

Ethnic Clashes and Sustainable Peaceful Co-existence in Sagamu Area of Ogun State, Nigeria

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Abstract

Ethnic and communal clashes have remained a recurring problem in settlers-indigenes relations in Nigeria. The origin of these clashes has been centered mainly on custom and tradition which have recorded massive destruction both in human wastage and properties that have serious impact on socio-economic relations in these communities. The study examines the cause of ethnic clash and peaceful coexistence reached between the Hausa/Fulani and Yoruba communities in Sagamu Local Area Government of Ogun State following the violent clash of July 18, 1999 that involved the two ethnic groups. This paper adopted the mixed method design and purposive sampling technique and the distribution of questionnaires. Data were analyzed using simple percentages and chi-square analysis. Interviews were also conducted with elders and chiefs of the Sagamu community and information extracted from relevant documents for its compilation and analysis. The finding of the study reveals that there is no significant association between the traditional religion and sustainable peace in Sagamu clash. The study concludes that the manner in which the Sagamu conflict was resolved had a long-lasting impact in promoting peaceful coexistence among settlers-indigenes, and recommends dialogue in the form of Town-hall meetings as an effective antidote to ethnic crises in Nigeria.

Keywords: Ethnic Clash, Sustainable Peace, Peaceful Coexistence, Oro, Sagamu Ogun State, Nigeria

Introduction

Since Nigeria independence in October 1, 1960, series of clashes between communities that share common boundaries- indigenes and settlers' clashes, and even among members of the same communities, have arisen. Scholars like Soyombo & Attohs(2009); Nnoli (1983); Agi (1997); Agbor(2018); Udueni(1999); Efunuga (1999) and Abang(2019) had traced the causes of conflict to political, ethno-religious, economic, land and territorial claims. Example of these crisis in Nigeria are: the Ife/Modakeke crisis in Osun State, Zango-Kataf crisis in Kaduna State, Tiv/Jukun in Benue State, Taraba State and Plateau State, Farmer-Herdsman clashes in Benue State, Aguleri/Umuleri communities in Anambra State, Hausa/Fulani and Yoruba

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clash in 1999 to mention just a few. Each of these crises had resulted in deaths, destruction of properties and displacement of the local from their communities.

Based on the above identified crisis, this study is set out to assess the root cause(s) in the Hausa/Fulani and Yoruba clash that occurred in July, 1999 and the peaceful coexistence between the parties in Sagamu area of Ogun State, Nigeria after the incidence. Also, to ascertain whether the peace agreement entered into by the Hausa/Fulani and Yoruba ethnic groups, following the 1999 communal clash has contributed to the peaceful co-existence in the Sagamu area even with the continued practice of the traditional religion called "Oro" festival.

The central area of the study is ethnic clashes in Sagamu which signified a total disregard for traditional religion 'Oro' festival that has its origin in Yoruba land, and punishable by death for violators of their ordinances. In this case, the focal point was the killing of two Hausa ladies labelled 'prostitutes', who saw the 'Oro' worshippers during their procession in the festival. Following this, the Tribune newspaper of July, 1999, captured the incidence "a bloody clash erupted in Sagamu between two tribes that left no fewer than fifty dead and no fewer than sixty wounded in the riot in which eighty buildings and other properties worth millions of naira were destroyed" (Tribune, July 19, 1999:1). The rationale for this study therefore, is to assess the action(s) that culminated into the attacks and how a peace accord was entered into in resolving the clash between the Hausa/Fulani and Yoruba tribes caused by the Oro worshippers.

According to Akinsanya (2019), the underlying cause of the conflict centered on a long period of provocation, disregard to local tradition and lack of respect for the Yoruba culture. Admittedly, during the Hausa/ Fulani and Yoruba clash, the governor of Ogun state intervened, deploying men of the Nigeria Police Force to restore order in the affected area. In addition, other interests were brought to bear in birthing a lasting peace between the two ethnic interests included the Akarigbo of Remo land, and the federal government of Nigeria. However, the agreement that was reached in the peace process has existed for well over two decades from 1999 to date. Based on this, the researchers examined the association between traditional religion and sustainable peace in Yoruba and Hausa/Fulani clash in Sagamu. Hence, answers would be provided to the following research questions as follows:

- (i) What were the causes of the Hausa/Fulani and Yoruba ethnic groups clash in Sagamu?
- (ii) Is there any significant association as it exists between traditional religion and

peaceful co-existence of the Hausa/Fulani and Yoruba ethnic groups in Sagamu?

(iii) What factors contributed to the peaceful co-existence among the various ethnic groups in the Sagamu area?

2. Conceptual Framework

The word Indigenous is derived from two Greek words “indo” meaning inside/ and “genous” meaning birth. According to Jones (2012), indigenous people are the original or native inhabitants of areas that have been colonized by European, who have the same traditions and culture. Meanwhile, Campbell (2012) provides a distinction to identify indigenous people as follows:

- (i) Their identity is based on fundamental criteria of self-identification as listed in a number of human rights documents.
- (ii) In terms of culture and knowledge, indigenous people are the holders of unique languages and beliefs.
- (iii) For the indigenous people, their ancestral land has a fundamental importance for their collective physical and cultural survival as people.
- (iv) They strive for recognition of their identities, their ways of life and their right to natural resources.

Following from the above, indigenous people are known to have spiritual attachment to their place of origin and territory and feeling that nobody should come through any means to claim the land from them. In the same vein, Linda (2017) argues that the concept of indigenous people is contestable when it comes to place, when they can easily move to claim ownership of territory. Most importantly, the World Bank report of 2022 posits that:

“Indigenous peoples are distinct social and cultural groups that share collective ancestral ties to the lands and natural resources where they live, occupy or from which they have been displaced. The land and natural resources on which they depend are inextricably linked to their identities, cultures, livelihoods, as well as their physical and spiritual well-being. They often subscribe to their customary leaders and organizations for representations that are distinct or separate from those of the mainstream society or culture” (<http://www.worldbank.org>).

In other words, the Yorubas are the indigene of Sagamu called the children of Oduduwa while the Hausa/ Fulani are transit and settlers in the place. Settlers on the other hand are basically people who migrate to a place for the purpose of employment or occupation and commerce. Some of these settlers have established a permanent residence to transact business, bear, and train their family in Sagamu.

Furthermore, conflict between indigenes and settlers always call for peace, so what is peace? Peace stands for absence of war in any society where people want to carry out their daily activities without molestation or threat to life (Galtung, 2005). However, Galtung (2003) identified two forms of peace: negative peace and positive peace. Galtung noted that, negative peace, is the absence of violence in the society, thereby representing a cease fire or keeping warring parties apart. While, positive peace involves the presence of harmony in the society which could be either intentionally or unintentionally. Milante (2016), is of the view that, a positive peace is self-sustaining; it creates virtuous cycles where actors are willing to work towards a common future, because they expect to share in the outcome. And therefore, the quality of the peace has a temporal element: when people trust in each other and the government, they have longer time horizons and are willing to invest in the future. Ultimately, positive peace has all of the elements reflected in the concept of human security, including freedom from fear and want.

Furthermore, Milante(2006) opines that positive peace is too idealistic or unattainable in any society because people living in developed countries, live under the fear of nuclear war and do not enjoy a positive peace. The concept of sustaining peace was introduced by United Nations as a framework for building peace aimed at preventing the outbreak or escalation of war by addressing the root causes and at the same time assisting parties in conflict situations to end hostilities. In maintaining peace in a conflict situation there must be resolution to peace, so what is conflict resolution?

In the course of trying to understand peace that should exist between parties to conflicts, Malachi and Brown (2015) explained that, during the formal and informal meeting to maintain peace in a conflict situation, conflict resolution exercises permit for the re-assessment of views and claims to solving the crisis. And that those who organize conflict resolutions do that by constituting a third-party arrangement which consists of traditional rulers in local communities, statesmen, ex-presidents, religious leaders, outstanding opinion leaders and experienced key members of the public that are capable of coming up with new ideas by looking into the culture of the area in order to solve the problems. Notwithstanding, in a local community, culture and tradition are held in high esteem, this is so because no community would want her culture to be relegated to the background. It is quite dangerous for anyone to try to relegate any culture to the background in conflict resolution in a multi-ethnic or multi-cultural society like the case of Hausa/Fulani and Yoruba clash in Sagamu.

3. The Oro Traditional Religion in Yorubaland

The traditional aspect in question here is Oro masquerade festival which is the root cause of the 1999 ethnic clash between two groups in Sagamu-Hausa/Fulani and Yoruba clash. According to Agbo (2018), the Oro festival coming to town is announced through whirring and the whirring sound is done by his wife, Majowu. Oro is clothed in a robe with shells and a wooden mask with blood smeared on the lips, followed by its worshipers' chanting incantations in loud voices. As simple as the whole cultural practice sounds, the relevance lies solely in the value the adherents attach to it. As a religion, James (1902) refers to this kind of religion as the "feeling, act, and experiences of individual men and women in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider as divine" (cited in Nana, 2016).

The germane question now is, what then is tradition in religion? According to the Oxford dictionary (2000), the word tradition can mean "a belief, customs, or way of doing what has existed for a long time among a particular group of people and not necessarily inborn or aboriginal; a set of these beliefs or customs" (cited in Nana, 2016). Arguably, many African societies still retain their old traditional belief and ritual in their religious practices like burying a human being whenever a king dies. Nana (2016) condemns the use of the concept African religion which is commonly used to discuss the faith in Africa from the diabolical perspective. Pew Research Centre (2010) reports that some persons in Africa, whether Muslim or Christian; believe in sacrifice to ancestors for their spiritual protection against attack(s) from their enemies. The result of their study indicated that more than a quarter of the population of African countries still believe in the protective power of "juju" (charm or amulet).

4. Theoretical Framework

The ethnic clash between the Hausa-Fulani and Yoruba indigenes of Sagamu, Nigeria occurred on the 17th of July, 1999. In order to maintain peace and have a continued united citizen, the need for reconciliation and rehabilitation was encouraged by the government to forestall a reoccurrence. Therefore, to understand how peaceful co-existence can be achieved, the theory of sustaining peace would be used to explain the reason for the peaceful co-existence of persons from difficult cultural background.

Milante (2016) explains sustaining peace to involve restoring social relationships and building systems that respond to the needs of the population, including justice, equality and freedom from fear and want. Sustaining peace is the action that enables 'positive peace'. Meanwhile, positive peace is a self-sustaining condition,

complex and multilayered, involving the constructive interaction of people and non-violent management of conflict. In the same vein, sustaining peace in a society demands more effective coordination responses among the key actors in peace process, development, human rights and security, as well as humanitarian action to develop collaborative and complementary solutions across the conflict cycle. Moreover, for the Yoruba and Hausa/ Fulani peace to have lasted for over twenty years in Sagamu without a repeat of a major destructive clash as observed in July 1999, two outstanding reasons may have accounted for this. First, the Federal government of Nigeria intervention and the mediation by the Akarigbo of Remo land in securing an agreement between parties to maintain peace. Second, the courts ruled that the cultural festivals like 'Oro' should be celebrated between the hours of 12 o'clock midnight and 4.00am, in order not to interfere with the day-to-day business of the populace (Guardian, 2018).

5. The Remote cause(s) and methods adopted in resolving the 1999 Yoruba/ Hausa Clash in Sagamu, Ogun State, Nigeria

Udueni (1999) explores the remote cause(s) of the Yoruba/ Hausa Fulani clash of July 1999, identifying two sects of the Hausa/Fulani. The Settled Hausa and the transit Hausa- the settled Hausa/Fulani are seen as those who have long lived in Sagamu doing legitimate business. While the transit Hausa/Fulani on the other hand are seen as Sagamu stop-over, before an onwards movement to other towns, like Lagos and other parts of the South-west region. Additionally, the transit Hausa, popularly called 'Maitatsine', according to Udueni, are reported to be hostile to people and they are known to have sex-workers among their population.

According to Olubomehin (2012), Ayoade (2000), Udueni (1999), Efunuga (1999), Olagunju (1999), Olabamiji & Sobanjo (2009) reported that the July 1999 Sagamu crisis stemmed from the killing of two Hausa/Fulani women during the Oro festival. Thus, the issue of ethnic clash based on the position of Chief Adegbenro (Olisa of Makun, Sagamu) was that:

the two Hausa prostitutes killed were not from the settled Hausa/Fulani and had not known the traditional tenets of Oro festival very well; a settled Hausa women could not have determined to breach the rules and regulations governing the Oro festival because they have been together for long and they are used to Sagamu cultural practices (Sonola, 2019).

The Oro is one of the traditional festivals practiced between July and September each year across the Southern-western states of Nigeria that comprise Ogun, Oyo, Ekiti, Ondo, Lagos and Osun states. The festival allows only active male gender in the

community to participate in it. Hence, according to Pan Africa News Agency (1999), the Oro festival is an age-old Yoruba tradition that is still practiced till date and the belief is that, women must not come in contact with the Oro. Any woman who stubbornly comes in contact with the Oro would be visited with painful death.

Similarly, the annual Oro festival had been on for centuries and there were said to be announcements prior to the 17th July, 1999 incident that “no woman must be seen outside between midnight and 6:00am” (Efunnuga, 1999). The death of these two Hausa/Fulani prostitutes provoked the Hausa/Fulani to retaliate by attacking the Oro masquerade. The attacks necessitated the call for peaceful resolution of the clash between the two ethnic groups which the Seriki and the Baales in Sagamu land could not handle at that time.

The failure of Seriki Hausa/ Fulani and the Baales of Sagamu community in resolving the crisis timely forced the Akarigbo of Remoland to initiate the first peace process with a traditional sanitization of the entire town, involving active participation of the host community, and the pacified Hausa/Fulani group in order to stop the outrage. Similarly, the government of the state imposed a curfew on July 18, 1999. Meanwhile, this was after about 60 people had lost their lives and properties worth billions of naira had been vandalized. The Federal Government on Wednesday, 21st July, 1999 sent delegates which included the former Minister of Police Affairs, Major General David Jemibewon, former Special Adviser to the President on National Assembly Matters, Alhaji Aminu Wali, and former Special Adviser to the President on Media Affairs, Dr. Doyin Okupe. (Tribune, 1999) to mediate in the crisis. Consequently, these delegates visited the troubled area to sympathize with members of the communities, and later visited the palace of the Oba Akarigboof Remoland (Punch 1999, Guardian 1999, Tribune 1999, & Sonola, 2019). During this period, the then President of Nigeria, Chief Olusegun Obasanjo, the Governor of Ogun State, Olusegun Osoba, and other dignitaries also visited Sagamu to assess the extent of the destruction.

Olubomehin (2012) noted that, elders from among the Hausa/Fulani and the Yoruba (Sagamu) communities converged at the palace of the Akarigbo of Remo land to deliberate on the causes of the crisis, and possible ways to resolve it and signed a pact with the following clauses:

- i. The unconditional release of all those arrested during the crisis
- ii. A call on the government to compensate the victims of the crisis
- iii. Each party to the crisis was mandated to give peace a chance to reign in their respective domains
- iv. That each tribe is entitled to their constitutional rights irrespective of where

they live.

The efficacy of the peace agreement entered into by the Yoruba and Hausa/Fulani in stemming the tide of that clash served as a model in reinstating peace and harmonious coexistence in troubled communities across the country as the agreement had lasted for more than twenty three years without clash between the Oro traditional religion and the Hausa/ Fulani Muslim people living in Sagamu.

6. Method

This study adopted the mixed method design, the variables are ethnic clashes and sustainable coexistence. The study was conducted using residents in Sagamu local government of Ogun State, Nigeria. The general populations of the study were all residents from the different tribes in the local government who resided in Sagamu in 1999 when the crisis occurred. This study excluded all other residents who were not residents in the locality during the crisis and those who were below eighteen (18) years of age as at that time. A sample of four hundred and twenty-five (425) respondents from the population of 253, 412 (Census, 2016) were drawn with the use of purposive sampling technique. This sampling technique was adopted due to the fact that the researchers used their expertise in choosing the participants that would assist in meeting with the goal of the study. However, these participants had basic characteristics that the researchers wanted in order to provide answers to the research questions.

A structured questionnaire with three (3) sections (A, B and C) was used for the collection of the required data. Section A obtained information on the demographics of the participants, section B, obtained information on ethnic clashes while section C obtained information on sustainable coexistence of the different tribes in Sagamu local government area of Ogun State, Nigeria. First, before commencing the administration of the questionnaires, permission was sought for and obtained by the researchers before interaction with the participants in the community in full compliance with ethics of research. The questionnaires were administered during the day to the residents through the assistance of the chiefs in their domain in collaboration with two (2) research assistants. Out of a total number of four hundred and twenty-five (425) questionnaires administered, only four hundred were filled adequately and returned. The response rate was 94.12% while the useable data were analyzed for these four hundred (400) participants.

Second, the researchers in addition to administering a set of questionnaires to the residents of Sagamu also interviewed twenty-eight (28) elders and chiefs on observed sustainable peace and factors responsible for such peace after the crisis in

the communities. Notably, in order to provide for adequate answers to the research questions, the researchers controlled for extraneous variables by administering the questionnaire and interviewing only those who resided in Sagamu before and during the crisis. The data obtained for participants demographics were analyzed using simple percentages while Chi-Square statistics was used in testing the hypotheses at 0.05% level of significance.

7. Hypotheses

The following hypotheses were tested in the study:

Research Hypotheses:

1. Ethnic, cultural and religion difference between the Hausa-Fulani and Yoruba significantly caused the clash.
2. The use of cultural and religious dimension significantly influenced the resolution of the clash in Sagamu.

8. Discussion and Results

Table 01: Analysis of Demographic Variable of Participation

Variable	Group	Frequency	Percentage
Gender	Male	256	64.0
	Female	144	36.0
	Total	400	100.0
Age (Year)	25-35	20	5.0
	36-45	186	46.5
	46-55	112	28
	56 and above	82	20.5
	Total	400	100.0
Religion	Christian	286	71.5
	Muslim/ others	114	28.5
	Total	400	100.0
Ethnic Group	Yoruba	270	67.5
	Hausa/Fulani	62	15.5
	Igbo and other tribes	68	17.0
	Total	400	100

Source: Fieldwork July, 2022

The demographic analysis table shows that 256 respondents representing 64% were male while the remaining 144 respondents representing 36% were female. Analysis of the respondents' ages revealed that 20 respondents, representing 5%, were between 25 and 35 years, 186 respondents representing 46.5% were between

36-45years, 112 respondents representing 28% were between 46 - 55 years while the remaining 82 respondents representing 20.5% were 56 years and above. Analysis of ethnic distribution shows that 270 respondents, representing 67.5% were Yoruba, 62 respondents representing 15.5% were Hausa/ Fulani, and 68 respondents representing 17.0% were Igbo and other ethnic groups.

Question1

Have you experienced any ethnic clash in Sagamu before the July 1999 clash?

Table 02:

Response	Frequency	Percentage
Yes	393	98.25
No	7	1.75
Total	400	100.0

Fieldwork July 2022

Majority of the respondents (393) understood the reasons for the ethnic clash which represents 98.25 % while other respondents (7) representing 1.75% did not.

9. Results and Discussion

Table 03: Showing the observed responses of question on consideration of ethnic differences as the factor that caused the Yoruba and Hausa /Fulani clash

Ethnic differences	Yes	No
Yoruba	148	8
Hausa /Fulani	124	10
Igbo/Other tribes	100	10

Result of Analysis

Significant Level	5%
Degrees of Freedom	4
p-value	44.43%
Test Statistic	3.73
Critical Value	9.49

The result of analysis shows that the p-value is 44.43% which is greater than

the significant level 5% ($\alpha=0.05$) and also the test statistic (3.73) is less than the critical value (9.49). This shows an acceptance of the null hypothesis (H_0) which states that ethnic difference is not a factor that caused the Yoruba and Hausa/Fulani clash.

Table 04: Showing the observed responses of question on the consideration of religion as a factor that caused the ethnic clash in Sagamu.

Religious Factor	Yes	No
Christian	57	27
Muslim	70	63
Other religion	83	100

Result of Analysis

Significant Level	5%
Degrees of Freedom	4
p-value	0%
Test Statistic	16.10
Critical Value	9.49

The result of analysis shows that the p-value is 0% which is less than the significant level 5% ($\alpha=0.05$) and also the test statistic (16.10) is greater than the critical value (9.49). This indicates a rejection of the null hypothesis (H_0) and the acceptance of the alternate hypothesis (H_1) which states that religion is a factor that caused ethnic clash in Sagamu.

Table 05: Showing the observed responses of question on the consideration of cultural practices as a factor that caused the Sagamu ethnic clash

Cultural practices	Yes	No
Yoruba	190	7
Hausa /Fulani	127	2
Igbo/Other tribes	65	9

Result of Analysis

Significant Level	5%
Degrees of Freedom	4
p-value	0%
Test Statistic	17.71
Critical Value	9.49

The result of analysis shows that the p-value is 0% which is less than the

significant level 5% ($\alpha=0.05$) and also the test statistic (17.71) is greater than the critical value (9.49). This shows a rejection of the null hypothesis (H_0) and an acceptance of the alternate hypothesis (H_1) which states that cultural practices is a factor that caused the ethnic clash in Sagamu.

Table 06: Showing the observed responses of question on any other clashes between Hausa/Fulani and Yoruba after the 1999 peaceful settlement.

Other clashes after 1999 settlement	Yes	No
Yoruba	70	60
Hausa /Fulani	56	78
Igbo/Other tribes	63	73

Result of Analysis

Significant Level	5%
Degrees of Freedom	4
p-value	14%
Test Statistic	6.91
Critical Value	9.49

The result of analysis shows that the p-value is 14% which is greater than the significant level 5% ($\alpha=0.05$) and also the test statistic (6.91) is less than the critical value (9.49). This indicates an acceptance of the null hypothesis (H_0) which states that there are no clashes between Hausa/Fulani and Yoruba after the 1999 peaceful settlement.

Table 07: Showing the observed responses of question on the role of Seriki-Fulani and Yoruba Baale in resolving the July 1999 Sagamu ethnic clash.

Other roles in resolving the ethnic clash	Yes	No
Yoruba	128	6
Hausa /Fulani	90	5
Igbo/Other tribes	66	6

Result of Analysis

Significant Level	5%
Degrees of Freedom	4
p-value	14%
Test Statistic	7.00
Critical Value	9.49

The result of analysis shows that the p-value is 14% which is greater than the significant level 5% ($\alpha=0.05$) and also the test statistic (7.00) is less than the critical value (9.49). This result indicates an acceptance of the null hypothesis (H_0) which states that there is no significant effect of the Seriki-Fulani and Yoruba Baale's role in resolving the July, 1999 Sagamu ethnic clash.

Table 08: Showing the observed responses of question on if there is sustenance peaceful co-existence between Hausa-Fulani and Yoruba in Sagamu from July 1999 to July 2022.

Sustenance peaceful co-existence	Yes	No
Yoruba	126	7
Hausa /Fulani	150	8
Igbo/Other tribes	103	6

Result of Analysis

Significant Level	5%
Degrees of Freedom	4
p-value	99%
Test Statistic	0.34
Critical Value	9.49

The result of analysis shows that the p-value is 99% which is greater than the significant level 5% ($\alpha=0.05$) and also the test statistic (0.34) is less than the critical value (9.49). This result indicates an acceptance of the null hypothesis (H_0) which states that there is no sustenance peaceful coexistence between Hausa-Fulani and Yoruba in Sagamu from July 1999 to July 2022.

10. Interview Responses

The researchers interviewed 28 chiefs and elders in different communities in Sagamu, to obtain their views on the cause(s) of the ethnic clash between Yoruba

and Hausa/ Fulani in July 1999, as well as factors responsible for the apparently lasting peace as witnessed since 1999. These communities included Ajeregun, Ewu-Oliwo, Ewu-Lemo, Ewu-Dahomey, Gbaga, Gunsemade, Lemo, Ode-Lemo, Ijoku, Ilaro, Ilesun, Imagbon, Imogun, Imoro, Imushin, Imute, Ipa and Iraye. Majority of the respondents were of the opinion that it was the transit Hausa group, who happened not to be aware of the Oro tradition that sparked off the crisis. Some of the respondents were so acquainted with the cause of the crisis to know the identity of the two women as prostitutes from Starlight Hotel, Sagamu. When asked about the de-escalation process and its effectiveness, majority of the interviewees noted that the first step taken in the peaceful resolution was the harbouring of Seriki Hausa/Fulani in the palace of the 'Akarigbo' of Remoland. While this move by the Oba saved the Seriki's life, it also shored up the notice that the traditional institution represented by the Oba was not in support of the clash by harbouring a Fulani chief. Secondly, the traditional leaders' initiated communication link between the Hausa/Fulani and other tribes in Sagamu in a bid to resolving the crisis and forestalling a recurrence of the incident. Finally, there was a season of prayers and sacrifices for peace involving all the sects in the town, including the Christians, Muslims and traditional worshippers.

11. Findings

First, the Yoruba and Hausa/ Fulani ethnic clash resolved in 1999 had not come up again for twenty-three years because of the way the peaceful resolution to respect traditional religion was settled. The research reveals that the role of Seriki and Baale was not significant in resolving issue like traditional religion and cannot be seen to do that in the next future if such case arises again. Second, the research reveals that there is no sustenance of peace as postulated in the paper because of fear of the unknown which might not come from the issue base traditional religion and the fear in politics especially the overheating of Nigerian political system and insecurity.

12. Conclusion

The researchers made use of both primary and secondary methods of data collection for the purpose of extracting information relating to the subject matter. The sustenance of peace that is the bedrock of this paper has to do with the level of understanding and misunderstanding among the Oro worshippers (traditional religion) and various interest groups in Sagamu, in this instance represented by the Hausa/Fulani on the one hand, and the host Yoruba on the other. It is also worthy of note that the prelude to the effective peace initiative of July 1999 was set by the traditional institution, represented by the Akarigbo of Remoland. His sheltering the

Seriki Hausa, thereby giving out the signal that the established traditional institution was not in support of the raging mayhem, helped secure the trust of the enraged settlers and transit Hausa in their midst, and promptly restored peace and cohabitation when needed most. The study reveals that dialogue was subsequently initiated in the form of town-hall meetings with a look towards pacifying all enraged parties in the controversy. Therefore, each of these strategies contributed to restoring the existing peace but there is no mutual truth among the ethnic groups in Sagamu because of fear of the unknown.

The contribution of this research to existing knowledge is that it serves as a template for looking into conflict related issues to the root of the problem and coming out with a lasting solution for a better society without bias. The methodology applied in using the mixed method is to ascertain if there is peace in Sagamu, knowing that the issue bordering on ethnic clash in Nigeria always resurfaces after few years but in the case of Sagamu in the last twenty-three years the two groups in conflict are living peacefully without mutual truth.

13. Recommendations

The researchers recommend that the Sagamu model be initiated in all troubled spots across the country with modification to build trust among ethnic groups living in any community. That, the traditional institutions should introduce the policy of inclusiveness in their domains, and see every member of the community irrespective of ethnicity or creed as a bona-fide member, entitled to protection and freedom of expression and movement. Secondly, dialogue should always be the first choice in any controversy. More importantly, the synergy between the police, vigilantes and other local security agencies should be encouraged and any form of sentiment or prejudice that would undermine the security of the community must be discouraged.

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