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A Contextual Exploration of the Yoruba Concept of *Ẹbí* and Its Relevance for the Ecumenical Movement

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Abstract

This work examines A Contextual Exploration of the Yoruba Concept of Ẹbí and Its Relevance for the Ecumenical Movement. The Yoruba understanding of Ẹbí, a term denoting family, kinship, and communal belonging, can make a meaningful contribution to the global ecumenical movement that seeks unity among people. In Yoruba cosmology, Ẹbí extends beyond the nuclear family to encompass a broad network of relationships bound by mutual responsibility, solidarity, and care. This worldview emphasizes interdependence, reconciliation, and collective identity, values that align closely with the theological aims of ecumenism. Through a contextual approach, the research explores myths, oral traditions, proverbs, and communal practices to uncover the moral and spiritual dimensions of Ẹbí as a model for unity among people of diverse faiths, ethnicities, and beliefs. The study also employs biblical hermeneutics to draw parallels between Ẹbí and the New Testament vision of the Church as one body in Christ (1 Corinthians 12:12-27). Findings reveal that the concept of Ẹbí promotes inclusivity, dialogue, and harmony as a vital means of overcoming racism, conflict, and hatred in society. The work concludes that integrating the Yoruba concept of Ẹbí into ecumenical theology fosters a contextual African contribution to the global community. It offers a framework for unity that respects cultural and religious diversity.

Keywords: Contextual, Exploration, Yoruba, *Ẹbí*, Ecumenical movement.

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Introduction

The journey through life is full of interactions; certain individuals come and depart, and we may eventually find it difficult to recall them. Then there are those we wish we could meet, but life has other ideas. However, the influence they leave on us through their words, stories, or legacy may endure forever. The "Ẹbí" idea laid out by Akinjogbin served as the impetus for this investigation.[4] The theory is resourceful to promote good Ecumenical relationships among adherents of the same religion, different religions, and different ethnic groups in Nigeria. The word "*Ẹbí,"* among the Yoruba in the south-western part of Nigeria, means family.The Yorubas (Oyo, Ogbomoso, Ibadan, Ile-Ife, Egba, Egbado, Ketu, Ijebu, Ilesha, Ijesha, Ondo, Ekiti, Yagba, Ilorin, Igbomina, and others) are a group of people having similar beliefs, cultures, traditions, and customs in common.[5]

Ẹbí within the Yoruba context could emanate from the two forms of family (Nuclear and extended). The nuclear family consists of the father (*Baba), mother (Mama/Iya), and the children (Omo).* Polygamy is practiced among the Yoruba; men can marry more than one wife. Both the wives and the half-brothers/sisters (*Obakan)* in a polygamous family still constitute parts of the nuclear family. It is the duty of the father to fend for the entire family, and especially the children. He provides for all their needs.[6]The traditional Yoruba society is agrarian in nature; the children learn how to farm until they are mature enough to have their own separate portion of land. Alternatively, the father may seek an appropriate vocation for them. The boys get their liberty when they are married and start their own independent lives, but within the same compound. The girls, on the other hand, are married out into other families.[7] The mother serves as the main operations manager within the nuclear family. Being a wife, mother, and the administrator of the household economy, she contributes to the farm work, caters to the needs of the family, and is

[4]I. A. Akinjogbin, *War and Peace in Yoruba Land (1793-18-93).* Lagos: Heineman Educational Books, 1998.
[5] O. A. Ajani, AsoEbi: The dynamics of fashion and cultural commodification. *Journal of Pan African Studies* 5(6), 2012:116
[6] O. Omolayo, Polygamyin Contemporary Yoruba Society of Southwestern Nigeria: The Yoruba Writers' view. International Journal of Research and Innovation in Social Science (IJRISS) 9(4), 2025: 1033-1050. https://doi.ORG/10.472/ijriss.2025.90400080. In Family Description. https://www.Africa.uga.edu/Yoruba/unit_03/cultureunit.html
[7] O. Omolayo, Polygamyin Contemporary Yoruba Society of Southwestern Nigeria: The Yoruba Writers'
view. 2025: 1032.

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generally responsible for nurturing and directly molding the character of the children, especially the girls

The extended family system is another layer of *Ẹbí*structure, ranking higher than the nuclear family. Members of the extended family usually live in a large compound (a round structure with a courtyard at the center). It consists of as many nuclear families as can be accommodated within the compound. They live a community-based life. The family compound (*agboole*) is headed by the *baale (*head of the family). He is the representative of the entire extended family in the village council. He acts as the caretaker of the family properties and also ensures that the burial ground (*oju-oori)* of his predecessors is well taken care of.[8] He makes sure that the family deities are worshipped as is due. Ensures that there is peace and tranquility within the *ebi (*family) by settling all scores and disputes that may arise. He is the custodian of the family tradition and knowledge. He may not necessarily be the richest among the men within the extended family, but he is the oldest. Whenever he dies, the title is not given to his son (*aremo),* but it is given to the eldest living male within the family.[9]

The *baale*is also supported by *Iyoaale*or *iyakaa,* who is the overall head of all the women within the extended family. She is usually the oldest amongst the womenfolk. She distributes and apportions duties to other women within the family. She also settles disputes amongst women. Whenever there are functions or ceremonies within the *agbo-ile*, she coordinates the cooking and serving of food. She assists the *baale* in the day-to-day running of the *agbo-ile*. In most cases, when other women go out every day to buy and/or sell, they all leave their children with her, and she acts as the nanny for the *agbo-ile.*[10]All members within the compound live a communal life. Someone's business is everybody's business. Whenever anybody has anything to do, the entire family (*ebi)* rallies round him or her. As occasion demands, the entire extended family wears the same type of dress, shoe, cap, and tie to match (*aso-ebi)* if one of them is celebrating any event without religious disparity. Elders behave towards the children within the compound equally without discrimination. The younger ones also respect the elders accordingly. The entire family is bound together by family ties (*alajobi),* and nobody dares to go against the norms and values of the family.[11] Anybody who does this, the spirit of their forefathers (*oku-orun)* is invoked, and the consequences may be calamitous for such an individual. The Yoruba cherished family ties so much. They believe that anyone with whom they have blood relations within the extended family is of the same father and mother. On this, Akinjogbin opines that religion and culture are two different concepts to the people living in the southern part of Nigeria. The people upheld their culture as they embraced Christianity and Islam. Traditional religion is regarded as the primary religion that should not be allowed to become extinct by its adherents of the religion.[12]The Yoruba of southwestern Nigeria take

[8]Family Description.https://www.Africa.uga.edu/Yoruba/unit_03/cultureunit.html
[9]Family Description.
[10] Family Description.
[11] O. Jegede and A. O. Fortune, The Concept of Iwa and Ebi as Theoretical Model for Religious Tolerance and Coexistence. Ikenga: International Journal of Institute of African Studies (UNN) 21(3), 2024:37-45
[12] I. A. Akinjogbin, 1998

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religion as an individual matter that should help the people to build a better and congenial relationship in their various communities, a unifying force for a virile society.

On the above background, Akinjoigbin affirms that the Yoruba people uphold very strongly the concept of *Ẹbí, which* establishes the fact that the Yorubas belong to the same ancestor. The theory was also propounded for religious tolerance and cordiality. Peel's pioneering study of the interplay between Christianity, Islam, and traditional religion in Yorubaland emphasizes that religious boundaries in southwest Nigeria crosscut ethnic and communal identities.[13]Peel illustrates that both Islam and Christianity have made important contributions not only to Yoruba social life, language, and dress, but also to Yoruba notions of community. While his argument centers on the religions as coherent traditions rather than on their everyday mobilization by individuals, occasional references to private practices are illuminating. Descriptions of the enthusiastic participation of Muslim guests in the celebration of the New Year in church and the participation of a Christian child in the early breakfast of his fasting Muslim relatives during Ramadan illustrate that exchanges between Muslims and Christians can extend beyond notions of tolerance to joyful, educational, or otherwise beneficial encounters and to different personal and interpersonal strategies and ambitions.[14]

Ẹbí is regarded as the basis of the Yoruba societal organizational structure. This strengthens social and religious ties in southwestern Nigeria. As a result of *Ẹbí* theory, the Yoruba in every community join hands in local ventures, which include building community primary and secondary schools, health centres, mosques, and church structures. Apart from joint projects, both groups participate in social functions of each other, such as naming, marriage, and funeral ceremonies. In addition, most Yoruba people, whether Muslim, Christian, or Traditionalist, share the same ancestral heritage and cultural identity that transcends their diverse religious affiliations.[15] The feeling of belonging together was not imposed by any force of arms, but by a common acceptance of having been related by blood. According to the Yoruba people, there is independence within a family in which everyone has well-defined roles, responsibilities, and privileges.[16]

Lateju, while reviewing Akinjogbin's theory, asserts that the standard of judgment was based on the proper discharge of roles within the framework of

[13] J. D. Y. Peel, Christianity, Islam, and Orisha Religion: Three Traditions in Comparism and Interaction. Oakland C A:
University of California Press, 2016, P. 12. In N. Insa et al, Religious Tolerance: Muslims, Christians and
Traditonalists Encounters in an African Town. London: Boydell and Brewer Publication, 2017, PP. 1-34

[14] J. D. Y. Peel, Christianity, Islam, and Orisha Religion: Three Traditions in Comparism and Interaction, 2016, P. 13

[15]Tiwo, R. A, The Yoruba people's historical overview: Extrication of facts from myth and examining the hierarchy of the Obas classification, World Journal of Advanced Research and Reviews, 2025, 26(2), 785-793.

[16]Rahayu, I. I., Palaka, A. R., & Sari, M., Roles of Yoruba cultural values and heritages in Nigerian youths' development. JurnalKeperawatan Priority, 2025, 8(2), 89-95.

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laid-down norms, and not on one's physical powers. In full support of Akinjogbin, Lateju submits that *Ẹbí* is therefore regarded as the basis of Yoruba societal organization and thus strengthened all forms of close ties enjoyed even in the religious circle. A closer look at the theory explains not only the solidarity in Yoruba land but also the attitude of the people to religious phenomena[17].

The Concept of the Ecumenical Movement

The term *"ecumenical"* originates from the Greek word *oikoumene*, meaning "the inhabited world." In the early centuries of Christianity, the Church was largely united under shared creeds and councils. The Ecumenical Councils, such as Nicaea (325 AD), Constantinople (381 AD), Ephesus (431 AD), and Chalcedon (451 AD), sought to preserve doctrinal unity within the universal Church. However, theological and political disagreements, especially over Christology and papal authority, eventually led to divisions such as the Great Schism of 1054, whichseparatedthe Eastern Orthodox and Western (Roman Catholic) Churches.[18]

The word ecumenism comes from a family of classical Greek words: oikos, meaning a "house", "family", or "nation", oikoumene, " the whole inhabited world", and oikoumenikos, "open to or participating in the whole world". The Greek oikoumene comes from the noun oikeo ("to live, to dwell"). Oikoumene, which is derived from the present passive participle of the verb, suggests the land in which people live or dwell and is usually translated "the inhabited world". The word initially had no theological implications; it was a descriptive term used by the Greeks to describe the world they knew, and later by the Romans to describe the Roman Empire.[19]

The Theological Foundations of Ecumenism

Ecumenism is the religious movement that aims to restore unity among all Christian denominations by encouraging dialogue and collaboration between religious groups. In other words, it works to promote Christian unity and cooperation among different denominations. The Roman Catholic, Eastern Orthodox, and Protestant Christian branches are the three largest and have historically had different beliefs, practices, and structures.[20]Christian unity is a big deal in the New Testament. Passages like John 17:20-23 show Jesus praying for believers to be one, just like him and the Father are one. He wants the world to see that unity and believe in his mission. And in Ephesians 4:3-6, it's all about keeping that unity of the Spirit, 'cause there's one body, one Spirit, one hope, one Lord, one faith, one baptism. These verses are seen as the foundation for

[17] F. T. Lateju, "Mosque Structures in Yorubaland: Their Evolution, Styles, and Religions Functions" (PhD Diss., University of Ibadan, Ibadan, n.d), 1999, 103.
[18] B. Andre, Ecumenical in Jean Yueslacoste, Encyclopedia of Christian Theology. New York: Routeledge
[19] D. K. Fagbiye, Biblical Perspectives of Ecumenism and its Effects on Missionary Outreach in Nigeria. Journal of African Studies and Sustainable Development 2(1): 2019, 135-151
[20] E. n. Patrick, Re-evaluation of Ecumenismand inter faith Dialogue Admist Proliferation of Christian Denomination in Anambra State: A Search for Solution. Ohazurume: Unizik Journal of Culture and Civilization 3(4) 2024

ecumenism, which is all about Christians working together across denominations. They were in unity, togetherness, and one mind to achieve one aim and goal.[21]

Believers should know that the appeal for peace is to God. His peace comes through the sealing of an eternal covenant with his people through the death and resurrection of Jesus Christ. All things are subjected to the transcendent glory of this Lord. God's purpose in all this is: "that you may do His will." But such obedience itself is evidence that God is "working among us what is pleasing in his sight." When the human wills coincide with God's working, then takes place the gift of God's peace. Ecumenism enhances the efficacy of evangelism and the propagation of the Gospel. In Paul's letter to the Galatians, after he has introduced himself and the missions the Lord committed into his hands to the people, in the last chapter of the book, Paul believes, and he maintains that people are put right with God by faith alone, not by the observance of the law. Paul then shows that Christian conduct should flow naturally from the love derived from faith in Christ.[22]

The Bible is not silent because there are possibilities of tensions and frictions among the same biological spiritual family members. In Biblical narratives, the first family that happened to be Adam and Eve was shaken by deception from the serpent and murder when Cain killed his brother.[23]Years later, Abraham had problems when his wife, Sarah, had a continuing conflict with a servant named Hagar, who had borne a son whom Abraham had fathered, which was Sarah's idea and later backfired.[24]The Bible describes Jacob and Esau, whose lifelong conflict was complicated when their mother, Rebecca, took sides with Jacob. Many Bible scholars cannot explain the mystery behind the settlement.[25] No one could explain even theologically how the matter was resolved and concluded.

Regarding peace, the Bible admonishes that peace should be allowed to roll like a river (Amos 5:24); it should be sought after and pursued (Psalms 34:14; 1 Peter 3:110). Apostle Paul in Philippians 4:19 opines that a genuine peace that passes human understanding is found in Jesus Christ, Who is also the Lord of peace and giver of peace (2 Thessalonians 3:16). God has called believers in Christ into living a life of peace (1 Cor. 7:15) because there cannot be peace for a wicked individual or a group of individuals (Isaiah 48:22). Jesus Christ said he left his peace with believers, not the way the world does give peace (John 14:27) and one benefit of peace is that living a life of peace provides health to

[21] D. K. Fagbiye, Biblical Perspectives of Ecumenism and its Effects on Missionary Outreach in Nigeria. Journal of African Studies and Sustainable Development 2(1): 2019, 135-151
[22] BSN, Holy Bible: New International Version. (Lagos: The Bible Society of Nigeria, 2014), 1212.
[23]Henlee H. Barnette, Introducing Christian Ethics, (Nasville: Broadman Press, 1961), 1-20.
[24] Genesis 16:1-16 (NIV).
[25]Henlee H. Barnette, Introducing Christian Ethics, (Nasville: Broadman Press, 1961), 1-20.

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the body (Proverbs 14:3).[26] Some of the Bible verses encourage peaceful coexistence with one another and with from people of other faiths. Contrarily, others forbid people of the same faith in Christ and Yahweh from having anything to do with people of other religions.

However, interreligious dialogue helps Christians to understand their faith better. Because the focus of the interreligious dialogue is on the differences between religions, Christians are forced to examine their own beliefs to support and always defend these claims in a godly manner. This will increase the self-understanding of Christianity, helping Christians differentiate between the pure gospel and the cultural lenses through which people frequently interpret the gospel. Interreligious dialogue also enhances apologetics, discernment, and a better understanding of the faiths and practices of other religions. It helps Christians to have a better understanding of how true Christianity is different from other religions. This enables Christians to recognize, identify, appreciate, and contextualize the teachings of other religions and present a reason why Christians believe and behave differently.

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Interreligious dialogue increases the ability of every Christian to love his or her fellow neighbours just the way and manner Jesus Christ loves us (John 3:16). The dialogue will enhance our ability to see that each person is unique in their moral life, which will help discover the only difference between sinners who have been saved through the grace of God. The knowledge that believers in Christ had nothing to do with their salvation should inspire them to reach out and share the unmerited love of God with their neighbors. Relational evangelism will improve as a clarified understanding of neighbors' faith and lives erases misconceptions about other religions. As the researcher concludes this section of the work, he recognizes that there are many ideas of peace/harmony and the desire to relate the early Christian ideas with others regarding living harmoniously together with people of other faiths in and out of our nation. Paul recognizes that there exist many gods and many lords[27] and recognizes that the god of the New Testament is very different from all other gods, as the Lord Jesus Christ is very different from all other lords. The ultimate

[26]Gabriel O. Olaniyan, *Application of some Yoruba Proverbs Towards Enhancing Justice and Peace in Postmodern Nigeria:* OJOT-God and the World in the Postmodern Age: Defending the Faith, Volume XX No 3, 2015, 19.
[27]1 Corinthians 8:5 (NIV).

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issue is not the idea of pace/harmony with the people of other faiths. Still, every individual "Christian" while relating is being encouraged to live in peace, should have it at the back of their mind on how to live daily to enter the realm that is created by His "grace and peace."

*Minna Hietamäki defines Ecumenism as "*the wide and multifaceted movement to advance Christian fellowship and the unity of the church".[28]Looking at this definition, it is clear that ecumenism has to do with establishing and maintaining relationships, and this is the only way there can be unity in the Church. Minna went further, explaining that "Ecumenism in general has been motivated by a sense of unease with the divided state of Christians"[29]. There is disunity in the body of Christ, which hasn't helped in the proclamation of the gospel. This paper argues that Christians need to see themselves firstly as families, which would eventually help them in their relationship with themselves, and also help them have a good relationship with others. The concept of "*Ebi*" (family) in the Yoruba culture was employed to draw some qualities from the meaning and the way the Yoruba people relate with themselves. Family is a very important concept to the Yoruba people; they look at family not just from blood relations, but also by ethnic identity. Drawing from the concept of "Ebi" among the Yoruba people, it the position of this paper to recommend this concept for Christians all over the world, the application of "Ebi" in the Christendom is for the purpose of establishing and maintaining good relationship, not looking at the tribe, race, cultural identity for unity, which is the aim of ecumenism.

One of the ways WCC communicates its vision for oneness in the Church is by using the unity statements issued at various assemblies. So far, such unity statements have been issued at 5 assemblies in New Delhi (1961), Nairobi (1975), Canberra (1991), Porto Alegre (2006), and Busan (2013)[30]. The WCC was formed with the spirit of ecumenical relationships, all Christians should see themselves as one and relate with people of other faiths to have a peaceful community around the world. The Church of Jesus Christ is a circle of relatives, with Christ as its Head. All Christians are members of that circle of relatives. Christ gave Himself for the Church, His own family, and all members of that family are employed to further surrender themselves for the Church. Christians who forget other Christians possibly don't provide a totally compelling witness. It's not unusual amongst some Christians, particularly in human rights advocacy, to disparage Christian subjects uniquely regarding persecuted Christians. They argue that Christians need to be involved in human rights for all. There's a partial truth on this angle, Christians believe all and sundry are made in God's image and therefore deserve dignity and the same treatment in

[28]Hietamäki, Minna. "Ecumenism and Church Relations." In *St Andrews Encyclopaedia of Theology*, edited by Brendan N. Wolfe et al. University of St Andrews, 2022–. Article published February 9,
2023. https://www.saet.ac.uk/Christianity/EcumenismandChurchRelations. Accessed 15th November 2023
[29] Ibid
[30] Ibid

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society. Fundamental human rights are for all, without exception. Christians prefer to advocate for all humans who bear persecution.

Interfaith Dialogue via the Ecumenism Movement

Interfaith dialogue refers to interreligious dialogue, which is about people of different faiths coming to a mutual understanding and respect that allows them to live and cooperate in spite of their differences. The term refers to cooperative and positive interaction between people of different faiths and religious traditions at both the individual and institutional levels. Each party remains true to their beliefs while respecting the right of the other to practice their faith freely. Interfaith dialogue is not just words or talks; it includes human interaction and relationships. It can take place between individuals and communities and on many levels.[31] Dialogue between followers of different faith traditions has become an urgent necessity today. Undoubtedly, in today's world, inter-community harmony is a major need, and the lack of it has emerged as a major challenge. Inter-faith and inter-community harmony must be built on the foundations and concerns that different faith communities share in common.[32]It is also important to highlight the need for interfaith dialogue: if they are to contribute to peace, religions should give some thought to how they handle manifestations of their own internal diversity.[33]

The concept of "Ebi" (family) promotes interreligious harmony and peaceful co-existence among the people in Nigeria. The Nigerian peace has been affected greatly to the extent that the masses do not believe in the leadership, which has resulted in religious crisis and ethnic conflict. Therefore, the specific objectives of the study were to enlighten individuals that harmony is possible irrespective of tribe and religion differences; the work promotes peace in the body of Christ irrespective of differences in doctrines and beliefs; and to explore the sources and causes of disunity among people of different religions in Nigeria. This work intends to promote the Ebi Commonwealth Social Structure in Yoruba Culture as it is relevant to promoting interreligious harmony. One good thing this work has discovered in promoting peace among the people of the same faith, different faiths, and people of different tribes in Nigeria is that unity might not be possible; living together in unity might be a bit difficult, but living in harmony is achievable and possible in a society like Nigeria.

This study sees "Ebi" (Family) as a cultural bond that can hardly be broken. The "Ebi" structure in this work portrays the unity among members of a larger family, family compound, irrespective of religious differences, but the source that has connected people either by blood or by marriage, and it could also be by religion or tribe, even when such people are not related by blood. People from Oyo, Egba, Ijebu, Ekiti, and Ijesha might be opportune to meet outside their different domains or Yoruba states; once they can speak and understand the Yoruba language, they begin to relate as if they are biologically related.

[31] A. A. Abroo, Interfaith Dialogue: its need, Importance and Merits in the Contemporary World. International Journal of Advanced Academics Studies 2(3):2020, 264
[32] A. A. Abroo, 2020
[33] A. A. Abroo, 2020

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Looking at the above, there are virtues that we can borrow from the concept of "Ebi" in Yoruba land to promote peaceful co-existence among people of different religions in Nigeria.[34]

Conclusion

This study has illuminated the profound depth of the Yoruba concept of Ẹbí, revealing it as far more than a mere familiar structure; it embodies a dynamic cosmology of interdependence, mutual responsibility, and collective identity that transcends nuclear and extended kin to encompass ethnic, cultural, and even religious affiliations. Rooted in Yoruba myths, proverbs, oral traditions, and communal practices like the agbo-ile (family compound) led by the baale and iyoaale, Ẹbí fosters solidarity through shared rituals such as aso-ebi (uniform dressing for events) and collective ventures like building schools, mosques, and churches, irrespective of religious divides. This worldview mirrors the New Testament's portrayal of the Church as one body in Christ (1 Corinthians 12:12-27), where diversity strengthens unity, and echoes Jesus' prayer for oneness in John 17:20-23, offering a contextual bridge between African indigenous wisdom and Christian ecumenism.

By integrating biblical hermeneutics with Yoruba cultural exegesis, the research demonstrates how Ẹbí counters fragmentation, whether doctrinal, ethnic, or interfaith, in Nigeria's pluralistic society, where religious crises and ethnic conflicts have eroded trust. Scholars like Akinjogbin and Lateju underscore Ẹbí's role in promoting religious tolerance, as seen in Yorubaland's history of Christians, Muslims, and traditionalists coexisting through blood ties (alajobi) and shared heritage, even amid Peel's observations of fluid religious boundaries. Unlike imposed unity, Ẹbí cultivates harmony through defined roles, dispute resolution, and ancestral accountability, providing a resilient framework for ecumenism that respects diversity while pursuing peace (Psalm 34:14; Philippians 4:7). Ultimately, Ẹbí emerges as a vital African contribution to global ecumenism, challenging Western-centric models by prioritizing relational commonwealth over doctrinal uniformity. It reimagines the oikoumene," the inhabited world," not as abstract geography but as an extended family bound by care, dialogue, and reconciliation. In a world scarred by racism, hatred, and division, this contextual exploration affirms that Yoruba Ẹbí can heal schisms, enhance evangelism, and model God's peace (John 14:27), fostering a Church that reflects Christ's prayer: "that they may be one."

Recommendations

To harness Ẹbí's transformative potential, the following actionable recommendations are proposed for scholars, church leaders, ecumenical bodies, and policymakers:

Incorporate Ẹbí into Ecumenical Curricula: Theological seminaries and institutions like the World Council of Churches (WCC) should integrate Yoruba Ẹbí as a case study in courses on contextual theology and interfaith dialogue,

[34]Abodunrin, M. O., The biblical concept of peace and Yoruba traditional values: Advancing culturally grounded peacebuilding in Nigeria. Abraka Journal of Religion and Philosophy, 2025, 2(1), 1-21.

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drawing parallels with biblical kinship motifs to train clergy in promoting unity across denominations and faiths.

Promote Community-Based Ecumenical Initiatives: Nigerian churches, mosques, and traditional councils should adopt Ẹbí-inspired models, such as joint family compounds for interfaith events (e.g., shared naming ceremonies or aso-ebi for funerals), to build grassroots harmony and counter ethnic-religious conflicts in regions like southwestern Nigeria.

Develop Policy Frameworks for National Harmony: The Nigerian government and bodies like the Nigerian Inter-Religious Council should endorse Ẹbí principles in peace-building policies, mandating inclusive community projects (e.g., health centers) that rally diverse groups, with monitoring mechanisms to evaluate reduced tensions.

Foster Research and Dialogue Platforms: Academic researchers should expand comparative studies on Ẹbí with other African kinship concepts (e.g., Akan or Igbo equivalents), hosting annual ecumenical forums in Yorubaland to document success stories and refine applications for global contexts like the WCC assemblies.

Encourage Personal and Ecclesial Practices: Christians worldwide are urged to embody Ẹbí virtues, solidarity, role fulfillment, and elder mediation in daily life, starting with church small groups that simulate extended family structures to enhance relational evangelism and interfaith respect.

These steps position Ẹbí not as a relic but as a living paradigm for ecumenical renewal, promising a more inclusive, peaceful global Church.

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