

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Conflicts are fact of life, inevitable and often creative (Adekanye 2000) Conflicts happen when different individual or people pursue goals which clash against one another. Since conflicts are part of human existence, it can be discussed from the micro interpersonal level through to groups, organizations, communities and nations including all human relations, social, economic, and relations of power, experience growth, change and conflict (Adekanye 2000).

Conflicts arise from the imbalances in the relations of unequal social status, unequal distribution of wealth and access to resources as well as power which often lead to problems such as discrimination, unemployment, poverty, oppression and crime (Adekanye 2000) Each level of problem connects to the others forming a potentially powerful chain of forces either for constructive change or for destructive violence (Brown, 1996). Conflict is perhaps a scenario of relationship between two or more parties, (individual or groups), who have or think they have incompatible goals.

Admittedly, Nigeria is a very complex social system with the behaviours and relationships of individuals and groups determined by the imperatives of cultural symbols and strategic social institutions. It is obvious therefore that Nigeria's social structure is inherently prone to generate conflicts from diverse ethnic – cultural interests and goals. Also from the political and economic necessities of survival, as individual and identifiable autonomous social

groups struggle for advantages, especially amongst rural people in order to achieve subsistence in the economic order and other spheres of material and physical resources. In this respect, Ibeanu (2001) affirmed that, many prominent communal conflicts developed in Nigeria as a result of the unequal distribution of resources, as manifesting in disputes over land, chieftaincy title, host-stranger face-off in which a section of the community tags itself as host (owner of the community land) and the other groups as strangers (that is, those who migrated into the community/land at a stage later than the coming of the purported owners of the community). Examples of such crises are Maitshine conflicts in Kano, (1981); Ugep and Idoma war of 1992; Zagon – Kataf crisis (1992); Tiv-Jukun crisis of (1997); Ife/Modakeke conflict of (2000); Jos crisis (2008); Tafawa Balewa crisis in Nasarawa (2008); Gombe riot (2009); Maduguri crisis (2009); Bauchi crisis (2010);

In almost all these, it could be observed that the conflicts have either been preceded by or benefited from at least four major factors, namely, the mobilization of disaffected segments or classes, an upsurge of civil societal groups interests and demand, changes pointing to authoritarian break down on the one hand, and democratic beginnings on the other. In the recent past, the strong base and pillars of communal conflicts are the emergence of ethnic militia groups such as the Odua Peoples Congress (OPC), the Arewa Peoples Congress (APC), Egbesu Boys, and the Bakassi Boy's (Bourguigon, 1999). These militia groups have engaged themselves in some violent conflicts in places like Lagos, Kaduna, Kano, Ile-Ife, Sagamu, Warri, Igbo Ora, Jos, Bauchi, and so on, thus resulting in loss of life and properties.

Psychological trauma is a personal experience witnessed in stressful events in which an individual is overwhelmed and unable to cope with his or her emotional reaction to the event or individual experienced and intense fear, helplessness, loss of control, or threat to or bodily integrity (Janoff-Bulman 1992). The victims of such communal conflicts have suffered psychological trauma related to displacement loss of job, insecurity, rape and others

Consequently and most importantly, the victims of communal conflicts who are mostly children and women experience more socio-psychological trauma. Indeed social trauma that the women and the children faced were displacements, loss of job, loss of property, orphanage, widowhood, family separation and loss of income. Similarly, they equally experienced psychological trauma related to torture, rape, detention, sexual assault, physical attack, crimes, death, hopelessness, despair, social isolation, battering relationship, bullying, neglects, fear and anxiety, combat, anger and aggressive behaviour (Allen 1999).

However, it is obvious that negative effect of communal conflict can positively be addressed by the mitigation of non-formal education programmes and harmonious living with practical vocational activities that occupy the idle hands. It provides opportunities to engage in more structured programmes of learning and purposeful way at different time throughout their lives. Non-formal education programmes cover continuing education, remedial education, vocational education and income generating programmes of functional literacy, among others, which enabled recipients to be self-reliant and fully engaged in profitable socio-economic activities (Akintayo, 1997).

In this context, it is observed that a relationship exists between learning and literacy for the acquisition of life skills towards a positive self-image, economic independence, a rise in the living standards and enhanced social change which will automatically reduce the sufferings of the women and children victims of communal conflicts. The benefits of non-formal education in the process of social mobilization and integration of divergent views are obvious. It is true that, conflicts that are associated with resource distribution and ownership of power and value account for major challenges in the achievement of peace in communal living. Thus adult education through the process of capacity building in dialogue (conscientization) on beliefs and values portend significant road map for shaping existing, competing interests.

For example, the major crisis of interests and values that have characterized some ethnic minorities in riverine areas and inter land areas of Ondo and Osun states respectively, that is between the Ijaw – Arogbo/Ilajes and Ife-Modakeke respectively is considered a deep rooted hatred enshrined in status, land ownership and control of resources. All these crises have been prolonged for so many years without permanent peace. A cursory look at the incidences of these conflicts shows that the principal actors are mainly youth and adults who do not possess basic means or vocation of subsistence but rather, subjects who hang on the dictates and supports of major interest moulders/holders in the community. It is therefore, pertinent to note that, not until these principal actors are vocationally empowered, and adapted to self-reliance needs, peace will not be permanent. The intervention programmes bordered on assistance package for the welfare of the women and children victims which comprises security, empowerment programmes, community

development, peace education, life skill, remedial classes, income generating programmes and counselling services and activities organized to promote well-being of children victims.

Community education would serve in changing people's orientations on the ill of conflicts, community development and peace education would encourage cooperation, integration and unification in community and peace building processes. These processes would facilitate the development of good citizenship and bring about national rebirth for the purpose of developing a humane society.

In most settings where conflicts manifest, it is obvious that joint – effort or cooperation among interest groups are lacking. Besides, the existing organs that can facilitate cohesion and peace in conflicting societies are near collapse as a result of weak or breakdown in traditional social value and belief system. Intervention through various non-formal educational programmes especially in terms of ameliorating the critical condition of the vulnerable groups in conflict situation demands an investigation. Thus, the study is concerned with the influence of non-formal education programmes in the reduction of the socio-psychologically induced trauma among women and children who are victims in inter communal conflicts.

1.2 Statement of the Problem

Studies carried out on the reduction of socio-psychological trauma on the victims of communal conflicts in some states in Nigeria had been to provide relief or succour to the victims without minding their socio-psychological trauma. However, the use of non-formal educational programmes as predictors of socio-psychological trauma has not been investigated in these communities. It is against this background that this research was carried out to investigate the prediction level of non-formal education programmes on socio-psychological trauma among women victims of communal conflict in Ondo and Osun States.

1.3 Objectives of the Study

The general objective of this study is to examine the role and importance of non-formal education programmes as predictors of socio-psychological trauma management among female victims of communal conflicts.

However, the specific objectives include among other things to:

- (1) Identify the impact of non – formal education programmes on the reduction of socio-psychological trauma among women victims of communal conflicts.
- (2) Identify the relationship between existing non-formal education programmes and reduction of social trauma in the communities
- (3) Identify the non-formal education programmes used to reduce psychological trauma among the women victims.

1.4 Research Questions

1. What are the effects of non-formal education programmes on the reduction of socio-psychological traumas of women victims of communal conflicts?
2. What are the effects of communal crises on social trauma of the women victims?
3. What are the effects of communal on psychological trauma of women victims?

1.5 Significance of the Study

Management of conflicts in recent times has been much embraced than its resolution. One tool for its effective management is education through enlightenment and the right placement of priorities in terms of interests, values and belief without necessarily negating others values, interests and belief. The impact of community cohesion, security, and cooperation in the establishment of development and its related structure cannot be over-emphasized; which is a major focus of interest in conflict management.

It is against this reasoning that to achieve peace and community integration, non-formal education programmes must bear significant impact on the reduction of conflicts in community, especially by intervening on the real sufferings of vulnerable groups. This study becomes very germane to the contemporary strategies for ensuring effective conflict management in the communities through peoples empowerment.

The study would serve as a road-map for alternative means of managing conflicts instead of the traditional approaches, which have failed to guarantee peace and security of life, properties and the empowerment of

victims. Therefore, the study will be of immense benefit to the community members, government at all levels, that is Federal, State and Local Government. Also the research in this field of study will benefit from the study.

1.6 The Scope of the Study

The study covers the following communities that were affected by the conflict: Igbekoda, Igbekebo, obenla, Arogbo-ijaw, Obeadu in Ondo state; and Alapata, Modakeke, Ogudu-Abe, Arokomo, Bowaje in Osun state. The scope covered the non-formal education programmes put in place to reduce the socio-psychological trauma among women victims of communal conflicts in these states.

1.7 Operational Definition of Terms

In this study, certain terms are employed and to avoid ambiguities in contextual application, these terms are given operational meaning.

Non-Formal Education: This is an activity outside the formal system of education geared towards the acquisition of knowledge, skills, with the view changing the attitude of an individual or groups of individuals at a particular time in a specific environment from good to better. The activities include vocational and skills worked oriented literacy programmes, literacy education and citizenship education.

Vulnerable Group: Women and children who are victims of communal crisis.

Peace Building: This has to do with repairing relationships, institutions and social facilities and putting in place schemes that can help the disputing communities to be united once again.

Peace Education: It is a process of promoting sets of values, attitudes, traditions, mode of behaviour and ways of life based on respect for life, promotion of non-violence through education, dialogues and cooperation.

Internally Displaced Persons (IDPs): People who have been forced to flee their homes in large numbers due to armed conflict, internal strife, systematic violation of human rights or natural or man-made disasters but are still within the territory of their own country.

Post Conflict Peace Building: This is action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict.

Psychological trauma: These are the conflict related problems such as loss of relation, sexual assault, fear and anxiety, sustenance of injuries, widowhood

Social trauma: These are the conflict related problems such as loss of property, loss of job, children dropping out of school, lack of income/means of livelihood, family separation.

Communal conflicts: Misunderstanding or angry disagreement among group of people who live within the same geographical area for a long time.

Female victims: These are the women who are affected by the communal crisis.

CHAPTER TWO

REVIEW OF LITERATURE AND THEORETICAL FRAMEWORK

2.0 LITERATURE REVIEW

2.1 The Concept of Conflict

Conflict is a very complex phenomenon, which means many different things to different people. Conflict can range in intensity from a mere opinion to a battle of life and death between two people or even war between communities or nations. As a matter of fact, a complete absence of conflict would be boring, unchallenging and unbelievable. It is along this line of thinking that Coser (1992) explains that:

Groups require disharmony as well as harmony, dissociation as well as association, and conflicts within them are by no means altogether disruptive factors. Group formation is the result of both types of processes. Far from being necessarily dysfunctional a certain degree of conflict is an essential to life (p. 153).

In the view of Deutish (1973) conflict is a natural and inevitable phenomenon in any interactive situation involving human beings. Conflict occurs at all levels of society's intra-psychic, inter-personal, intra-group, intra-national and international. At all levels of human social system, conflict is ubiquitous.

The word conflict comes from the Latin word "confligere" which means to strike together, to clash, or "conflictus" meaning a fight, especially a prolonged struggle or clashing together of physical bodies (Boulding, 1962). These Latin words denote a fight, a struggle, a clash, collision, contention, and a battle, especially one that is prolonged and intense. Bandura (1975) noted conflict

as “a situation in which two or more humans beings desire goals which they perceive as being attainable by one or the other but not by both” (p. 175). Conflict exists when each side sees that the work of the other interferes with his own work. There will also be conflict when the ideas or values or actions are attempting to occupy the same space at the same time. Sometimes, conflict could come from similarities in needs and values when such object of need is scarce for all.

Conflict in the contention of Bherstadt (1993) is seen as a situation in which persons or groups disagree over means and ends as they try to establish their views in preference to others. Conflicts abound when there are conflicting objectives, methods, philosophies, or missions and in the desire of managers to protect jurisdictions, control resources or acquire power. Mullins (1996) defined conflict as behaviour intended to obstruct the achievement of some other person’s goals. Conflict in this context is based on the incompatibility of goals which arises from opposing behaviours. Thus, conflict situations denote both incompatible goals and opposing behaviour and it is seen as an inherent feature of organisation and induced, in part, by the very structure of the organisation. Thus, Agris (1970) equated conflict with dispute in an organizational setting – including the community.

Accordingly, conflict is a manifestation of disagreement between parties in the work situation, which could lead to positive and negative consequences when handled properly or otherwise. The situation may arise spontaneously with no ground rules and little knowledge of how far the situation could escalate with the outcome usually potentially dysfunctional for at least one of the parties.

Conflict is thus universal in human affairs, but, so are forces that mediate and resolve conflict. The forces of change and the close collaborations that are needed in doing work produce abundant opportunities for conflict. Interestingly, conflict goes with change. Conflict is generated in the re-ordering of interests affected by change. Like the view of Emiola (1982), researchers agreed that conflict is endemic within community relations. Some regard conflict as being totally disruptive and dysfunctional whereas others recognized that conflict may have positive functions. It is the healthy side of conflict that made Collier (2000) posit thus:

A good manager does not try to eliminate conflict; he tries to keep it from crashing the energies of his people... if you are the boss and your people fight you openly when they think you are wrong – that is healthy. If your people fight each other openly in your presence for what they believe in –that is healthy. But keep all the conflict to eyeball (pp. 44 – 45).

Similarly, Mullins (1996) maintained that conflict per se, “is not necessarily good or bad but an inevitable feature of organizational life” (p. 725). Even if organizations have taken great care to try and avoid conflict, it will still occur. Conflict will continue to emerge despite attempt by management to suppress it. No wonder Burton (1993) said:

Conflict, like sex, is an essential creative element in human relationships. It is the means of change, the means by which our social values or welfare, security, justice and opportunities for personal development can be achieved... The existence of a flow of conflict is the only guarantee that the aspirations of society will be attained. Indeed, conflict, like sex, is to be enjoyed (pp. 137 – 138).

Meanwhile, Levine (1961) classified conflict based on the theory of social structure into four kinds. Based on the concept of the anthropology of social structure geared towards non-industrial society, the four levels are

intra-family conflict, inter-community conflict, intra-community conflict and inter-cultural conflict. Levine (1961), classified social conflicts as the followings:

- (i) Conflict between or among persons;
- (ii) Boundary conflict between groups – spatially segregated groups;
- (iii) Ecological conflict between groups – spatially intermingled groups;
- (iv) Homogeneous organisation conflicts – conflict between organisations of life Character and purpose;
- (v) Heterogeneous organisation conflict – between unlike organisations
- (vi) Conflict between a person as a group – mainly socialization conflict;
- (vii) Conflict between a person and organisation – mainly role conflict; and
- (viii) Conflict between a group and an organisation (pp. 3 – 5).

2.2 Sources of Conflict

Four possible factors that lead to conflict have been identified (Albert 2001).

1. *Competition for Resources.* According to economists human wants are generally insatiable, there is bound to be struggle for these resources. The “resources” – as used in this context goes beyond physical wealth to include power status. As good as power is in any organisation, it could cause conflict, could deprive or provide, it could destroy or construct. Conflict that comes from power is seen in the abuse of relationship and responsibilities, domination and intimidation.

The assignment of power that causes conflict has to do with excessive power, or exclusive power. The assumption of power ignores the need to be confirmed by anyone, and speaks to other and for others from the sanctions of its own pride. The absence of power that brings conflict occurs through interruption, abdication and deterioration.

2. *Contradictory value systems.* The contracting views of the interacting parties can lead to conflict. This can be in the form of religious beliefs, ideological positions or even mode of dressing. The “Hijab” crisis in Oyo State in February 2003 is a form of contradictory value system. The Islamic fundamentalists forcefully imposed the wearing of ‘hijab’ in the public secular schools in Oyo State. This led to the closing down of schools in Oyo State between 26th February to 5th of March, 2003.
3. *Psychological Needs.* This involves personal and group self-actualisation; need for individual and group respect; attempt to project one’s group to be better than the others. Some people are innately troublemakers or sadists whose presence would always pollute any social atmosphere; there is thus bound to be problems where such individuals and groups are found. The problems created by such people are most of the time, neither related to resources, they could be products of malfunctional value systems.
4. *Manipulation of Information.* The way information is circulated either causes conflict or builds Peace. Where information is used to stir up negative emotions, the result is destructive conflict. For example the almajiris in Kaduna State were influenced to increase the Sharia Crisis in 2001 in the State. At the industrial level, union leaders can

manipulate information to stir up either positive or negative actions against management (pp. 4-5). Also, conflicts could be classified as either being structural or accelerating (Bairer – Allen, 1998).

The intrapersonal conflict.

These consist of:

1. Conflict from frustration, which occurs when a motivated drive is blocked before reaching a desired goal. This could be on overt or covert.
2. Goals Conflict. This could be caused by a goal, which has both positive and negative features or motivated to approach a goal and at the same time is motivated to avoid it.
3. Avoidance – Avoidance conflict where the individual is motivated to avoid two or more negative but mutually exclusive goals.
4. Role conflict occurs where the individual simultaneously plays several roles together e.g. husband, father, provider, son worker, student, coach, church member, member of a social club. On the other hand, every position in modern work organization also experiences both intra-role and inter-role conflict to varying degrees, depending on individual and situation.

Stress is an intra-personal conflict. It is also noted that stress can produce interpersonal conflict when it becomes functional for a person and has effect on others. Such pressure spill from the stressed lives to them. Therefore, the person experiencing stress within is the root of the conflict with others. Other sources of stress within an individual include:

1. Unmet expectation and unfulfilled hopes: Stress occurs when attempting a task expected to be stressful or failure to achieve the expected results of certain actions or goals.
2. Unrealistic demands is another way: Stress can result from the perception that demands are expected which are unreasonable or unrealistic.
3. Failure in management: Stress results when a person is asked to deal with issues which represent past failures. McGrath (1970) declared that the experiences of failure on a task is stressful in itself and has a number of effects, which subsequently lead to decreased performance and effectiveness.
5. Contradiction of experience: For instance when a democratic process places a teacher or a businessman in a building committee instead of an engineer or an architect, that will provide certain stress.

In another development, Rubin (1981) identified the systems of right or authority, the system of defense or status; the system of specialization and the system of communicative interaction as major cause of intra-organisation vertical conflicts. He identified six bases of such conflicts as:

1. The disagreement over the reality of independence, cause by differing perceptions of reality, which in turn is a result of position in the authority and status;
2. The degree of disparity between authority and the ability to contribute to goals – it arises from dependence upon specialists and the process of specialization.

3. The degree of status violation in interaction – a result of growing interdependence of high and low status positions and dependence upon specialists;
4. Lack of shared value and reality perception, a lack of spontaneity and freedom in communication in interaction;
5. From extra-organizational influences that shape personality, group affiliations, racial and religious attitudes and the like (pp. 16 – 25).

Interpersonal Conflict

Interpersonal conflict situation occurs with at least two individuals who hold opposing points of view who cannot tolerate ambiguities and who often quickly jump to conclusions. Wilmot (1998) provides an analytical framework for the understanding and treatment of interpersonal conflict along the following aspects of self:

- Open self
- Hidden self
- Blind self
- Undiscovered self (p. 66)

It takes at least two to fight. In all conflict interaction, there are certain conditions that underline them and may contribute to them. Rothman (1997) identified six indicators of potential interpersonal conflict as

1. Ambiguous jurisdictions;
2. Conflict of interest;
3. Barriers in communication;
4. Dependence of parties upon each other;
5. Complexity of organisation; and
6. Behaviour regulation (p. 19).

Interpersonal conflict may not only result from competition for a scarce commodity, it may be non-competitive. Conflict can often be characterized as a result of cognitive differences. Ross (2001) opined that cognitive differences might cause serious interpersonal conflicts, even in the extreme case of persons who are working together to attain a mutually desired goal.

Interpersonal conflict is likely to occur among those closest to each other. Burton (1996) observed that conflict indicates a high level of intimacy and inter-relationship between the persons who are engaged in it. One of the ironies of conflict is that its absence is a sign of lack of trust, Distance between persons, and unwillingness to state feelings on issues for fear of alienating others.

Attitudes can cause interpersonal conflict. When an individual has internalized topics in politics, philosophy about life, economics, social issues, religion and a host of others. These learning form the attitude of an individual. The more diverse the people one associate with, the greater the potential for conflict and the expression of individual's attitudes.

Emotion may trigger interpersonal conflict. Human beings are complex interpersonal interaction is rational and irrational, verbal and non-verbal, conscious and unconscious. Every individual lives with daily personal conflicts. People, for reasons they may not be able to explain, bring forth anger, hostility, disappointment, or a host of other emotions into their interaction thereby causing conflicts.

In this wise, Nadel (1968) attributes inter-group conflict in organizations to problems of communications between those involved and to differences in basic interests and goals. The lack of shared perception and attitudes among

members of different echelons is also a communication problem. Schoenahaus (2001) added that difference among sub-group who are in functional competition with each other, rationally pursuing different goals and struggling for limited organizational reward also cause conflicts.

There are many potential sources of organizational conflicts but Mullins (1996) listed the followings:

1. **Differences in perception.** We all see things in different ways. Differences in perception result in different people attaching different meanings to the same stimuli. As perceptions become a person's reality, value judgments can be a potential major source of conflict.
2. **Limited resources.** Most organizational resources are limited, and individuals and groups have to fight for their share; for example, at the same time of the allocation of the next year's budget or when cutback have to be made. The greater the limitation of resources, then usually the greater the potential of conflict. In an organization with reducing profits or revenues the potential for conflict, is likely to be intensified.
3. **Departmentalization and specialization.** Most work organisations are divided into separate departments with specialized functions .Because of familiarity with the manner in which they undertake their activities, departments tends to turn inwards and to concentrate on the achievement of their own particular goals. When departments need to co-operate with other this is a frequent source of conflict.
4. **The nature of work activities.** Where the task of one person is dependent upon the work of other there is potential for conflict; for example, if a worker is expected to complete the assembly of a given number of

components in a week but the person forwarding the part- assembled components does not supply a sufficient number on time if reward and punishment system are perceived to be abased on keeping up with performance levels, them the potential conflict is even greater.

If the work of a department is dependent upon the output of another department, especially if the situation is coupled with limited resource, conflict may arise.

5. **Role conflict.** A role is the expected pattern of behaviours associated with member occupying a particular position within the structure of the organization. In practice, the manner in which people actually behave may not be consistent with their expected pattern of behaviour. Problems of role incompatibility and role ambiguity arise from inadequate or inappropriate role definition, and can be a significant source of conflict.

6. **Inequitable treatment.** A person's perception of unjust treatment, such as in the operation of personnel policies and practices, or in reward and punishment system, can lead to tension and conflict. For example, the perception of inequity will motivate a person to take action to restore equity, including changes to inputs or outputs, or through acting on others.

7. **Violation of territory.** People tend to become attached to their own 'territory' within work organisations; for example, they may want to be within their own area of work, or he restricted to a kind of clients to deal with; or to their own room, chair or partaking space. Jealousy may arise over other people's territory (it could be as a result of the size of a colleague's room or company car, allocation of a secretary or other perks; access to information; or through membership of group or groups.

Ownership of territory may be conferred formally, for example by organizational chart, job description or management decisions. It may be established through procedures, for example circulation lists or membership of committees. Or it may arise informally, for example through group norms, tradition or perceived status symbols. If a person's territory is violated this can lead to conflict. For example, Wehr (1979), in the study of management organization of firms, comments on the bad relationship between accountants and other managers. One reason for this hostility was the bringing together of two quite separate financial functions.

8 Environmental change. Changes in an organization's external environment, such as shift in demand, increased competition, government intervention, new technology or changing social values, can cause major areas of conflict. For example, a fall in demand for, or government financial restrictions on, enrolments for a certain discipline in higher education can result in conflict in the allocation of resources. If the department concerned is a large and important one, and led by a powerful head, then there could be greater potentiality for conflict.

There are many other potential sources of organizational conflict as summarized by Merwe (1998):

1. Differences between corporate and individual goals.
2. Conflicts between different department or groups within the organization.
3. Conflict between the formal and informal organization.
4. Conflict between the manager and the managed.
5. Conflict between individual and job.
6. Conflict between individuals (p. 103).

Structural Conflicts

These are parts of organizational conflicts just as intra and interpersonal conflicts. Organizational conflict occurs when an individual staff is typically under pressure from several angles within the organization at the same time. A concrete example is a bank cashier who has to simultaneously consider the varying demands of his customers, colleagues, supervisor, supporters, friends, as well as each of the different departments/units in the bank. Badewa (1991) could not have captured the essence of organization conflicts more beautifully with the following:

The boss wants more production, subordinates want more consideration, customers demand faster deliveries, peers request schedule delays, consultants suggest change, subordinate resist change. The rule book prescribes a formula, the staff says it will not work. (p.18)

Generally, there are four areas of an organization where structural conflict is more pronounced. These are:

- (i) Line staff conflict;
- (ii) Hierarchical conflict;
- (iii) Formal-informal conflict; and
- (iv) Functional conflict (Agris, O. 1979), p. 6.

Structural causes which create a potential climate for violent conflict without, however making its eruption inevitable include; political and socio-economic factors such as political density; the level and distribution of wealth and opportunity; the state of the resource base; the structure and make-up of society; and the history of inter-group relation.

The causes of conflict can be categorized as Security, Political, Economic, Social (Adeyemo, 2000).

Security

Proliferation of Small Arms

The deployment of Nigeria troops elsewhere in West Africa is perceived as a major cause of the 'leakage' of small arms into the hands of unauthorized persons. There is also extensive smuggling and the incidence of mercenary involvement, especially in the conflicts of the ethnic/communal quarrel notably in the Northern Zone and the South West. (*Argyris, 1970*).

This poses a political dilemma for the country since the mercenaries are reported to be from neighbouring countries like Chad and Niger, with Nigeria's leadership roles in fostering African Integration through the African Union and New Partnership for African Development (NEPAD) (*Anifowose, 1982*). Field reports suggest that in many areas of Nigeria, including the highly volatile South-South, many people perhaps the majority are now in possession of arms.

The retrenchment of soldiers is also cited as a cause that intensifies of conflicts in the society. The manufacture of home-made guns has been cited as an issue in the South-West and Northern Central. (*Ibeanu, 2001*)

Corruption Among Law-Enforcement Agents

This is often cited in certain quarters as a source of conflict and a reason why conflict to escalate. It is not unknown for policemen to become involved directly in crime or to 'liaise' with criminals. The erosion of the police force is partly attributable to the excessive power of the military forces years of military rule. It is also caused by low morale which can be attributed to poor condition of services on the one hand and the influence of political corruption in the other. (*Nnoli, 1978*).

Vigilante groups

As corruption manifest itself in the state guarantee security. Perpetrators of conflicts or conflicts entrepreneurs have taken the opportunity to run parallel gangster outfits. These unconventional outfits are used to achieve some political end in the form of thurgery; in destruction and vandalism of public property and to assault citizens. In some areas the response to the spread of violent crime and the breakdown of police protection has been to create vigilante groups. The remarkable feature of some of these groups is that they operate with the full sanction of the state and the cooperation, in many cases, of ordinary people. A prominent example was the 'Bakassi boys' in Abia and Anambra states. But since they have no structure and terms of reference, those of them who were found guilty of getting involved in other things could not be sanctioned or disciplined (Ibeanu, 2001).

Foreign mercenaries and International

Tensions:

The involvement of mercenaries from Cameroun and Chad in support of Mambilla military group has been cited in the SCA field report as a cause of escalating conflict in Taraba state. Mercenaries from Niger are also fingered as a contributing factor in the conflicts in Plateau, Nassarawa, Bauchi and Kaduna states.

Misuse of Military Responses.

The deployment of the military to suppress conflict without addressing underlying issues may exacerbate conflict further. The impunity and arbitrary of the military personnel may cause deeper grievances, as in the Benue case.

Political Manifestation of Conflict

Political Conflicts

Political conflicts emanate from power struggles within the political class, and often involve the manipulation of the people, who are inevitably less informed about the essence of political struggle. The elite and the politician often influence governmental policies for their own selfish purposes. This is usually done without consultation with the people or civil society. For example, in the creation and allocation of local government headquarters, community members are often not consulted. The struggle for political position may then be presented along ethnic and religious lines in order to earn the support of the populace and make them the vanguard for the fight of the elite for the latter's ambition.

Relevance or consideration for political appointments and ability to influence contract awards depend on the ability to deliver an area or people (Adda, 1993).

Manipulation

This factor provides classic hot-beds of ethnic clashes. Recognizing this the ruling class consciously exploits the poison of ethnicism as a means of keeping the working class permanently divided and diverting their attention from the real problems. Nor is this policy of divide and rule an exclusive phenomenon. It is the resort of the ruling class internationally. It is a

conscious policy of the ruling class that allows for their continuing oppression and exploitation of the poor working masses; an exercise that result to their continuing hold onto power. The manipulation of ethnic differences reflects the fears of the ruling class of the potentials of the Nigerian working class and its capacity for unity- a unity cuts across ethnic lines (Adekanye, 1997).

Territorial Disputes

Territorial boundaries are frequently changed, and often without proper reason and consultation. In extreme cases this may result directly in conflict or it may produce a situation of deep hatred that may simmer for many years.

Economic Manifestation

Government economic policies have not sufficiently addressed poverty, underdevelopment and unemployment, which are a breeding ground for grievances. Greed has manifested itself in the various way for unhealthy economic rivalry and wealth accumulation at the expense of the nation. This interaction of grievances and greed is the background against which specific issues play out (Aliyu, 1991).

Poverty

One important factor or perhaps the most powerful that aggravate conflict, is the ever increasing level of poverty (typified in joblessness, deteriorating infrastructures etc.); all the clashes are due to the fundamental crisis of underdevelopment (Black 1991), Widespread poverty gives rise to a scramble for limited resources. Most of these communities are no better than slums, industries are shutting down with the attendant consequence of job losses, and most families find it difficult to feed themselves. There are no portable water, no good roads, proper medical facilities, social infrastructure,

and no good schools. Environment such as this generate fear, distrust, hatred, frustrations, anger, etc. Under such circumstances, it is easy to believe that if the other ethnic group goes away there will be enough infrastructures. (Azar, 1991).

Resource Competition: Access to Land

According to Ifaturoti (1995), conflict between pastoralists and cultivators is becoming a matter of concern across the country. The issue seems to be particularly strong in the case of pastoralist from outside Nigeria, notably from Niger, Chad, and Cameroon, and this is compounded not by any new patterns of migration but by the presence of armed force mercenaries from the said countries. But as with so many manifestations of conflict listed here, the primary issue in many cases is the politicization of the problem.

Unequal Development

Reports suggest that strong grievances have arisen around the perception that a particular state or ethnic group has been unfairly treated, resulting in great differences in the standard of living. Exception was taken by many Southern respondents, to the fact that the petroleum Trust Fund (PTF), when it was under the military government of General Sanni Abacha, tarred more roads and provided more infrastructural amenities for the North, although the petroleum revenues from which it derived its fund was in the South (Avruch, 1993).

Market Competition

By the absence of the proper regulatory framework, competition between Hausa and Egba women in the market over the price of onions and brocades has led to a series of conflict. But the factor that exacerbates the

problem is an underlying tension between settlers and indigenes (Bako, 1992).

Social Manifestations

Ethnic and Communal Conflicts

This type of conflict in Nigeria is closely linked to resource control competition, and contest for political power. In competing for political positions, ethnic differences are sometimes used for selfish interests, leading to heavy casualties among the masses that are not necessarily the beneficiaries of the economic gains of the converted office (Williams, 1996). Some of these conflicts emanate from governmental policies which do not seem to carry the populace along but are tied to the interest of the elite, (particularly the political class). Examples of inter-ethnic conflicts are Sagamu crisis, between the Hausa and the Yoruba in Ogun State and the reprisal in Kano, the Crisis between the Ibo and the Hausa;Tawh/Housa in Wase and Lantang Crisis in Plateau and Sayawa/Fulani in Bongoro/Tafawa Balewa, Bauchi State

Democratic explosion has sometimes been identified as the root cause of some these conflicts. But the real cause is more likely to be that one ethnic group is expanding in relation to the population of another group. Some of these groups have migrated in search of space for economic activities thereby triggering off the fear of domination by the minority ethnic groups. Example of this can be seen in the migration of the larger ethnic groups, notably the Tiv, into area inhabited by smaller minority ethnic groups such as (Bako, 1992).

Migration by ethnic groups lead to the development of a common sub-category known in Nigeria as indigene/settler conflict. Examples are Ife/Modakeke (South-West), Tiv and Jukun crisis in Taraba state (North East), Hausa/Dakarki, Kebbi State (North-West) and Oruku, Enugu State (South-East).

A third set of conflict related to ethnicity is that where disputes and changes in the boundaries have caused severe tension relating to political power and representation manifested along ethnic or communal line. Examples of such intra-state boundary and communal dispute are Demsa/Numan, Adamawa State (North East), Umuleri/Aguleri, Anambra state (South East), Ugep/Idomi, Cross River (Maaji, 1996).

Break Down of Social Values

Lack of respect for elders and changing pattern of family life have been cited in field reports as factors that undermine the social fabric. This is not denying the fact that some elders do not comport themselves, as is expected of their age, is contributory in such lack of respect. Moral values are handed down from generation to generation, the new generation know that it is bad to steal because the older generation so instruct them.

An elder that pilfers public funds and displays such money brazenly cannot claim the same moral high ground as someone younger. As such, unlike in the olden days when an elder would single handedly send a band of 'evil' youths scampering, today's elders do not possess such an aura, as such cannot be a conflict presenter and manager (Billig, 1976).

Psycho-Cultural Disposition

In their earlier stages, conflict may have obvious structural causes but over time it may take on a fixed character of animosity and hatred that can only be analysed in terms of psycho-cultural disposition. In these extreme cases, it may be that conflict prevention or avoidance may become more important. In some cases, the type of conflict mediation that focuses on the attitude may be relevant, but in other cases such approaches have failed to address the structural causes (Baier-Allen, 1998).

Conflict is ultimately the social disintegration of human society. It is the obvious aftermath of social and political degeneration of human society. Describing it as “the global barometer of the current state of human socialization” (Otite, 1999). Identified various causes of conflict of in Africa as including injustice, expansionate tendencies competition for land and resources, and inequality in state power disposition, which fester family feuds and ethnic hegemonies. Others are poverty and population pressure leading to competition over scarce resources, grievous social inequalities, divertive and exclusionary politics, arms proliferation and inadequate decaying or decayed central and local government institutions. In summary, it can be said that the long-simmering youth causes of conflict in Africa are often a complex and interrelated mixture of social, political, economical and environmental factors (Adeyemo, 2000).

In view of the above analysis, one can affirmatively say that conflict has been a threat to the peace and development of many of the African conflict-ridden states. In the words of Nwolise (2001), Africa has become a theater of war generating million of refugees and these consist of mostly women and

children a previously pointed out. He argues that the continent have been one of turmoil since the slave trade period haven passed through phases of imperialist conquest, international wars then internal ones. Violent conflict in Africa he asserts, as strongly being stimulated by the colonial master presence.

In this view points, Nwolise declares it is to deny that these were tribal wars in Africa before colonization came, however, he says “it is a well known historical fact that Africa never celebrated war unlike what is obtained in Europe at the equivalent period” he states that in Africa of old when war was fought (which were often outside raids), there were in operation regulation of the period weapons, combatants, targets of the war and even matters regarding asylum. Quoting *Machiebo (1980)* declares, war were fought outside towns and villages specifically in dry seasons and where relation were involved, guns were not to be used.

The trend of ruthless war in Africa Nwolise further observe, became noticeable since the imperial masters conquest when some nations took up arms against the colonialist from 1950-1996. Nations then involved, included Libya, Kenya, Algeria, Mozambique, Namibia, and South Africa. In addition, civil wars were fought in some nations after independence such as Nigeria, Rwanda, Burundi, and Zaire (now Congo). Niger, Chad, Sudan, Somalia, Ethiopia, Liberia, Sierra Leone etc. Asides these, there were instances when some Africa countries went to war with their neighbours like Libya-Chad, Tanzania-Uganda, Ethiopia – Somalia, Ethiopia – Eritrea, Nigeria- Cameroon, etc. There were other cases too when the wars were focused on sit-tight

leaders who never wanted to leave the corridor of power as in Liberia and Uganda.

Bearing out his mind on Africa chaotic situation, the Secretary-General of the United Nation (1999) argues that conflict in Africa poses a major challenge to United Nations's effort designed to ensure global peace, prosperity and human right for all. He explains that although the union was initially established to interfere in inter-state warfare; it has severally had to respond to intra state conflicts particularly in Africa. According to UN Security Council reports, since 1970, there have been more than 30 wars fought in Africa, majority which are intra state in origin in 1996 alone, he assert 14 of the 53 African countries were under the affliction of armed conflicts which accounts for more than half of all war-related death world over and have resulted in the chumming of more than 8 millions victims and displaced persons "the consequences of these conflicts, he regretfully declares "have seriously undermined Africa's efforts to ensure long-term stability, prosperity, and peace for it's people. By failing to avert these colossal human tragedies, he concludes, Africa leaders, International community and United Nations have failed the people of Africa by not doing enough to address the causes of conflict, by failing to do enough to ensure peace and by their inability to create the required conditions for sustainable development for the continent (Adekanye, 1996).

From his perspective, forces provoking conflicts Africa can be traced to; Historical Legacies. The arbitrary partitioning of Africa into kingdoms, states, and communities carried out at the Berlin Congress in 1885 by the colonial powers was done without due consideration to the disputes in the

ethnic background communities which were forcefully fused together, resulting into dominance of economic and political power by certain parts of each of these states, a condition often resulting in military incursion dictatorship, complacency, and power abuse. In the same vein, external pressure have been playing a dominant and sometimes decisive role on Africa nations blessed with oil and other precious resources, consequently, from foreign nations including some neighbouring states that have been instigating and supporting crises eruption all around (Folger, 1997).

Internal Factors

Internal factors more than any other reason have erupted armed conflict in Africa even though, Africa has always been pointing accusing fingers at the colonial masters for the recurrence of conflicts within the continent. However, this fingering is continuously being found to be uncalled for because for over four decades after African nations have gained their independence, it is now apparent that the structure of the political power in Africa has not been helpful for its peace and development (Smootha, 1975).

The political structure promotes unchecked insufficient accountability of leaders, lack of transparency in administration, in adequate checks and balances, non-adherence to the rule of law, absence of peaceful means to change or leadership replacement, or lack of respect for human rights which all in turn encourage the generation of violent conflicts in the continent (Galtung 1969).

Particular Situation

A particular factor that has erupted conflicts within certain sub-regions include the competition for scarce land and water resources in densely

populated areas like Rwanda. Another related is the presence of oil, which in many states has been a major cause of crises as local complaints of neglect and suffering from excessive degradation of the natural environment arise from the oil producing communities. Other tension related problems have to do with opposing visions of the general society and that states as in religious matters. The socio-economic impoverished conditions of many Africa states resulting from the regime of economic liberation, debt, structural adjustment and its conditionalities, market forces dynamics (Merwe, 1998).

Economic Factors

The unsociable economic profit, which some individuals and organizations make from conflict situations, makes them engage in nefarious activities that will further perpetuate armed conflict. Such groups and individuals are international arms merchants. Similarly, the controls, which some individuals have gained over their countries' natural resources, enable them to have the means to prolong conflicts here and there. Such countries where people in power selfishly plundered the national recourses include Angola, Liberia, Burundi, Sierra Leone, and Cote Devoir (Moore, 1996).

2.3 Ethnic Conflict

In this study, ethnicity is defined as a socio-economic, political, and cultural formation rather than a racial or natural phenomenon. Therefore, ethnic conflict means two sides devaluing the culture of each other in a manner that validates harmful acts Osaghae (2001). Ethnicity is a force that can build and reinforce identities, communities, and nations. It as well a force that destroy communities through communal disputes. Moreover, economic

inequalities and competitions for resource are also significant causes of ethnic environment.

Ten causes of ethnic conflict have been identified in the study by Weaver (1998). These are:

1. Ethnicity is a primordial affiliation, in the sense that it is connected to the things people cannot live without, among them traditionality, the persistence of the past into the present, and a cause of collective self-consciousness. A sense of community of this sort – *Germeinschaft* rather than *Gersellschaft* – necessarily generates awareness of other communities, which spills over (by unspecified mechanisms) into conflict and violence. Ethnic affiliation are highly charged and, on some account, non-rational.
2. Ancient hatreds between groups produce conflict. Some students of ethnic warfare have pointed out that groups concerned about possible threats to their security from other groups will ask themselves how those other groups behave in comparable circumstances on previous occasions, if the previous behaviour was hostile, the current response deemed appropriate may also be hostile. Oniguo, Albert (2001)
3. Ethnic conflict entails a clash of cultures. It pitches against each other people whose values are in conflicting, who want different things, and who do not really understand each other.
4. Ethnic conflict is brought on by modernization. Modernization makes people want the things, not different things, and this sets up a great scramble for resources.

5. Ethnic conflict is the result of economic competition between ethnically differentiated segments of the working class or between ethnically differentiated trades and customers (Bonacich, 1972; 1973).
6. Conflict proceeds from ethnic inequality. Two roads approach to conflict surfaces. Groups use their influence to obtain state services, resulting in ethnically targeted policies and then redoubled group effort in politics, an increase in conflicts, and a desire from/by groups that lose in the political process to opt out of the state Nnoli (1978). Alternatively, some groups are so effective at providing a foundation for exchange that they receive very low returns. Fear, envy, and hatred arise among members of the low-yield groups, who in turn are stigmatized by the high yielder. Conflict is thus the dysfunctional outcome of the functions which groups are called on to perform.
7. The ethnification of politics entails a coordination game, in which group members emphasize their ethnic identity in the expectation that other group members will do the same. Various rewards follow from acting tacitly in concert. Group boundaries might run arbitrarily along one or another dimension, ethnic or non-ethnic and identity might not take hold at all. But once it does, coordination begins, and coordination slides easily into conflict and violence Gorog-Karady (1992).

2.4 Dynamics of Community Conflicts

The social conflict, which is contradicting, values systems such as religious beliefs, ideological positions and general Worldview of interacting parties. The psychological needs of groups and individual that is, personal

and groups self-actualization need for individual and group respect attempt to project one's group to better than others, some people are innately trouble makers or sadists. Their presence would always pollute any social atmosphere, there is thus bound to be problems where such individual and groups are found. The psychological dispositions of such people must be considered while explaining some community conflicts. The problems created by such people could be products of malfunctional value system (Nwolise, 2001)

Conflicts arise from the pursuit of divergent interest goals and aspirations by individuals and/or groups in defined social and physical environments. Changes in social environment, such as contestable access to new positions, or perceptions as well as new resources arising from development in physical environment, are fertile grounds for conflicts involving individual or groups who are interested in using these new resources to achieve their goals (Otite, 1990).

Community conflicts are caused as a result of competition for inadequate resources. Human wants are generally said to be insatiable. It is therefore, common to find groups within a community competing, sometimes aggressively for the resources in the locale. The competition assumes a more destructive dimension where what is competed for is short of the demand in the competition community. Conflict for example also assumes a destructive dimension when what is available is not judiciously distributed. Those who are relatively deprived would always struggle to improve their lot (Nader, 1968).

Nigeria is a plural society, defined by cultural – institutional diversities of the ethnic groups of various populations and with people practicing different

religions – Christianity; mainly in the South and Middle Belt, Islam mainly in the North and traditional religions in every part of the country. There have been various statements about the extent of Nigeria's ethnic pluralism from 250 mentioned by colonialist and even half that number by superficial observers, to the figure of 374 ethnic groups (Otite, 1999).

When constructively managed, social conflicts lead to development and satisfaction of interests of contending groups in a plural society: conflict is, therefore, not necessarily bad, abnormal or dysfunctional as people normally assume. It is not to be feared, it is a fact of life conflict could occur in a society anytime and over any issue. Similarly, community conflicts could occur as a result of manipulation of information. The way information are circulated in a community could either cause conflict or build peace. Where information is used to stir up negative emotions, the result is destructive conflict. Conflict is rooted in people's beliefs and perceptions about goals, as opposed to objective facts. Such beliefs and perceptions could be right or wrong (Jordan, 1990).

Community conflict naturally escalates upwards where people carry their (negative) beliefs and perception of others too far. Human perception can be coloured by education, religion, and culture of the individual. It can be determined by how a group was trained to see others. The situation gets worse in situation where oral histories of groups in an intense rivalry tend to mirror images of each other in destructive ways and, therefore, create tremendous escalatory pressures (Albert, 2001).

The situation gets out of hand when opportunistic elite use propaganda, and embellish such oral literature to suit whatever political myth

they seek to create. Pruitt (1986) try to shed light on the relationship between perceptions and conflict as they note inter alia that "... Conflict means perceived divergence of interests, or a belief that the parties' current aspirations cannot be achieved simultaneously". Conflict should, therefore be anticipated in a political system. What is to be feared rather is a metamorphosis of the conflicts into political violence, internal insurrections, wars, and turmoil. A good political system or leadership is determined by the ways that violent or conflicts are constructively prevented in that society.

2.5 West Africa and Communal Crises

Past records of West Africa showed that the region was known for relative stability with insignificant number of victims of conflicts when compared to other sub-region in Africa. Recently and unfortunately however, things are no longer at ease in the region which has been badly battered by diverse bloody conflicts, horrible carnage and civil disturbances. For instance Sierra-leone has faced ruthless armed ensurgencies in the last years resulting in the killings of ten of thousand of its people and forced to flight of about 1.2 million apart from 2 million Internally Displaced Persons (IDPs), reports UNHCR (2002) .

Also, Liberia has been a most troubled spot charming of victims of communal conflicts mostly women and children that were exported to adjacent countries in West Africa like Guinea, Cote d'ivore, Sierra Leoneand Nigeria. Togo, Mali, Niger have similar but equally significant victim population of communal conflict as well. Frequent civil disturbance erupting from political, religious, social and economic factors in Nigeria have generated

internally displaced people in thousands in addition to those who yearly empty for asylum into other state particularly, the advanced nations. Child victims of communal conflicts are always more than half of any vulnerable groups of communal conflicts. Sadako Ogota, USHER Secretary general declares that the children victims should be the first not necessary to be given special attention, because as victims, they are particularly at risk (Gay, 1982).

In Gay submission, they have three special needs demanding and assistance.

- (a) Children are vulnerable. They are susceptible to diseases, malnutrition and physical injury.
- (b) Children are dependant, they need the support of the adult for their physical survival, psychological and social well being.
- (c) Children are developing. They grow in developmental sequences.

Believing that the safety and welfare of the children victims are greater than that of the average child, she expounds factors predisposing them to much vulnerability as sudden and violent onset of emergencies, the disruption of families and community structures and acute shortage of resources which adversely affect the physical and physiological well-being of children victims.

However, assistance programme that may be planned for the children victim well being should include, promotion of health services, educational and non-formal educational programme or activities aimed at the promotion of their psycho-social well being, establishing support groups, avoiding abuse and exploiting of children and prevention of children under fifteen years to be recruited into military (Nyerere, 1979).

UNICEF (2001) states that child welfare is closely linked to the health and security of the primary care giver, who is the mother, women's status = children status declares UNICEF (2002). Based on these structures, programmes that empower women, lead to improvements in the children's lives, consequently intervention programmes for children and women are usually complementary.

Societal and human insecurity and pressure of democratization have emerged as another dynamic precipitating variable in conflict outbreaks. In his extensive work on the factors that spark off conflicts all over Africa states, Adekanye (1995; 1999; 2003) principally lays blames on structural adjustment reforms-a system which brings in devaluation of currency, trade liberalization, tight control of the money supply, cut-backs in social spending, reduction in public employment and privatization, of state owned companies, corporations etc. These policies exert a disastrous effect on the society as they tend to increase poverty and exacerbate conflicts within countries embarking on the reform programmes. All these measures, he concludes, have been found to constitute obstacle to sustaining peace in world communities.

Bad rulership and militarization of civilians, he adds act as a bane of peace and progress for African states. The many years the military have been in control of power in Africa have promoted the culture of violence in most people. Also, it is alleged that the leaders in Africa citizens of the nations wealth, leaving them to wallop in penury. Adekanye (1996) further distinguishes between three sets of conflicts provoking factors for consideration as listed below.

- (a) the structural background conditions of conflict
- (b) the exacerbating or precipitating conditions of conflicts
- (c) the triggers or catalysts of conflicts

The structural condition for conflicts, he explains, emanates from the diversity between groups or individuals along the line of languages, culture, religion and social organization. Related to this is the long stay of victims of communal conflicts on camps and other such related ex-combatant environments where impoverishment, dehumanization, dispossession, alienating feelings that could be manipulated by the elites for fuelling ethnic and social conflicts abound. The precipitants/accelerators of conflicts comprise the dynamic factors embedded in urbanization, modernization, social mobilization, economic development, growth in population and migration. The trigger and catalyst groups include the more immediate variables that could spark off conflicts which often times are obscure and unforeseen, like the death of an important conflict group leader, assassination of a ruler or political leader, ethnic or religious motivated military group, manipulation of election census results, or economic allocation formulas, imposition of a particular languages as official languages over others announcement of austerity measures, imposition of burdensome levies, election of people into top state position, selective government intrusion into religious practices etc.

There are also unnatural disasters which are normal events that are exacerbated by human activities such as desertification, deforestation, and all forms of human pressure placed on forests, soils and lands which have rendered ecosystems less resilient in coping with natural fluctuations.

(Development forum, 1999) points out that a non rival new type of factors that is capable of evoking an unprecedented measure of misplacement is identified in the potential effects of ocean level rise due to human induced changes of the earth's climate. These factors result in. No matter what the root cause is however the resultant effects are always those of massive destruction, death, displacement and disintegration. The Tsunami of December 26, 2004 that sent thousands of people to early death at the same time displacing thousand as well as adequately brought home this truth.

2.6 Children in Situation of Armed Conflict

Experiences of Children in Armed Conflict:

The experiences and circumstances of children in armed conflict are diverse and cannot be easily generalized. Children may live in areas where they are exposed to conflict and may participate in Low-Intensity warfare for many years (as in Niger-delta area). They and their families may be displaced suddenly and may lose their possessions; they may be separated from or remain with care givers; they may be abducted by armed groups (as in Ife-Modakeke crisis); they may experience sexual exploitation and torture; they may witness death, killing and injury of family members, friends and neighbours; and bombings and threat of land mines may be among the experiences that children and their families confronted with.

In many situations, the health of children may be endangered through malnutrition, in sufficient food intake, and a lack of access to basic health care. An example that illustrates all of these different aspects, is "Ilaje ese

Odo". Where the situations of children have seriously deteriorated since the start of the crisis in September, 1993, (Sowumi, 1995).

There has been a tendency for psychologist to make blanket statements about a vast number of traumatized children who have suffered various forms of psychological 'damage'; and at time it has been claimed that these are irreversible and permanent wounds inflicted on the psyche and spirit of children. There can be no doubt that situations of armed conflict have negative consequences for children's well-being and that they often interfere negatively with their development.

There has also, at times, been a narrow focus on the psychological or mental and emotional effects of armed conflict per se, without the recognition that social effects of armed conflict have a severe impact on the overall well-being of children. To take the example of Ilaje – Ijaw crisis, it is not only the experiences of attack and occupation by the Ijaw militia group that affect children, but also the impact of economic stagnation in Ilaje areas which results in severe malnutrition for children, as well as the dangers and difficulties of gaining access to health care and schooling, (Moronkola, 1995). It is not possible to separate out the impact of the actual attack from the social, economic, and political consequences of armed conflict nor to identify particular events such as deaths or bombing as the only experiences that cause distress and negatively affect children's development.

Childhood development and trauma

Conventional Western perspective on children and childhood has tended to view children as vulnerable, passive, and dependent, and they should therefore be protected from work hardship and misfortune. Sowumi

points out, however, that such notions are socially constructed and context-specific and vary across culture, class, and historical time period (Sowumi, 1995). Children are active social agents, who engage with the environment around them and participate in and influence events. The assumption that children are passive recipients to whom negative things happen, as opposed to actors who are resilient and who cope with the difficulties may result in a lack of recognition of children's rights to make decisions about issues that affect their lives (MacCallin, 2001).

It also has implications for perceptions of the psychological damages done to children in situations of armed conflict. Statements about great numbers of traumatized children assume that emotional and mental wounds are inflicted on children who respond to symptoms of trauma. Of course children do experience distress in the form of night-mares, or fear, for instance, and a minority of children do react with severe disturbances, but it is wrong to assume that all children are automatically traumatized or permanently damaged (Machel, 1998).

Provision of Psychosocial Assistance:

The family has the most significant influence on a child's development and is the child's greatest resource (Action for the Rights of the Child 2002). The physical and emotional well-being of care giver (defined as any individual involved in providing care to children, including parents, siblings, grand parents, relatives, or neighbours) is important for the well-being of children, and this recognition has led to more programmes for caregivers. Strengthening the capacities of parents, families, and communities better to assess and respond to the abilities and needs of their own children is perhaps

the most effective and sustainable means of achieving positive, long-term developmental impact for children.

It is generally been accepted that one of the important issue for the psychosocial well-being of children are how quickly and how well a sense of normalcy and predictability can be established in the lives and daily routines of children (UNHCR, 1994). Establishing educational and leisure activities such as sport, as well as the continuation of religions and cultural activities, are seen as important means of providing this normalcy. The early provision of educational activities is seen as vital to the psychosocial well-being of children (Action for the Rights of the Child, 2002). Not only do schools provide a daily structure, purpose, and meaning for children, but they may also lead to children gaining greater insight into understanding the events that have occurred. In most cases, parents do see school as irrelevant for their children, as no jobs are available upon graduation, so they see vocational training as important and most appropriate. In many countries, schools are inadequate and the regimentation and bureaucratization in schools is contrary to the ways in which children live and learn in traditional communities (Nwolise, 2001).

The notions that play is an important part of children's lives which promotes their overall well-being is central to many psychosocial programmes. Okagbue (1996) discusses the reasons for this. Children's play often reflects the experiences they have undergone, for example attack or bombings, and may serve as an expression of feelings as well as a way of integrating difficult experiences. In this sense, play can be seen as having 'natural healing properties'. Play can also serve, as a barometer for

measuring children's well-being; the absence of playing among children can be taken as an indication that something is wrong.

Adolescents are affected by armed conflict in a particular way that expose them to increased risks, such as recruitment into armed groups or militia groups, sexual abuse, the contraction of sexually transmitted diseases, and different forms of economic exploitation. They may also assume adult responsibilities such as heading households; with decision making powers not ascended them in the communities. According to Benett (1998), adolescent identify psychosocial problems as their second most important concern, superseded only by security concerns. The loss of family and friends and uncertainty about the future and feelings of hopelessness were mentioned as issues for which they need help.

Training programmes which are based on capacity building and skills development may be instituted to provide information about the needs of children in general and about. These programmes are usually large-scale and are based on the assumption that if caregivers understand and respond to the needs of children, more serious reactions of distress will be prevented. Peace education, life skills training, and youth leadership programmes may also form part of such programmes. (Uwazie and Yamshon, 1998).

The community based approach are oriented towards strengthening community relationships and network through community mobilization, which hinges on issues that affect the entire population. This is based on the belief that a shared community vision and involvement in projects that reduce the dependency on outside resources will lead to an overall improved environment for the children to live and participate in. The social psychology

is more less tangible than the physical destruction of war, the effect of conflict on the psychology of individuals and a society are as profound as they are neglected. If the attitude that lead to conflicts are to be mitigated; the suffering and trauma that are the results of war need to be addressed and prioritized in the plans for peace. In other words, effective means for dealing with these less visible consequences of violent conflict must be developed if a true and sustained peace is to be realized.

2.7 Community Conflict in Nigeria

There are so many communal conflicts in Nigeria, active and latent, that it has become impossible to map them all in a geographical sense. Through several studies it is being demonstrated that conflict exists as a substantial problem in all the six zones in Nigeria, Anifowose (2001). It is by no means easy to decide. There are deep tensions in some areas that have not yet erupted into violent conflict (Bako, 1992).

Studies have indicated that despite the huge number of specification conflicts in each zone many causes are essentially similar and can be explained with a single national typology of conflict. However, over the course of time, their original causes have been lost and the conflicts manifested themselves around a single issue that had become a focus of antagonistic and intractable attitudes. The Ife-Modakeke conflict, for example began over territorial disputes in 1835 but now has dynamic of its own based on human behaviours (Akanbi, 1997).

The ethnic and communal conflict in Nigeria is closely linked to resource competition and contest, for political power. In competing for political positions ethnic differences are sometimes used for selfish interest office.

There is now a growing recognition in the international community that the very programmes of its own agencies in Africa particularly the International Monetary Fund and World Bank with their imposed political economic condition of structural adjustment programme, liberalization etc. have significantly encouraged new social and ethnic tensions and conflict among the pressure groups. But that recognition came too late for many of the states (Adekanye, 1999).

Many of the precipitating conditions of conflicts in Nigeria today lie in the intervention of socio-economic burden of debt and structural adjustment, the stress of environment and human stress of environment and human insecurity and the presence of democratization and the demand for recognition. Their combined effect has produced the alarm rise in social and ethnic tension and in most cases on a communal conflict, (Adekanye, 2003). Some of these conflicts emanate from the governmental policies, which do not seem to carry the populace along, but are tied to the interest of the elite particularly the political class. Examples of interethnic conflicts are Shagamu crisis between Hausa and Yoruba in Ogun State, Kano crisis between the Ibo and the Hausa, Taroh and Hausa in Wase and Langtang crisis, Plateau State, Sayawa, Fulani in Bogoro and Tafawa Balewa, Bauchi State (Ibeanu 1988).

Demographic explosion have been identified as the root cause of some of these conflicts. But the real cause is more likely to be that an ethnic groups population is expanding in relation to the population of another groups. Some of these ethnic groups have migrated in search of space economic activities, thereby triggering the fear of demonstration by the minority ethnic groups. Examples of this can be seen in the migration of the larger ethnic groups,

notably TIV into areas inhabited by smaller minority ethnic groups migration by the ethnic groups leads to the development of a common-sub-category known in Nigeria as "indigenes/settler conflict. Examples are Ife/Modakeke (South West) Jos (Plateau State) Southern senatorial district of Nasarawa State (North Central); TW/Jukum, Taraba State (North East), Hausa/Dakarki, Kebbi State (North West) and Oruku, Enugu State (South East). Another set of conflict related to ethnicity are those where disputes and changes in boundaries have caused severe tensions relating to political power and representation manifested along ethnic or communal lines. Examples of intra-state boundary and communal dispute are Demsa/Numan, Adamawa State (North East) Umuleri/Aguleri, Anambra State (South East) Ugep/Idomi, Cross River State (South). (Albert, 2001; Ibeanu, 2001)

For over a decade now, in north central communal disputes, peaceful communities are at each other throat. People that have cohabited peacefully in some instances are against each other. Further fragmentations of the country into smaller political units over the year have made the conflict worse. Whereas a non-indigene in the First Republic in the North was free to live in the cities in the North, such person lived without any cultural or historical attachment to his place of residence, the situation prevailing now is quite different. Communities which hitherto belong to the same political units with the same rights and privileges as indigenes suddenly find themselves on the opposite side of the divide 'indigene'.

Then, indigenes were deprived of the rights they had previously enjoyed in the same community which was also their natural habitat (Otite, 1994). This situation has passed the greatest challenge in the North central

zone, the minority belts of south-south and the North-East zones and some part of North-West zone which is perhaps the most heterogeneous zones in Nigeria. Similarly, the most homogeneous parts such as the south-west and south east suffer these shocks, although on relatively low level compared to the North-Central.

However, several factors fuelled the communal conflict between indigenes and other citizens. Ethnic differences account for the narrow part of the explanation. Other factors fuelling the communal conflicts are scarcity of economic opportunities and competition for scarce resources; Nigeria economic decline, dwindling opportunities are granting. However, the region also has a high number of ex-service men who after serving the country diligently have retire into poverty. The eruption of the crises coupled with the free flow of arms in the area enables them to feel useful again by placing their martial expertise at the disposal of their communities or serving as mercenaries to the highest bidder in the communal conflict (Miall, 1999).

In the view of Ibeanu (2001) looking at the communal conflict said that the changing nature of ethnicity in Nigeria is another element that is creating more conflict. Many new ethnic groups are laying claim to the oil producing land: This is not to say that “new” ethnic groups are forming but rather that which constitute particular ethnic groups are changing primarily in response to the degradation of the environment. In response to state violence, ethnic group have mobilized to present their grievances. However, some ethnic group elites manipulate the environmental question to their own benefit, further degrading the legitimate claim of the communities truly in need. The

paucity of infrastructure and deprivation in Niger Delta, however explain the local demand for more resources including schools, hospital, good roads etc.

The Niger-Delta struggle has gone from one about environment, about compensation, to resource control. The penchant to attack Nigerians from other parts of the country, particularly Igbos in Northern cities like Kano and Kaduna, over religion that has little or no bearing to those being attacked, defy logic. The consistency with which Jos boils suggests the beginning of another conflict hot spot (Christian Association of Nigeria, 1992).

The different factors causing conflict cannot be addressed in a fair and convincing way because of the mode of political behaviour. That is prebendal culture which sees politics as the clearing house for jobs, contract, and official plunder. Religious factors become dangerous when they are linked to politics, but even more so when linked to ethnicity and 'north-south' divisions. The age-long competition between pastoralist and farmers become intense when political system fails to regulate the competition over resources may turn to violence if arms are readily available (*Machel, 1998*).

According to Okagbue (1996) in discussing the suffering of women in the conflict areas, the women whose rights have been ignored so many times cannot forgotten. It is undeniable that on them have fallen extreme authoritarianism and violence. Orimogunje (2002) notes that communal conflict aggravates the precariousness of the situation. The famine that the communities in the conflict zone suffer will impinge gravely on the health of the population. In effect, it causes insecurity and fear in civil population.

Christian Association of Nigeria (1992) disquiet over the situation of widowed, the neglect, the unwed mother that face the emergency situation

with even more limited resources the same as the aged that they have not been able or to flee and they have remained alone or abandoned in their communities. There is sexual harassment toward women in exchange for panties. The devastating effects of communal conflict are that several people were killed in a brutal manner such as beheading, setting victims on fire, killing of pregnant women and children. There were also massive burning of houses, business premises, churches and schools. Many people were displaced, from the land they have lived for decades or even centuries, as refugees. Although the efforts made in ending these communal conflicts are generally ineffective because the government troops that are sent are involved in destroying the communities and played a role in perpetuating the violence in many parts of Nigeria.

Tiv Conflict With Jukun in Taraba.

The claim has been that TIV people who reside in Nassarawa and Taraba states are there as settlers or immigrants or non indigen and must therefore relocate to present day Benue state where a large number of TIV people live, loosing all their ancestral farm lands. However history points out that before the arrival of the British between 1800 and 1900, the TIV had existed with other ethnic groups now claiming to be indigene. In Taraba, Tukun, Chamba, Kuteb, Ichen, Hausa, and several others while in Nasarawa state they are Gwandara, Alego, Kambari, Koro, and Abakpa. According to professor Daniel Sanor who was a senator representing Benue North East senatorial district, affirmed that in 1905, the TIV together with these groups were again placed under the administration of the Muri province. (Atoshi, 1992).

Jukuno, Kuteb, Chamba, Alago, Koro, Gwandara, Kanbari, and others were united to form the Ushi province. Mushi being a term widely recognized as a nick name for the TIV. The TIV has been fighting for survival against other ethnic groups in the Benue valley since the valley was split into several states through a series of state creation exercises under the various military administrations. Consequently, the TIV were split into four states. Since the creation of states about two decades ago other ethnic groups especially in Taraba and Nassarawa states have viewed the TIV as a threat. In view of this, they have been unwilling to share political power or natural resources with the TIV whom they now firmly refer to as “settlers” “immigrants, or non indigenous”. This characterization has constituted the major bone of contention in an ongoing dispute with other groups. It is also the reason why they have been subjected to discriminating attacks and ethnic killings (Tafawa Balewa, 1996).

The Barbarity of the Conflict

The TIV-Jukun conflicts were characterized by barbarity and atrocities of unimaginable proportion. The methods by which the two sides killed each other were at the best heartless. Road blocks were mounted by each other's side and the enemy was identified and slaughtered or shot in the nearby bush. Often, victims were set ablaze. Beheaded was a common method of killing. There were also reports of pregnant women who had their wombs cut open with knives, and the babies were removed and put on their dead mothers' breasts.

Residential houses, business premises, schools and other public places were set ablaze and pulled down by the warriors. Looting of property

and foodstuff by opportunity was a mark of the conflict. Although it was known that the TIV-Jukun conflicts were perhaps the most violent and well organized ever witnessed outside the Nigerian civil war, no existing data existed about the exact figure of casualties in this imbroglio. The TIV were finally chased out of Taraba state and became displaced from the lands on which they had lived for decades or even centuries. While many of them fled to Benue states as internally displaced persons, some fled across the border as refugees (Abeghe, 1964).

In February 1992, the federal government of Nigeria held peace conference between the governors of the two states and a peace agreement was signed by them to cease all hostilities and allow normal life to resume in their communities. The peace agreement urged both sides to respect the Nigerian constitution that guarantees free movement. and also freedom of all Nigerian to live in any part of the country to pursue their economic activities as well as participate in social and political activities of the areas in which they live. However, the declaration was short of making provision for the rehabilitation of TIV people and compensation for their homes and properties lost during the crisis. The TIV and Jukun both agreed that it was possible to peg a figure of the casualties. Some people who went missing can only be assumed dead since their bodies were not sighted anywhere (Adda, 1993).

The Jukun:

The Jukun contended that the TIV arrived the Benue valley in the late 18th century and met the Jukun at their present locations which they dominated for centuries in the ancient Kwararata Empire. The TIV were also said to have sought their earliest settlements including Gboko. The

perspective of the Jukun on this conflicts was thus shaped by one philosophy; that the TIV were in –comers and settlers in Wukari; that the Jukun were the indigenes of Wukari, and therefore land lords (Abeghe 1964). The Jukun were believe to own lands but they gave portion of it to the earliest TIV immigrants when they first arrived. As settlers, therefore, the Jukun expected that the TIV had no claim to the lands which, in the first instance were given to them by their “host” the Jukun.

However, they viewed with suspicion the ambitious orientation of the TIV expressed by their desire to lead Wukarri politically, on the one hand (by daring to be interested in the chairmanship of the local government council especially) and to get involved in its traditional affairs on the other hand. The Jukun found it embarrassing when the TIV referred to Wukarri, which they regarded as their ancestral, political, and spiritual headquarters, as a land belonging to the TIV people at most, and at least, both TIV and Jukun (Adi,1993).

The TIV

The TIV understanding of the conflict was based on a number of grounds. They rejected in its entire the suggestion by the Jukun that they were strangers squatters or rural farmers attracted to Wukarri by the fertility of the land. The TIV believed that they were squatters but co-landlords for a number of reasons. First, they were there before the Jukun; secondly even those who came at a latter date than the Jukun lived in Wukarri for too long to be seen as squatters and in –comers any longer (Akinwuni, 1996), lastly that the constitution of federal republic of Nigeria allowed people who settled in a place to have full right, to live in any apart of the country.

Political Dimension of the Conflict

The political issues in the conflict were in two parts: traditional and modern. The first had to do with the state creation, political participation and the control of Wukarri local government council as well as political appointments and other resources.

Then states were created by crown regime in 1967, the Jukun and the TIV came together in Benue-Plateau state. There were no records of large scale violent clashes during the time. However, petitions were written by the TIV against the Joseph Gumwalk government in the state alleging in part that the Jukun were favoured to the detriment of the TIV (Atoshi, 1992). Intra-TIV affidavits, such as Godwin Dabo against Joseph Tarka, also became a subject of public interest.

When more states were to be created by General Murtala Mohammed regime in 1976, the TIV wished that the former Benue province (comprising Lafia, Nassarawa, TIV, Otorkpo and Wukarri Division) be put together to form Benue state. The case of Wukarri, the TIV expected, would not raise trouble given the so called history of mutual co-existence between the TIV and the Jukun, and the large number of TIV in the area. The Jukun rejected this move based on fears of domination. They opted to be merged with the former plateau province to form plateau state. In an advertisement put up in the New Nigeria Newspaper of 18.12.74, the Jukun explained that they would no longer welcome a situation where the TIV who migrated into their lands in large numbers, would be allowed to dominate their politics and occupy their lands. They hoped to have their own lands like any other ethnic groups, over which they would exercise sovereignty.

The TIV in Wukarri division requested to be merged with Benue state, based on the alleged discrimination, non-representation in the local authority councils, denials of social amenities etc. The question of merging the TIV in Wukarri was a physical and logistic impossibility, unless the Jukun and other ethnic groups were also merged with Benue (Takaya, 1987).

Political Control of Wukarri Local Government

This was perhaps the most vexed of all the issues; Wukarri, like any other local government council in the federation, had a wide combination of ethnic groups among them were the Jukun, Tiv, Hausa, Fulani, Kanuri, Nupe, Igala, etc. Of these group, the contest of power was the stiffest between Jukun and the Tiv, often, the Hausa/Fulani would find it convenient to forge political alliances with especially the Tiv because of their number. This was unacceptable to the Jukun. The Jukun desired that the Tiv, whom they regarded as settlers, should not meddle in the politics of the council. The Jukun ensured that no Tiv emerge as local government chairman in Wukarri. (Dent, 1996)

Tiv Representation in Wukarri Traditional Council

This was another heated issue in the communal conflict between the two groups. The Tiv enlisted that they must be appointed into the Wukarri Traditional Council, since they were resident of the Local Government Area who paid tax. Moreover, they reasoned that they were in the majority. The Jukun, however, totally rejected the ideas of Tiv people being granted representations within a traditional council that was essentially Jukun. More importantly, the ambition of the Tiv was believed to be sourced from a gross

misunderstanding of the very strong Jukun culture and tradition. To be a member of the Jukun traditional council, a person had to be a title holder. The titles were hereditary and guided by centuries of Jukun history and culture. (Atoshi, 1992). The Jukun explained that their culture was very different from that of the Tiv which was a colonial innovation to bring the people under one traditional administration. The conclusion of the matter was that the Jukun thought that to have the Tiv represented in the Wukarri Traditional Council was dream that would not be realized because it conflicted with Jukun tradition (Ahire, 1993).

Land as a Factor in the Conflict

Land meant for farming from which rural agricultural communities made their living, each group sought to lay claim to jurisdictional authority. A large section of the Tiv people did not agree that land was the cause of the conflict. This view was also shared by a section of Jukun as well as most of other ethnic groups in Wukarri. The argument was that land served only as a vent for political and other forms of conflict. It was suggested that all forms of disagreement among the Tiv and Jukun found expression in farmlands. Most Jukun believed that the conflict was about land, and that other factors were secondary (Adda, 1993).

The position was that the Tiv occupied farmland illegally and refused to follow traditional laws of land administration which require them to first seek and obtain permission of the village leaders, warheads, district heads and paramount rulers. Furthermore, it was said that the Tiv upon arrival in Wukarri were given lands either on loan or lease, but later resisted (even using violent methods) releasing such land back to their rightful Jukun owners

on demand. This was the cause of 1990 fight that started at Uban Igyaba compound. However the rate at which the Tiv occupied and exploited these lands threatened the Jukun. It is expected to admit that land could be a victim of the political dimensions of the conflict. It was also necessary to point out that land was capable of being a cause of this conflict. (Bukata, 1991).

Ijaw – Ilaje Ethnic Crisis

The Ilajes and Ijaws, two ravine communities in Ondo State have constantly engaged in very deepening ethnic clashes since September 1997. These were brothers who had for centuries occupied contiguous geographical locations. The two have been under the Ilaje-ese odo local government since 1976. This local government covers an area of about 2,500sqkm. It is essentially bounded in the North by Ikale Local Government, in the south by the Atlantic Ocean, in the West by Ogun state, and the East by both Edo and Delta states (Information Brochure, produced by Ondo State Government Ilaje/Eseodo Local Government).

Historically, there are six traditional political groupings in the territories of the Ilaje and Ijaws, these include: Ugbo land, under the olugbo of Ugbo; Mahin land under the oba Amapetu of mahin; Apoiland under the Kalasuwe; Arogbo-Ijaw land under the agbada of Arogbo; Aheriland under the Maporure of agerige and Ekitaland under the Onikan of Etikan, (Olomola, 1997).

There are 448 towns, villages and hamlets (information Brochure, Ilaje/Eseodo Local government, Igbokoda 1988.5). Among the six geo-political groups, the Ilajes are the most populous while Ijaws had the least population. According to the 1963 population census of Arogbo-Ijaw population of stood at 17,646. The head-counts notwithstanding the various Ilaje and Ijaw towns

have experienced similar ecological problems, which quite often triggered linguistic, cultural and historical backgrounds differences which most of the time manifested mutual suspicion and mistrust among the ethnic groups. The Ilajes claimed that they were from Ile-Ife, the cradle of Yoruba race. They were however driven to Oke-Igbo due to the over-lordship of Oduduwa the eponymous ancestor, of the Yoruba. Their attempt to reclaim Ile-Ife triggered off frequent invasions of the town as portrayed in the demographic mythology which eventually led to their migration to the costal area (where they are presently occupying) (Olorunfewa,1996).

On the other hand, the Ijaws are itinerant fishermen, they are the aborigines of the Niger-Delta and are occupying an unbroken belt of territory characterized by rivers, streams, and rivulets stretching to Arugbo-Ijaw in present Ondo state. According to his Royal Highness Oba Obedebo Adesuyi, Okunfeyiwa, the Ijaws who are strangers/tenants came to Ilaje land “during the reign of the tenth Olugbo of Ugbo, and when 8th Olikan was on the throne”.

The Ijaws as tenants, on arrival in Ilaje land, were given a portion of land to settle with the agreement (which they soon rebuffed) of paying land royalty, Isakole, which was a common tradition among the Yoruba speaking people of Nigeria. Significantly, the Ilajes and the Ijaws have had centuries of mutual co-existence in the form of trade and social interaction through inter-marriages.

Genesis Of The Crisis

Ijaw -Ilaje ethnic clashes were triggered off by many factors. The first issue was that the Ijaws felt aggrieved to the constant reference to them as tenants by Ilajes and not land holders. For instance, this manifested in the decision of the Nasir Boundary Adjustment Commission. During its sitting in Ayetoro, in 1975, the commission which was inaugurated by the Ondo State Government, mandated the solicitor General and surveyors – General to lead the Olugbo of Ugbu in evidence that the Arogbo – Ijaws are tenants of the Olugbo. Similarly, the Ijaws felt aggrieved by the open declaration of the Olugbo due to the fact that he protested against the membership of the Agadagba of Arogbo – Ijaw in Ondo State council of chiefs. This was published in the Tribune of Saturday 7th March 1987. This proclamation of the Olugbo was considered an insult to the Agadagba who was once a vice – chairman of Ondo State council of chiefs. Indeed, the Olugbo was quoted as calling the Agadagba a “mere Egbesu Priest”. This was again repeated before the Ajakaye Chieftaincy Review Commission on Wednesday 15th June, 1988.

The Splitting of Ilaje/Ese Odo local council in two 1995, would have resulted into crisis had it no been well managed by the Ondo state government. The Ilaje wanted Ilaje central Local Government Council, while the Ijaws called for a merger with their Ijaw brothers in the coastal areas. The Olugbo, again was in the middle of the storm. Thus, the yearning for the creation of a local government that will cater for the welfare of each ethnic grouping led to the ethnic imbroglio between the Ilajes and the Ijaws. The Ijaws saw in Mbanefo commission the mouthpiece for the Olugbo of Ugbu to balkanize Arogbo – Ijaw.

The Ijaws constantly monitored the steps taken by the Olugbo of Ugbo towards the creation of new local government council and they protested when anything was noticed to be against their interest. The resistance of the Arogbo-Ijaws to the dream of the Olugbo of Ugbo to become intolerant of the Ijaws. Thus, the Ilaje/Ese odo Local Government, which was created in 1976, broke up on 2nd January 1997 to become Ilaje Local Government for Ilaje and Ese Odo Local Government for the Ijaws. In the unfolding drama of a break up, the olugbo was alleged to have instigated his subject to burn down 68 building belonging to the Arogbo – Ijaw migrant fishermen and women in Ugbo kingdom. All their properties were looted. Some Ijaw women were also raped and brutalized by the Ugbo youths. (*Ihonvebere, 2000*).

The quick intervention of Navy Commander Anthony Ibe Onyearogbulem (the then military Administrator of the state) calmed the situation. He sent a sum of One hundred thousand naira as immediate relief and also set up an administrative Panel to determine the degree of loss suffered by the Arogbo-Ijaws. In matters of trade relationships, the Arogbo – Ijaw traders suffered as second-rated citizens at the famous Igbokoda market. Arogbo –Ijaw traders were not only looked down upon with disclaim in haggling process for the goods exchange but were also always short-paid. This often resulted into quarrels between Arogbo –Ijaw and the Ilaje traders. Quite often, the Arogbo –Ijaw traders have had to patronize markets in Okiti pupa. There had, therefore, been high levels of presentation of the Arogbo – Ijaws in Ugbo kingdom as they alleged the Ilajes of ethnic bickering and animosity (*Ake, 1996*).

The discovering of oil in the Ilaje/Ese Odo area further encouraged hostilities between the Ilajes and the Ijaws. As a matter of fact, nearly all the oil wells are located on the disputed territories. The Ilajes controlled much of the area where oil had been found and explored thus fueling suspicion and fear among the Ijaws that Chevron, an oil company that operated in the area, is giving adequate support to the Ilajes (Otite, 1998).

Religion was another trigger of the Ijaws-Ilaje ethnic conflict. A religious crisis broke out in 1996 following the death of Apostle Ogunfihenmi Ajigbaje Atarioye. He was the leader and founder of the Cherubim and Seraphim church Zion movement to which the Ilajes and the Ijaws belong. According to the report:

Atarioye was an Ilaje man and the spiritual leadership in order of seniority in the church. The mantle of leadership fell on an Ijaw man Apostle Jemine from Bollowo who had served the late leader for more than four years. The Ilaje however resisted vehemently that an Ijaw man should Head the movement, insisting that a direct descendant of Atarioye be made to head the church, to the dismay of the Ijaws who threatened to pull out of the movement at the end of the day, the Ilajes had their way (The Guardian, 1999 p. 25) .

The Ijaws were disappointed and accused the Ilajes of not faithful to common religion. All these events culminated in September 1998 mayhem that left several people homeless and many dead.

The 1999 Ijaw-Ilaje ethnic crisis erupted as part of the fears of ethnicity which have been expressed earlier on. On July 28, 1999, the Ilaje youths claimed to be returning back to their abandoned homes when they clashed with the Ijaws. At a peace meeting held on July 27, 1999 at the instance of the Ondo state government, the Ilajes demanded that their rival at oroto junction move inwards to apapa to enable them (the Ilajes) return to their abandoned

homes. The Ijaws through the appeal from the Ondo state Governor, Chief Adebayo Adefarati complied.

Effects Of The Crisis

The effect of this communal conflict between the Ilaje and Ijaw youths was that the Ugbo Ilaje burnt down a community health centre at Apapa claiming ownership of the land on which it was built. The Arogbo –Ijaws reacted violently. As a result of this encounter, Obenla, Okejedo, Ikorigho, Obe Erikanselu, Obefado, Obeadu and Ode-Ugbo (the ancestral home of the Ugbo-Ilaje) were sacked and lay desolate. The palace of the Olugbo Ilaje was not spared, it was burnt down. Inhabitants of these communities became refugees in different camps located in Lagos and Ondo State. The Olugbo of Ugbo, Oba Adebayo Mafiwiseti had to flee into exile in Oba-Ile near Akure. Both warring communities have since become eyesore to other peace loving towns in Ondo state and neighborhoods. Both women and children were brutalized, tortured, even raped and displaced from their homes.

The Ilajes were always dreaming of returning home while Ijaws have been keeping vigilance waiting for the opportune moment to resume the hostility. The two rivaling communities have been interpreting and misinterpreting various attempts made at peace keeping in their areas. The Ijaws maintained that the drafting of military personnel to the scene of the disturbance amounted to the interest of the Federal Government to exterminate the Ijaw nation

They also claimed that the Afenifere leadership and Odua people's congress (OPC) have influenced the Ondo state government to annihilate them in the coastal area. Indeed, the Arogbo –Ijaw accused the Ondo state

Government of fuelling the crisis. Chief Francis Aji (Chairman of Ese Odo Local Government) and Chief Debo Ajimuda (Chairman Ilaje Local Government) have met several times with the Governor of Ondo State for on the spot briefing on the latest development of the crisis and mapping out strategies for peace integration. The Ondo state Government in its bids to resolve the crisis embarked on a number of peace-moves (Balogun, 1997).

In 2001, the State Governor, Chief Adebayo Adefarati met with interest groups involved in the crisis. He had parley with the traditional rulers of the two communities and opinion leaders with a view to finding solution to the problems of the warring communities. The Governor also constituted a twenty four man committee and charged them with the responsibility of fashioning out appropriate solution to the state. More importantly, the governor drew the attention of the Federal to the ethnic clash and sought for drafting of military personnel to the scene of conflict.

The Federal Government swiftly responded to the invitation sent by Ondo state Governor by authorizing the deployment of security agent to the area. Beside sending the General officer commanding (GOC) Second Mechanized Division of the Nigeria Army, Ibadan, Major-General Ekpo Archibong, to Governor Adebayo Adefarati; the President of the Federation Chief Olusegun Obasanjo also sent Federal Government Delegates were expected to meet the communities and assess the situation. Although the delegates did not visit the trouble zone as it was considered unsafe. They addressed and advised the Governor and the leaders of the warring communities. Although, a lot of people criticized the stationing of troops in the war-town Ijaw and Ilaje communities, it is important to know that, it is just a

part of the many attempts of the Federal Government to dissuade the youth from crisis. Indeed, it is illegal for a community to pick up arms to annihilate members of other community. The traditional rulers of both Ijaws and Ilaje communities also have their own blames.

According to Hope (1994) it is the general belief that Obas should have firm.

Grip of the subjects in their domain as a result they should be able to call their subjects to order if the position they occupy is to make meaning. One stand to reason along the fact that since it was the government that gave them staff and instrument of office they have no justifiable reasons to snub the government and governments peace initiative (p. 16)

Indeed, the Olugbo of Ugbo and the Agadaga of Arogbo have crucial roles to play in this part of Ondo. In sustenance of peace building, rehabilitating and re-integration of the victims of the communal conflicts, efforts should be made by the government and non-governmental organizations (NGO) to put in place capacity building and empowerment programme which will reduce poverty, unemployment, famine and the psycho-social trauma being experience by the vulnerable groups who were women and children in the communal conflict in Ondo state.

Ife-Modakeke

The Ife-Modakeke crisis is one of the oldest intra-ethnic communal conflicts in Nigeria. It has been going on for more than a century and is still claiming lives. As issues connected with this communal conflicts are increasingly politicized, the problem is assuming more dangerous dimension and the interest of parties are becoming more complex as their unchanging position more hardened with the response of the government more epileptic.

It is a typical example of a conflict that has become its own raison d'être, its own self-empowered, self-fulfilling cycle (Augsburger, 1992).

The Origin of Ife-Modakeke Crisis

Contact between Ifes and Modakekes

The nineteenth century was a watershed in the history of Yoruba land. This was the period when several powerful Yoruba kingdoms collapsed leading to the founding of several new ones. These dramatic changes were set in motion first by the collapse of the old Oyo empire in the early part of the century following the revolt against the Alafin by Afonja, the Are-Ona Kakanfo, the head of the Oyo Calvary Force and consequent invasion of Oyo by Fulani Jihadist from Ilorin (*Akinjogbin, 1995; 1996*). In the attempt to fill the political leadership vacuum created by the fall of old Oyo Empire, there were series of wars in different parts of Yoruba land between 1841 and 1894 (*Ajayi, 1964; Akintoye, 1971*). The collapse of the old Oyo Empire and the subsequent wars that occurred till 1893 led to a mass movement of Oyo refugees to different parts of Yoruba land. Most of these refugees headed towards Ile-Ife by the historic Image of the city as the aboriginal home of the Yoruba people.

The Fulani invasion of Oyo-speaking territories continued up till the 1840's. As the invasion intensified, more Oyo refugees fled to Ile-Ife and the surrounding communities. There were so many of these in Ipetumodu to the reigning Apetumodu had to appeal to the reigning Ooni of Ife, Akinmoyero Odunlabiojo to help him decongest his town by accommodating the refugees. The Ooni and his chiefs found them and their Oyo kinsmen back home, to be good allies in moments of warfare and give good 'hands' in farm work. The Oyo provided military support to the Ifes during the Owu war of 1853 and

various Ijesa invasions. This encourages Ife chiefs to throw their doors open to more Oyo refugees as they came in greater numbers. Land was given to them and several of them worked for Ife farmers.

An Ife war chief, Okunade, the *Maye*, was the leader of the Yoruba warriors that settled in Ibadan. Though a brave warrior, the *Maye* was autocratic. Okunade's autocracy was challenged by some Oyo citizens in Ibadan. He was killed and the Oyos thus took over the political leadership of Ibadan to the utter exclusion of their Ife allies. The Ifes responded by venting their anger on the Oyo refugees in their town (*Akintoye, 1971; Ajayi, 1964*). The refugees therefore were getting ill-treated and were sold into slavery.

Around 1835 when the Ife hostility commenced against the Oyo refugees in their midst, rumours were circulating that the Fulani Jihadists were preparing to invade some parts of Yoruba land from their Ilorin base. The refugees surrounding Ife territories of Ikire, Gbogan, Ipetumodu, and Origbo became evacuated and the refugees came to settle in Ile-Ife. But the attitude of the Ifes to strangers had changed. Ooni Abewela ascended the throne in 1839, had to send some of the refugees back to Ipetumodu, Gbongan and Ikire in 1847, following the defeat of the Fulani invaders. By the same year the Ooni created a separate settlement that was named Modakeke after the cry of a net of stocks on a large tree near the site. The leader of the Oyo refugees was given the title *Ogunsua* (*Johnson, 1973; Akinjogbin, 1992*).

The enthronement of Oba Adelekan Olubuse who succeeded Oba Aderin Ologbenla, provided the opportunity to resolve the conflict; this started to gather storm in 1903. The invitation of Ooni to Lagos in his capacity as the titular spiritual head of all the Yoruba to testify as to whether or not Elepe of

Epe had the right to wear a beaded crown (*General Gazette February 21, 1903 P. 153*). This invitation provided Ooni the opportunity to discuss the Modakeke problem with the colonial resident Officer Captain Fuller. The colonial committee on Modakeke issues recommended that the Modakeke must regard the Ooni as their Lord and the owner of the land on which they were settled. The Modakekes were also asked to pay royalties in form of half of their farm yields to their Ife Landowners. The Ooni and some of his radical subjects considered this recommendation to be too mild, what they expected was a total evacuation of the Modakekes. Modakeke was broken up in 1909 and its inhabitants were dispersed to Owu/Ipole, Odeomu (Omosini, 1992).

Modakeke started thinking of returning to Ile-Ife. Ooni Ademiluyi allowed the Modakeke to return to Ile-Ife in 1922 but on the proviso that the new Modakeke quarter is to be known as the Modakeke quarter of Ife and not to be regarded as separate town (Omosini 1992). In reinforcing his policy of reconciliation between the Ifes and Modakekes, Ooni Ajagun recommended in 1928 that the Ogunsua of Modakeke should be given an active role in the administration of Ife district. The tenure of Ooni Ajagun Ademiluyi was therefore marked by peace and unity between the Ifes and Modakekes.

Ooni Adesoji Aderemi reigned from 1930 to 1980 who succeeded Oba Ajagun in 1930 was as determined as his predecessor in promoting peace among the Ifes and Modakekes. He was very disappointed when the Ife-Modakeke crisis resurfaced in 1946 following the commercialization of cocoa and the huge revenues accruable to Modakeke farmers. Before this period, Ife land owners started asking the Modakekes to pay them "Ishakole" (usually some farm products from Modakeke farmers). With the boom in cocoa trade,

Ife land owners started asking Modakeke to pay them Ishakole as much as 10% of their total harvest harvested cocoa. The Modakekes considered this as exploitative and formally complained to the Ooni in November 1946 through the Lagos Branch of Modakeke Progressive Union (Akanbi, 1997).

The Ogunsua also registered the protest of his subjects to Oba Aderemi. The Modakeke claimed that though they promised Oba Ajagun, who called them back to Ife in 1922, payment of Ishakole in the form of farm produce, it was not the exploitative degree now demanded by the Ifes. Oba Aderemi simply asked them to comply with the payment of what his Ife subjects demanded since it was [1] payment and [2] since there was nothing criminal about a tenant paying rent to his Land Lord. The Modakekes were not surprised by the position of the Ooni on the matter since he too was a Landlord. They therefore dismissed him and his subjects as exploiters and resolved to settle the problem using whatever method they considered appropriate (Akinrinade, 1992).

The Modakekes saw the 1960 Nigerian independence as a challenge to change their modus operandi. They therefore focused their attention, starting from 1957, on having their own local government council instead of asking for rights that they might be granted under Ife dominated local politics. The leadership of the Action Group (AG) that controlled government in this part of Nigeria was however not supportive of the aspirations of the Modakekes. It was therefore not surprising that in the April 17, 1958 edition of the Daily Times Chief Obafemi Awolowo, the Premier of Western Nigerian and leader of the A.G, told the Modakekes that he did not recognize them as having a separate town.

Ife Town was one town and the request for a separate local government council for Modakeke amounted to an attempt to divide a single town. As a result of the role played by Chief Obafemi Awolowo, the Modakeke regarded him as a permanent enemy. The other issue that the Modakeke gave attention to in the post-colonial period was the Ishakole problem. They considered it as an uncivilized taxation in a nation that claimed to be independent of colonial forces. The Modakekes got a reprieve in 1978 when the Federal Government, headed by General Olusegun Obasanjo, promulgated the Land Use Decree entrusting all land in the country to state governments, on behalf of the Federal Government, localizing the implementation of the decree in Western states. Governor David Jemibewon announced the cancellation of the Ishakole system. This was a big relief to the Modakekes.

The 1981 Riots:

The disagreement between the two communities fully came alive with the commencement of party politics in 1979. The issues in Ife-Modakeke communal conflict came handy for the politicians who needed the support of the people. The National Party of Nigeria which was generally seen to be a Hausa-Fulani Party saw the Ife-Modakeke Crisis as a means of gaining entry into Modakeke. The efforts of politicians in this direction gradually resuscitated the conflicts.

One of the things that the NPN promised the Modakeke people during this period was to give them a local government council of their own, in which they would exercise all rights of an independent people and cease to be an appendage of Ifes. Meanwhile, the representatives of Modakekes/Akinlalu

(Oranmiyan North I constituency) in Oyo state House of Assembly, Chief Odelola, took it upon himself to formally handle all matters relating to the creation of a separate local government council for the Modakeke people. It was against this background that a bill was formally tabled before the Oyo state House of Assembly by Chief Odetola asking for a separate local government council for the Modakekes. The bill was popularly supported by the House of Assembly but was later vetoed by the leader of UPN. The late Chief Obafemi Awolowo, through the speaker of the House (Oyediran, 1997). In defending his role in the entire set up, Chief Awolowo said he was told that some legislators wanted to reverse his party's decision on the matter and he had to write to the speaker of the Oyo House of Assembly reminding him of the supremacy of the party. Matter got to a crisis level starting from April 2, 1981 when Chief Bola Ige announced the creation of some new local government councils. The Modakeke were disappointed that they were once again placed under the Oranmiyan central local government council, while smaller communities were allowed to have their own separate local government councils. The NPN immediately cashed on this new development to improve its political image in Modakeke. The party which had always assured the Modakeke of a separate local government council of their own sent some of its stalwarts, namely, Chief Richard Akinjide, Chief M.K.O Abiola, and Chief Fani Kayode to Modakeke to address a political rally on the issue. The April 11, 1981 rally was used by the trio to make inflammatory statements about the Ife-Modakeke crisis. Chief Richard Akinjide, who was at this time the federal minister of justice, was particularly reported to have said; "The Federal Government stands firmly behind the people of Modakeke and

they should continue this” (Adelugba, 1981). The Modakeke were encouraged not to see the UPN as a friendly political association; if the Modakekes wanted to be independent they were requested to declare for the NPN.

The political atmosphere in Ife and Modakeke became charged after the April 11, 1981 rally of the NPN. The Ife-Modakeke feud escalated into a full blown violence. Several people were killed on both sides and several houses were burnt. Within a few days of its commencement the riot spread to the neighbouring Modakeke villages. In response to the crisis, Governor Bola Ige instituted a judiciary enquiry into the crisis. Members of the judicial panel were justice O. Ibidapo Obe (the Chairman) Mr. M.S. Adigun and Dr. Tunde Adeniran Mr. L.O. Dada was asked to serve as the secretary to the panel. The Ibidapo Obe panel held its sitting at Ilesa. This neutral grand enabled all parties freedom of expression and movement. As usual the Ifes noted that they recognized Modakeke as no more than a mere ward in Ife. The Action Council represented by its chairman Chief Orayemi Orafidiya, recommended that Modakeke should be returned to their Kith and Kin in Ode-omu beyond Shasha river; “there they belong”. He maintained that until the Modakeke were resettled elsewhere the restoration of peace in Ile-Ife would be impossible (Falade 1981).

The Ibidapo Obe panel, among other things, recommended the creation of separate local government council for the Modakeke as a way of permanent appeasing them.

The 1983 Crisis:-

Following the inability of the Modakeke to get a local government council of their own in April 1981, they massively decamped from UPN to NPN led by Chief Olaniyan Alawode. This further charged the political climate in Ile-Ife. The battle line was thus better drawn the Ifes for the UPN and in the state as this was seen as the only way by which their yearnings for a separate local government council could be achieved.

The opportunity to deal the first blow on the UPN came in July 1983, the campaign team of the UPN which was asking for the re-election of Chief Bola Ige as the executive governor of Oyo state got to Modakeke on July 7, 1983. To demonstrate their opposition to campaign team, the Modakeke chose the same date for the outing of their masquerades. Trouble started when the Modakeke people reacted by throwing stones and missiles at the UPN team. Following this attack, several cars crashed into one another and were set ablaze by the irate Modakeke crowd. Those burnt in one of the vehicle included the Chief Wale Odelola, the representative of the Modakeke in the Oyo state House of Assembly. The others who died along with Odelola were Ganiyu Dejo Odetayo from Ile-Ife, Ayoola Josua Odeyemi also from ife.

Other people who died in the free for all fight that followed included, Chief Fatoki and Chief. E. Oluomo from Ilesa (Obideyi. E. 1983). On October 1, 1983, Chief (Dr) Omololu Olunloyo of the NPN became the governor of Oyo state at the end of the gubernatorial election. The new government was favourably disposed towards the cause of the Modakekes. Therefore, Oyeladun Oyemade, a Modakeke man became the speaker of Oyo state House of Assembly and several other Modakeke citizens got board

appointments. The stage was now set for the creation of a Modakeke local government council.

On 13 December 1983, two months after becoming the governor of Oyo state Dr. Omololu Olunloyo called the House of Assembly for the creation of Oranmiyan West Local Council with its headquarters at Modakeke. The bill was signed by Mr. S.A. Abidoye who was the commissioner for local government in the state.

The bill sailed through the House and the local government was thus created. Work on the local instruments establishing the local government council had hardly been completed when the NPN government of Alhaji Sheu Shagari at the Federal level was overthrown by the military. That was the last of the new local council as the General Buhari and Idiagbon regime threatened to deal ruthlessly with all subversive elements that tried to intimate the new administration with "irresponsive demands" the Ife-Modakeke crisis therefore went to sleep.

In 1996, the federal government created 143 new local government councils. One of them was Ife East Local Government Council. The new council included Modakeke with its headquarter located at Enuwa in Ile-Ife. On March 3, 1997 the government further announced the creation of new local government headquarters. The headquarters of Ife East Local Government was consequently changed from Enuwa to Modakeke. This new arrangement was strongly opposed by the Ifes, the military administrator of Osun state Col. Anthony Obi, announced on August 14, 1997 the decision of the government to shift the headquarters once again from Modakeke to Oke-Ogbo in Ilode area of Ile-Ife. By taking away the headquarters from both

Enuwa and Modakeke feud would be laid to rest (Akanbi 1997). He was proved wrong. The Modakeke saw Oke-Ogbo as part of the same Ile-Ife to which Enuwa belonged. They therefore used the entire channel at their disposal to protest this “injustice”.

August 16, 1997 the protest escalated into full blown violence with the Ifes and Modakekes attacking each other; it took the police several days to put the crisis under control. A peace committee headed Oba Ashiru Olatunbosun Tadese, the Oluwo of Iwo had to be set up by the Osun council of Traditional Rulers to look into the issues and make appropriate recommendations to the government. Officials of the National Reconciliation Committee (NARECOM) headed by Chief Alex-Akinyele also visited the warring communities and promised to recommend a long-lasting solution to the government.

The reports of the traditional rulers and NARECOM had hardly bear to made public when the second stage of the conflict started. The Military Administrator of Osun State, Lt-Col Anthony Uzoma Obi was reported to have told the press men that the decision of the government to relocate the headquarters of Ife East Local Government to Oke-Ogbo rather than Modakeke, was irrevocable. The Modakeke saw this act of aggression from a military administrator who had once promised them a non-partisan handling of the conflict. The Modakeke Progressive Union immediately petitioned the military administrator on the matter and copied the presidency. The Modakeke Youth Solidarity Group (MYSG) also issue a strongly-worded press statement accusing Lt. Col. Obi of attempting to prejudice the recommendation of both the National Reconciliation Committee (NARECOM)

and the Seven-Man Peace Committee set up by the State Council of Traditional Rulers on the matter (Balogun 1997). As the Modakeke charged; Obi was already teleguiding the Obas Peace Committee and NARECOM in coming out with reports favourable to the Ifes. Obi's statement, the Modakeke argued was "another way of causing fresh war between the Ife and Modakeke people" (Sayo 1997). Five days later the "war" which Mr. Sunday Aghedo, the Commissioner of Police for Osun State later described in a press report as "ferocious" resumed.

Between 22 and 23 September, 1997, the two sides fought fiercely using petrol bombs, double-barrel guns, locally made revolvers and dame guns. The Ogunsua's palace and the Ife City Hall served as the military headquarters of the combatants. Food and ammunition were served in these places. Matters relating to tactical counseling transportation to the "war fronts" [i.e. commonly shared area like Odo-Okun, Ita-Agbon, Surulere, Iyekere, Akarabata, Oke-Eso] were handled in the two places.

The two sides killed each other freely. It was during the widespread carnage of the late 1997 that the popular Sijuwade Estate in Modakeke, belonging to the Ooni Sijuwade Olubuse II, was burnt. Between January and December 1998, the killings continued but largely restricted to the rural areas. Farmers were brutally attacked and killed in their farms. The worst hit were the Modakekes farming on the land considered to belong to Ife people.

Impact of the Conflict

The impact of the conflict has been very devastating for both the Ifes and Modakekes. In 1981 and 1983, several houses, vehicles and persons were burnt in both Ifes and Modakeke. Some of the families that were

affected by these 1981 and 1983 crises had hardly regained loses when the 1997 started. As usual several hundreds of people were shot, slaughtered or lynched, housing estates, fuel stations, public schools and shops, especially the popular Oranmiyan Shopping Complex and Sijuwade estate, were set ablaze by irate youths.

A drive round both Ife and Modakeke during 1997 violence showed quite clearly that what the Ifes and Modakekes burnt in the two communities were the few modern buildings that gave Ile-Ife its modern look. Ile-Ife, like Kano and Lagos known for religious fundamentalism and street violence respectively, was increasing becoming known on the social map of Nigeria as a violent city that might find it difficult in future to attract external for its development efforts. In almost the same fashion, primary and secondary schools in Ife and Modakeke were usually closed down. During the 1997 crises, the schools were closed for more than three months.

A careful look at the history of the contemporary Ife-Modakeke crisis shows that most of the problems were caused by the youth of the two communities. These youths also fought most of the battles on behalf of their parents. Just ask any of the youths why they were fighting. They would argue that they were fighting so that more jobs could be available in their community once they had a local government council of their own. Even the Ife youth in their own opinion felt that a lot of their problems (Joblessness most especially) would be solved once the Modakeke were eliminated. These youths formed the bulk of the arsonists. Some of them were not afraid of being killed. Until these young men are gainfully employed, problems would continue.

Traumatic Experienced by Women Victims

Traumatic experienced by women victims have a severe and long lasting effect on them, which is either social or psychological trauma. Women trauma results from anything that disrupts their sense of safety and security which include an unstable or safe environment, separation from immediate family, serious illness, intrusive medical procedures, sexual, and physical assault, domestic violence neglect, bullying, loss of job children drop out of school, rape, sustenance of injury, loss of properties, lack of income and means of livelihood. The emotional symptoms of trauma also revealed the following, shock, and disbelief, anger, mood swing, feeling sad or hopeless; confusion, withdrawing from others, feeling disconnected.

2.8 Trauma: social/psychological;

Psychological trauma is a type of damage to the psyche that occurs as a result of traumatic event. A traumatic event evolves a singular experience or enduring event, or events that completely overwhelming the individual's ability to cope or integrate the ideas and emotions involved with that experience.

Psychological trauma is the personal experience or witnessing of a highly stressful event, in which the individual is overwhelmed and unable to cope with his/her emotional reaction to the event or the individual experiences an intense fear, helplessness, loss of control or threat to life or bodily integrity. Thus, psychological trauma caused by experiencing a traumatic event that overwhelms a person's ability to cope and leaves them fearing death, bodily injury, or psychological damage (Giller 2007).

Who are trauma survivors?

Traumatic events are pervasive in our culture and do not discriminate among people. Therefore, trauma survivors are both women and men, all ages, all races, all social classes, all the sexual orientation, all religions, and all nationalities. Unfortunately, all people are at risk for experiencing traumatic events.

What are the effects of traumatic experiences?

Trauma survivors often have problems or symptoms as a result of their experience. Many factors influence how serious these symptoms may be, such as a person's life experiences before the trauma, a person's ability to cope with stress, how severe the trauma was, and what kinds of help and support the person gets immediately following the trauma.

Most trauma survivors are unfamiliar with the effects of trauma and often have difficulty understanding the problems they are having. Trauma survivors often feel like "crazy" or that there is something seriously wrong with them. Although there is not one set of symptoms that all trauma survivors experience. Some of the more common effects of trauma are recurring nightmares about trauma, intrusive distressing memories or flashbacks about trauma, and becoming upsets when something reminds you of the trauma. (Carlson 2007).

2.9 Forms of Adult Education Programmes

Since adult education programmes have been recognized as integral part of lifelong education that can contribute to the economic and cultural development, special progress and the development of the educational systems, there is the need to have an overview of the various forms. It has no doubt extended elementary schooling to the masses and based on nationally identified needs.

With the various definitions advanced by various scholars, some criteria can actually be ascribed to ideal adult education programmes. They include:

- (i) such programme must be educations in nature;
- (ii) it must be relatively organized and planned;
- (iii) it must be a deliberate activity directed towards the felt needs and interests of recipients;
- (iv) its target clients must be adult with social responsibility and personality;
- (v) it must be characterized by the voluntary participation of the adult;
- (vi) it must be learner-centred, needs – oriented, and organized out – of – school;
- (vii) it must deal with matters of immediate concern (Akintayo, 1997).

It is as a result of the multiplicity of adult education programmes that Akinpelu (1994) considers the following programmes as bona fide adult education programmes:

- . Literacy education (literacy skills for adults and out – of – school kids)
- . Continuing education (evening schools, extra-mural classes etc)
- . Civic education
- . Community development
- . Rural development or rural transformation
- . Agricultural extension education
- . Health extension education
- . Population education (or family planning education)
- . Workers education
- . Women education
- . Peace education/international education
- . Distance education (including correspondence education)
- . Political education and political action programmes
- . Vocational education (full – time and part – time)
- . Industrial and labour education (p. 25).

Though there have been criticisms on the classifications of the programmes by adult education scholars that some of them are recreational, mere social services or political action, they are all situationally relevant and need – meeting. Each attempts a solution to a problem and educational in nature. Workers’ education for instance is a sort of remedial and continuing education updating the education already acquired by adult of working class. The ‘drop – outs’ are encouraged to ‘drop – in’ and develop their potentials. Omolewa (1985). Arthur Lewis who critends that: “the quickest way to increase productivity in the less developed Countries is to train the adults who

are already on the job” (p. 21). Workers’ education will no doubt contribute to the transformation of the democratic society in terms of poverty reduction and education for all.

In the Prisoners’ Welfare, education rehabilitation, the result – oriented reformation of the clientele (prisoners) is attained and they have the opportunity of being trained for a future career that can make them self – reliant and responsible. They are given political education, health education, moral education and vocational.

As entrenched in Nigerian philosophy of education as what should be for all, adult education programmes can create awareness in all citizens in its life long concept. It will offer another chance for whoever dropped out of his/her educational opportunity to drop in. This could be through remedial education to correct the deficiency he has had for some time. It could also be for adults who want to start their education afresh. It is the deficiency of the adult that will determine the appropriate type of adult education to be received. As Falase (2000) rightly observed” ... the best that adult education can do is to help in reducing inequalities” (p. 7). He also quoted Omolewa (1981) as saying that: “adult education is supported to help those who have dropped out of school to “equalize” their education through remedial education or continuing education which seeks to update the education already acquired by the adult” (p. 35).

For the beginners, acquisition of the skills of reading and unity will constitute their education. They need to possess the ability to read some expressions like “one way”, “out”, “In”, “No smoking”, “No U-turn”, “No

crossing”, etc in the cities so as to fit into the societal system (i.e Adult literacy programmes).

Literacy programme in Nigeria can even be traced to the era of the missionaries (1830 – 1832) when there was the anxiety to teach the converts and would-be converts to read the Bible in their native languages. Quoting Ajayi (1981) has this to say:

It is the adult population that show a willingness to hear us And to receive the word we preach... To the some extent that the , adult population are brought under Christian Instruction will children and other dependents be brought under Instruction likewise (p. 131).

With the above as a premise for argument, some missionaries gave priority to adult teaching. Sunday Sabbath Schools and weekly evening classes were organized for the literacy programme so as to change the society (then). The intention of the missionaries at that time was not really to attain any fair play nor education for all, it was for their selfish interest. In fact, the society was not democratic in nature because the nation was still under the colonialists. African chiefs only wanted the missionary education for their wards so as to have trade advantage and to bring themselves and the wards up to fit into the family setting and states. They were not exposed to arts and vocational skills expected by the African chiefs until the middle of the 19th century in the area of medicine and printing works.

In 1962, Teheran Accord, under the auspices of UNESCO however revived the interest of the government in adult literacy that functional literacy programmes were carried out at various experimental sites for the tobacco farmers in Oyo North and the Ewekoro Cement Factory workers in Nigeria.

The Nigerian Open University borrowed from the example of that of Britain is another attempt at bringing education to the door-steps of the masses or neglected Nigerians. These sets of people could not further their education on full time due to social, financial, family and occupational reasons. In Year 2002, the system was formally introduced with the adoption of distance teaching methods. The radio, television and mailed tuition course will constitute teaching media. Facilitators have also been appointed at the Local Government levels to provide face-to-face teaching as supplement to the existing educators' delivery. The Federal Government designed the system to disseminate knowledge to the mature, working adults, housewives and even artisans or any individual who missed out on their education. It is also an opportunity for higher education. Though the Open University has not fully taken off, it is going to be another opportunity of ensuring education for all, equity justice and fair play. Poverty will definitely reduce when majority is exposed to learning. There will be job opportunities and many will be self-reliant.

2.10 Non-Formal Education Programmes

Non-formal Education is any organized and sustained educational activities that do not correspond exactly to the definition of formal education. Non-formal education may therefore take place both within and outside educational institutions and cater to all ages. Depending on the country's context, it may cover educational programmes to impact adult literacy, basic education for out-of-school children, life formal education programmes do not necessarily follow the "ladder" system of moving from lower class to higher

class, and may have differing durations, and may or may not confer certification of the learning achieved (UNESCO CEF 2005).

In countries that are affected by emergencies or fairly the task of early reconstruction, the formal school system does not have the capacity to enroll all the children and youth. Non-formal education programmes can take form of literacy and numeracy classes, cultural activities such as music, dance, or drama; sports practices and teams.

Non-formal courses workshops, vocational training are likely to be in high demand among the communal conflict victims and internally displaced persons who lack other employment opportunities. Non-formal education therefore serves as a positive alternative and can often to be vital protection strategy. This involved course designed to enable the female victims to improve their ability to manage their daily lives, improve their ability to take calculated risks, make sound judgements, communicate effectively, manage their emotions and solve day-to-day problems (UNESCO 1977).

In conflict, or after natural disaster, non-formal education activities may need to be focused on specific subjects. Such as environmental education, landmine, awareness, peace education and conflict resolution, reproductive health, hygiene, disease prevention, psychosocial awareness and human rights. It is important to note that when designing non-formal educational activities, learner concerns or needs should not be overlook or under estimated. Some may be unrealistic but none are unimportant. Learning should know that their concerns have been heard and that their ideas have been incorporated as far as possible quality education is partly a result of gaining by-in, trust, and participation/ownership from learners.

Literacy and Education are key determinants of both women and children empowerment. This is to be achieved largely through formal education. Regrettably, however, formal education has severe limitation of time and space to be able to adequately cater for the needs of women. Other reasons prevent women from taking advantages of these opportunities, some of which include, early marriage, teenage pregnancy, domestic roles, misdirection of gender stereotyping and religion. All these notwithstanding, the obstacles on the way of women empowerment must be cleared, if we want to move fast in our bid for national development (Fadeyi, 1985).

Furthermore, an empowered woman is an economic asset to the family. This is so because a well educated woman is likely to be an agent of economic development. However, academic education is not the only means of empowerment the greater majority of women emphasis should be placed on the need for vocational education. This should be so because Aderinoye (1999) is also of the view that concentrating only on basic literacy would give the impression that “adult education is synonymous with literacy” whereas “literacy” vital as it is, is only the beginning of the education.

In his assertion, Bhola (1994) is of the view that literacy and development are the two sides of the same. That we can not talk of the literacy first and development later, or development first and literacy later. The two must be undertaken at the same time, one reinforcing the other. He further describes literacy and development relationship as being dialectical and probabilistic. He concluded by saying “literacy by itself will not bring development, but without literacy development will be limping on one leg”.

From these suggestions, one can conclude that for a successful and useful literacy programme, motivation is very important. This vocational education is a form of motivation and non-formal education acquired through observation of craftsman. Perhaps the following income generating skill are relevant for economic sustainability. The list of income generating activities embarked on can be categorized into groups which are:

A. Food Processing

1. Cassava
2. Yam flour
3. Palm-Oil/Palm Kernel
4. Corn Flour
5. Cheese, Making (Soya)
6. Garri
7. Fufu

B. Food Crop Farming

1. Maize production
2. Soya bean production
3. Cassava Production
4. Yam Production

C. Meat/Fish Production – Animal rearing

1. Goat Keeping
2. Cattle Rearing
3. Rabittary
4. Piggery
5. Snail Rearing
6. Fish Farming
7. Poultry

D. Handicraft

1. Raffia Making
2. Pottery
3. Basket Weaving

Non-formal education programmes and social trauma

Non-formal education refers to out-of-school education. The UNESCO international standard classification of education defines non-formal education as education programmes which do not require or involve enrollment or registration of learners. Non-formal education thus covers all out-of-school educational setting such as adult education, community education, agricultural extension education, nutrition education, environmental education, public health and family life education and political education (UNESCO 1996).

Since non-formal education programme is any organized and sustained educational activity, then it can be used to address the social trauma occasioned by communal conflict effect on the victims. Those social trauma experience by the women victims are living from hands to mouth, inability to cope with family needs, family separation, lack of incomes/means of livelihood, loss of job, loss of property and children dropping out of school.

Lesser (1996) claim that in educational setting particularly non-formal is the most appropriate place for psychotherapeutic intervention. He further focused attention on interventional use of non-formal education programmes for psychosocial healings of those exposed to war induced social trauma. He reaffirmed that non-formal education settings provided a larger international frame work for social contextualization of intra-psychic wounds thus supporting healing. Similarly, Nicolai (2001) also said that victims of

communal crisis who do not have readily available and accessible educational options are more vulnerable to dangerous situations such as recruitment to armed militias engagement in illegal activities and involvement in an unsafe income generating activities. Thus, non-formal education programmes serves as a positive alternatives and can be often a vital protective strategy to reduce the social trauma experiences by the victims.

Akintayo (2003) asserts that non-formal education programmes tends to foster participation of the recipients in investment in income generating activities which could possibly lead to improvement in their standard of living. This implies that skills acquisition and utilization towards improving the qualities of life and ameliorate social trauma occasioned by communal conflicts are by-products of non-formal education programmes

Non-formal education programmes and psychological trauma

Omolewa 2000 and Anyanwu 2001 reported that non-formal education in the homes takes the form of apprenticeship. The boys learn the trade of their fathers, which could be farming, fishing, smith work, trading and carpentry. The girls learn the domestic work and handcraft from their mothers. Through the age grouping, leadership training and loyalty to the community are being learnt. The participants make internal decisions about the use of the productive assets. However, Oyetola (2000) asserts that the culturally based non-formal education enables new knowledge and attitudes to be introduced within the framework of the existing knowledge, cultural patterns, institutional values and human resources which often lead to socio economic development.

Thus, non-formal educations have been found to be influencing location development of recipients (Anyanwu 2000, Omolewa 1996 and OKedara 1993). They all observed that non-formal education promote literate society. Oyedeji (1993) found out that non-formal education has influenced self employment scheme among the participants in non-formal education than the non-participants.

Psychological trauma is a type of damage to the psyche that occurs as a result of traumatic event that occurred during communal crisis. Thus , psychological trauma caused by the communal conflicts are fear and anxiety, sustenance of injury, loss of relation, sexual assault, widowhood, helplessness, loss of control or threat to life or bodily integrity.

Jean (1989) contended that it is band to decrease dependency, provoke activity among the women and generally reduce their vulnerability, especially among the women population now under consideration. He further re-affirmed that highly economic yielding projects such as bakery, soap making, nylon making, tie and die, poultry, forestry and dress making should be part of what they are going to be exposed to. Skills development and vocational training for women victims are principal factor in promoting their well-being. Apart from the significance in the area mentioned above, they are highly applicable to the lives of the vulnerable groups because the acquired skills and empowerment gained will assist them re-integrate into their society.

According to Bhola (1983), stated that non-formal education programmes which sustain vocational training and functional literacy provided the mean for the self-fulfillment and economic sustenance for the most families. However, the skill empowerment programmes executed in such area

as tying and dying, soap making, cassava processing, poultry keeping, cooperative association, and small scale farming among others, put in place for victims such capacity developing programmes that would better enhance their socio-economic position.

Thus the intervention of non-formal education programme assisted the victims in the reduction of their psychological trauma occasioned by the communal conflicts. Okagbue (1996) research work provided the indicators as educational services, promotion of economic self-sufficiencies through income generating projects, skill training programmes, agricultural activities, trading as the best non-formal education support assistance that could be put in place to reduce the psychologically-induced trauma of women victims of communal conflicts.

2.11 Non-Formal Education in Women's Development

Over the last decade, research has made an undeniable case for the connection between women education and the educators of development. One wonders whether it is the experience of schooling or literacy skills acquired that leads to an impact the development process. Omolewa (2000) has made it clear that literacy may not even have anything to contribute to development, but regardless of this controversy, literacy still remains a very vital tool that could be used for women's development.

Scholars within and outside the discipline of adult and non-formal education have however established the fact that literacy could be used to improve the lot of women, especially the rural traumatized women. Non-formal education could help to enlighten them, change their believe systems,

make them to be productive and functional (functional literacy) and at the same time, mobilize them for community development (Omolewa, 1991).

For any nation to develop society socially, politically, economically and in all spheres of human endeavours, there is the need to liberate the citizens from traditional belief attitudes and practices. According to Oyinlola (2000) developing nations, including Nigeria, are now aware of the fact that non-formal education programme for all is the community. The reason being that once a nations population (with women topping the in most cases) has been made literate development of all government sort would surface.

Functional literacy or work-oriented literacy could be related to national development as development cannot take place without development of the minds of the people. Literacy as a tools of empowering women serves as agent for mass-mobilization, self development and public enlightenment. Literacy could help make women to understand the more, the importance of cooperative societies and that middle men can well be avoided. Most women can now empower themselves with all these loans they could take from these societies (Okedera, 1993).

Through functional literacy, the individual fulfill himself within the frame work of his society. He develops his personality as an individual, and bring a measure of reputation to his community. Such production coming from local craftsmen and women can enhance the economy of their community in a great measure. At the same time, the functional education acquired by these local workers in the development of their skills, places them in the position of recognition as top craftsmen or successful producer in their community. Thus whether they are farmers, technicians, civil servants or workers in industry,

people who are functionally literate are capable of improving their daily life and increasing their income through additional abilities and new knowledge. This portrays functional literacy as a system of literacy education integrated with development activities and forming part of a continuing system of adult and long life-long education (Nyeyere, 1979).

According to Blaug, 1996, literacy must be functional –not necessarily work-oriented, but in the sense that the learning of literacy and numeric is combined with the learning of some other desired knowledge. It is agreeable that this is the best way to increase women’s motivation and to enable them to make the best use of limited time which they can afford to devote to any educational activity. At the same time, part of the functional element of any literacy course must be to assist women to take greater control functional literacy project are often linked, for obvious reasons, to income-generation. But some suspicion has grown up, where women do the work but where the organization, marketing and so on are in hands of men, then the profits are likely to find their way into these hands too. Literacy with a socio-economic content must include training of women in management of their projects and in how to mobilize their own resources.

2.12 Empowerment Programme

One of the best support assistances that could be put in place to reduce the psychological-induced trauma level of women victims is to promote amidst them several opportunities toward their self-empowerment. As such various initiative have been packaged into the self development activities for the purpose of empowering women victims for better functionality and the promotion of self-reliance.

These include educational services where women can learn to read and write, promotion of economic self-sufficiency through income generating projects, skill training programmes, agricultural activities, trading etc.

2.13 Economic-Self Sufficiency

Victims of communal conflicts all over the world often depend totally on international assistance for their existence. However, with the shrinking assistance internationally given by day resulting in sharp decline in funding for meeting victims needs, especially women, become economically self-sufficient bearing in mind the domestic burden they bear. Nonetheless, in countries where nationals themselves face severe problems in seeing employment, only the best qualified refugees are likely to gain employments (Okagbue, 1996). Unfortunately, once again, women victims who are less likely to be well educated or even possesses income generating skills will be inadvertently disadvantaged in this aspect again.

This is apart from cultural imposition that may limit women's participation in income generating activities apart from their domestic workload, which may pose practical obstacle to them. Survey reveals too many of the income generating projects planned have involved women victims of communal conflicts to be economically strong; they should be encouraged to embark on reforestation and agricultural projects bearing in mind that many of them traditionally involve in such activities in their home countries. Other highly economic yielding projects such as bakery, forestry, poultry, should be part of what they are going to be exposed to (Jean, 1989).

To address this distorted direction in self sufficiency among women victims of communal conflict Okagbue (1996) advises that women victims

themselves should involve in design and implementation of these programmes. Which should be geared towards providing participant with remarkable and economically viable skills in traditional and non-traditional activities.

Alluding to the observed poor level of unemployment or under employment of victims of communal conflicts, Moodie (1981) states that high levels of unemployment or underemployment will result in low per capital income of the victims to a decline community morale, increased incidence of petty and violent crime.

Examine the vital role of economic independence to the survival of a woman victim, UNHCR (1991) says that a basic need of many victims is insufficient income to support their families pointing to the fact that when women are unable to support themselves, it contributes further to their potential exploitation. Economic self sufficient could be realized either through employment such as: employment in the local economy or with assistance agencies, agricultural activities, buffer, small trade businesses or participation in skill training programme and income generating project or programme.

In view of Thorogood (1981) some pertinent question need to be answered in considering the income generating project to be established. The answer to these questions should clearly embody defined and acceptable advantages to the focused group. These are:

- (i) Why do you want an income generating project?
- (ii) What types of programme/project will be adequate?
- (iii) What steps are to be taken that will ensure commercial and financial mindness?

Economic empowerment programme should therefore be monitored to ensure that they provide sufficient household income and do not focus on marginal economic activities; if the objectives of improving women and children standard of living is to be a reality and not just end on paper.

2.14 Women Education

As observed by Akintayo and Akintayo (2000), "... we must reconsider women's roles in the larger social, educational and economic order so that as women become more literate, they have opportunities to use those skills in ways that are personally meaningful, socially relevant and economically rewarding" (p. 8). They went further to say that: "... the percentage of illiterate women has increased in the post independence period, the absolute number of non-literate has also increased..."

Women can also constitute the agent of change or transformation of Nigerian democratic society if exposed to rapid adult education programmes. Even in 1985, Nigerian government made it mandatory that more non-formal establishments be created to cater for the education of out illiterate women on whom lied the burden of the stability of the home and society. With the international decade for women which met in Nairobi, Kenya in 1985, more women embraced education through the adult literacy programme.

With the table on Girls and Women, the state of Deprivation in Africa coined by Akintayo and Akintayo (2000), 73% of the female folk attended the adult literacy programme in 1990, 75% enrolled between 1996 and 1991 and 50% in secondary school (1986-1991). This indicates that women are also powerful agent of change as mothers and home makers. They enjoy equity and fair play through the adult education opportunities.

As pointed by Anyanwu (2000), nomadic populations have contributed in no small measure to community and national development in Nigeria through their valuable economic services. He also reveals that the mobile pastoralists, migrant fishermen and farmers can be found in about 25 states of the federation, hence the need to examine the role played by nomadic groups vis-à-vis the challenge of nomadic education in Nigerian democratic society. Since these people are mainly mature adults with aspirations, they also have right to education of their status. In Anyanwus' Research Report, 1977, their urgent educational needs were recorded as:

- (i) "Basic literacy and numeracy
- (ii) Introduction to modern techniques of animal husbandry
- (iii) Modern techniques of processing diary products
- (iv) Simple book keeping
- (v) Cooperative organization and management
- (vi) Improved housing
- (vii) Health education and
- (viii) Civic and moral education"

He therefore suggests the introduction of extension services in nomadic education programmes which will be essentially an agricultural extension activity involving the teaching of learners in a voluntary out-of-school situation. This will go a long way to improving their methods and techniques, increasing their methods and techniques and increasing their production efficiency and income. It will also improve their standard of living. Anyanwu observes that "prior to the establishment of the National Commission for Nomadic Education (NCNE) in 1991, the literacy rates in

Nigerian nomadic communities had been very low, ranging between 0.2% among pastoralists and migrant farmers, and just 2.0% among migrant fishermen". There is no doubt that nomadic populations need education to initiate measures that can make them progress and change for better.

Exposure of the people to education appropriate to their needs and aspirations will go a long way to transform our nation to attain the objective of a long of bright and full opportunities for all citizens. Adult vocational education, it could be recalled, performed a great role in our nation's economic recovery and self-reliance during our transition to civil rule when there was high rate unemployment and other social ills. Several programmes like the National Directorate of Employment (NDE), Better Life for Rural Women, Mass Mobilization for Social and Economic Recovery (MAMSER), Structural Adjustment Programme (SAP) and the People's Bank of Nigeria (PBN) were introduced not only to educate workers but to let them know their rights and responsibilities to the society (Rogers, 1997).

The NDE was set up to find urgent solution to the menace of mass unemployment in the country, specifically among our teeming graduates and school leavers, by promoting self-employment among them. Mohammed (1992) revealed that:

"It is estimated that over 500,000 Nigerians secured jobs through training and loans granted to NDE beneficiaries thereby creating jobs for themselves and others in the labour market. According to the employment exchange "more than 15,000 people have secured jobs through the activities of the National Directorate of Employment" (p. 18).

NDE only identified centrally located classrooms, community centres, halls for discriminating knowledge. Teaching of the selected skills is harnessed from within the communities, ensuring localization of skills

development according to areas where they are likely to be used. Consultation with some center coordinators of NDE revealed that NDE four programmes are as follows:

- (i) Youth employment and vocational skills development which comprise the National Open Apprenticeship Scheme.
- (ii) Small Scale Industries and Graduate Employment Programme where entrepreneurship development training is provided for people. This kind of adult education teaches a prospective loan beneficiary the basic rudiments of running a small scale enterprise as well as disabled scheme for the handicapped.
- (iii) There is the agricultural sector employment programme identified with graduates who will be given training in some vocations of their choice. They are given loan to farm for self sustenance.
- (iv) Special public works programme where unemployed youths are offered temporary opportunities for earning and livelihood until they get permanent jobs.

“Better life for Rural Women” programme is another adult vocational skills training introduced to give every citizen of both sexes equal opportunity to education and awareness. Though it was introduced during the transition period, it is a programme that acknowledges the indisputable importance of the role women play in a developing nation like Nigeria. When it was launched in 1987, participants came from all the states with agricultural produce and various finished products which featured at the display of goods made by Nigerian women.

Adult Education Programmes could be used as panacea for the reduction of the sufferings of women and children victims of communal conflicts. Adult Education Programmes cover such programme like non-formal education, literacy education, extension education, correspondence education, liberal education, vocational education etc. (Akinpelu, 1981). Adult Education programmes are geared towards the creation of opportunities where all can see that self-development are the real objectives of adult education programmes for the communal conflict which would make it possible for the women and children victims to be-integrated or rehabilitated.

It is true that more women than men participate in adult education activities in the light of this, literacy programmes should be made functional by encouraging women and children of communal conflicts victims to take courses like hygiene education, childcare and serving. In the area of skill learning, women victims of communal conflict should be motivated to undergo life skill, other income-generating activities which will lure the women to functional literacy in order to reduce the Economic hardship facing them. Rogers (1997) states that there is an effective demand for supplementation of income generating skills with literacy skill at women education programmes.

The women and children may take part in vocational training which will help them to tackle a central problem of their lives and their work. Though, through the training, it will be discovered that they have knowledge and that they were creative and can take initiative. In this way they realize that they are not incapable by nature of influencing their living conditions but that their environment had deprived them of the opportunities to be creative and thereby incapacitated them. This learning process contradicts society's

expectation of their incapacity, which they have internalized and caused them to question their former attitude.

In order to make sense of the apparent contradiction, the adults become active in various areas of their lives, trying to improve the conditions in which they are living, phasing the Non-Formal education programmes and solving the apparent contradiction. The participant will be able to initiate a process of self-empowerment. In this process, adults gain a wider understanding and control of the various forces that influence their lives. They will be able to overcome internal and external dependency in key areas of their lives, and they increased their personal independence.

From the above analysis, the Non-Formal education programmes would successfully help school drop-outs to become productive participants in the economy. Widows and displaced women victims of communal conflicts will be taken care of through such programmes as Extra Moral-Classes, continuing education, vocational training, life skill. It is with the belief that Non-Formal education programme would be used to change the destiny of many people who would have been a curse to their parents, as well as liabilities to the government. That those who might have been affected by communal conflicts and have been educationally derailed, which affects their securing paid employment even before the present unemployment syndrome now seriously biting hard on everyone in the community as a result of communal conflict. However, women and children victims of communal conflicts would require Non-Formal education programmes to correct imbalances as well as rectify their deficiencies so that they could adequately be integrated and rehabilitated into their community

2.15 Analysis of Empirical Studies

Obviously, there are very few studies on using Non-formal Education Programmes in managing the communal conflict fallouts in terms of resolution, transformation and management but studies on evaluating the programmes implemented to enhance the well-being of the women and children victims of communal conflicts have shown positive effects of interventionist programmes on the standard of living of the recipients, studies that have shown successful results include those conducted by the U.N.H.C.R. in 1995 in Sri Lanka, and Liberia. Findings from these various evaluations reveal that various non-formal education programmes like functional education, life skills and even short terms loans to run income-generating projects have positive impact on the life of the women victims of communal conflict. Besides, the consideration of intervention of non-formal education programmes was seen to be most powerful in the resettlement and re-integration of the valuable groups of communal conflicts back to their original settlement Hardley, R.G., Mitchell, L.K. (1995), revealed from the report of his findings that the victims who received counselling were more positively adjusted mentally, economically, socially and physiologically from the psychosocial trauma they had gone through during the inter-communal conflicts.

On education and training to enhance skills development and capacity building, it has been reported that the incorporation of literacy training which improved women and children victims include soap making, tyre and dye, cassava processing, honey production, rabbit rearing had assisted the victims

in ameliorating the trauma experienced during and after the crisis. In a related study, Cosy (1983), is of the view that through literacy education; such literacy trainings were always linked with income generation initiatives; for the women victims, this provided them the opportunity to earn personal income which inbuilt in them great sense of self worth.

The report of an evaluation of counselling process carried out by Odetola (1997) on the victims of communal conflict those who received were more mentally, economically, and socially adjusted over all than those who did not received counseling. In a related study, Boutros-Gali (1992) in his widely cited publication, *An Agenda for Peace*, revealed that “post-conflict Peace building” is an action to identify and support structures which will tend to strengthen and solidify peace in order to avoid relapse into conflict.

Further still, investigation by Carnegie Commission on the prevention of Deadly Conflicts considers preventive diplomacy as actions to pressure, arbitrate, mediate, or land” good officers to encourage dodgem and facilitate a non-violent resolution of the crisis. In other word, the focus of preventive diplomacy and peace building is on putting in place structural tasks that address the underlying root-causes of conflict, and by so doing preventing an incipient conflict from turning massively violent.

Meanwhile, Albert (2001) have formal support for peace building in the community in conflict by expanding the employment opportunities for the women and youths victims the grassroots in order to reduce the rate of violent for the sustenance of peace building.

The outcome of evaluation by Oxfarm Technical Training Committee (VTTC) (2000) among Palestinian women and children victims in Lebanon

indicated that women and children were particularly disadvantaged in their access to education training and employment. The situations further predispose the poor households to favour males over females in schools enrolment. These gender based programmes mentally undermined the women victims standard of living as well as their access to the market and even their economic and social independence. As regards educational opportunities for the children victims, these children were discovered to be at disadvantageous position as observed in the research by UNHCR (1987).

A survey conducted among women victims in Illinois Refuge Social Service Consortium and women's Bureau showed that:

- (a) Women victims in the work force were concentrated in low-wage jobs;
- (b) Women victims in the workforce did not earn enough income to move completely off welfare;
- (c) Children care was a key barrier to employment
- (d) Language proficiency acted as a barrier to workforce participation and long term economic self sufficiency.

In another study, an independent survey among semi-urban refugee settlement in Sudan by Demeke (1990) showed that the income generating programmes had made little difference on the standard of living of the women victims. Earning a living was found to be particularly hard for them and many of them turned to prostitution and the children sought for menial jobs as a survival strategy.

Under studying the role of U.N.H.C.R. in the management of victims of communal conflicts in Nigeria, Sackor (2004), reported how inadequacy of

funding from the international communities constituted a barrier for the organization in meeting the challenges of the management of the victims of communal conflict which greatly Jeopardized its role in projection and assistance giving.

As was observed by Ramsbothman, (1996) a low protection standard was given to the African victims of communal conflict in comparison with protection standards practiced in European countries. His remark about the disparity notice in the allocation of funds to assist African victims of communal conflicts and those in the developed counties also raises pertinent question about the underlying principles of humanitarianism as humanitarian services. Making a similar observation, Macre, Human and Hofman (2003) commented that allocation of assistance fund should be made proportionate to the need of the beneficiaries and not for political reasons.

While the Human Rights Watch (2000) reported prevalence of sexual and domestic violence among the women victims in Burundi, measure taken by UNHCR to address these problems were found deficient. The survey carried out among Burmese women in Thailand by Refuge Women Commission in 2000 showed that the women were involved in sex industries or as domestic workers due to the ineffectiveness of the income generating projects. Women victims identified as their key areas of needs such programmes as reproductive health services, education (for children and women) and income generation. Other problems discovered included sexual and gender-based violence, lack of knowledge about health care and economic dependency. Findings by the same organization from surveys in the Federal Republic of Yugoslavia (Serbia and Montenegro) revealed that

the lack of shelter, domestic violence, paucity of education and other developmental opportunities as major attendant incidences. Tens of thousands of displaced women also lack basic food, health care, education, psychological and social services.

In conclusion, Adekanye (1997) reveal that reconciliation is of greatest importance to peace building, giving the continuing presence of distrust, bitterness, and deionization of other. The psychological trauma the past are still powerful because the experiences of the past are neither forgotten nor forgiven whatever the nature of compromise. The collective turning from the past, which must underlay the process of reconciliation and peace building, are not likely to have begun and may indeed begin only after other aspects of the peace produce results that seem to indicate that peace is worth while and here to stay.

2.16 Appraisal of Literature Review

The vulnerable groups of communal conflicts (that is women an children victims) are the fallouts of social disintegration of mankind. Mostly affected by dislocation and displacement are both the women and children victims who suddenly become the sole bearers of family responsibility and suffer a great hardship as a result of the traumatized experience they had during the communal conflicts.

The focus of activities of the intervention programmes put in place for the promotion of uprooted women and children victims include. Programmes for peace building, security, empowerment activities to improve their living standard and counselling services to improve their mental health.

The indices examined in this study comprise the causes and effects of communal conflicts and challenges faced by the vulnerable groups. Consequently, as a review of relevant literature to this study, various concepts, and issues that are related to this study have been reviewed. The chapter in its introductory part dealt with the relevant theories that are consistent with theories of conflicts. These theories highlighted the premises, and justification for communal conflicts. Among the theories are traditional theory of conflict, the human relation theory of conflict and interaction theory of conflict. The criticism for and against or perhaps, a critique of these theories were also provided in order to establish their strength and weakness in the communal conflicts.

Other theories reviewed in this chapter include the conventional theories of conflict with its components theories such as community relation theory, principled negotiation theory, human needs theory, identity theory, inter cultural theory, conflict transformation theory reviewed and criticized in line with their relation to communal conflicts, peace building and empowerment of the vulnerable groups in the communal conflict.

The second aspect of this chapter focus on the review of literature on the concept of conflicts, sources, causes of conflict in Africa, community conflict in Nigeria, with particular reference to Ife-Modakeke crisis in Osun State, Ijaw-Ilaje ethnic crisis in Ondo State. Other items reviewed in this second part include conflict management and transformation, Empowerment Programmes, Economic self-sufficiency, adult and non-formal education programmes, which served as motivational benefit and provided the panacea

for the reduction of the socio psychological induced trauma of the women and children victims of community investigated.

Based on the reviewed literature it becomes clearer that there is the need to regularly carryout an assessment of humanitarian service delivery for the well being of the women victims of communal conflict in various countries of the world in order to adequately assess the effectiveness of the non-formal education programmes structured for the promotion of their well-being.

THEORETICAL FRAMEWORK

2.17 Introduction

As a system, theory is an idea held to explain groups or facts or phenomena. It deals with the relationship between facts. Thus, as one of the three theories of society, conflict itself has its basic premises upon which it derives understanding in the explanation of existence in the society. Certain theories on which this study is based are: the traditional theory of conflict, the Human Relation theory of conflict and the Interaction theory of conflict.

2.18 The Traditional Theory of Conflict

The most proponents of this theory is Freud (1940) who in the 1930s came up with his psycho analytical theory. According to Freud (1940) people are continually between two opposing forces as there is always struggle to maintain a dynamic state of balance. This theory suggests that, conflict is premised on poor communication, lack of openness, trust between people and failure of partners to be responsible to the needs of other persons involved in interpersonal behaviour. Therefore, on this premise, conflict is

considered as a bad phenomenon, equated with violence, destruction, irrationality and all things negative.

The psychoanalytic technique of Freud's theory thus focused on helping people to become aware of their unconscious mental thoughts and desires so they could better understand and deal with the problems. This theory is relevant to this study on account that, the Nigerian pluralist society is characterized with persistent struggle between different groups whether consciously aware of individual potentials, cleavages, values, and interests or otherwise. In an attempt to continue to struggle to maintain a balance in the dynamics of the state of equality, conflict is eminently experienced.

This theory is relevant to this study in that the parties involved in the communal conflict should endeavour to bridge the communication gap and the partners evolved in the conflict should provide for their mutual needs. Similarly reduced the level of resisted struggling within themselves to allow permanent peace.

2.19 The Human Relations Theory

This theory is associated with Frist and Dickson (1939) who see conflicts as normal group behavioural characterization. That conflict is seen as a normal occurrence in all groups and settings. The human relations theory suggests that conflict is inevitable, that cannot be eliminated and that conflict is sometimes beneficial to group behaviour. The underlying assumption of the human relations theory is that, conflict is not only an inevitable social phenomenon, but that in a society where people relate and have the cause to relate and influence one another's action, conflict is bound to happen, since

human beings have divergent behavioural effects on which frictions might degenerate.

The society in which human beings live cannot therefore be devoid of conflicts knowing exactly that individual difference abound in terms of perception on issues, ideas, motives and even presentations. Human relations provide the image, which an individual maintains, projects and acts upon. This is a domain of the affective equation in the human learning and behavioural disposition. It is therefore applicable in this study as various people involved in conflicts are of different socio-cultural and politico-economic extractions, thus making possible divergence in relation in terms of the value system, belief, and attitudinal disposition to collective interest.

2.20 Interactional Theory of Conflict

The proponents of this theory are of the view that groups require disharmony as well as harmony, dissociation as well as association, and conflicts within them are by no means altogether disruptive factors. The thesis of the theory according to Montville (1993) is that, groups formation is the result of both types and processes. Rather than thinking that conflict is dysfunctional, a certain degree of conflict is an essential ingredient of moving organization forward. That where there is no aggravation, there cannot be any development. Hence, this theory encourages conflicts on the grounds that a harmonious, peaceful, tranquil and cooperative group is prone to be static, apathetic, inactive, stupefied, earnest, and non-responsive or insensitive to the needs for changes and innovations.

The underlying assumption is that every community setting should maintain a minimum level of conflict sufficient to keep the group viable, self-critical and creative and thus, it is relevant in this study because, to have the society on-going and functional, it must entertain some degree of conflict in action to facilitate the process of interaction.

Besides these conventional theories of conflict, Galtung (1969) advanced some other theories of conflicts namely;

- community relations theory
- principled negotiation theory
- Human needs theory
- Identify theory
- Inter cultural miscommunication theory
- Conflict transformation theory

2.21 Community Relations Theory

The thesis of this community relations theory assumes that conflict is caused by on-going polarization, mistrust and hostility between different groups within a community. The goals expected in community relations theory are to:

- (i) improve communication and understanding between conflicting groups;
- (ii) improve greater tolerance and acceptance of diversity in the community

2.22 Principled Negotiation Theory

The principled negotiation theory assumes that conflict is caused by incompatible position and a “zero-sum” view of conflict being adopted by the conflict parties. The goal of principled based on negotiation theory are to:

- assist conflicting parties to separate personalities from problems and issues, and to be able to negotiate on the basis of their interests rather than fixed positions; and
- facilitate agreements that offer mutual gain for both/all parties.

2.23 Human Needs Theory

This theory assumes that deep-rooted conflict is caused by unmet or frustrated basic human needs which lead to frustrated in the area of physical, psychological, social, security, identity, recognition, participation and autonomy. The goals inherent in this theory for conflict are to:

- assist conflicting parties to identify and share their unmet needs, and generate options for meeting those needs.
- for the parties to reach agreements that meet the basic human needs of all the sides.

2.24 Identity Theory

The theory assumes that conflict is caused by feelings of threatened identity often rooted in unresolved past loss and suffering. This theory is to facilitate in goal orientation.

- the identification of threats and potential fears felt by the two opposing parties which demands the building of empathy and reconciliation between themselves.
- jointly reach agreements that recognized the core identity needs of all parties.

2.25 Inter Cultural Miscommunication Theory

This theory assumes that conflict is caused by incompatibilities between different cultural communication styles. That is, as much as such differences in communication styles exist, there is bound to be conflict. The goals of community based on inter cultural mis-communication theory are to:

- increase the conflicting parties knowledge of each other's culture;
- weaken negative stereotypes they have of each other; and
- ultimately to enhance effective intercultural communication.

2.26 Conflict Transformation Theory

The premise of this theory is that, conflict is caused by real problems of inequality and injustice expressed by competing social, cultural and economic framework.

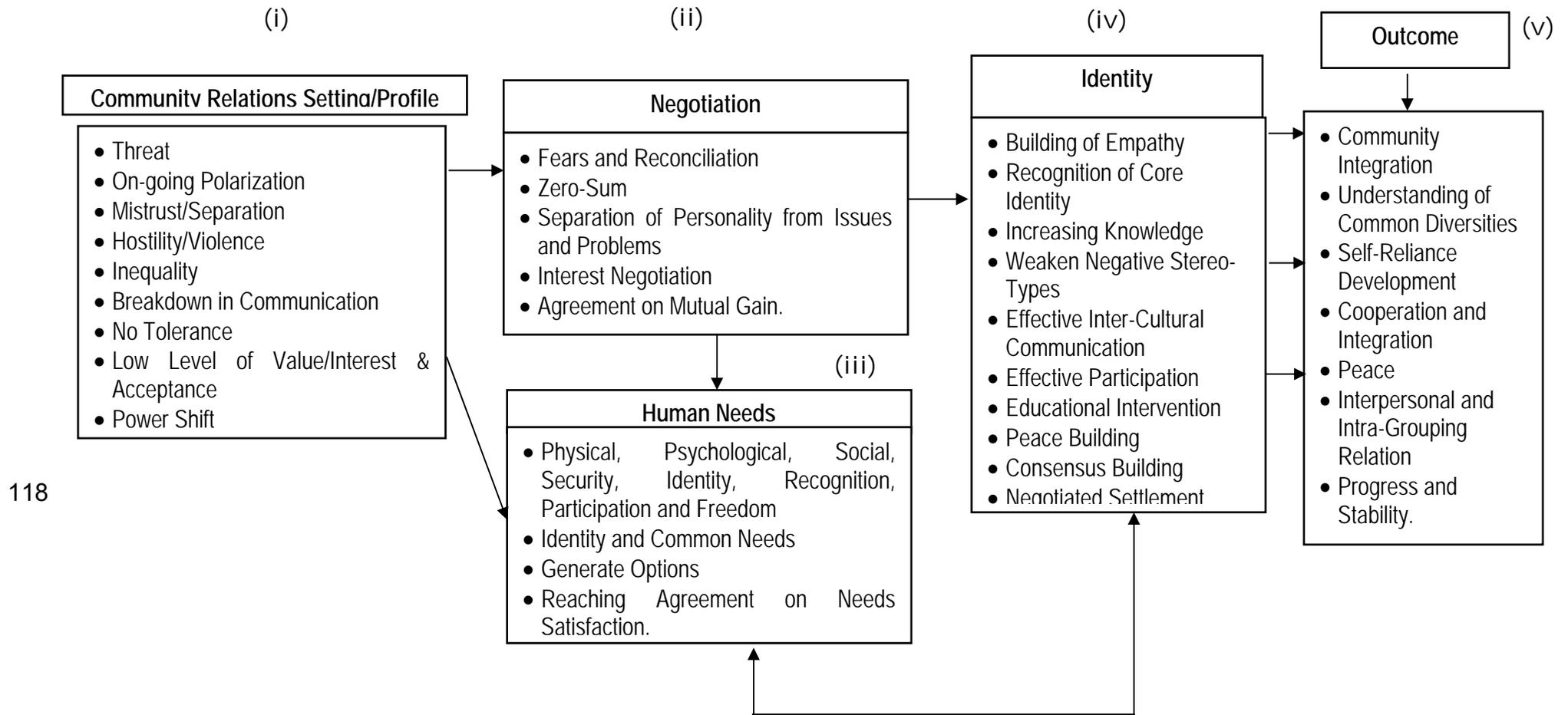
The goals here are to:

- change structures and frameworks that cause inequality and injustice, including economic redistribution;
- improve longer-term relationships and attitudes among the conflicting parties; and

- develop processes and systems promote empowerment, justice, peace, forgiveness, reconciliation and recognition.

Summarily, all these theories explained above are relevant to this study. Therefore, all these theories are integrated into Katz and Kahn (1996) as a modification to the original which led to the formation of integrated system model of Conflict Management and transformation through non-formal education:

Figure 1: Integrated System Model of Conflict Management and Transformation through Non-Formal Education



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Source: Oyebowale (2010) Adapted and Modified from Katz and Kahn (1996) General System Theory Characteristics.

The model above shows the system relations that show conflicts manifestation, treatments and outcome. The relations depicts the community setting as well as the profile which is often characterized by inequality, mistrust, communication break down, low level of value and interest recognition and power shift among others. As shown in box I, II, III, IV, & V.

In box I: Community relation/profile: it explaining the level of polarization within the communities in conflict and the deepness of conflict in the conflictual environment. This had led to treat, mistrust, hostility, break down in communication, and full scale violence among people who had been living together as brothers and sisters, good neighbours who were mutually working toward common goals before. The impact of the conflict has been very destructive and devastating for the communities. That is, there was family separation, zero tolerance, loss of property, loss of job, lack of income/means of livelihood and hatred. This ugly situation then calls for negotiation among the parties involved in the conflict.

In box II: Negotiation: In the process of negotiation, there was fear among the people involved in the negotiation about their security and they become apprehensive of each other which did affect the process of reconciliation. That people involved in the reconciliation should focus on issues and problems that led to communal conflict. They should be more concerned on collective interest of the common people, and their agreement should be on mutual gain than their personal aggrandizement and selfish interest. Parties involved, in the negotiation should shift ground on their earlier demand and position that led to the conflict.

In box III: In the process of negotiation, the people who were involved (in the negotiation) should always considered the common needs of their community, that is, their physical, psychological, social, security needs of their people should be paramount in their negotiation. They should have the freedom to participate freely in order to be able to share their common needs, so that they would reach common agreement on their needs satisfaction without fear.

In box IV: This lay emphasis on the needs to recognise core identity of the each community in conflict. This can be achieved through effective participation of the people involved in the negotiation which would lead to building of empathy. This would encourage peace building, peace making process and knowledge modification by the people. This process promotes effective reconciliation among the people within their communities. The negotiation procedures definitely will increase the knowledge of parties involved and weaken negative stereotypes among the people. This will lead to effective inter-cultural communication, participation, and genuine consensus building among the victims of communal conflict and the people.

In box VI: Finally, the outcome of the conflict management and transformation surely lead to community integration and co-operation, understanding of common diversities, mutual interpersonal and intra-grouping relation which eventually lead to peace, promotion of economic-self-sufficiency skill, training programmes, income generating projects, development, progress and stability among the people in the communities involved in the communal conflict.

2.27 Research Hypotheses

(1) The following null hypotheses were formulated and tested for the study.

Ho₁ There is no significant difference between the effect of non-formal education programmes and the reduction of socio-psychological traumas among women victims of communal conflicts.

Ho₂ There is no significant relationship between non-formal education programmes and reduction of social trauma among women victims of communal conflicts.

Ho₃ There is no significant difference between components of non-formal education programmes and the reduction of psychological traumas among women victims of communal conflicts.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Research Design

The descriptive survey research design of the ex-post facto type was adopted for the study. This design was used to describe a method of gathering information from a sample of individuals which is usually just a fraction of the population been studied and also because the variables studied had already occurred and the researcher could not control them but only generated data for analysing the relevant and effects of such variable.

3.2 Population of the Study

The target population for the study was estimated at about one thousand, five hundred and ten (1,510) women from the five communities which are Igbekoda, Igbekobo, Obenla, Arogbo-Ijaw, Obeadu, all from Ondo state and Alapata, Arokomo, Modakeke, Ogudu-Abe, Bowaje all from Osun state respectively. These communities were those adversely affected by the communal conflicts that have occurred in the two states under investigation.

3.3 Sample and Sampling Technique

A multi-stage sampling technique was used to select respondents for the study. In each of the two states (Ondo and Osun) under study, two local governments with high incidence of conflicts were purposively selected: Ilaje and Ese-Odo Local Government Areas in Ondo State; Ife East and Ife East Area Office in Osun State. In each of the Local Government Areas, five (5) communities highly notable for conflicts were purposively selected.

Based on the population of each of the community, proportionate sampling technique was used to select respondents for the study. A total of 1000 respondents were selected in each of the two states to give a total of 2000 respondents for the study. The details of the sampling procedure are shown in Table 3.1.

Table 3.1: Population and Sample Size Selection for the Study

| State | Local Government | Communities | Population | Sample size(25%) |
|-------|-------------------------------------------|-------------|------------|------------------|
| Ondo | (i) Ilaje (ii) Ese-Odo | Igbekoda | 850 | 212 |
| | | Igbekebo | 790 | 197 |
| | | Obenla | 660 | 165 |
| | | Arogbo-ijaw | 850 | 212 |
| | | Obeadu | 860 | 214 |
| Osun | (i) Ife East (ii) Ife East Area Office | Alapata | 830 | 208 |
| | | Arokomo | 840 | 211 |
| | | Modakeke | 900 | 226 |
| | | Ogudu-Abe | 760 | 190 |
| | | Bowaje | 660 | 165 |
| | | TOTAL | 8000 | 2000 |

Source: National Population Census Figure of 2006

- Ife East Local Government in Oke-Ogbo, Ile-Ife
- Ife East Area Office in Modakeke
- Ese Odo Local Government
- Ilaje local Government

3.4 Research instrument

The main instrument used for the data collection in the study was structured questionnaire tagged non-formal education intervention programmes (NFEIPQ). The instrument was designed in such a way as to be able to collect all relevant data pertaining to non-formal education programmes as predictors of socio-psychological trauma management

among female victims of communal conflicts in Ondo and Osun states.

The questionnaire was divided into two sections (A&B).

Section A contained eight questions designed to elicit information on demographic characteristics of the respondents.

The section B contained three sub-section a-c each section contained communal conflict, socio-psychological and non-formal education programmes scale drawn on a modified Likert's 4 point rating scale: strongly agree(SA); agree(A); disagree(D); strongly disagree(SD).

Sub-section a consisted of items rating on causes and solutions to the challenges faced by the respondents as a result of communal conflicts.

Sub-section b consisted of fourteen items rating our socio-psychological trauma which socio-trauma contained nine items and psychology trauma contained five items on effects of communal conflict on the participants involved in the study to which either 'yes' or 'no' response was required

Subsection c consisted of five areas of non-formal education programmes of food crop farming, food processing, animal rearing, subsistence or small scale farming and hand craft that were used to manage the socio-psychological trauma experienced by respondents.

Focus Group Discussion (FGD): the questionnaire was complemented with twelve sessions of focus group discussion which was held with two cohorts of 2006 and 2007 beneficiaries to elicit responses and information

Table 3.2: Focus Group Discussion Schedule

| Centre | No of visits | States visited | Number in Groups |
|-------------|--------------|----------------|------------------|
| Arogbo-Ijaw | 4 | 18-02-06 | 10 |
| | | 28-02-06 | 06 |
| | | 15-03-06 | 10 |
| | | 05-04-06 | 08 |
| Igbekoda | 4 | 08-06-06 | 10 |
| | | 20-06-06 | 10 |
| | | 04-07-06 | 08 |
| | | 04-07-06 | 08 |
| Modakeke | 4 | 23-01-07 | 10 |
| | | 14-02-07 | 06 |
| | | 28-02-07 | 10 |
| | | 22-03-07 | 08 |
| Ile-ife | 4 | 06-02-07 | 08 |
| | | 07-03-07 | 10 |
| | | 07-03-07 | 10 |
| | | 21-03-07 | 08 |
| | | 16-03-07 | 10 |

3.5 Focus Group Discussion and Key Information Interview Guides

- (1) The Pattern of Non-formal Education programmes.
- (2) The effects of Communal Crises on social trauma of the women victims.
- (3) The effects of Communal Conflicts on the psychological trauma of the women victims.
- (4) The relative effects of Non-formal Education programmes on the reduction of psychological trauma on women victims of communal conflicts.
- (5) The relative effect of non-formal education programmes on reduction of social trauma of women victims of communal conflicts.

3.6 Validity of the Instrument

The questionnaire was validated for internal consistency by experts in the Department of Adult Education; Guidance and Counselling, and Sociology at the University of Ibadan. Besides, the supervisor also modified some items and restructured the content of the questionnaire. Their scrutiny and corrections confirmed the appropriateness of the contents of the instruments for administration for data collection.

3.7 Reliability of the Instrument

To determine the reliability of the questionnaire, a pilot study involving 30 women and children was conducted. Two communities were used for the pilot study. The researcher ensured that people who took part in the pilot study were from other communities other than those used for the study.

The questionnaire was administered twice at an interval of 2 weeks on the same sample of respondents. Then, the Pearson Product Movement Correlation co-efficient was applied to determine the test-retest reliability of the instruments. The correlation coefficient values obtained ranged between 0.83 and 0.91 at 0.5 level of significance respectively. This indicated reliability with the identified range. Thus, the instrument was reliable for use in the data collection for the study.

3.8 Administration of Instrument

A letter of introduction from the Head of Department of Adult Education facilitated the distribution and collection of the data from the communities selected for the study. The investigator along side four trained researcher assistants administered the instruments. Assistance in reading and filling was

given to the few of the respondents who could not read. After the collation of the questionnaire, 490 copies were found to be either invalid or not returned. Then 1510 copies were well filled and returned, this was used to analyzed the data

The researcher handled the organization and management of the focus group. Each of the groups had 2 interactive sessions. Discussions were held to get to the depth of issues investigated in an informal atmosphere of a discussion gathering. Notes were taken by the researcher. About one and a half hours were spent with each group. The entire discussion period covered eight days.

3.9 Method of Data Analysis

Data collected were analysed using frequency distribution counts, percentages, Analysis of Variance, and Multiple regression, and content analysis, at 0.05 alpha level.

CHAPTER FOUR

RESULTS AND DISCUSSION OF FINDINGS

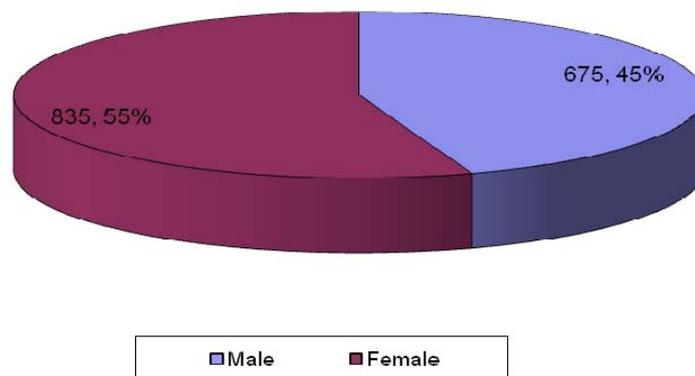
4.1 Preamble

The influence of non-formal education intervention programmes on the reduction of psycho-socio induced trauma of the vulnerable groups in communal conflicts was the focus of this study. The results obtained from the analyzed data are presented in this chapter.

4.2 Demographic Characteristics of Respondents.

In order to understand the background of the respondents used for the study, the participants were asked certain questions that bordered on their background in the circumstance surrounding leading to intervention programmes.

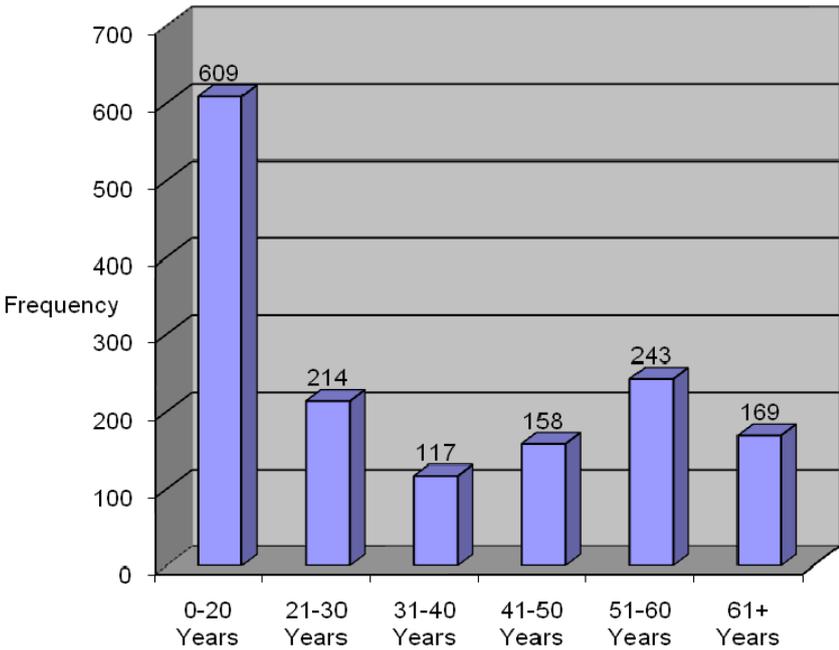
Fig. 1: Pie Chart showing the distribution of the respondents by Sex



The figure 1 above shows that, there were more female (55.3%) participants in the non-formal education intervention programmes than male (44.7%) for the development of self reliance skills. This perhaps is indicative of the precarious conditions which women are often subjected to on account of communal conflicts.

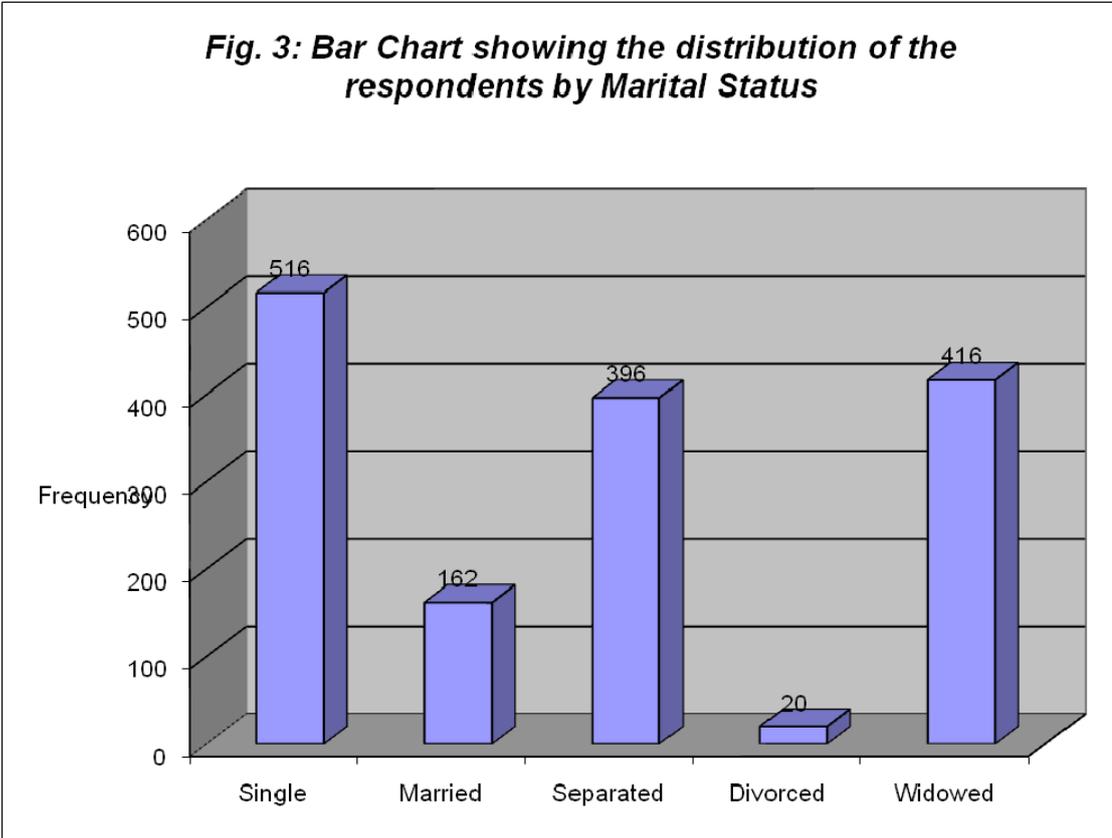
The age characteristics of victims of communal conflict is also essential in determining what type of non-formal education intervention programmes that serve as panacea for their rehabilitation. Thus, table 4.2 below presents the survey data on the age characteristics of the respondents.

Fig. 2: Bar Chart showing the distribution of the respondents by Age Range



The result of the Survey on the age characteristics of the respondents used for the study as shown in figure 2 above has two major implications.

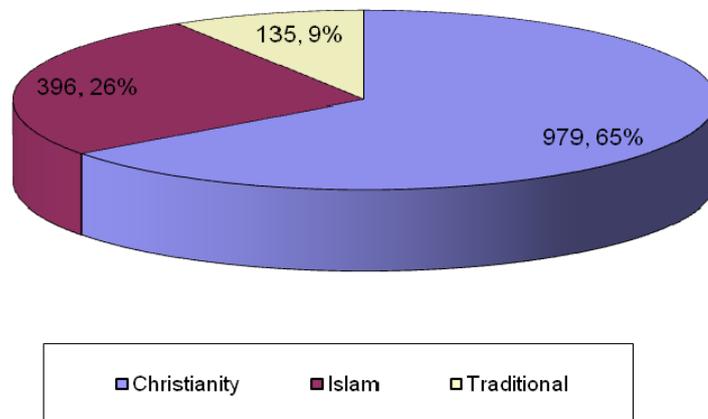
First, the young people such as children and adolescents of between ages 0 – 20 years (40.3%), and 21 - 30years (14.2%) as well as the aged of 51 years and above (27.3%) constituted the most vulnerable age groups in conflict situation.



The classification of the marital status of the respondents used for the study is shown in figure 3 above and the implication of the result is that, the consequences of the communal conflicts such as untimely deaths, displacements and even lack of opportunity to get settled are evident from the result so presented among the single (34.2%), separated (26.2%), and the widowed (27.6%). The deduction from this result is that, communal conflicts always precipitate marital insecurity and instability among the communities so affected and non-formal education programme of peace building and security

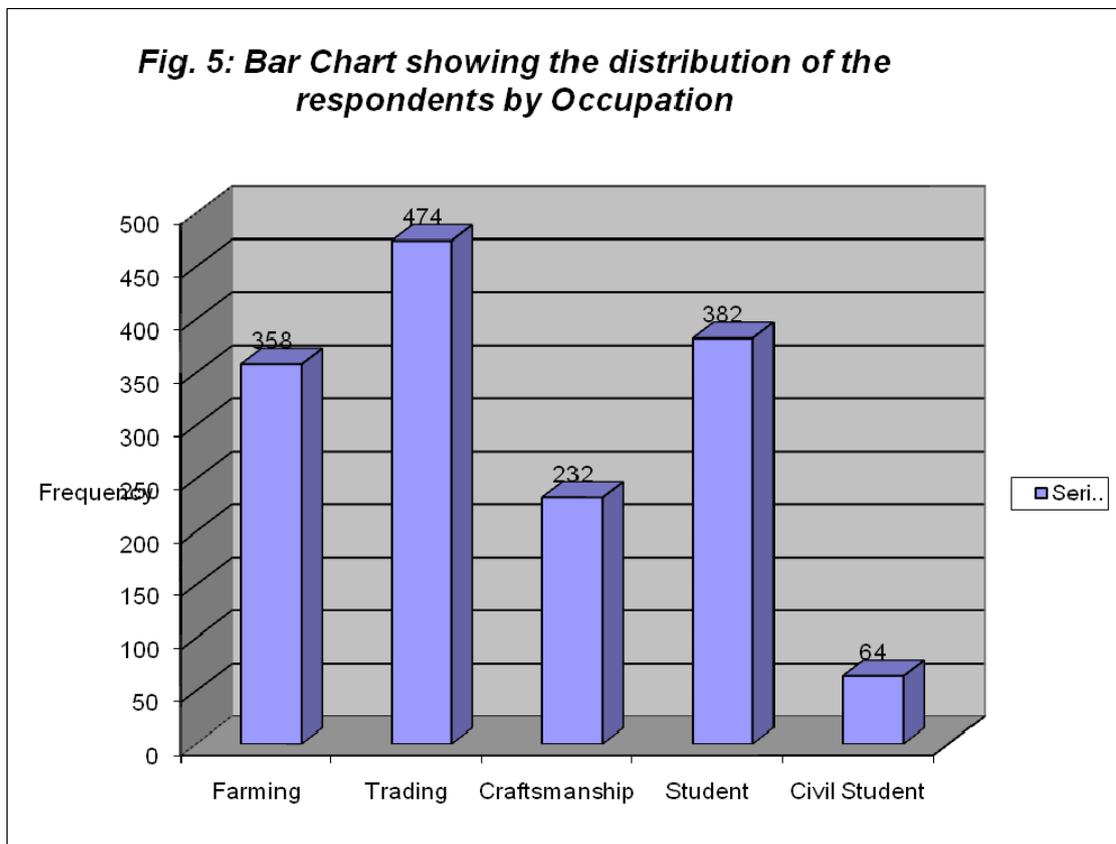
were essential intervention strategies for ameliorating the trauma so associated.

Fig. 4: Pie Chart showing the distribution of the respondents by Religion



The result of the religion background of the respondents as presented in figure 4 above shows that the two dominant religions in the area investigated supports the general perception of the people in the study area as those mostly of Christians and Muslims religion orientations. Unfortunately, one is disturbed that inspite of the fact that the two religious practices teach peace, harmony and co-existence, the adherents in the areas investigated seems to have lost touch with the reality of their faith in obedience or adherence to what their religion teach. Again, it goes to imply that economic

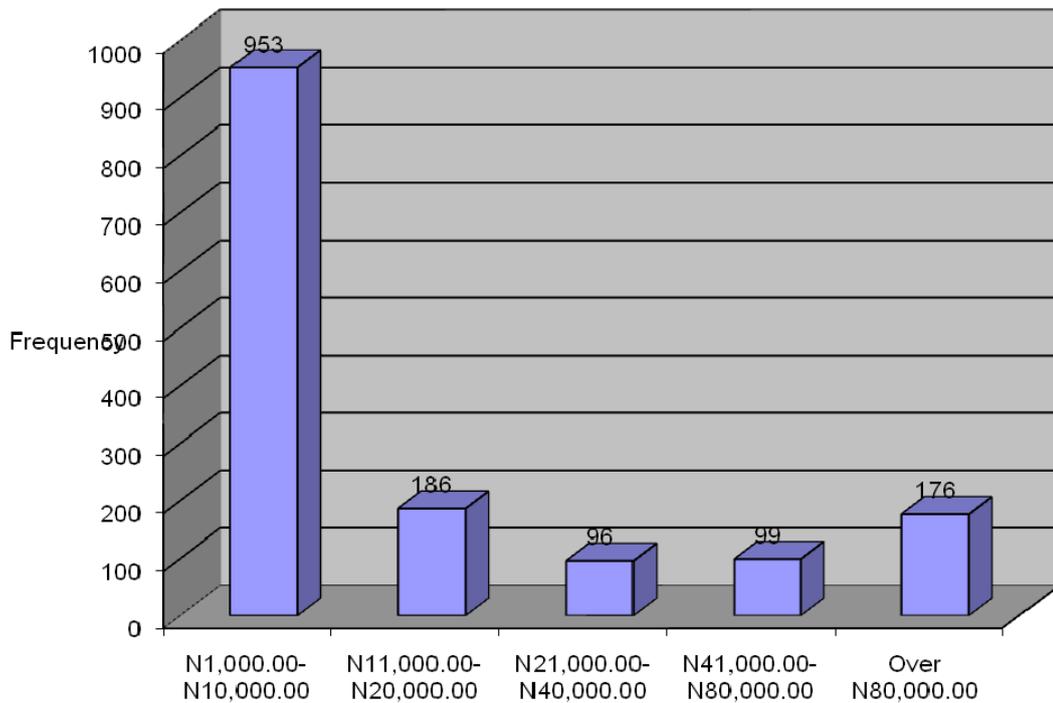
and political interests take precedence over any other interest in conflict definition and settlement focus.



The result on the occupation of the respondents is presented in figure 5 above and the detail so contained underscored the fact that, the aggregate of self-employed (70.5%) participants and Students (25.3%) mostly suffered of communal conflict on account of which there was deliberate non-formal education provision for these groups' as they were grossly affected by the destruction and cessation of their income generating activities as victims.

Meanwhile, the income based of an individual also determines the nature of intervention programmes that require little or no rigorous educational activities. Thus, the figure 6 below provide an insight into the income base of the respondents per annum and its implications.

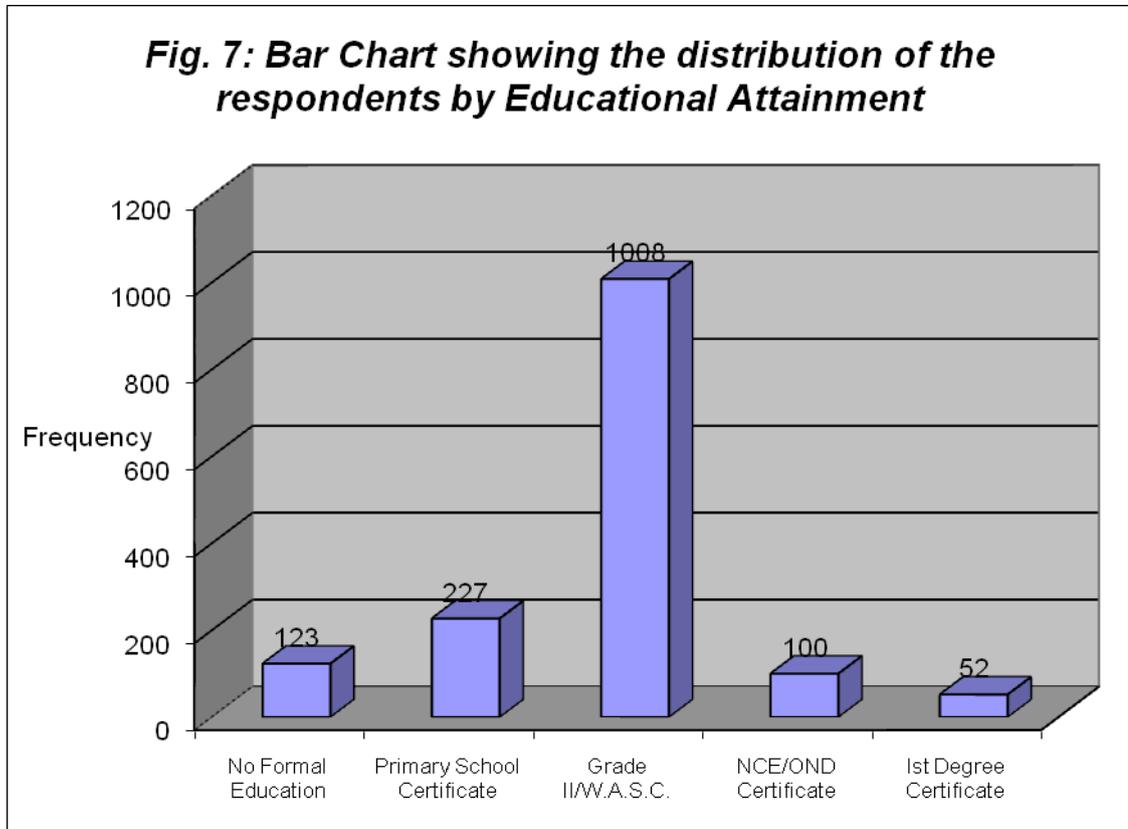
Fig. 6: Bar Chart showing the distribution of the respondents by Income



The income base of the respondents which ultimately defined the degree of social-well-being is presented in figure 6 above. It is obvious that most of the participants were people of extreme low income status which invariably shows that they were poor and hence, the agitation for even distribution economic resources and control of community wealth could serve as predictor of the incessant conflict of which they were victims. Besides, one may deduce that Non-formal Education Programmes when accessed by women, it gives them opportunity for knowledge on skill application and utilization.

Also, related to the income base of the respondents is the factor of the level of educational attainment which justified the need for such non-formal

education intervention programmes in ameliorating the trauma so associated with communal conflicts.



The result in figure 7 above shows that, 90% of the respondents had below NCE/OND certificates, an indication that most of the participants mainly had Ordinary Level Certificate (66.8%) and Primary School Certificate (8.2%) which provides that, there was the need for non-formal education intervention that would be of practical based most importantly when the age of the participants are taken into consideration in this context.

Besides, the result also implies that education of the respondents is an indication of their level of possible vulnerability to conflict indoctrination and

conflict activities as they could be easily brainwashed, cajoled, enticed with mundane things in order to precipitate and perpetuate conflicts.

4.4 Result of Hypotheses

Ho₁: There is no significant difference between the joint effects of Non-formal Education Programmes (NFEPs) and the reduction of Socio-psychological traumas among women victims of communal conflicts.

TABLE 4.1a : Regression estimates of joint effect of communal conflict on Socio-psychological trauma among women victims of communal conflict

ANOVA^b

| Model | Unstandardized Coefficients | | Standardized Coefficients | T | Sig. |
|------------------------------------|-----------------------------|------------|---------------------------|--------|------|
| | B | Std. Error | Mean square | | |
| 1 (Constant) | 19.701 | 2.111 | | 9.332 | .000 |
| Loss of property | .161 | .053 | 120 | 3.045 | .002 |
| Loss of job | -.176 | .108 | 064 | -1.625 | .104 |
| Family separation | .689 | .135 | 134 | 5.099 | .000 |
| Lack of income/means of livelihood | .722 | .096 | 191 | 7.532 | .000 |
| Children dropping out of school | .745 | .055 | 372 | 13.623 | .000 |
| R ² | 0.387 | | | | |

Source: Data analysis 2007

a. Dependent Variable: Socio-Psychological Trauma

| Model | Sum of squares | Df | Mean square | f | Sig. |
|--------------|----------------|------|-------------|---------|-------------------|
| 1 Regression | 70007.297 | 5 | 14001.459 | 189.782 | .000 ^a |
| Residual | 110959.97 | 1504 | 737.777 | | |
| Total | 180967.27 | 1509 | | | |

Regression results showed that Non-formal education programmes (NFEP) significantly and jointly predicted the reduction of socio-psychological trauma among female victims of communal conflicts ($f_{(5,1504)} = 189.78$; $P < 0.05$) and they contributed 38.7% to the variance of the dependent measure. The relative contribution of the independent variables to the indices of socio-psychological trauma were as follows: loss of property ($\beta = .120$, $p < 0.05$); loss of job ($\beta = -.064$, $P > 0.05$); family separation ($\beta = 0.134$, $P < 0.05$); lack of income/means of livelihood ($\beta = 0.191$, $p < 0.05$).

This situation portrayed here is made worse because poor living condition has a way of further affecting people, particularly the women victims of communal conflicts because non conducive living condition often has a compounding effect on their health problems stressing them beyond measures. This factors account for why many women victims were aggressive and emotionally unstable as pointed out by Idemudia (1995).

According to Moodie (1981) high level of unemployment, or under-employment which resulted to low capital income of the victims to a decline community morale, increased the incidence of socio-psychological trauma of the victims which can only be reduced by economic self-sufficient measures such as employment in local economy, or with assistance agencies, buffer, small scale businesses or participation in skill training programmes

FGD participants Arogbo-Ijaw 18/02/06:

A group of participants discussed and narrated their ordeal that: -

Our situation was very traumatic during the communal crisis. Many of us were tortured, raped, maimed, husband killed, movement were restricted

FGD participants;

Another participant added that their financial status was nosed diving day by day as the financial challenges they had to meet were on increase on themselves and their children. She also revealed that these accounted for why many of them explored various sources working from dawn to dusk in a bid to raise income ranging from working as laborer and getting employed as domestic helps

FGD participant's igbekoda 08/06/06:

During the communal conflict, many of our houses were burnt and properties worth millions of naira were damaged and life became miserable for us. It was a serious concern to us by the increasing number of the widows and fatherless babies among us

FGD participants – Modakeke 23-01-2007

Aftermath of the communal crisis, many of us and our dependant could not afford to eat three times daily and clothing was our problem. He could not raise money to feed ourselves and our children

Table 4.1b: Regression estimates of joint effect of non-formal education programmes on reduction of Socio-psychological trauma among women victims of communal conflict

| Model | Unstandardized Coefficients | | Standardized Coefficients | T | Sig. |
|-------------------|-----------------------------|------------|---------------------------|--------|------|
| | B | Std. Error | Mean square | | |
| (Constant) | 35.178 | .715 | | 49.168 | .000 |
| Food Crop Farming | .177 | .078 | .076 | 2.283 | .023 |
| Food Proccession | .178 | .092 | .077 | 1.930 | .054 |
| Animal rearing | .348 | .050 | .205 | 7.005 | .000 |
| Handicraft | .143 | .032 | .159 | 4.453 | .000 |
| Income Generation | -.179 | .170 | -.037 | -1.054 | .292 |
| R ² | 0.159 | | | | |

| Model | Sum of squares | Df | Mean square | f | Sig. |
|------------|----------------|------|-------------|--------|------|
| Regression | 5928.909 | 5 | 1185.782 | 58.187 | .000 |
| Residual | 30649.777 | 1504 | 20.379 | | |
| Total | 36578.686 | 1509 | | | |

In addition, Non-formal education programmes jointly and significantly predicted the reduction of socio-psychological trauma among female victims of communal conflicts. ($f_{5,1504} = 58.18$; $p < 0.05$) and they contributed 16% to the variance of the independent variables. Relatively their contributions to the indices of socio-psychological were; food crop farming ($\beta = 0.076$, $P < 0.05$), food processing ($\beta = 0.077$, $P < 0.05$), animal rearing ($\beta = 0.05$, $P < 0.05$), handicraft ($\beta = 0.159$, $P < 0.05$), income generation ($\beta = -0.037$, $P > 0.05$). The joint effect of non-formal education programmes involving food crop farming, food processing, animal rearing, handicraft are capable of reducing socio-psychological trauma.

In support of this findings Lesser (1996) claimed that in educational setting, particularly non-formal, are the most appropriate places for psychotherapeutic intervention. He further focused attention on the intentional use of non-formal education programmes for psycho-social healing of those exposed to war-induced trauma. He reaffirmed that non-formal educational setting provided a larger international framework for social contextualization of intra psychic wounds, thus supporting healing.

Jean (1989) contended that it is bond to decrease dependency, provoke activity among the women and generally reduce their vulnerability, especially among the women population now under consideration. He further re-affirmed that highly economic yielding projects such as bakery, soap making, nylon making, tye and dye, poultry, forestry and dress making should be part of what they are going to be exposed to. Skills development and vocational training for women victims are principal factor in promoting their well-being. Apart from the significance in the area mentioned above, they are highly applicable to the lives of the vulnerable groups because the acquired skills and empowerment gained will assist them re-integrate into their society. They are also enabled to train other women the same skills, thereby contributing to community development. Not only that, the training and experience bequeath on them political strength, which in turn enhances their participation at decision making levels.

Responses from the FGD were not different as participant said:

Before the intervention of programmes life had been very difficult terrible and no hope. But now that we had received the training programmes we had better than before. The skill training programmes and income generating activities had reduced our shock and emotional grief we had experienced during the communal crisis FGD participants, Modakeke 23rd January 2007.

FGD participants Ile-Ife February 6th 2008 said:

Their life had turned a new leaf in the programmes of income generation of tye and dye. That it had imposed the sources of their revenue. That money realize from the business were used for feeding and caring for their children whom their fathers had been killed during the annual crisis

FGD participants Arogbo-ijaw. 15-03-06

We thanked God that the skilled training programmes we received enhanced and improved our socio-economic conditions this eventually reduce our socio- psychological problems experienced during the crisis.

Ho2: There is no significant relationship between Non-formal Education Programmes and the reduction of social traumas among women victims of communal conflicts.

TABLE 4.2a: Regression estimates of the joint effect of communal conflicts on socio-trauma among the women victims of communal conflicts

ANOVA^b

| Model | Sum of squares | Df | Mean square | f | Sig. |
|------------|----------------|------|-------------|---------|-------------------|
| 1 | 2395.002 | 5 | 479.00 | 126.121 | .000 ^a |
| Regression | | | | | |
| Residual | 5712.087 | 1504 | 3.798 | | |
| Total | 8107.089 | 1509 | | | |

| Model | Unstandardized Coefficients | | Standardized Coefficients | | t | Sig. |
|------------------------------------|-----------------------------|------------|---------------------------|--|--------|------|
| | B | Std. Error | Beta | | | |
| 1 (Constant) | 11.552 | .479 | | | 24.119 | .000 |
| Loss of property | .232 | .012 | .822 | | 19.396 | .000 |
| Loss of job | -.458 | .025 | -.792 | | 18.608 | .048 |
| Family separation | -6.058E-02 | .031 | -.055 | | -1.975 | .000 |
| Lack of income/means of livelihood | -4.950E-02 | .022 | -.062 | | -2.274 | .023 |
| Children dropping out of school | -.106 | .012 | -.250 | | -8.532 | .000 |

Dependent Variable: Socio-Trauma

Source: Data Analysis 2007

Regression results showed that Non-formal education programmes significantly predicted the reduction of social trauma among female victims of communal conflicts ($f_{(5,1504)} = 126.12$; $P < 0.05$) and they contributed 29.5% to the variance of social trauma. The relative contribution to the indices of social trauma were as follows: Loss of property ($\beta = .822$, $P < .05$); Loss of Job ($\beta = -.792$, $P < .05$), family separation ($\beta = -.055$; $P < .05$); Lack of income/means of livelihood ($\beta = -.062$; $P < .05$), children dropping out of school ($\beta = -.250$; $P < .05$).

Nicolai (2004) also said that victims of communal crisis who do not have readily available and accessible educational options are more vulnerable to dangerous situations, such as recruitment to armed militias, engagement in illegal activities and involvement in an unsafe income generating activities. Thus, non-formal educational programmes serves as a positive alternative and can often be an vital protection strategy for victims.

Table 4.2b: Regression estimates of joint effect of non-formal education programmes on reduction of socio- trauma among women victims of communal conflict

| Model | Unstandardized Coefficients | | Standardized Coefficients | T | Sig. |
|-------------------|-----------------------------|------------|---------------------------|--------|------|
| | B | Std. Error | Beta | | |
| 1 (Constant) | 15.581 | .348 | | 44.779 | .000 |
| Food Crop Farming | -4.221E-02 | .038 | -.038 | -1.118 | .264 |
| Food Processing | -7.843E-02 | .045 | -.007 | -.170 | .865 |
| Animal Rearing | -7.184E-03 | .024 | -.009 | -.297 | .767 |
| Handicraft | -.118 | .016 | -.278 | -7.546 | .000 |
| Income Generation | -5.227E-02 | .083 | -.023 | -.633 | .527 |
| R ² | 0.106 | | | | |

| Model | Sum of squares | Df | Mean square | f | Sig. |
|------------|----------------|------|-------------|--------|------|
| Regression | 857.532 | 5 | 171.506 | 35.581 | .000 |
| Residual | 7249.557 | 1504 | 4.820 | | |
| Total | 8107.089 | 1509 | | | |

Similarly, Non-formal education programmes jointly and significantly predicted the reduction of social trauma among female victims of communal conflicts ($f_{5,1504} = 35.58$; $P < .05$) and they contributed 10.3% to the variance of social trauma. Their relative contributions to the indices of social trauma were: food crop farming ($\beta = -0.038$; $P > 0.05$), food processing ($\beta = -0.007$; $P > 0.05$); animal rearing ($\beta = -0.009$; $P > 0.05$), handicraft ($\beta = -0.278$; $P < 0.05$), income generation ($\beta = -0.023$; $P < 0.05$). This implies NFEP involving food crop farming and handicraft are capable of stabilizing and rehabilitating Female Victims of Communal Conflicts or rehabilitate female victims of communal conflicts on Non-formal education programmes should focus on food cropping and handicraft.

For the improvement of their standard of living women victims need to be assisted with the skills, tools, resources, and support to perform and generate enough income since the status of women determines the welfare level of their family according to UNICEF (2001). In income generating activities adequately planned and implemented for this women we promote self-esteem, self-sufficiency, and generate funds for them to secure their family needs particularly, if initiatives to help them get access to credit and dispose the goods they produced are put in place.

According to Bhola (1983), stated that non-formal education programmes which sustain vocational training and functional literacy provided the mean for the self-fulfillment and economic sustenance for the most families. However, as one can further note from the findings, the skill empowerment programmes executed in such area as tying and dying, soap making, cassava processing, poultry keeping, cooperative association, and

small scale farming among others, put in place for victims such capacity developing programmes that would better enhance their socio-economic position.

It further agrees with Manuh (1998) that: training programmes are needed to help women develop their technical competencies to enable them to be better informed and better infiltrated with political and economic structures..... And help them gain the maximum competencies and means

FGD revealed this:

Some of us had been really empowered through the training programmes except that we are disappointed for the money promised by the government which was never given to boost our business. FGD participants Ile-Ife march 7 2007

FGD participant Arogbo-Ijaw 15-03-06

Another participant revealed as follows that “we experienced social disintegration and high level of poverty with little or no assistance either from the government, NGO’s, and even individuals”. Questions of rehabilitation and reintegration back to their community with quick economic assistance was also requested

FGD participants Arogbo-Ijaw march 21, 2007:

We gave thanks to God Almighty and Ondo state government who provided the training programmes which had reduced our traumatic situations. We have been able to establish various small scale business ventures like soap making, candle making and nylon industry supplied to the market around. We equally appreciate Ese Odo local government for the little money given to us as promised during the training. This had made us to be productive and economically self reliance

FGD Modakeke 14-02-07

We faced challenges of marketing our products fro food processing food crop farming and animal rearing. This led to low income earnings which eventually discouraged us to further service our business.

Ho₃: There is no significant difference between Non-formal Education Programmes and the reduction of psychological traumas among women victims of communal conflicts.

TABLE 4.3a: Regression estimates of the joint effect of communal conflicts on psychological-trauma among the women victims of communal conflicts

ANOVA^b

| Model | Sum of squares | df | Mean square | f | Sig. |
|------------|----------------|------|-------------|---------|-------------------|
| 1 | 17622.257 | 5 | 3524.451 | 245.678 | .000 ^a |
| Regression | | | | | |
| Residual | 215576.077 | 1504 | 14.346 | | |
| Total | 39198.334 | 1509 | | | |

| Model | Unstandardized Coefficients | | Standardized Coefficients | T | Sig. |
|----------------------|-----------------------------|------------|---------------------------|-------|------|
| | B | Std. Error | Beta | | |
| (Constant) | 5.370 | 5.370 | | | |
| Widowhood | 1.130E-02 | .060 | .005 | 190 | 850 |
| Fear and anxiety | .211 | .023 | .340 | 9.079 | .000 |
| Sustenance of injury | .265 | .048 | .208 | 5.534 | .000 |
| Sexual assault | .137 | .042 | .078 | 3,246 | .001 |
| Loss of relations | .143 | .024 | .153 | 5.910 | .000 |

Dependent Variable: Psychological – Trauma

Source: Data Analysis 2007

Table 4:3a shows that non-formal education programmes significantly predicted the reduction of psychological trauma among female victims of communal conflicts and they contributed 45.0% to the variance of psychological trauma. The relative contribution of non-formal education programmes to the indices of psychological trauma were ranked as follows; widowhood ($\beta=0.005$, $P>0.05$); fear and anxiety ($\beta =0.340$; $P<0.05$);

sustenance of injury ($\beta=0.208$; $P<0.05$); sexual assault ($\beta=0.078$; $P<0.05$); and loss of relations ($\beta=0.153$; $P<0.05$).

Nwolise's claim (2001). When he quoted Ugwuegbe that many women victims of communal conflicts had psychological problems credence to this result, especially women who as he claimed "were distressed and traumatizes as a result of what jhad happened to them as individuals or what they had seen happens to others".

FGD participants Modakeke 28-02-2007

Other participants responded thus "we encountered problem of family separation, fear and anxiety, inability to cope with the family needs, destruction of community structure which have psychological and physiological thought to our mental touch".

FGD participants Igbekoda 20-06-2006 said that:

Our living condition was pitiable and inhuman life with them. We lived in a terribly overcrowded structure, constructed with tarpaulins. That the plight of the pregnant women and newly born babies were of great concern to the discussants during and immediately after the crisis.

Table 4.3b: Regression estimates of the joint effect of non-formal education programmes on reduction of psychological-trauma among the women victims of conflicts

| Model | Sum of squares | df | Men square | f | Sig. |
|------------|----------------|------|------------|---------|-------------------|
| Regression | 10742.468 | 5 | 2148.494 | 113,556 | .000 ^a |
| Residual | 28455.866 | 1504 | 18.920 | | |
| Total | 39198.334 | 1509 | | | |

| Model | Unstandardized Coefficients | | Standardized Coefficients | T | Sig. |
|-------------------|-----------------------------|------------|---------------------------|--------|------|
| | B | Std. Error | Men square | | |
| (Constant) | 19.597 | .689 | | 28.427 | .000 |
| Food Crop Farming | .219 | .075 | .090 | 2.933 | .003 |
| Food ProceSSION | .186 | .089 | .077 | 2.089 | .037 |
| Animal rearing | .356 | .048 | .202 | 7.420 | .000 |
| Handicraft | .261 | .031 | .280 | 8.431 | .000 |
| Income Generation | -.127 | .164 | -.025 | -.774 | .439 |
| R ² | 0,274 | | | | |

Dependent Variable"

Source: Data Analysis 2007

In support of the above analysis, Table 4.3b shows that non-formal education programmes jointly and significantly predicted the reduction of psychological trauma among female victims of communal conflicts ($F_{5,1504} = 113.56$; $P < 0.05$), and they contributed 27.2% to the variance of psychological trauma. Relatively their contributions to the indices of psychological trauma were: food, cropping farming ($\beta = 0.090$, $P < 0.05$); food processing ($\beta = 0.077$, $P > 0.05$), animal rearing ($\beta = 0.202$, $P < 0.05$); handicraft ($\beta = 0.28$, $P < 0.05$) and income generation ($\beta = -0.025$, $P > 0.05$). This implies that programmes aimed at stabilizing female victims of communal conflicts should focus on non-formal education programmes of food crop farming, animal rearing and handicraft.

The finding confirms that the intervention of non-formal education programmes (food crop farming, food processing, animal rearing) had

assisted the victims in the reduction of psychological trauma occasioned by the communal conflicts. Besides, the result is also in support of the research work of Okagbue (1996) who provided such indicators as educational services, promotion of economic self-sufficiency through income generating projects, skill training programmes, agricultural activities, trading as the best non-formal education support assistances that could be put in place to reduce the psychologically – induced trauma of women victims of communal conflicts.

Murphy (1993) also pointed out the benefits of women empowerment has including power to be active, to reduce women's multiplicity of obligations – a condition that afford them no time and little resources for the pursuit of leisure and educational activities. It is obvious that non-formal education programmes for assistance for poverty alleviation were not promoting the welfare of the women victims at all likewise they could not have access to financial basis which could be utilized in their business ventures that could improve their living standards adequately.

FGD participants Ile-Ife 07-03-07

Response from the participant revealed that the non-formal education programme help them to generate income in the area of tying and dying, tailoring service, poultry keeping, soap making, small scale farming, nylon making, honey production that much have been realized from the activities to support their family needs

FGD participants Ile-Ife 21-03-07

Response from the participants said we have been reproductively empowered. Our animal rearing business is booming gradually. We have been able to supply several crates of eggs to both public and private schools around. Although small money is enough, I am still appealing to Ife central local government to fulfill their promises which they made during the

training programmes not to leave us alone but to give us money to contribute the business.

FGD participants Modakeke, February 14, 2007:

We thought that the government was ready to help us alleviate social trauma and poverty, we finished training, there was no money to rent shops and invest in the business, we still look up to the government to reduce psychological trauma permanently

4.5 Analysis of Research Questions

Research Question 1: What are the effects of communal crises on socio-psychological trauma of the women victims.

Table 4.4: Frequency and Percentage Distribution of Respondents by Effects of Communal Crises Socio-Psychological Trauma of the Women Victims on .

| S/N | Did the communal crises affect you in any of the following | YES | NO | Mean | S.D |
|-----|------------------------------------------------------------|---------------|--------------|------|-----|
| 1. | Drop out of School | 578 38.3% | 932 61.7% | 1.62 | .49 |
| 2. | Loss of means of livelihood | 785 52.0% | 725 48.0% | 1.48 | .50 |
| 3. | Job loss | 817 54.1% | 693 45.9% | 1.46 | .50 |
| 4. | Personal sustenance of injury | 862 57.1% | 648 42.9% | 1.43 | .50 |
| 5. | Loss of relations life | 903 59.8% | 607 40.2% | 1.40 | .49 |
| 6. | Loss of property | 1029 68.1% | 481 31.9% | 1.32 | .47 |

The table above shows the percentage distribution of respondents' showing ways in which communal crises affects them. More than Two-thirds (68.1%) of respondents interviewed said they have lost their properties in communal crises and more than half of respondents 903(59.8%) said relation's lives were also lost, in the same vein 862(57.1%) claimed they sustained personal injury and 817 (54.1%) loss their job. Those that were drop out were only 578

(38.3%) of the total respondents interviewed but were ranked with highest mean of 1.62 and standard derivation of 0.49.

Research Question 2: What are the effects of communal crises on the psychological trauma of women victims?

Table 4.5: Frequency and Percentage Distribution of Respondents by Effects of Communal Crises on the Psychological Trauma.

| S/N | STATEMENT | SD | SA | MEAN | S.D |
|-----|------------------------------------|--------------|---------------|------|------|
| 1. | Differences in Political Ideology | 75 4.9% | 1435 91.5 | 3.77 | 0.58 |
| 2. | Gender Bias | 110 7.3% | 1400 92.7 | 3.43 | 0.70 |
| 3. | Widowhood | 222 14.7% | 1288 85.3% | 3.36 | 0.93 |
| 4. | Fear and Anxiety | 239 15.8% | 1271 84.1% | 3.30 | 0.87 |
| 5. | Sustenance of Injury | 280 18.5% | 1230 81.4% | 3.20 | 0.97 |
| 6. | Sexual Assault | 281 18.6% | 1229 81.3% | 3.10 | 0.96 |
| 7. | Loss of Relations | 332 22% | 1178 78% | 3.19 | 0.97 |
| 8. | Autonomous Bid | 344 22.8% | 1166 77.2% | 3.09 | 1.02 |
| 9. | General Wrong Perception of Others | 337 22.3% | 1173 77.7% | 3.08 | 0.98 |
| 10. | Socio-Cultural division | 329 21.8% | 1181 78.2% | 3.07 | 0.97 |
| 11. | Jealous towards Other Groups | 395 26.1% | 1765 73.8% | 3.05 | 1.02 |

Table 4.5 shows the effects of communal crises on psychological trauma of the people in the area. Larger proportions of respondents 435 (95.1%) strongly agree that the communal crises caused differences in political ideologies. Also, larger number of respondents claimed communal crises caused gender bias, and those that claimed widowhood, fear and anxiety, sustenance of injury sexual assault were of the percentages of 85.3%, 84.1%,

81.4% and 81.3% respectively. More than Three-quarters of respondents said the effects of communal crises also include Loss of relations (78%) Autonomous Bid (77.2%), general wrong perception of others (77.7%) and Socio-Cultural Division (78.2%). It has been shown in the above table that more Three-quarters said psychological trauma is seriously caused by various communal crises.

Research Question 3: What are the effects of communal crises on the social trauma among the women victims?

Table 4.6 Frequency and Percentage Distribution of Respondents by Effects of Communal Crises on the Social Trauma.

| S/N | Part of the effects you faced as a result of communal crises | SD | SA | MEAN | S.D |
|-----|--------------------------------------------------------------|---------------|--------------|------|-----|
| 1. | Nursing of injuries or becoming handicap | 690 45.7% | 820 54.3% | 1.54 | .50 |
| 2. | Job loss | 839 55.6% | 671 44.4% | 1.44 | .50 |
| 3. | Property loss | 875 57.9% | 635 32.1% | 1.42 | .49 |
| 4. | Economic Inequality | 941 62.3% | 569 37.7% | 1.38 | .48 |
| 5. | Family Separation | 972 64.4% | 538 35.6% | 1.36 | .48 |
| 6. | Lack of sources of income | 976 64.6% | 534 35.4% | 1.35 | .48 |
| 7. | Inability to cope with family needs | 1003 66.4% | 507 33.6% | 1.34 | .47 |
| 8. | Living from hand to mouth | 1068 70.7% | 442 29.3% | 1.29 | .46 |

Table 4.6 shows part of the effects respondents faced during the communal crises that caused social trauma. Less than half of the respondents 690 (45.7%) said they were nursing injuries or becoming handicap as a result of communal crises which results to social trauma. More than half of them claimed they experienced job loss and property loss (55.6% and 57.9%

respectively. From the table also, 62.3% experienced Economic Inequality while those faced with family separation and lack of sources of income are almost of equal proportion (64.4% versus 64.6%). Two-thirds of respondents claimed they were unable to cope with family needs and less than three-quarters (70.7%) said they lived from hand to mouth.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.0 Introduction

This chapter presents the summary, conclusion, policy implications of the study recommendations and suggested areas for further study.

5.1 Summary

The purpose of this study was to analyse the effectiveness of non-formal education programmes as predictors of socio-psychological trauma management among female victims of communal conflicts in Ondo and Osun States, respectively. This was to establishing the role and importance of non-formal education programmes which served as predicators to the reduction of socio-psychologically induced trauma of the vulnerable groups in communal conflicts.

Among the major findings of the study were:

- (i) Non-formal education programmes of food crop farming, animal rearing, handicrafts, and income generating activities have greatly influenced the reduction of socio-psychological trauma among the village victims in the communities where there exists communal conflicts in Ondo and Osun states.
- (ii) Non-formal education programmes has provided remediation for social trauma of loss of job, loss of property, family separation, children dropping from school and lack of income/means of livelihood among female victims of communal conflicts.

- (iii) Non-formal education programmes have reduced psychological trauma of widowhood, fear and anxiety, loss of relation, sustenance of injury and sexual assault among the female victims of communal conflicts.
- (iv) From the result of focus group discussion, the finding showed that women who are mostly victims of communal conflicts believe that non-formal education programmes effectively enhanced the reduction of their socio-psychological trauma.

5.2 Conclusion

The results of the study have revealed that conflict is an inherent nature of the relationship between human beings. Evidence abound in this study to show that conflicts arise largely because of the opposing interest(s) resulting from imbalances in the relations of unequal social status, unequal distribution of wealth, and access to resources and power which lead to problems such as discrimination, unemployment, poverty, crime and oppression. These opposing interests are what is responsible for the problem of inability to establish sound and cooperative relations among the members of the communities.

The only aspects discovered to be significantly satisfactory is the form of non-formal education programmes designed for the Women victims of communal conflicts. From this back drop, assistance through supply of relief materials, like food and nutrition, shelter, health care delivery system and sanitation are not sufficient for the promotion of welfare of the women and children victims; rather, benefactors need to attach great importance to such

programmes that promoted their morale as human beings in the area of self-sufficiency; self sustenance, skill empowerment in order to reduce economic hardship and psychological trauma facing them.

Through the reveal study, we can derive that humanitarian managers, and all stakeholders, such as Nation agencies, host governments – Osun and Ondo States; local and International NGO have got much more to do as regards their concerted input and implementation of their non-formal educational intervention programmes and projects if the welfare and empowerment of these vulnerable group really means anything to them.

5.3 Policy Implications

Obviously, various implications emerge from the findings of this study which are relevant to all policy makers, programme executors and non-formal education institutions interested in human development and capacity building, particularly, with regard to assistance given to those who are vulnerable in the communal conflicts, especially where the issue of the welfare of the women and children victims is the focus. The findings expose the importance of involving beneficiaries of programme at every phase of the programme implemented for fostering their standard of living. Then involvement in the programmes engenders their full participation, promotes self-esteem, reduce psychological trauma and ensures sustainability of the programmes.

Programmes impacting positively on the welfare of these uprooted and dislocated people to improve their social and economic well-being should be vigorously pursued to forestall further difficulties for them. The findings of study showed that the status of the welfare of the vulnerable group had more

to do with benefits derived from interpersonal relationship through programmes like counselings, community participation, citizenship education and morale building activities much more than the provision of material resources.

Likewise, the findings have implication for the victims care as it applies to developing countries that are themselves incapable of providing the basic social necessities for their own citizens and yet they are encumbered with the additional burden of assisting them. If these vulnerable groups in most of developing countries are not to be left to wallow in wretchedness and hopelessness indefinitely, the international community must of necessity be more involving in caring for them.

The findings have great relevance for political players at various levels – local, national or international who often are the brain behind the conflicts which precipitate women and children fleeing in thousands, leaving behind them their loved ones, personal homes, and familiar society in search of refuge, into lands absolutely strange to them, where they are left to face uncertain future. However, these vulnerable groups have not contributed in any way to this problem; they are the ones to first dance to the music they never played.

The time is now when consideration for the plight of the victims. If nothing more, should force political leaders to the round table to settle disputes rather than take to arm one against the other. Wars cause mass death, vast destruction of properties, uproot people and turn them to war victims, violent crises had led to bad economy in many African states too.

Non-formal Education to foster a culture of peace that upholds justice, and tolerance for all nations and peoples should be put in place for the attainment of lasting peace and should begin in childhood. This project should include elements of conflict resolution, reduction of prejudice, and respect of diversity and peace practice.

Equal access and full participation of women in power structures and their involvement in all facets for the prevention and resolution of conflicts should be encouraged for the maintenance and promotion of peace and security. The vulnerable group needs to be empowered politically and socio-economically toward an enhanced participation in the activities of development in the communities toward securing and maintaining peace and in general nation building. Likewise, support groups are to be put in place to mediate peace among parties to the communal conflicts at the grassroots.

The power of the women and children victims to identify priority concerns and contribute to solution should not be undermined. Their involvement contributes immensely to programmes success. There should be bodies whose duty it is to monitor and highlight issues of care, advocate for positive change and show how sustainable improvements can be achieved to promote policy and programme that are humanitarian in nature. From the findings of the study, it is pertinent to ensure that International Community and its International Agencies supply financial and other resources for emergency relief as well as other long term assistance with due consideration for the specific needs, resources and potential development of the women and children victims of communal conflicts.

On the final analysis, the research shows that attempts made so far by these non-formal education intervention programmes has not completely ameliorated the problems of the women and children victims of communal conflict successfully; probably the key issues, crucial to their welfare, have either been completely unaddressed or touched only marginally.

5.4 Recommendations

The following recommendations were made arising from the findings

The study revealed that if the non-formal education intervention programmes are to reduce their psychological-induced trauma and promote their welfare significantly, the beneficiaries must be actively involved at all phases of the programmes.

Similarly, all international, governmental and non-governmental agencies involved in assistance given to the women and children victims should prioritize the promotion of positive attitude among the victims of communal conflict not only through the quantity of the provisions they offer them but through their qualities so that the women and children victims can develop a sense of self-esteem and hopefulness in themselves.

Various intervention programmes designed to detraumatize the women and children victims should always include film shows, drama, motivational talks, counseling and such programmes that would promote positive attitude among them on order to give them a ray of hope for tomorrow. National orientation agency as a government organ for mobilization should sensitize communities about Non-formal education as tool for empowerment. As a matter of policy, government should promote Non-formal education programmes for peace building. Similarly, micro-credit facilities should be

provided for the beneficiaries of non formal education programmes to guarantee permanent peace in the communities.

Efforts should be directed to the improvement of the intervention programmes directed towards the promotion of the welfare of the women and children victims. If this is done, more success than we have recorded so far is guaranteed.

Private individuals and corporate bodies should be called in and encouraged to support this noble course through financial aids and material resources. Many might not have been responding in the past, because they did not realize the magnitude of the suffering of the uprooted and the amount of fund required in their maintenance. More financial commitment from the international organization and government cannot be over emphasized too. That the support presently given is far from being enough for any meaningful impact to be effected on the lives of the women and victims of communal conflicts.

Moreover, since improved welfare status and better functioning among the victims form the major part of the objectives of these intervention programmes; also, the supply and the services put in place must be expanded and enlarged for the benefit of these recipients and the findings from this study are evidence based that could act as information source for decision making for future plans aimed at improvement of children and women's wellbeing.

The quality as well as quantity of the materials and programmes as good and necessary as they cannot replace relational opportunities that could be promoted by women and children participation and enhancement of

positive attitude development through counseling service among the victims could promote effective functionality and fulfillment among them at personal, communal and even national levels.

5.5 Suggestions for further Research

- (i) This study could be replicated to examine what operates in other parts of the country particularly Northern part of the country or other African countries.
- (ii) Basically, it is suggested that a comparative study could be carried out between men and women victims of communal conflict with view of assessing the assistance package executed for their welfare by the intervention programmes.
- (iii) It is also suggested that the study of the mechanism in place in Nigeria for hardly the fall-outs of communal conflict or, cases of emergency humanitarian crises and problems of internally displaced people facing mankind eruption from natural disasters of overwhelming magnitude.

5.6 Limitations of the Study

The major constraint faced during the course of this study was that of getting the victims to agree to complete our questionnaires. Majority of the victims were not readily ready to share their past agony and lost they had experienced with anybody.

It took the persuasive skills of both the researcher and their colleagues whom we were working through to change their stand.

The research was highly fund consuming. As a matter of fact, what many of the vulnerable group want from you on sighting is practical help in terms of money or job, due to the harsh economic condition prevailing among them in their communities. So, getting them fill questionnaires was not an easy job. They also raised intelligent questions on what good had come out of all the questionnaires they had filled in the past to which they neither received any feedback neither did their condition of living experience any improvement, rather, their situation continued worse by day.

However, after several visitations and the establishment of good rapport with the victims, they changed their hesitancy posture and gladly filled the questionnaire. The high of return of the questionnaire in the communities used however compensated for the frustration felt at the start of the study.

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APPENDIX I

UNIVERSITY OF IBADAN, NIGERIA DEPARTMENT OF ADULT EDUCATION NON-FORMAL EDUCATION PROGRAMMES INTERVENTION SCALE “NFEPIIS”

QUESTIONNAIRE

PREAMBLE

This questionnaire is solely for the purpose of research on effectiveness of Non formal education intervention programmes on the reduction of psycho-socio induced trauma of the vulnerable groups in communal conflicts in Ondo and Osun States. Nigeria. It will be appreciated if you help fill this questionnaire by supplying necessary information. All necessary information given will be treated with absolute confidence and for the purpose of research only.

Oyebowale S.

State:

Community:

SECTION A: DEMOGRAPHIC CHARACTERISTICS

Instruction:

Please mark (✓) in the appropriate boxes and write where necessary

- | | | | |
|----|------------------------------|----------------|-----|
| 1. | Sex: Male () | Female | () |
| 2. | Age | 0 – 20 | () |
| | | 21 – 30 | () |
| | | 31 – 40 | () |
| | | 41 – 50 | () |
| | | 51 – 60 | () |
| | | 61 years above | () |
| 3. | Marital Status: | | |
| | Single | | () |
| | Married | | () |
| | Separated | | () |
| | Divorced | | () |
| | Widowed | | () |
| 4. | Religion | | |
| | Christian | | () |
| | Muslim | | () |
| | African Traditional Religion | | () |

5. **Occupation**
- | | |
|---------------------|-----|
| Farming | () |
| Trading | () |
| Craftsmanship | () |
| Full time housewife | () |
| Schooling | () |
| Civil servant | () |
6. **Income per annum (N)**
- | | |
|---------------------------|-----|
| 1,000 -10,000 per annum | () |
| 11,000 – 20,000 per annum | () |
| 21000 - 40,000 per annum | () |
| 41,000 – 80,000 per annum | () |
| 81,000 above per annum | () |
7. **Level of Education**
- | | |
|------------------------------|-----|
| None schooling | () |
| Drop out of primary school | () |
| Primary six | () |
| Grade II/WASC | () |
| Drop out of secondary school | () |
| NCE/OND | () |
| University Graduate | () |
8. **No of Children where applicable**
- | | |
|-------------|-----|
| 1-4 | () |
| 5-8 | () |
| 9 and above | () |

SECTION B:

Instruction:

Please use the following key to answer the following question for section B. Tick (✓) where appropriate.

- (i) Strongly agree (SA)
(ii) Agree (A)
(iii) Strongly Disagree (SD)
(iv) Disagree (D)

a. communal conflicts

1. For how long have you been resident in this area?
- | | |
|--------------------------|-----|
| Under 5 years | () |
| Under 6 – 10 years | () |
| Under 10 years and above | () |
2. Did you witness any of the following communal conflicts?
- | | | | |
|---------------------------|---|------|-----|
| lfe/modakeke | - | 1981 | () |
| | - | 1983 | () |
| | - | 1997 | () |
| | - | 2000 | () |
| Arogbo-ljaw/Ilaje-Esa Odo | - | 1997 | () |
| | - | 2000 | () |
| | - | 2001 | () |
| | - | 2003 | () |
| | - | 2005 | () |

3. Did you agree that the causes of communal conflict or crises could have been due to any of the following?

| S/N | Causes of conflict | SA | A | SD | D |
|-----|-------------------------------------|----|---|----|---|
| a. | Difference in political ideologies | | | | |
| b. | Gender bias | | | | |
| c. | Class difference | | | | |
| d. | Economic inequality | | | | |
| e. | Succession bid | | | | |
| f. | Competition for resources | | | | |
| g. | General wrong perceptions of others | | | | |
| h. | Socio-cultural division | | | | |
| i. | Autonomous bid | | | | |
| j. | Urban-rural division | | | | |
| k. | Jealousy towards other groups | | | | |

4. What are the solutions to the challenges of communal conflict?

| S/N | Solutions | SA | A | SD | D |
|-----|------------------------------------------------------------------------------------------|----|---|----|---|
| a. | Peace education | | | | |
| b. | Improved communication skills | | | | |
| c. | Remedial classes for the drop outs from school | | | | |
| d. | Life skill programmes | | | | |
| e. | Income generating programmes | | | | |
| f. | Functional literacy | | | | |
| g. | Cordial inter-personal relation among the victims | | | | |
| h. | Participation in decision making that affects the welfare of the members o the community | | | | |
| i. | Participation in community development programmes | | | | |
| j. | Government intervention | | | | |
| K | Counseling | | | | |
| L | Conflict management | | | | |
| M | Equitable distribution of wealth among the communities | | | | |
| | Class difference | | | | |
| N | Equal recognition of individuals or class | | | | |
| O | Raining and re-training of the leaders of thoughts or leadership training | | | | |
| p. | Intervention of NGOs for assisting the homeless, fatherless children, widows | | | | |
| q. | Job creation through vocational programmes such as apprenticeship | | | | |
| r. | Improved mechanized farming | | | | |
| s. | Government subsidy for agricultural like fertilizer, grains, herbicides, nursing seeds | | | | |
| t. | Guarantee for security for life and property | | | | |

b. SOCIO-PSYCHOLOGICAL TRAUMA

5. What are the effects of communal conflicts faced by you?

| S/N | Effects of communal conflict | Yes | No |
|----------------------|------------------------------------------|-----|----|
| Social | | | |
| a. | Living from hand to mouth | | |
| b. | Inability to cope with family needs | | |
| c. | Family separation | | |
| d. | Lack of income/means of livelihood | | |
| e. | Loss of job | | |
| f. | Loss of property | | |
| g. | Fear and anxiety | | |
| h. | Nursing of injuries or becoming handicap | | |
| l. | Children dropping out of school | | |
| Psychological | | | |
| a. | Fear and anxiety | | |
| b. | Sustenance of injury | | |
| c. | Loss of relation | | |
| d. | Sexual assault | | |
| e. | Widowhood | | |

C. NON-FORMAL EDUCATION PROGRAMMES

6. Specify which of the following programmes that empowered you economically, reproductively and emancipatorily or reduced your socio-psychological trauma after the communal crises

| S/N | Programmes | SA | A | SD | D |
|-----|----------------------------------------------------------------------|----|---|----|---|
| a. | Food Cropping | | | | |
| b. | Food Processing | | | | |
| | - Cassava process | | | | |
| | - Bread making | | | | |
| | - Cake baking | | | | |
| | - Honey production | | | | |
| c. | Animal rearing | | | | |
| | - Snail breeding | | | | |
| | - Rabbit rearing | | | | |
| | - Cattle rearing | | | | |
| | - Poultry keeping | | | | |
| d. | Subsistence or small scale farming (food crop/animal rearing) | | | | |
| e. | Hand craft | | | | |
| | - Soap making | | | | |
| | - Tye and Dye | | | | |
| | - Candle making | | | | |
| | - Nylon making | | | | |
| | - Hair plaiting | | | | |
| | - Hair dressing | | | | |
| | - Knitting | | | | |
| | - Dress making | | | | |
| | -Tailoring service | | | | |
| f. | Others | | | | |