards. Women as entrepreneurs play an important role in the employment generation for themselves as well as others, thereby supplementing their family income.

Entrepreneurship among women no doubt improves the wealth of the nation in general and of the family in particular.

They are not only instrumental in improving their own economic welfare but also contribute to the economic welfare but also of society through job creation, innovative products and processes and services and cross border trade?

Ijebu-Igbo women, contribute a lot to the economic growth and development of the town, they are the central trade of Ijebu-Igbo. Most of them are into business both import and export trade majority are into ponmo processing and farming product <sup>8</sup>.

## **STATEMENT OF THE PROBLEM**

The history of Ijebu-Igbo has been written by many scholars. Essentially, the political history of the town is the most popular. This is not a complete history of the town. In some cases, some write about the economic history of the town. In this instance, the various economic activities of the town were mentioned. Activities such as saw milling, farming cow-skin processing and services are mentioned. In all these activities, the role of women in bringing about these economic growth and development has not been written on. This research therefore intends to till this gap by examining the role of women in the economic growth and development of the town.

## **OBJECTIVES OF THE STUDY**

Objectives of this study are to:

- 1) Trace the origin and settlement of Ijebu-Igbo
- 2) Examine the various economic activities in Ijebu-Igbo.
- 3) Examine the role of women in the economic development of Ijebu-Igbo.
- 4) Discuss the challenges faced by women in the economic growth and challenges in Ijebu-Igbo.

- 5) Assess the change and continuity in the economic growth and development of Ijebu-Igbo.

### **Research Question**

The following research questions were raised:

- 1) How was Ijebu-Igbo founded?
- 2) What were the various economic activities in Ijebu-Igbo?
- 3) What was the role of women in economic growth and development of Ijebu-Igbo?
- 4) What were the challenges faced by women in their in the economic growth and development of Ijebu-Igbo?
- 5) Is their continuity in the pattern of economics growth and development?

### **SIGNIFICANCE OF THE STUDY**

The study will be significant to the research. The research would have satisfied her curiosity about economic growth and development of Ijebu-Igbo and the role played by women.

Students of economic history would also find the work very significant. It would enable them to know the trend of economic growth and development of the town. The role played by women would also be attract the attraction of the researcher.

The people of Ijebu-Igbo would also find the work significant. It would help them in planning the development of the town better than it is now.

### **SCOPE OF THE STUDY**

The scope of the study is the five quarters of Ijebu-Igbo. The work examined the history of the town, their economic activities and the role of women in the economic activities. The challenges faced by women in this endeavor were also examined. The changes that have occurred over the years were equally examined.

## **RESEARCH METHODOLOGY**

Historical research method was used. Primary and secondary sources include interviews and documents pertaining to the economic growth and development of the town. 10 people were interviewed. These were interviewed in their places of work in the language they understood. Both English Language and Yoruba were used. The interview was recorded and collated to write this report.

Secondary sources include books, journals and articles relating to the topic. Both primary and secondary sources were put together, analysed and collated.

## **REVIEW OF RELATED LITERATURE**

For effective study, there is need to examine some contribution of scholars. Literature review is very germane, to determine the extent of works done on the area of study. For the present study, there has been a large amount of literature on origin of Ijebu-Igbo town as a whole.

However, not much has been done in the past to examine critically the true picture of the origin and historical development of the people of Ijebu-Igbo.

This study is partly to throw more light on the issue of Ijebu-Igbo women contribution of the town, so as to fill the gaps in our knowledge of history of the development of Ijebu-Igbo town.

Looking at the secondary source of information; Osifeso Olukorede (2017) *THE REAL HISTORY OF IJEBU-IGBO*, gave information about Ijebu-Igbo that is very useful for this study. In this work, the historical origin and the early settlement in Ijebu-Igbo as a whole were discussed along with the formal condition of Ijebu-Igbo and the reigning kings.

Also, the present study can benefit from the work of A.A. Esugbohungbe, M.E (1996). This work points to the historical background in Ijebu-Igbo, however the study failed to address or point out activities of the Olorituns, Baales, in the political and traditional set up of the land. Stated that the ancestor of the King Orimolusi of Ijebu-Igbo.

Another available material for this study is the Orimolusi chieftaincy. It's origin and evolution (2000). This work only emphasized on the activities performed by the Orimolusi in the political set up. It was said by this committee that the Orimolusi was the head of Ijebu-Igbo has council hall. The Orimolusi performed his administration and judiciary functions. He was assisted by his Oloritun and Baale. He had his prime minister who was usually the most senior of the high chiefs.

This committee further touched on the socio economic establishment in Ijebu-Igbo, such as Wema Bank, Polaris Bank, Comprehensive Health Centre, Catholic Hospital, some other Private Clinics, and General Post Office, different industries, Electricity Schemes, PONMO Industries.

The committee observed that farming is the main occupation. The people grow such crops as yam, garri, kolanuts, rubber and collect palm fruits from palm trees.

Similarly, James McFee (2017) he explained the early history of Ijebu-Igbo. He said Onayelu came to Ijebu-Igbo for hunting on getting back to Ijasi, he met his junior brother on the throne as king instead of him to be king, all because his absent after there father death that is how he relocated to Ijebu-Igbo and became first king of Ijebu-Igbo.

J.A.B Osinyemi only discussed that the people of Ijebu-Igbo were farmers, which means farming is their main occupation, but failed to talk about other types of work that these people do for living such as Plumbering Carpentry, Driving, Bricklaying, Teaching, Artisan, Trading e.t.c. Also, we have Okada riders in the town that do this for living likewise motorcycle.



## **ENDS NOTE**

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5. African Economic History Volumes 31-34 Page 144 (2005).
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## **CHAPTER TWO**

### **HISTORY OF IJEBU-IGBO ORIGIN**

Prince Oshimore and his wife Adoroke, was said to have migrated from Ile-Ife to Ijebu-Ode back in the 10<sup>th</sup> century where he became the king and ruled over Ijasi (Ijebu-Ode). Emissary from Ile-Ife were sent from Ile-Ife from time to time to check the well being of king Oshimore. This was because chaos and war was the usual order of the day during their reign and because he (Oshimore) hailed from ruling king of Ile Ife, he might need warriors to assist him in his Empire incase people in his Empire Ijaos (now Ijebu-Ode) were not cooperating. But king Oshimore will always send the emissary back with the message in Yoruba “Ija Osi elelemele” meaning NO FIGHT AND EVERYBODY IS BUSY USING THEIR CUTLASS FOR FARMING NOT TO FIGHT. This is why he was tagged in his lineage appraisal as OSHIMORE “ONIJA OSI ELEMELE”.

Ijebu-Ode was so peaceful during his reign and king Oshimore gave birth to many children among which were two princes and princess. Onayelu was the name of the first son of king Oshimore and Oshimade (Ofinranoye) the second son. The most prominent daughters among king Oshimore princess was Beje.

The first son (Onayelu) was a great hunter and warrior while Oshimade the second son, was a successful trade man.

By right and tradition, Onayelu was the first in line to the throne and the crown prince of (Olijasi of Ijebu-Ode) but also became the king’s favourite son because of the part he always took as a warrior to defend his father’s dynasty. Secondly being a hunter he always went with his hunting lieutenant and colleagues to bring back home to his father meats and farm product to feed the family.

The man called Ogunelegi was a great hunter from Ile-Ife came for hunting expenditure at Ijasi where he met the crowned Prince of Olijasi, prince Onayelu and they became best of friends. Prince Onayelu took Ogunelegi his friend and host of other followers namely; Abijapara Tanrin, Larikoye, Laporu, Liyan the black Smith and Adeferingana on routine hunting journey to Ijasi forest called Ijebi-Igbo.

It was during this hunting adventures he and his friends killed an elephant on their way to Ijebu-Igbo and after butchers the animal met a strange beads inside the elephant. The place at which the strange elephant was killed was later named “IPERIN” which was between Ijebu-Ode and Oru Ijebu.

He took the beads back home to his father Oshimore and it was the beads that was used to make the first traditional crown for his father this made his father fell so much in love with him and blessed him to take his throne after his demise.

The great hunter Prince Onayelu always came to Ijebu-Igbo for hunting in company of his friends and his lieutenant. His best friend named Ogunelegi was later said to have decided to stay back and established himself at Ijebu-Igbo because the prince would always like to go back to his father in Ijebu-Ode after hunting. The place where he settled is called Ibido Ode, now I’dode in Ijebu-Igbo. Laporu later also decided to set up his own camp at Ilaporu, some few distance away from Ogunelegi’s Camp. The place is still date called ILAPORU.

King Oshimore was getting old and becoming weak with frequent sickness so he gave the royal crown to his first son to keep it since he had earlier blessed and anoint him as the heir apparent to his throne. So after Prince Onayelu had collected and kept the crown, he went for his usual hunting trip to Ijebu-Igbo.

This hunting trip took him much longer than before so the king (Oshimore) died while his heir (Prince Onayelu) was nowhere to be found.

The people and the chiefs waited so long for the return of Prince Onayelu but after so much long waiting the chiefs started doubting if Prince Onayelu was still alive hence, his brother Prince Osimade lobbied and bribed his way to succeed his father. So before Prince Onayelu could return, his brother Prince Oshimade was crowned as the new King. Prince Onayelu favorite place of hunting is where he normally see and kill big and valuable animals. That is why the place is named OKE TAKO today now OKE TAKO. One day, he shot and elephant at Oketako but the elephant went off the area only to later die in a place where lots of melon (Atowo Melon) naturally germinated. That is the place today is now Itowo. They butchered the elephant and found the melon seed inside the elephant, they were surprised and decided to also cook the seed to have a taste since it was palatable for animal consumption so human too could find it tasteful. Yes it was so palatable after they cooked it with the elephant meat and sent it home for his father to have a taste.

When those he sent got home and found out that the father was dead and so they returned to the hunting forest to give Prince Onayelu the bad news.

Necessary for him to go a give a befitting burial to his late father and also to immediately ascend the throne as the new Olijasi, Prince Onayelu and his friend returned home but met his brother, Prince Oshimade on the throne. He was annoyed and asked the king maker why they crowned a king without seeing the royal crown? The royal rumble took some period but the chiefs was able to beg the original heir to the throne. Prince Onayelu to please take the royal crown since

he had it already from his father and god back to where he went for hunting, settle permanently there and become their king.

Prince accepted the offer but called his junior brother OFIRANOYE. Meaning he unduly challenged him and stole his right to the throne. Hence he placed a curse on the king (Oshimade) that he will never raise a male child who will succeed his throne. King Oshimade (Ofinranoye) was fully subjected to his brother's curse as did not have male child to succeed him. Despite his several rituals and atonement to avert his brother's curse but instead gave birth to female children. Her first daughter was called Dorioye. I get to the king's throne, "Moshibi" meaning wrong birth. She also had "Omosha" meaning just a child, Shenlu, and each of her child married outside Ijebu-Ode and eventually named their town of settlement after name e.g. Odo Doroye, Ode Shenlu, Odomoshibi, Okemosha.

Prince Onayelu set back on his way to Ijebu-Igbo but his sister Beye who was not happy with what happened in the palace when Prince Onayelu was away decided to leave with him. Also some of the powerful deities were also taken along as the deities were also taken along as the deities would be used for a king's rituals and atonement. One of the deities that followed Prince Onayelu to Ijebu-Igbo was the chief AGEMO PRIEST MAKI AGEMO LADUGBO.

The prince arrived at Idode Ijebu-Igbo and met OGUNELEGI his friend who led the arrangement to crown the prince as the first OLOJA IGBO of Ijebu-Igbo.

The king had sons namely:

USHEN  
IKUPAKUDE  
OJUROMI

The king sister Beje was married to Gbayin a man from Igbo Oye near Egba land. They later settled down at OKE AEBIGBO (NOW OKE-AGBO) is where the king normally go to hunt the giant bird called the hornbill.

At that time, there lives a business woman called SOPEN. She usually came to buy bush meat from the hunter and sells clothes called UKALE. Clothing business was not a small business then, so the king cajoled her to settle permanently in Ijebu-Igbo. She settled and later got married to the son of Adeperingano Omo Olowu; one of the lieutenants of Ogunelegi. The king named where they settled down as OKE SOPEN. Where they built there house was called AGBOLE OLOWU.

## **HOW THE ROYAL NAME OLOJA IGBO BECAME THE NOW ORIMOLUSI**

Before Onayelu was crowned as the king he was living with his friend Ogunelegi at Idode and they normally go on hunting expeditions together with their salves and will come back to display their market (OJA) in their various stall. There is a small market where different people meet to display their market and sell different goods (OJA) at Idode there.

One day while they were hunting, they both simultaneously shot and killed an elephant and they started arguing over who takes the most expensive and precious part of the elephant.

This led to a serious rift and Prince Onayelu decided to move his abode to IGBO AIRE (Now known as Igbaire). But still had his market stall as Idode so when people wanted to buy his market and ask Ogunelegi ... OLOJA YI DA (Meaning where the owner of this goods is). Ogunelegi will answer them that

“OLOJA WA NINU IGBO” which means the owner of this market is inside the thick forest. So people started calling him “OLOJA INU IGBO” so this is why his first royal name after he was crowned as the OLOJA IGBO OF IJEBU IGBO.

After Onayelu was crowned as Oloja Igbo, Ogunelegi the king maker became the second in command and was also in charge of land matters. Sopen Olukale was becoming more successful in his clothing business. But people would have to travel to Ijebu-Ode to look for someone who had middle to sow their clothes. This became cumbersome as time went on so Onayelu ordered the man that had the needle should come and settle in Ijebu-Igbo. So this was how the man OLOKINE came and settled down at where the sun normally sets. “Ibi+I, Ojo+I n wo, now Ojowo Ijebu-Igbo. So people now had the opportunity to sow their clothes at Ojowo and that is why the lineage appraisal is Ojowo Omo OLOKINE.

TANRIN LARINKOYE also a great warrior and hunter was married to moju. They settled at ATIKORI. (Keegbo of Atikori). The ABIJAPARAKO also settled japara Ijebu-Igbo.

These are the five Igbo that makes up the town Igbo i.e. Lukale ti Sopen Lukale.

BEJE ti OKE AGBO

OJOWO ti OLOKINE

JAPARA ti ABIJAPARAKO

ATIKORI ti KEEGBO

These are the five communities and there headship submitted to king Oloja Igbo as their paramount ruler.

Ijebu-Igbo was fast expanding as people are coming in from Oyo through Akanran to Atikori and from ODOMOLU, AGUNBOYE, ASIGIDI to OKE AGBO and there market and trade center is OKE SOPEN.

The reign of king Onayelu, the Oloja Igbo of Ijebu-Igbo was so peaceful until the outbreaks of a plague that started killing human beings and farm product were badly damaged. The chiefs and the herbalist did all they could to buy the diseases was fast spreading. So people now started leaving Ijebu Igbo for another places to escape the wrath of his stranger plaque.

The king was so worried, so he went to Ile-Ife to consult oracle. The oracle said that the only solution to their problem is they would have to bring live elephant to the town alive before the plaque could be subdued.

The king returned to Ijebu-Igbo and gathered all the staunch hunters and powerful warriors to deliberate how possible it is to bring live elephant to the town. There seems no solution until Ogunelegi the great hunter volunteer to go to the thick forest and promised to bring back live elephant to Ijebu-Igbo.

Ogunelegi and his son set for the journey. They prepare so many charms to fortified themselves and they went to the thick forest in search of elephant. Ogunelegi walked back to the town with an elephant but OLUSI his son did not come back with him. So when they asked him where is Olusi he answered “ERINTI MU OLUSI LO” Meaning the elephant has killed Olusi his son.

The death of Olusi pained the king so much that he decided to immortalize the son name with his royal name. So he decided to change his royal name, changed from OLOJA IGBO to ERINMOLUSI (now ORIMOLUSI OF IJEBU-IGBO).



## **POLITICAL ORGANIZATION**

The present Ijebu-Igbo is made up of five major clans:

OKE – SOPIN

OKE – AGBO

OJOWO

ATIKORI

JAPARA

A total of tenth kings had reigned up to date. These are:

KINGE ONAYELU ADOROKE	-	1790-1836
IKUPAKUDE I	-	1837-1837
KING OJUROMI THE FIRST	-	1838-1856
KING ADEFOLABO I (OJUROMI II)	-	1856-1882
KING MELEKI (OJUROMI III)	-	1899-1899
KING SODIPE (OJUROMI IV)	-	1903-1903
KING ADETUGASE (KUPAKUDE II)	-	1906-1929
KING ABRAHAM ADEMOSU ADESHMOWO (OJUROMI V)	-	1929-1947
1 (IKUPAKUDE III)	-	1947-1955
KING DANIEL SAMI OGUNMOTU ADETAYO 1 (IKUPAKUDE IV)	-	1956-1994

The Orimoluso who is the head of Ijebu Igbo has a palace (a council hall). In the past, the Orimolusi of Ijebu-Igbo is assisted by his high chiefs and the Ijoye (Chiefs).

In Ijebu-Igbo we also have the quarter chiefs, these people also assist the kings, they are chiefs, but are at (the lowest rank).

**Hereditary titles (Oye Idile / Oye Ebi):** This is the kind of chieftaincy title which is given to people with the same lineage or family in Ijebu-Igbo. There are some chieftaincy title which are restricted or confined to particular family or lineage or descendants / clan since, the title are inherited from their ancestors.

**Community titles (Oye Ulu):** The general does not mean that the title is one in which everybody can have access to it refers to the titles that are so important in the community and at the same time reserve for the community for proper administration.

**Honourable Title:** This is from the word “honour”. It must be stated that there is no traditional title that is not honourable as it used here it means that it is title given to great warriors who must be indigenes of the town. However, everything has been modernized, non-indigenes who have contributed in one way or the other to the development of the kingdom could be given the title. If chieftaincy titles are to be conferred on anybody based on hereditary. The family or descendants concerned will first meet to deliberate on who to nominate for that particular vacant position. Those titles given to family heads require vigorous consultation of Ifa Oracle in order to mirror the future, so as to know, the candidate who, if selected and ordained would bring them succor, unity, comfort peace and blessing.

After the decision might have been taken by the family, the person selected will be informed and the family in question will delegate at least three people will go and inform the king.

After, the king will send message to that clan or quarters that is entitled to that title to present a candidate. Having done this, a day will be fixed for the formal conferment of the title on him or her.

On the day of the conferment of the chieftaincy title, the candidate will dance to the palace, a meeting place of all Chiefs, Oloritun e.t.c. for their routines meetings, programmes or confirmation of new chief. The person must go with his/her relatives and well-wishers with everything that is needed to be collected (money, drinks, kolanuts, etc) by the king, council of chiefs.

## **ECONOMY**

According to Ajetumobi, politics without economy is barren and economic without politics is dull. No community can survive without viable socio-economic activities.

Traditionally, the people of Ijebu-Igbo engaged in farming and trading as an upland group in the early period. Also, no political structure can perform effectively without a wide range of economy. The people of Ijebu-Igbo perform economic activities, starting from the women folic, we have a lot of them that are organized into the co-operative unions in the market, we have the Iya-loja, we have some of them selling several farming products, while others engaged in such markets include daily market (Oja Ojumo), two days market (Oja Ojo meji).

The town as some socio-economic establishments such as: Wema Bank, Polars Bank, Comprehensive Health Center, Catholic Hospital, General Hospital.

There are some other Private Clinics and General Post Office, Several Grammar Schools and Several Public Secondary Schools, Water Cooperation Supply and Electricity Schemes.

In addition, there are lots industries in the town over fifty (50) Saw Milling Factories, Block Making Industries, Butcher Business known as “ALAPATA”, over Fifty (50) PONMO Making Factories known as “BUKA”, Nylon Factories, Clothing Factory, over Thirty (30) Bread Making Factories.

The major occupation of the people is farming, the people of Ijebu-Igbo grown such crops as yams, banana, cassava and other seasoning farm product.

The recent occupation of the people of Ijebu-Igbo is PONMO Making and Cow Skin Selling.

## **SOCIAL / CULTURAL LIFE**

Ijebu-Igbo are active with parties like naming ceremony, especially burial ceremony they make it as colourful. Every week are party occasion.

Ijebu-Igbo has lot of cultural activities like Egungun Festival, Oro Festival, Ifa Festival, Osun Festival and many more. Majority are still practicing there traditional culture.

There are lots of social clubs in Ijebu-Igbo such as Ijebu-Igbo Club, Elite Club.

Ijebu-Igbo also provide a lot of age a lot of age group “regberegbe”.

## **RELIGIOUS LIFE**

Prior the advent of Islamic and Christianity in Ijebu-Igbo, people in Ijebu-Igbo worshipped Ifa-Oracle and some other traditional religions. Before the percentage of Christianity was very low compare to Muslims.

Ijebu-Igbo is blessed with the hundreds of spiritualists. CLERIC, ALFAS, PASTORS, HERBALIST, TRADITION ALISTS.

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## **CHAPTER THREE**

### **THE VARIOUS ECONOMIC ACTIVITIES IN IJEBU IGBO**

The people of Ijebu-Igbo perform economic activities which makes there land developed. The early major economic activities is Agriculture and the chief products are Gari production, Banana, palm oil, cocoa, cola nut, orange, mango, bamboo stick, cassava, yams, vegetables, corn (maize), water melon etc. traditional industries include pottery making, cloth wearing tailoring, carpentry, hair dressing, blacksmithing, etc.

There is textile mill and different nylon industries and also Quarry Company which owns by Dangote the town is rapidly developing into a commercial and industrial centre and is the site of Abraham Adesanya Poly the and Nigeria prison academy.

Ijebu Igbo is the home of saw mills and they are the producer of ponmo making industry which known as cow skin. Also Ijebu-Igbo is the major supplier of PONMO to Lagos State, Oyo State and wide distribution within and outside of Ogun State, Ijebu-Igbo people are also the originators of butcher business known as “ALAPATA”. Ijebu-Igbo is one of the major distributor / supplier of cow meat to Epe, Aja, Sagamu and all other towns within and around Ijebu land. Ijebu-Igbo are blessed with professional butchers<sup>1</sup>.

### **THE ROLE OF WOMEN IN THE ECONOMIC DEVELOPMENT**

In the precolonial period, women played a major role in economic development, when more women work, economics grow. They are the drivers of economics growth<sup>2</sup>.

It is worthy of note to see that women have been making valuable contribution to the development of Ijebu-Igbo since the creation of the town. Infact, the story of Ijebu-Igbo cannot be completed without mentioning Lukale ti Sopen, a woman and the first business woman in Ijebu-Igbo and some uncountable women who are making the town economic developing. While some have excelled in their chosen profession and has brought honour to the town through this and other areas commonly dominated by the men to make their presence felt. Again, another area where the industrious instincts of Ijebu-Igbo women are further demonstrated is in their desire to own properties like their male counterparts. It is therefore not an exaggeration to assert that women in Ijebu-Igbo kingdom have at least seven out of every ten houses in the town. Therefore, when viewed against this background, it is not an understatement to say that women have made some positive contributions to the social economic development of the town which is visible and could simply be described as an enduring legacy.

## **SOURCE OF LABOUR**

Division of labour was along gender line and women controlled such occupation as food processing, mat weaving, pottery making and cooking. Women are also central to trade.

Moreover, land was communally owned and women had access to it through their husbands or parents. Although a man is the head of the household in a patrilineal system, older women had control of the labour of younger family members. Some Ijebu-Igbo women took laundry work as daily job in order to assist their husband financially.



They were the major figures in long distance trade, with enormous opportunities for accumulating wealth and acquiring titles.

## **CRAFT INDUSTRY**

Ijebu-Igbo people deals with different types of crafts utility. Crafts are usually full time occupations which provide essentials items or necessities which as clothing, farm tools, furniture and constitutions materials, wood crawling, fancy leather ware. Other skills known as cottage skill which is a small scale industry that include the service sectors of repairs, maintenance of vehicles, production of tools. There are lot of soap making industry, calligraphy and graphic arts, pottery, black smiting e.t.c <sup>3</sup>.

## **PRODUCTIVE INDUSTRY**

There are various productive industry that contributed to the growth of Ijebu-Igbo. Such as Shokas lace industry which is owned by Alhaji Olanrewaju Kassim A.K.A SHOKAS, Motara Industries Limited owned by Femi Omotara, Dangote Quarry Limited which owns by Dangote, Several Sawmill and Timber Industries Limited.

Ijebu-Igbo is the home of ponmo making (Cow Skin) industry known as BUKA, women are the major producer of ponmo both in cow skin leather seller, the already made cow skin while some are taking it in and out of Ogun State for selling. Over hundred ponmo making industry (BUKA) is available in Ijebu-Igbo. Ponmo factory produce more development in Ijebu-Igbo because it occupy job opportunity to people. There are over forty (40) bread making industries and also

professional butcher known as “ALAPATA”. Some women are also taking it out of Ijebu-Igbo for selling<sup>4</sup>.

In Ijebu-Igbo there are several hotels, events centers and several restaurants.

## **SPIRITUAL / HEALTH SECTORS**

Ijebu-Igbo provide lots of women traditional birth attendants which known as Iya Agbebi, Iya Abiye is in charge of antenatal care of the pregnant women until the time she delivers. The Iya Abiye works with the Onisegun, a medicine man, to ensure safe pregnancy delivery. The Iya Agbebi or Iya Abiye is the focus of this paper to examine if there have been changes on the practices on antennal. Most of these Iya Agbebi is in the modern society are attached to mission homes and churches.

When its term of pregnancy women delivery, women traditional birth attendants known as Iya Abiye or Iya Agbebi are expert.

Ijebu-Igbo is also the home of spiritualist; Ijebu-Igbo is blessed with hundreds of spiritualists, CLERIC, ALFAS, PASTORS HERBALIST, TRADITIONALIST, which they are dealing with spiritual problem if they are consulted<sup>5</sup>.

They also deal with health issues when they are consulted. There are several health facilities in both public and private hospitals such as general hospital, St. Joseph Catholic Hospital, Olabisi Onabanjo teaching hospital and some private hospitals.

## **CHILD CARE AND DEVELOPMENT**

It was a tradition for women in Ijebu-Igbo to be independent. They provide for their children needs and not relent to on their husbands.

Despite their business strategy they don't let it destroyed their home by taking good care of their children and making sure there children are performing in school properly and also well in school activities. As they do care for their children they also take care of their home.

## **SERVICE INDUSTRY**

Ijebu-Igbo provide various service industries which include banking two commercial and some microfinance banks such as Polaris Bank, and Wema Bank and so on. Several networking service such as Glong, Airtel and MTN. there is also several wholesale and retail trade which most of the trade are owned by women, with all professional service such as computer software development, pharmacy, government service including defense and administration of justice. Also, co-operative unions are several and transporting <sup>6</sup>.

## **TRADING**

Women are central to trade they figure in long distance trade, and also within Ijebu-Igbo.

They also engage into Agriculture product, selling them within and outside Ijebu-Igbo while some are into professional hand work like fashion designer, hair dressing, selling of cloth, provision and so on.

## **MARKET ADMINISTRATION**

Ijebu-Igbo people survive with two major markets which are Obada Market and Atikori market. There are also different small markets but they only operate in night intervals.

But the major markets that add to the development of the town are Obada market and Atikori market.

Obada market is the biggest market in Ijebu-Igbo, is the first outstanding market. Ijebu-Igbo people cannot survive without the Obada market most especially the women because women dominated the market most as they carried most percentage of the total population in the market. The market accommodates many traders of Ijebu-Igbo and outside of Ijebu-Igbo. And the market has good administration and management.

They sell different kinds of goods both local and foreign products are available in the market. Also different clothing items, inside the market is where butchers are selling cow meat, commercial transport are also available in the market. In the market we have Iya loja and Baba loja. The Iya loja name is Alhaja S. Adekoya while Baba loja name is Chief Popoola. The market is everyday interval, it is under the administrative of Oba Mufutau Yusuf (Sopen Lukale).

The second market is Atikori market which is under the administrative of Oba Ibitoye Solaya, J.P.

The market is two days interval, it is market of farmers, because farmers bring in their goods to sell in the market. It is very popular for fresh farm products such as freshly made Gari Ijebu, palm oil, banana, Elubo Isu, all types of Elubo and various consumables. It is a place for cheap foodstuff in local food stuff. The Iyaloja of the market is Chief Tuke Motara<sup>7</sup>.

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## **CHAPTER FOUR**

### **CHALLENGES FACING WOMEN IN THE GROWTH AND DEVELOPMENT OF IJEBU-IGBO**

The contributions of women to the national economy are increasingly being recognized, but more opportunities are needed to fully develop their roles. Women lack the training and the means to bloom and this is needed for advancing the position of women <sup>1</sup>.

Strengthening their capacities and skills and expanding the opportunities for women to more fully develop their roles. Women lack the training and the means to bloom and this is needed for advancing the position of women <sup>1</sup>.

Strengthening their capacities and skills and expanding the opportunities for women to more fully develop their roles. Most women live and work under deteriorating material conditions due to economic and social decline and conflicts. There are developmental costs of ignoring women and denying them access to key resources and the severe economic constraints tend to undercut it. The continuing poverty and deprivation in the country, defining terms of trade and the burden of external debt create an unfavorable environment for development of the limited resources available, little is directly allocated to women. Structural adjustment policies pursued by government have had important gender consequences. Macroeconomic policies do not incorporate gender perspective in their design and ignore the social relations that influence women's roles in production.

Women's inequitable gender relations, their poverty and powerlessness in society are interconnected <sup>2</sup>.

The fundamental contributions of women in their households and national economics are increasingly acknowledged within Africa<sup>3</sup>.

Ijebu-Igbo women are often burdened with the major responsibility of carrying out both farm production and domestic work which negatively affect their labour productivity in farm production, lack of access to adequate farm land, labour, credit and other inputs often constraints women agricultural activities. This has lead to Ijebu-Igbo women having more depressed productivity than me.

Some Ijebu-Igbo women, market the fruits that there men harvested they were called “ALAJAPA”. The land tenure system practiced in most communities in Nigeria favors men over women.

Ijebu-Igbo women are the prime careers of children, and do most of the domestic tasks. Although, some are busy with their work having little time for their children instead some realize their children to their parent for proper care in case they were not at home or off to market<sup>4</sup>.

The most common administrative challenges faced by women respondents were high as a result of their husbands migration for work, most of their husbands are expecting their food and personal needs on getting home if he does not see such, it mostly cause conflict between them.

Ijebu-Igbo women are the major economic activities in the town especially through the PONMO industries cause it develop job opportunities to the people, it help people lives because it is daily income it can also be done as part time job.

## CHANGE AND CONTINUITY

Change is one of the most enduring phenomena in history. Nothing is permanent except change. With modernity and colonial influence, a lot of things changed in Ijebu-Igbo. This has confirmed the concepts of motion in history.

Until the time of colonial administration the people of Ijebu-Igbo valued their traditions and culture. These values include marriage and burial ceremonies, respect for elders, naming, ritual practices, respect for elders, naming, ritual practices, dressing code, humility, hardwork and religious belief among others. These values are no longer practiced with the same vigour <sup>5</sup>.

Change in human society is a natural phenomenon. Every society at a time always feels the need to change and whenever there is an agent of change or and an inducement change with gradually occur. Modernity and change are twin brothers. We cannot talk of modernity without change. Traditional ceremonies have been losing their values in places of western civilization which has been largely accepted in the society <sup>6</sup>. These traditional values are fast disappearing because of new cultures ideas and technology.

According to Julian Huxley (1980) if you are going to take people's religion from them, you must provide them with a reasonable or acceptable substitute.

Islamic and Christianity was introduced which brought new ways of life and in the hand, devalued Ijebu-Igbo traditions and culture. For instance, Ijebu-Igbo people believed in gods and goddess before Christianity which means they worshipped Ifa oracle and some other traditional religion but with the introduction of Islamic and Christianity, virtually most Ijebu-Igbo people are Muslim while some are converting to Christianity today. In terms of dressing the



people of Ijebu-Igbo do not rely only on traditional mode of dressing. Imported dresses and styles are now visible among the youth and adult. Different types of dresses are used for different occasions.

In terms of giving names to their children, the introduction of Islamic and Christianity has an impact on the people of Ijebu-Igbo, for example the people of Ijebu-Igbo have mostly changed from traditional religion forms of name such as Ifagbemi, Ifaloseyi, Ifadayo among others are no longer giving the children because of the influence of Islamic and Christianity, we now have, Oluwaloseyi, Oladayo, Khadijah, Muizat, Zainab, Florence and so on. Rather than referring to deities, people now refer to God, Oluwa, Jesus Christ or Allahu.

Also, in ceremonies, such as burial ceremonies the people of Ijebu-Igbo have left the traditional ways of celebrating burial ceremony and they switched over to Christian and Islamic forms of naming and burial ceremonies they only accept traditional marriage ceremonies in Ijebu-Igbo, education has brought awareness and enlightenment as a result, but some families still worship there forefather deities.

Some believe that our forefather were in the “Dark Ages” but it does not hold. Superstitions beliefs and practices are now gradually facing away as a result of western education and foreign religion. Some educated elite from the deceased family have refused to perform such sacrificial rites during traditional ceremonies and when they are forced, they may decide to abandon to traditional ceremonies by not attending at all. This attitude affects the traditional values, many schools in Ijebu-Igbo now enforced the speaking of English Language, such schools include, Ijebu-Igbo Girls Grammar School and Molusi College School, Ijebu-Igbo.

Foreign religions have also reduced traditional values and cultures, the arrival of Islam by the Arabs and Christianity by the European Missionaries brought their own traditional culture which were imposed on the Ijebu-Igbo the foreign culture. Most people embrace the foreign culture at the expense of traditional religious practices<sup>7</sup>.

Another factors that brought changes in the traditional ceremonies and values is modern western civilization. This lifestyle does not believe in spirits re-incarnation, it does not recognize sacrifice. It rather sees them (sacrifice) as waste of time, money and primitive. Anything that is not western is looked down upon. However, this attitude is gradually fading away.

### **Attitude to Education**

As people would say, that “there is no substitute for knowledge since ignorance is evil limiting and restricting”, this is the more reason why education apart from serving as useful passport to the future, is an open avenue for the oppressed mind and body and a bridge across the ocean of ignorance<sup>8</sup>. Therefore, the important of education in any societal development cannot be over emphasized. This implies that no culture or society can develop on its own without education.

Education has helped in the growth of Ijebu-Igbo as an entity and its people as individual. Education in Ijebu-Igbo as in order areas in Nigeria are of two major types.

#### ***These are:***

Traditional Education

Western Education

This can be referred to as the informal type of education. Specifically, it is a system of education that was in place before the colonial era. It is a system where by children learn from their parents and elders. The importance customary laws and traditional religion which helped in proper administration and harmonious relationship is taught. Children or young people learn the history of the people and imitate the habits and customs of those around them.

The education is focused on inculcating correct attitudes and values in people and in integrating individuals into the wider society.

Production and honest, respectable and skilled individuals who readily conforms to the norms of the society. Through this system, every Ijebu-Igbo person is trained to be socially and morally responsible not only to himself/herself, but also to the society.

Above all, traditional education has really helped in the development of Ijebu-Igbo people, socially, religiously and mentally. Apart from this, there is also the training of individual in occupations like carpentry, bricklaying, blacksmithing e.t.c for men, and trading, basket weaving, cooking, ponmo making and home making e.t.c. for women. Even then, the resources of parents were too meager to finance education of their children, it is on record that towns and even commodities do team up to send the illustrious children to school. This is an attestation to the spirit of communalism of the Ijebu-Igbo people.

This was the situation before the contacts of Ijebu-Igbo with western education the contact of Ijebu-Igbo people with the Arab and missionaries brought about a new pattern of thinking, new ideas and orientation. This is to say that Islamic and Christian missions in Nigeria brought a new outlook and new dimension to the cultural heritage of Ijebu-Igbo.

The introduction of western education of Ijebu-Igbo provided the opportunity for Ijebu-Igbo sons and daughters to acquire western education. Ijebu-Igbo has produced scores of professors, Ph.D holders, and World Africa Bank is headed by Ijebu-Igbo indigene. Thousands of first degree holders. The formal deputy governor of Ogun State appointed from Ijebu-Igbo (Adegbeniga Sefiu Kaka). The 2019 Senator of Ogun East elected was picked from Ijebu-Igbo (Sen. Ramoni Olalekan Mustapha) Ijebu-Igbo is the home of politicians and businessmen such as founder of honey well group is Oba Otudeko which came from Ijebu-Igbo.

### **Attitude to Religion**

Prior the advent of Islamic and Christianity in Ijebu-Igbo, people of Ijebu-Igbo worshipped Ifa-Oracle and some other traditional religious. Although, we have some of them that are Muslims, in Ijebu-Igbo, the percentage of Muslims is relatively high compared to Christianity but now is very low cause of their converting to Christian.

Customarily and religiously, the Ijebu-Igbo people are very tolerant, hence, they live with Christians and Muslims in their midst. The hospitality is generally known among the Yoruba. Before Islam effort in Ijebu-Igbo was considerably successfully. But now most Muslims are now converting to Christianity some are due to spiritual problem while others are marital religion. Today, the Ijebu-Igbo are predominantly devotees of the church missionary society and the Cherubim and Seraphim society.

However, the greatest impact of modernization made in Ijebu-Igbo was in the realm of education. Thus educational development in Ijebu-Igbo is good even

farmers are giving their children formal education, western education is a necessary vehicle for the Ijebu-Igbo people.

The general standard of education is high, there is assistance from government through indigenous politician people from Ijebu-Igbo. There is also scholarship to the pupils.

### **Continuity**

Culture all over the world dies hard. It can hardly be changed drastically because it is the life wire of the people and the soul of the kingdom. Traditional rulers and chiefs for instance, owe their offices to the traditional values. They took out at coronation to defend the institution that brought them to power hence, inspite of the influence of Islam and Christianity as well as western education and modernity, some of the traditional values remained with certain degree of influence.

One of the such is the institution of traditional, political order. Traditional marriage, naming ceremony, burial food items and dressing remained in spite of modernity. Family ties are still among the people. Traditional festivals remained in renewed forms.

### **CONCLUSION**

Ijebu Igbo has a long standing history of the existence of the contribution of women to the development growth of Ijebu-Igbo. Most women in Ijebu-Igbo hold to the development growth of their land because it involves their cultures which they are passing and preserving from one generation to another. It could be seen that Ijebu-Igbo is made up of give major clans. The Orimolusi is the head

of Ijebu-Igbo has a council hall in the past, and still stand till today, despite that there is no yet Orimolusi since 1994, the Orimolusi performed his administrative and judicial functions in the hall. He was assisted by his high chiefs and the Ijoye (Chiefs) he had his prime who was usually the most senior of the high chief.

The Orimolusi, setting with his high chiefs. (The Orimolusi-in-Council) constituted the highest administrative and judicial authority in the land. There are many versions about the origin of Ijebu-Igbo. The town has some modern socio-economic institution such as the Wema Bank, Polaris Bank, Comprehensive Health Centre, Catholic Hospital, Some other private clinic, general post office, nine grammar schools. Over nine primary schools the erratic pipe borne water supply and electricity schemes. In Ijebu-Igbo, education has brought awareness and enlightenment as a result, some people do not see anything reasonable in making traditional ritual practices. While some are still worshipping their forefathers deities. Most of the Ijebu-Igbo indigenes are found in many walks of life as politicians, businessmen and women, teachers, engineers, lawyers and so on.

The social life of the people has also improved significantly. Modern structures are now evolving in Ijebu-Igbo. The various changes have shown that what is certain is that the Ijebu-Igbo economic structure is fixed. It is gradually being influenced by modernity as well as great influence of education and inter group relations.

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Field trip was conducted to Ijebu-Igbo for Observation and Confirmation of Information.

#### **B. Oral Information**

Oral Information were collected from various people who are the custodians of traditional history of the people through the use of oral interview. The interviews were conducted in Ijebu-Igbo and English Languages before complete translations into English Languages were carried out.

Below are the names of individual interviewed.



<b>NAMES OF CONSULTANTS</b>	<b>ADDRESS</b>	<b>AGE</b>	<b>TITLE</b>	<b>OCCUPATION</b>	<b>TOPIC COVERED BY INTERVIEW</b>
Osifeso, A.	No. 48, Beje Street, Ijebu-Igbo.	45	Mr.	Businessman	How did the Origin of Ijebu-Igbo come about? Traditions of Origin.
Odusanya, S.	No. 10, Oke Jaga Street, Ijebu-Igbo.	80+	Mr.	Retiree	Women Contribution in Development Growth of Ijebu-Igbo.
Owolabi, A.A.	No. 20, Adeboye Road, Ijebu-Igbo	50	Mr.	Contractor	Is there any Influence of Christianity, Islam & Traditional Belief and Practices.
Bamiro, S.	No. 5, Topon Street, Ijebu-Igbo.	600+	Mrs.	Trader	Socio-Economic Development of the Land.
Banjo, A.D.	No. 13, Church Olokuta Street, Ijebu-Igbo.	70	Mr.	Farming	What is the Occupation of the people of Ijebu-Igbo? & Traditional Economy.
Aregbesola, M.	No. 30, Molusi College Road, Ijebu-Igbo.	49	Mr.	Teaching	How does education growth in Ijebu-Igbo.

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