The Prevalence of Conflicts Amongmambila/Fulani in Sardauna Local Government Area of Taraba State

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ABSTRACT
The study examined conflict, focusing onthe economic, social and political dimensions. A multi stage cluster sampling was adopted in selecting 500 respondents were used as the sample size for the study in looking at the factors prevalence of conflictamong Mambilla/Fulani in Sardauna LGA of Taraba State. The study adopted bothquantitative and qualitative methods of data collection. Two instruments that were used were the questionnaire and in-depth (IDI) guide. Some of the major findings of the research include; consequences like house breaking, ethnic strife, stagnation of business activities, low agricultural output , scarcity of housing infrastructurewhile non-implementation of committee reports, lack of continuous dialogue between parties involved, enmity between the two parties were some of the main reasons for the persistent conflict. The test of hypotheses for the study revealed for hypothesis one that there is no association between level of education and involvement in social conflict. For hypothesis two, the result indicated that there is no association between male or female involvement in social conflict. The paper recommended among others, the creation of grazing reserves and dedicated grazing routes in order to solve the issue of Fulani encroachment on Mambilla farmlands and vice versa. The paper concluded among others the reoccurrence of conflicts between Mambilla/Fulani in Sardauna local government area for more than three decades has increased the poverty level of the people and hence falling standard of living. Though, the causal factors are known, the inability of stakeholders to resolve the crises has made people live in fear and mutual suspicion. In this state of insecurity and lack of trust, no meaningful development programme can succeed. Notwithstanding the circumstances of the crises, there is a need to transform the socio-spatial and economic structure of the areas to achieve decent living condition.
Keywords; Involvement, Infrastructures, Stagnation

I.   INTRODUCTION

Conflict is a clash of interest. The basis of conflict may vary but, it is always a part of society. Basis of conflict may be personal, racial, class, caste, political and international conflict in groups often follows a specific course. Routine group interaction is first disrupted by an initial conflict, often caused by differences of opinion, disagreements between members, or scarcity of resources. At this point, the group is no longer united, and may split into coalitions. This period of conflict escalation in some cases gives way to a conflict resolution stage, after which the group can eventually return to routine group interaction.

Thomas (2015) conducted a study on political parties, identities and violent conflict in Nigeria. The author argued that violent conflicts in Nigeria and the rest of Africa have produced a divergent set of analytical explanation. The study reflects on the complex nature of politics in Nigeria and explores the linkage between party politics, the politicization, manipulation and mobilization of identities and violent conflict in Nigeria. The findings of the study reveal that the politicization, manipulation and mobilization of identities by political parties and actors in their struggle for power. The study recommends the strengthening of political parties in Nigeria into programmatic and issue based types, better governance, equality and justice, improved law and order, issue-based campaigns and sanctions on political parties and individuals who preach hate division and instigate violence

Oji and Eme (2014) conducted a study on Ezillo and Ezza-Ezzillo conflict in EbonyiState(1982-2012). The study undertook a comprehensive study of a wide range of issues involved in the protracted character of the fifty-two year Ezillo and Ezza-Ezzillo communal conflict. The study underlined the systematic and overlapping cyclical nature of the conflict in terms of its causes. The authors reviewed conventional causes such as indigene-settler-problematic socio-economic and political resources. They authors further argued that extant literature shows that conflicts are caused by multivariable factors. The authors discovered that issues such as indigene problems, land ownership, cultural denigration, competition for resources and measures taken by the government in managing the conflicts were responsible for the conflict.

Blench (2003) observed that West Africa in general and Nigeria in particular has experienced a considerable increase in natural resources conflict since the beginning of the 1990s. Of particular concern are the clashes between farmers and pastoralists. This appears to be most prevalent and pervasive in the middle belt region of Nigeria, which has witnessed the worst occurrence of Tiv/Fulani conflict as a result of livelihood struggles. Godwin and Ehinmore (2011) postulate that conflicts are end results of contradictions that exist in human society. Theyfurtherargue that conflict can arise between members of the same group, known as intra-group conflict, or it can occur between members of two or more groups, and involve violence, interpersonal dispute.

Sheriff F. Folarin (2015) stressed that conflict is as old as mankind. It is a salient feature of the human society. Men must fight even if they do not possess arm or when tools of violence are not within reach; and as Morgenthau (1948) posits, when there are no arms to fight, men will fight even with their bare fists. From birth, a baby begins the journey of conflict by crying, which is a flash of conflict. As he grows up, he bites with his teeth or scratches with the nails on his tiny fingers when he is upset. This presupposes that men will continue to fight as long as they have emotions that have the potential to love or hate; to be happy or sad; to be pleased or angry. So long as man has other men around him, there will be issues of disagreement, because interest differs doclash, which may lead to disagreement or confrontation. A community or society of men thus creates room for explosive attitudes and relations.

Statement of the Problem

According to Olabode and Ajibade (2010) the most important object in Fulani society is cattle. The quantity of cattle a person owns is a sign of his wealth. This has led to significant conflicts in most cases among the Fulani herders andTiv farmers. Such conflicts have arisen from farm encroachment on cattle routes and sometimes watering points. From their findings the issue rests on the fact that the cows, many times, stray into the fields and eat the grain of Tivfarmers. Clashes between Fulani and Tiv communities linked to disputes over grazing land, have become frequent in parts of northern Nigeria and Taraba in particular in recent years. Some analysts have blamed the trend on increasing desertification which is pushing the Fulani in their search for pasture, often putting them in conflict with Tivfarmers. For example, Sam-Tsokwa(1998)observed that wherethere were competing uses of resources, some amount of conflict could emerge.Madu and Ibrahim (2013) conducted a study on ethno-religious conflict in Taraba State and they noted that the resulting rise in communal conflict can be attributed to various factors, including ethnic rivalry, religious violence, land conflicts, conflicts related to demarcation of administrative boundaries and political elections. While some conflicts may appear to be caused by a single factor, such as religion or ethnicity, the reality is usually more complex. Tensions caused by other factors, such as pressure on land or unequal access to social services, have added a dynamic dimension to violent conflict in Nigeria.

Nnoli (1980) argued that the social conflict in Nigeria in particular and Africa generally is as a result of competition for national resources between the various regional factions of the privileged classes who employ both institutionalised and non-institutionalised means to limit complementation in favour of one faction or a combination of factions. He further noted that whereas such conflict is often fought on ethnic basis, that the underlying factor is often economic enshrined in political processes. For example, the Northernisation policy of the NPC was an institutionalised form. According to him nepotism is a non-institutionalised form. Violence is another non-institutionalised method of such competition and of changing interethnic stratification. For example, the pogroms of 1966 and the civil war of 1967-1970 have effectively curtailed the socio-economic influence of the Igbo petty bourgeoisie and comprador bourgeoisie in Northern Nigeria and elsewhere outside Igboland. Inevitably such violence leads to the growth of ethnicity.

The history of ethnic violence in Nigeria illustrates the basis of both the emergence of ethnicity and its growth. Leonard Plotnicov reports that, in 1932, an ethnic riot nearly erupted in Jos. The town owed its existence to the tin-mining industry which was established in 1910 in its immediate surroundings. In fact, prior to the Second World War, jobs in the town were only available in the mines, government, and related activities. Yoruba and Hausa traders dominated petty trading. The Igbo came during the war.   During the crises period, three conditions
revealed that were conducive to rioting between the two ethnic groups (Igbo and Hausa). First, there was increased inter-ethnic contact particularly between the two groups (Igbo and Hausa) under conditions of keen rivalry and competition in trade, job seeking, and residential quarters. They competed for the same scarce economic resources. The socioeconomic gap between them was quite narrow but the Igbo were beginning to surge ahead. Second, 1945 was a year of great expectations and frustrations. These were reflected in the general strike which, in turn, furtheradversely affected the livelihood of the people, creating intense socioeconomic insecurity. Third, in the rivalry between the privileged classes, the lgbo upsurge in the nationalistic activities and the prominence of Azikiwe caused the Hausa leaders to feel politically insecure.

The actual incident that sparked off the rioting took place in the market for potatoes, chicken, eggs, timber, and planks. It concerned a dispute over the sale of one of these, probably potatoes. The Hausa and Igbo fought for two days. In the fighting 100 people were killed and many others injured, and considerableproperty was destroyed or damaged.

Olabodeand Ajibade(2010) posit that the struggle by different parties to appropriate scarce resources to themselves in order to guarantee group survival often engendered conflict. The Fulani, for example, do move away from locations that lack sufficient pasture to more favourable locations. The most frequent cause of conflict in the study area is the destruction of crops by cattle. This is as a result of the Fulani leaving cattle unattended to and thus, making them to wander to cultivatedfields. These authors observed that the crops grown by Tiv farmers are at the feeding path of the cattle.These conflicts, as noted earlier, became famous in Nigeria during democratic dispensations,(1999 to date) more especially among Tiv and Fulani in Taraba State. It has been estimated that since the transition to civilian rule in May, 1999 no fewer than twelve thousand lives have been lost to Tiv/Fulani conflict in Taraba State (Andesikuteb, 2008).

Madu and Ibrahim (2013) note that conflicts are a recurring phenomenon not only affecting the security but also the well-being of many countries across the globe. Okoli (2014) observed that societies that are divided along ethnic and religious lines are prone to intense and prolonged Conflict than societies facing political, territorial and ethnic divisions. These authors noted that Taraba State is composed of over eighty ethnic groups, belonging to several religious sects. The state since creation in 1991 has remained the most highly multi-ethnic above all the states in Nigeria; this makes it volatile and it has been grappling and trying to cope with the problem of ethnicity on the one hand, and the problem of ethno-religious conflicts on the other hand.

This great loss had negative effect on agricultural production, income levels and caused a rise in poverty level of the people, consequently stimulating movement of displaced persons to other areas.

Again, casual observation has shown that poor orientation on traditional values is likely to be a problem that can lead to conflict in the study areas. For example, when religious preachers with insufficient knowledge of the content of their religion, preach, they tend to confuse their congregation and bring about conflict. The case of Boko Haram sect who preached against and condemned western education is a misleading notion that led to destruction, killing, abduction of children in schools/colleges. In other words, these people misconceived the true Islamic teaching to cause conflict in the North-eastern part of Nigeria.

Based on the foregoing problems, the present study becomes necessary in order to find out the prevalence of conflicts among Mambilla/ Fulani[n Sardauna LGAof Taraba State.

Research Questions
1. What are the nature and causes of social conflict in Sardauna Local Government Area of Taraba State?
2. How does the occupation of the Fulani/Mambilla people influence social conflict in SardaunaLGA?
3. What are the consequences of these conflicts on the economic & social development of Sardauna local government area of Taraba State?
4. How does religious beliefs and educational attainment influence social conflict in Sardauna LGA?
5 The prevalence of conflicts among Mambilla/Fulani in Sardauna LGA
6. What are the possible solutions to these persistent conflicts?

Objectives of the Study
The general aim of this study is to examine the socio-cultural factors that influenceFulani/Mambilla conflict in Sardauna local government area of Taraba state. This aim will be pursued through the following specific objectives:
1. To investigate the causes and nature of social conflicts in Sardauna Local Government Area of Taraba State.
2. To ascertain the extent of social conflict in Sardauna LGA in Taraba State.
3. To determine the consequences of these social conflict on the economic and social development of Sardauna LGAs.
4. To identify how religious beliefs and educational attainment influence social conflict in SardaunaLGA.
5. To determine the possible solutions to these social conflict in SardaunaLGAinTaraba State.

Significance of the Study
This study has both theoretical and practical significance. Theoretically, the study will add to the body of existing knowledge on conflicts generally and conflicts in TarabaState in particular. It will be a source of resource material for future researchers in this area.The findings of the study will be useful to policy makers, other agencies, stakeholders on communal conflicts

Resolution and management and organisations that are concerned with conflict in Nigeria and Taraba state in particular. The study will further show how improved peaceful co-existence will hastenthe pace of economic activities in the area.

II. LITERATURE REVIEW

The review of literature will be done under the following headings: concept of conflict, causes of conflict, studies done in Nigeria and other countries, review of relevant theories and research hypotheses.

2.1 Theoretical Literature
2.1.1 The Concept of Conflict

Oyeshola (2014) posits that conflict is the disagreement, dispute or controversy in ideas or viewpoints held by two or more individuals, communities or religious groups. Olawale (2014) postulate that conflict is the struggle over values and claims to scarce resources, status and power in which the aims of the opponents are to neutralizeor eliminate their rivals. It has been described as the existence of non-compatibility or disagreement between two actors.

Conflicts arise from the pursuit of divergent interest, goals and aspirations by individuals and/or groups in defined social and physical environment. Changes in the social environment, such as contestable access to new political position, or perceptions of new resources arising from development in the physical environment, are fertile grounds for conflicts involving individuals and groups who are interested in using these new resources to achieve their goals.Otite and Albert (2001)argue that conflict is perceived in most parts of the world, including Nigeria, as something abnormal, dysfunctional and therefore detestable. Yet, conflict is part of life and could be a precursor of positive change. The big deal about conflict in society is the extent to which it is managed so that violence does not threaten its continued existence. The term conflict poses some difficulty in defining due to its centrality and effect on man and his activities. So many scholars have, despite the difficulties, attempted defining the concept based on their academic background, interest or biases. To understand conflict and the prospects for its resolution towards sustainable development, it is necessary to have a working definition revealed by many scholars for the concept involved. Chaplin (1979) defined conflict as the simultaneous occurrence of two or more mutually antagonistic impulse or motives. It was further described by Wilson and Hanna (1979) as struggle involving opposing ideas, values, and/or limited resources.

Traditional definition of conflict by Ali (2008) regards it as a struggle over values and claim to scarce status, power and resources in which the aim of opponents is to neutralize, injure or eliminate their rivals.Coser (1956) argues that conflict is an inevitable feature of the society since human beings must live and interact with each other and mobilize scarce resources for their living. Because of scarcity of resources or opportunities among competing interests, violence becomes effective tool to achieve desired goals. (Park and Burgess 1921)arguethat "conflict is designed to resolve divergent dualism and achieve some kind of unity even if it is through the annihilation of one of the conflict parties".

Causes of Conflict

The herder/farmer conflict situation in Taraba state has been investigated by scholars and analysts from a variety of analytical prisms. An exegesis of some of these contributions is germane in order to situate the subject matter on a sound analytical frame. In his account, Ayih (2003) related the conflicts to what he calls "population explosion', which he attributed to high birth rate andmigration. According to him, people tend to move from Northern and Southern Nigeria into the Middle Belt region where population is relatively low and where there is availability of vast arable land. The consequent rapid growth in population has caused the farmers to struggle for farmland which is becoming scarce by the day. With this development, grazing areas that were hitherto abundant are being taken over by scattered small farms, making grazing in these areas difficult. Ayih's contribution is plausible in many respects. For instance, it captures properly the fundamental existential conditions that create the situation of land scarcity and hunger, which in turn, precipitates the herder/farmer conflict. This position agrees with the prevailing thinking on resources conflict literature (Onuoha, 2007&Adogi, 2013).
. Olabode and Ajibade (2010) identified six causes of conflict. Theyare:

Control over scarce resources: Physical resources are essential to survival. The struggle by different parties to appropriate perceived scarce resources for self or group survival often engendered conflict. For example, because of the increasing desertification on Nigeria's north most fringes, many pastoral people have started pushing southwards in search of grazing land, accounting, to some extent, for conflict between Tiv farmers and the pastoral Fulani people.

Pasture Searching: The MagajinFulani (Fulani head) once explained that it seems difficult to keep cattle alive where food is not sufficiently available and since there is no other natural means of providing food for the cows,

especially in the dry season when grasses and leafs are dried or set on fire, they do lead their cattle to any place to seek for pasture. With this, it is noted that the cattle depend on what they see and thereby compete on the little pasture available for them anywhere.

Proximity: Farmers who have their farms very close to the road or animal path are liable to have their crops destroyed whenever the cattle are left loose. Thisshows that closeness often leads to real threat on farmlands

Water supply: The only source of water for the cattle during dry season is to lead them to any available water point, which is often a low-land area. Farmers at this time often engaged in nursing their crops at the same water points because of dryness in the upland areas. This means that Fulani herdsmen move where there is push factor in order to locate a region of convenience. That is why Homer-Dixton(1996) explained that large scale movement of populations is caused by environmental scarcity.

Leadership: Elected leader'sinability to carry out their functions and responsibilities by providing succour to development problems (delivering of dividend of democracy) for the people at grass roots often provokes violent confrontations. This is because both political and traditional leaders, while in office, tend to engage in conflict for control of economic resources and influence to the detriment of the people (IRIN, 1999).

Overdependence of Communities on Government for Social Amenities: Provision of social infrastructure in most communities is still far below United Nations' standard. This makes access to basic needs like water, health care, education, electricity,etc very difficult. Communities tend to oppose the formula for distribution of social amenities by government's agent as it seems to be skewed in favour of some against other communities.These communities also perceived that they have legitimate rights to these facilities and are not provided; so they resort to violence in order to get their fair share (IRIN 1999).

TYPES OF CONFLICT:
Simmel (1918) postulate that conflict can help integrate and stabilize a society. He said that the intensity of the conflict varies depending on the emotional involvement of parties , the degree of solitary within the opposing groups, and the clarity and limited nature of the goals.

Simmel further argued that there are four types of conflict:
(i) War
(ii) Feud or frictional strife
(iii) Litigation
(iv)Conflict of impersonal ideals.

War is the kind of group conflict we are most familiar with. Prior to the development of interterritorial trade, war provided the only means of contact between alien groups. In this case, war although dissociative in character, has a definitely associated effect.

Simmel attribute war to a deep seated antagonistic impulse in man. But to bring this antagonistic impulse to action some definite objective is needed which may be the desire to gain material interest. It may be said that antagonistic impulse to action some definite objective is needed which may be the desire to gain material interest. It may be said that antagonistic impulse provide a foundation for conflict.

Feud is an intra-group form of war which may arise because of injustice alleged to have been done by one group to other.

Litigation is a judicial form of conflict when someone, individual or group, asserts its claim to certain right on the basis of objective factors, subjective factors being excluded.

Conflict of impersonal ideals is a conflict carried on by the individuals not for themselves but for an ideal. In such a conflict each party attempts to justify truthfulness of its own ideals, for example, the conflict carried on by the communists and capitalists to prove that their own system can bring in a better world order.

Also, Gillin and Gillin has mentioned five types of conflict:
(i) Personal conflict
(ii) Racial conflict
(iii) Class conflict
(iv) Political Conflict
(v) International conflict

Personal conflict is conflict between two persons within the same group. A conflict between two students is a personal conflict. Racial conflict between two Whites and Negroes in the U.S.A is an example of racial conflict. While class conflict is conflict between two classes.

According to Karl Marx, society has always been divided between two economic classes the exploiters and exploited, which have always been in conflict with each other. The political conflicts is conflicts between parties for political power.

Thus the conflict between the congress party and opposition parties is political conflict between two nations. The conflict between India and Pakistan over Kashmir issue is international conflict.

Effects of the Conflicts.

According to Moti (2010), the incessant conflict between the Tiv and Fulani for example, the concentration of poverty and low social development among the mass of the people have caused the emergence of militia groups. The presence of militia led to the use of small arms and light weapons (SALWs) which increased the scale and the degree of intensity, casualties, and the extent of livelihood destruction and wider developmental impacts. These militia groups commit human rights violations, extort money, seize food and other resources from the people and fuel further conflicts. Many people witnessed relatives being man handled and killed, and hundreds of them, mainly women and girls, were abducted. Some were raped, although this has not been well documented. There is visible post-traumatic stress syndrome, mistrust and fear among returnees long after the return of peace.

Moti (2010) argued that conflict had also taken a toll in terms of lost income due to poor economic activities and performances. The destruction of infrastructures such as schools, health facilities, etc,thedisruption in trading activities, the bottlenecks in free movement of goods and services as well as the disruption in the transportation system, forced the economy of the area to perform below potential.

Moti(2010) further argued that conflicts had some effects on cattle trade between the North and the South of Nigeria. According to a survey by Newswatch (2010) apart from 40 cattle dealers who lost their lives, the lingering Tiv/Fulani communal crisis in Benue and TarabaStates, hampered the age –old north-south cattle trade with the loss of more than 15 trailers load of cattle estimated at over 30 million naira.

The Fulani/Mambila conflicts also took a big toll on human life. Although there is no accurate statistics of casualties either by government or by communities involve for fear of inflaming passions, it is estimated that about Five thousand people must have been killed in the crisis and over 10,000 people displaced(United Nation High Commission for Refugees (UNHCR, 2002). Moti (2010) posits that the situation of internal displacement in the region may not have amounted to a very serious "emergency" especially when compared to other conflict-induced displacements in the West-Africa sub-region and elsewhere in Africa like the Congo and the Southern Sudan, Rwanda and Kenya.There is real potential danger that renewed violence could cause major population movements with its attendant consequences. Internally displaced persons' (IDPs) need for medical treatment, shelter, food and water/sanitation were addressed by the Governments of Benue and TarabaStates, and a combination of humanitarian stakeholders, albeit, in a rather ad hoc and uncoordinated fashion. A longer term need of IDPs for resettlement and rehabilitation were given scant attention. Assistance for returnees' reintegration is often the most pressing need of IDPs. These include not only physical rehabilitation of homes, public buildings, infrastructure, but also support for peace and reconciliation initiatives at the grass-roots level. There is always a display of lack of the necessary institutional capacity and expertise to deal effectively with acute situations of internal displacement. Moreover, the Government of the two states gave little assistance in the rehabilitation of returnees perhaps as a deterrent action against future conflict (UNHCR, 2002).

Review of Empirical Literature
Related Studies in Nigeria

Abegunde (2011) conducted a study on land as the main cause of inter-communal conflicts in Africa. The study examines the role of land in inter-communal conflicts (IC) in south-western Nigeria. It purposefully selected eight communities with recurrent IC in the region for questionnaire administration, targeting 10% of their household heads. Study reveals that most of the residents identified land as the main cause of IC. It notes that government's grip over land in the area was weak, as most of the residents acknowledged that individual families and community leaders monitored the affairs of land in the region and that strangers have no full right to indigenous land. According to the author, this could be why most past recorded conflicts erupted when people rose to fight for their land right. The author posits that land policy makers of Nigeria need to review the effectiveness of the country's land laws and their applications at the regional and local levels. To avoid complications, selected community leaders must be involved in the process.

Methodology

The research methodology adopted for this study was through collection of primary data from communities that were involved in inter-communal conflict in south-western Nigeria. Available literature on recent communal conflicts in the study area revealed that out of the thirty-one locations where inter- communal conflicts were very prominent between 1990 and 2008, four of them comprising eight settlements are in South western Nigeria. These are Iju and Itagbolu (Ondo State), Emure and Ise (Ekiti state) Irawo-ile and Irawo-owode (Oyo State) Ife and Modakeke (Osun state). These eight settlements were selected for the purpose of the study.

The choice of ten per cent sample size of the household-heads for this study was informed by the view of Spiegel et al (2000) who suggested 3% sample size for empirical studies that are to be conducted within homogenous or semi-homogenous population (as the case in the South-western Nigeria where most of the

residents are Yoruba speaking people). Past related research works of Tomori (1972), Waughan (2003) and Adesoji (2005) conducted in the same region of Nigeria where this study is based also supported the view of the above mentioned author on sample size selection,

In all, 721 questionnaires were administered out of which 593 (82%) were counted worthy for analysis in this study. This placed non-response rate at 18%. The rest 128 were either not returned or poorly attended to by sampled respondents who were either nursing the wounds of conflicts in their hearts or not willing to supply information related to past conflicts in the study area. Information obtained from the respondents was related to main causes of communal conflicts and the effects of these on children education in the socio-spatial environment.

Findings of the Study

The study revealed that conflicts in south-western Nigeria were instigated by land related issues. Attempts by the residents to claim their communities' rights over certain pieces of land (73.7%) from others have resulted in conflicts between them and other discrete communities. All the respondents in Emure (100%), most in Ife (80.6%) and Modakeke (72.2%), about two-third in Ise (62.4%) and ltaogbolu (65.9%) and more than half of the people in Irawo-ile (54.3%) and Irawo-owode (56.4%) reasoned along this line.

Conclusion

The author concluded that the paper has important implications on land management and conflict prevention against land and its resources in the study area. First, it provided basis for understanding the causal and recipient roles of land in conflicts between discrete communities in south-western Nigeria. It also revealed the underlying bedrock of who is in charge of land administration in the region. Here, the weakness of the government of the land is evidently but indirectly portrayed in leaving land administration in the hands of community leaders and individual families. This perhaps led to land fragmentation and administrative pluralism, making residents to claim their community's or individuals' rights over pieces of land, resulting into conflicts.

Asiyanbola (2007) conducted a study on urban-ethno communal conflict in Nigeria. According to the author, ethnicity as a mobilizing agent is the most important questions of this century as conflicts linked to ethnicity have led to significant loss of life and injuries in many countries and become major elements in impoverishment, undermining human security and sustainable development. The study presents a preliminary report of an empirical study on urban ethno-communal conflict in Nigeria. According to the author, among the issues examined are the perception of the conflict, how past violent conflict is recollected, and attitude of people towards violence/conflicts/use of weapons and social interaction among the people of the two communities. Also examined in the study isthe relationship between perception of the conflict, social interaction and attitude towards violence/conflicts/use of weapons. The data used were from a larger household survey carried out by the author in Ife-Modakeke community. The result of the correlation analysis shows a negative relationship between perception of the conflict and social interaction. This implies that the more people perceive the conflict, the less is social interaction with the people of the other community.

Methodology

The data base for this study was derived from both primary and secondary data sources. The primary data used in the paper were from a larger household survey carried out by the author in Ife and Modakeke communities in 2006. The household survey was implemented using the method of face-to-face interviews. The questionnaire was designed to collect information among others on the perception of the conflict, attitude towards violence/conflict/use of weapons, recollection of past violent conflict, and social interaction indicators, etc

In the two communities a total of 390 households were interviewed. Exact population figures of the two communities was not known as at the time of the field survey. The result of National Population Census conducted in March 2006 was not yet released as at the time of the field survey. Therefore, in Ife community 195 households were interviewed, and in Modakeke community 195 households were interviewed. The choice of the sample size is based on the considerations of many factors including cost, time, accuracy, and the fact that information relating to ethno-communal conflict is still very sensitive in the two communities (De Vaus, 1996:73).

The secondary sources of data that were used include literature – published and unpublished materials, technical reports, and publications. The data collected was analysed using simple frequencies, and percentages.

Findings of the Study

The result also shows a positive relationship between perception of the conflict and attitude towards violence/conflicts/use of weapons. Furthermore, the result shows a negative relationship between social

interaction and attitude towards violence/conflicts/use of weapons. This implies that the more there is social interaction among the people of the two communities, the less is the attitude towards violence/conflicts/use of weapons. This result suggests that policies that encourage social integration, psycho-social healing and psychological transformation could enhance the attainment of sustainable peace among the people of the two communities.

Okonkwo (2015) conducted a study on the appraisal of dialogue as a strategic conflict management tool for promoting peace in Nigeria. He posited that Nigeria was motivated by the intractable social conflicts and crises that have characterized the country in the past ten years adversely affecting businesses, farming and inter-tribal trades amongst Nigerians. According to the author, the main instrument was structured questionnaire. Data were sourced from middle class and lower class Nigerians, mainly affected by the social crises. The author noted that a sample of 240 was judgementally determined.

Joshua (2013) conducted a research on politics and conflict in Ebiraland. The author postulated that conflict studies which have not been given adequate attention in the literature are intra or sub-ethnic conflict. According to the author, inadequate research in the area is further exacerbated by the paucity of literature on the relationship between politics and conflict especially at intra-ethnic level. The authorexamined the relationship between intra and inter communal unrests. The study adopted qualitative and quantitative techniques to capture the nature of conflict in the area. The research method encapsulate the use of survey which involved questionnaire administration and complemented with interview and focus group discussion .The findings of the study among others revealed while colonialism laid the foundation of communal conflicts in Ebiraland, political competition and other economic and socio cultural factors, especially from 1979, intensified the conflicts. The study recommends the need for youth mass employment and concluded that adherence to the proffered suggestion would mitigate the occurrence of conflict in Ebiraland.

Related Studies in other Countries

Sudan's numerous conflicts. The study concluded that the major cause of conflict in Sudan was who controls the natural resources, the Christians or the Moslems? It suggested that the best way of resolving the conflict is through the evolution of dynamic policies and implementations that will address the problems of equal sharing of natural resources, poverty and social relations within the micro and macro Sudanese society.

Tichaoma (2009) examined conflict as a very serious hazard in West Africa. Many people are dying every day but it is commonly recognized as a disaster hazard unlike the conventional hazards of floods, earthquakes and volcanoes. The researcher adopted the historical method of data collection. Data collected included both primary and secondary data. All the 16 countries that make up the population of the study were subjected to data collection and investigation. The researcher in his findings identified six main conflict types namely boarder disputes, food riots, political violence, inter communal strife, religious conflicts and inter-ethnic conflicts.

Review of Relevant Theories

There are a number of theories explaining the origin of riots and conflicts; some are: the Theory of Relative Deprivation, Ecological Theory, Frustration-Aggression Theory and Structural Conflict Theory.

Ecological Theory

The proponents of this theory are Clifford Shaw & Henry Mckay (1942). According to Harris (2008), the authors identified physical and human factors such as climate change, population explosion as part of an inter-related group of environmental issues associated with growth limits. These include population, agriculture, resource management and industrial ecology. He sees population growth, increasing agricultural production, industrialization as causes of climate change as there are increased emissions of carbons into the air, expanded production of bio-fuels and massive deforestation. Other environmental issues such as fresh water limits and specie loss are also exacerbated by climate change. All these lead to scarcity of basic resources, rising cost of living due to high prices and reduced well-being. It is related to the topic of the study in that population growth, increasing agricultural production and industrialization as drivers of climate change have led to scarcity of basic resources, raising of living due to high prices and reduced well-being all of which will lead to conflict since there will be competition for these resources. This theory is relevant in this study as it offers insight on the possibility of conflict arising from increase in population which makes the fixed portion of land use for grazing inadequate for the exponential population, leading to tussles among actors and groups over the limited resources.

However, the weakness of the theory lies on the difficulties to empirically test the theory and its model as the theory is quite broad in a way that makes it challenging to intervene at any given level. Another criticism of the theory bothers on its failure to acknowledge discrepancies across cultural or ethnic boundaries which

could develop complex identities and different forms of reactions. For example not all tussles between actors or group results to social conflict.

Frustration-Aggression Theory

The proponent of this theory is John Dollard and his research associates initially developed in 1939 and has been expanded and modified by scholars like Leonard Berkowitz (1962). Theorists who rely on this explanation use the psychological theories of motivation and behaviour, as well as frustration and aggression (Anifowose, 1982). In an attempt to explain aggression, scholars point to the difference between what people feel they want or deserve and what they actually getthe "want-get-ratio" (Feierabends, 1969) and difference between "expected need satisfaction" and "actual need satisfaction" (Davies, 1962).

The main explanation that the frustration-aggression theory provides is that aggression is not just undertaken as a natural reaction or instinct as realists and biological theorists assume, but that it is the outcome of frustration and that in a situation where the legitimate desires of an individual denied either directly or by the indirect consequence of the way the society is structured. The feeling of disappointment may lead such a person to express his anger through violence that will be directed at those he holds responsible or people who are directly or indirectly related to them. A good example of the way in which frustration leads to aggression can be seen in the on-going crises in the Niger Delta area of Nigeria. After waiting and peacefully agitating for what the people of the region considered a fair share of the oil wealth that is exploited from their land, youths now take the law into their own hands by vandalizing oil pipelines, kidnapping oil workers for fat ransoms and generally creating problems for those they believe are responsible for their predicaments. It is related to the topic of the study for its ability to explain the crises in Bali, Gassol and Wukari LGA, as some of the Tiv/Fulani fighters are either frustrated or denied their rights.

This theory has been criticised on different grounds which ranges from Berkowitz (1972) assertion that levels of aggression actually tend to increase in sport and not decrease as Feud suggests, also no innate aggressive characteristics have ever actually been found and there has never been any support found for catharsis and that aggressive behaviour is often learnt and is linked to culture and not just innate.

Theoretical Framework

No one theory can perfectly explain every aspect of crime or sources of conflict in Nigeria and Taraba in particular. The need to incorporate various theories for better explanation cannot be over emphasised. To this effect, structural conflict theory and eco-violence are combined as theoretical framework for this study. The combination of the two theories will provide better explanation for this study by each making up for the short comings of the other.

Structural conflict theory explains conflict from the point of view of how the competing interests of groups tie conflict directly into the social, economic, and political organization of society as well as the nature and strength of social networks within and between community groups, according to them resource is a major cause of conflict between nations. Furthermore,"the control and use of (natural) resources lies at the heart of the deepening crisis in the world today" (1979:6).

Research Hypotheses
1. Mambilla/Fulani people who are educated are perceived to be involved in social conflict more than their counterparts who are not educated..
2. Males are perceived to be significantly associated with social conflict more than females inSardaunain LG of Taraba State.
3. Moslems are likely to participate in social conflicts more than Christians.

III. METHODOLOGY
Research Design

This study adopted the cross-sectional survey research design. This research design ensures that the study covers a broad area of observation, at a given point in time (Aldrige and Levine 2001; Babbie, 1979; Nworgu 2005). The adoption of this design is important, considering the duration of the study and resources available to the researcher. The researcher got information from the respondents using the interview guide and a questionnaire on Mambilla/Fulani in Sardauna LGA.

Study Area

The area of the study consist of Labbare Bosso, Mayo Ndaga, Tunga, Nguroje, Mbamga, Chabbal Gudadi, Tunga Bogo,Gurgu, Yeiwa, Maisamari and Dorofi all in Sardauna LGA in Taraba State.Madu and Ibrahim (2013) observed that Tarabastatehas over eighty ethnic groups, belonging to several religious sects.Taraba State has sixteen local governments' areas comprising of Bali, Jalingo, Wukari, Gassol,Sardauna,

Gashaka, Takum, Ibbi, Ardo Kola, Lau, Zing, Karin Lamido, Ussa, Yorro, Donga and Kurmi Local Government Areas.

The five towns and villages selected for this study were selected because of their involvement in the crises. Also the selection of five towns/villages was done because of their involvement in the crises. Andekuteb(2008) posits that the state, since creation, has remained the most highly multi-ethnic above all the states in Nigeria. Thismakes it volatile and it has been grappling and trying to cope with the problem of ethnicity on the one hand, and the problem of ethno- religious conflicts on the other hand. The ethnic groups of the study areas are Mambilla, Kaka,Hausa/Fulani, Ndola, Tigon, Kambu, Chamba, Panso among others who are the inhabitants of SardaunaLocalGovernment Area. But our concern is the Mambilla/Fulani conflicts. The Mambilla/Fulani tribes have segregated themselves into small enclaves, sharing the same social amenities. Their socio- economic characteristics are the same; any effects of conflicts in the area will have almost similar impacts on both tribes.

The study was conducted in Sardauna LGA mentioned above. The towns and villages which are considered for this study in Sardauna are Labbare Bosso, Mayo Ndaga, Tunga, Nguroje, Mbamga, Chabbal Gudali, Tunga Bogo, Gurgu, Yelwa, Maisamari, and Dorofi. The occupation of the study areasis predominantly farming both in crop and animal husbandry.

PHYSICAL SETTING
Sardauna
Gembu is a town found on the Mambila Plateau in Taraba state of Nigeria. It is the headquarters of Sardauna Local Government Area (formerly"Mambila") in Taraba state. Sitting at an average elevation of about 1,348meters (4,423 ft) above sea level, it is among the high elevated towns in Nigeria. Originally, the only inhabitants of Bommi were the 'Bom-bo' or Tungbo clan of the Mambilla. They constitute the true Bommi people. The Bommi are the central group of the wide Tungbo which include the Mbubo, Ngebo, (from lenge to as far North West as Tumbua'a, Jimau, Naso, Ngung, Yenaju plain, Furmi, etc.) Gulkal, Mverip, Kwubo, and their saan cradle from which point they all expanded. Today, Bommi town (Gembu), being the headquarters of a local Government Area, has attracted a population diverse in ethnic makeup, which has resulted in the town taking a cosmopolitan shape. People coming from different parts of Nigeria have made the town their home. Cameroonian immigrants can also be found in the town. The local government area, known as "Mambilla" throughout its ancient and contemporary history, was renamed "Sardauna" by the then col. Jega, related to the "Sardauna of Sokoto" Ahmadu Bello, when he came as Military Governor of former Gongola state in 1976. This misnomer was quashed in the second Republic (1979-1983) and the ancient name of "Mambilla" was restored. However, on his second coming in 1984, Jega arbitrarily re-imposed the name "Sardauna", a chieftaincy tittle, on this Local Government Area (previously known as "Mambilla Landscahaft""Mambilla District", "Mambilla-Gashaka Native Authority", Mambilla Division and Mambilla local authority"),Jega imposed the misnomer of "Sardauna" notwithstanding that it was unhistorical and non-autochthonous.

Physical Setting
Study Population and Scope
The population of these community is put at about 299,800 by (2016) population projection which include male and female, married and unmarried, within the range of eighteen years and above. The population include occupations like farming (both in crop and animal husbandry), Civil servants and traders. The population further includes adherents of Islam, Christianity and a few who practice traditional religion and all levels of education.In terms of scope, this study is limited to Sardauna LGA mentioned and ethno-religious crises as they affect them.Sardauna is highly linguistically diverse, with about two dozen distinct local languages (mostly Fulani languages, Jukunoid lsangueges,Bantoid langues, and Mambiloid,

Sample Size
It will be a near impossible task to use the entire population of Sardauna LGA for this study. Consequently, a sample of 500respondents was used. (Nwana 1981) assert that a well selected small sample could be more representative than a bigger one haphazardly selected.

Therefore, a sample size was statistically determined using "Taro Yamane" formula for a finite population. The formula is given as:

$$n = \frac{N}{1 + N(e)^2}$$

Where

n = sample size

N = the finite population

e = level of significance (or limit of tolerance error)

l = unity (a constant)

The total population of the five towns/villages communities is put at 299,800 people.

Therefore

$$n = \frac{N}{1 + N(e)^2}$$

$$= \frac{299,800}{1 + 299,800 \ (0.05)^2}$$

$$= \frac{299.800}{299,801 \ \times 0.0025}$$

$$= \frac{299,800}{749.5} \quad = \quad 400$$

Since it isbelow the target population of the study 25% of the 400 above which is 100 was added to meet the requirement.

A sample size of 45 males 45 females from five towns and villages from Sardauna LGA have been selected for the study. Based on the above population, 450 respondents responded to the questionnaire, while 50 were used for in-depth interview making a total sample of 500.

Sampling Technique

Multi-Stage Cluster sampling was adopted for this study. According to Obasi (1999) cluster or area sampling involves selecting members of a sample in groups rather than individuals. The members of the target population may be grouped on the basis of occupation, region, religion any common features shared by the group. A cluster sampling technique was usually used to select the sample from the identified clusters. Cluster sampling is suitable when the target population is too large and by implication, minimizes the costs that would have been spent on covering large sample.

At the first stage of the sampling, the first cluster comprises of five towns in the LGA, which have been randomly selected in the local government area, using simple random sampling (land drawing). In doing this, the number of towns in the local government was written down in different pieces of paper and put inside a bag. The bag was shaken very well after which one of the research assistants was blindfolded and made to pick two pieces of paper from the bag. The towns written in the selected pieces of paper were sampled. In doing so, a total of five towns were selected to form the first cluster.

In the second stage of the sampling, systematic random sampling was used, in selecting eight villages from each of the towns in the first cluster. This has involved the researcher having a list of all the villages in each town, which has acted as the sampling frame at this stage. The total number of the villages was divided by eight, which was the sample of interest at this level in order to obtain the $K^{th \ element}$ (interval size). After this, one number was randomly chosen as a starting point while each ward that falls at the interval was selected. As a result, the second stage consisted of eleven villages, systematically selected from the six towns earlier selected from the local government areas.

In the third stage, six household units were selected from each of the wards using systematic random sampling; as a result, the total number of household units in each of the selected wards were individually divided into six to get the interval size, after which one household was randomly chosen as a starting point and other household at the subsequent interval selected for the study. However, in situations where any household refuses to participate in the study, such household was replaced by the nearest household in the frame. As a result a total of two hundred and eighty eight households were selected for the study.

In each household unit, two respondents were selected (male and female) using systematic random sampling.However the respondents must not be less than eighteen years of age in order to qualify to participate in the study.

In selecting respondents for the qualitative study, a total of thirty key informants were interviewed who must be either a chief, pastor, imam, opinion leader, chairman/chairperson, councillor, community leader or village head, hence purposive sampling was used in this regard, having allocated a quota sampling of ten key informants from town/villages . Such selection was concentrated on the towns that make up the first cluster, thus, five key informants in every town. However anybody that participated in the quantitative study was not included. **Instruments for Data Collection**

The study applied both quantitative and qualitative methods of data collection. Two instruments were used for data collection in this study. These are:the questionnaireand in-depth interview (IDI) guide. The

instruments are prepared in English but were translated into Mambila, and Fulani, to respondents by the research assistants. The questionnaire contained both open-ended and close-ended questions and was used to elicit information from the 450 respondents, and had two sections. Section A contains information on the characteristics of respondents such as age, sex, education, location, marital status, occupation, and family size. Section B contains information on socio-cultural factors that influence conflict in these areas.

A total of 450 questionnaires were administered to respondents in the study areas by the researcher and his assistants,while 50 were used for interview by the researcher himself with the help of field assistants for two weeks. In-depth interview was used to seek information from the key informants on the Prevalence of conflicts among Mambila/ Fulani, and effects of the conflicts on their socio economic activities before and after the conflicts.

Administration of Instruments

For easy collection of data, the researcher recruited 4field assistants comprising of 2 males and 2 females, they were selectedfrom among Secondary Schools and Teachers in Gembu.

. The reason for this number was to ensure that the research assistants were effectively managed in terms of funding, training, supervision and time management. In the case of female respondents, female research assistants were more useful, due to the sensitive nature of the study area, for instance, the Fulani would not allow a male assistant to enter his house. They were trained by the researcher, who supervised the administration and collection of the questionnaires. The questionnaires were self-administered. However, where the researcher/assistants found out that the respondent couldnot read and write properly, only then were it other-administered. The respondents selected for interview were informed before time, as this has created conducive environment for the interview. The distribution of questionnaires and collection alongside in-depth interview was done on weekdays, the time was in the evening (4.00pm – 6.00pm) and because that was therespondent's leisure time (when people sit under the tree after coming back from their farms to rest). The male respondents were located at "majalisa,"i.e., where people of the same calibre, ideology and thinking stay to rest while the female respondents were located at their various households and it lasted for two weeks.

Methods of Data Analysis

Descriptive statistics such as frequency counts and percentages were employed to determine the characteristics and distribution of each of the parameters found in the questionnaire using the statistical package for social sciences (SPSS). Information on these categories was illustrated with pie-chart, bar graphs and line graphs. Nonparametric test (chi-square test (χ^2)was used to test the hypotheses of the study. Logistic Regression Analysis (LRA) was used to predict the influence of dependent variables on independent variablee.g.Socio-cultural factors and conflict.

The data from the in-depth interview were edited and transcribed into codes. Quotes and expressions gathered were identified and organized under distinct themes. In essence, the thematic method was used in analysing the data gathered from the in-depth interview. In view of this, each theme was discussed and illustrative quotes pulled out to support and elucidate the quantitative data.

IV. DATA PRESENTATION AND ANALYSIS

In this chapter, data collected for this study were analysed and presented based on the research questions and hypotheses that guided the study.

Presentation and Analysis of Data

Table 1: Local Government Area Sardauna(LGA)

Name of Towns/Villages	Frequency	Percentage (%)
Labbare Bosso	130	28.9%
Mayo Ndaga	85	18.9%
Tunga	60	13.3%
Nguroje	**80**	**17.8%**
Mbamga	**95**	**21.1%**
Total	**450**	**100%**

Table1 revealed the number of respondent's fromTowns/Villages.
Labbare Bosso has 28.9 Mbamga has 21.1%Mayo Ndaga has 18.9% Nguroje has 17.8% and Tunga has 13.3%respectively.

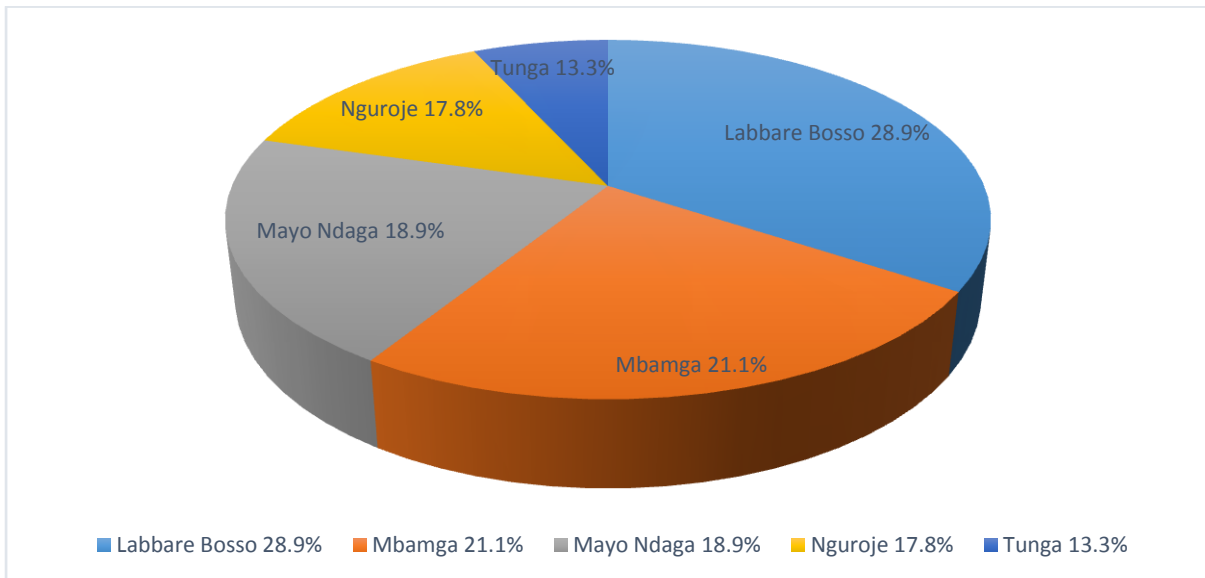**Figure 1** shows the pie chart of the above table.

Table 2: Sex of Respondents

Sex	Frequency	Percentage (%)
Male	225	50%
Female	225	50%
Total	**450**	**100%**

Table 2 revealed the sex of respondents; Male is 50% and Female is 50%. This shows that the number of Male equals the number of Female.
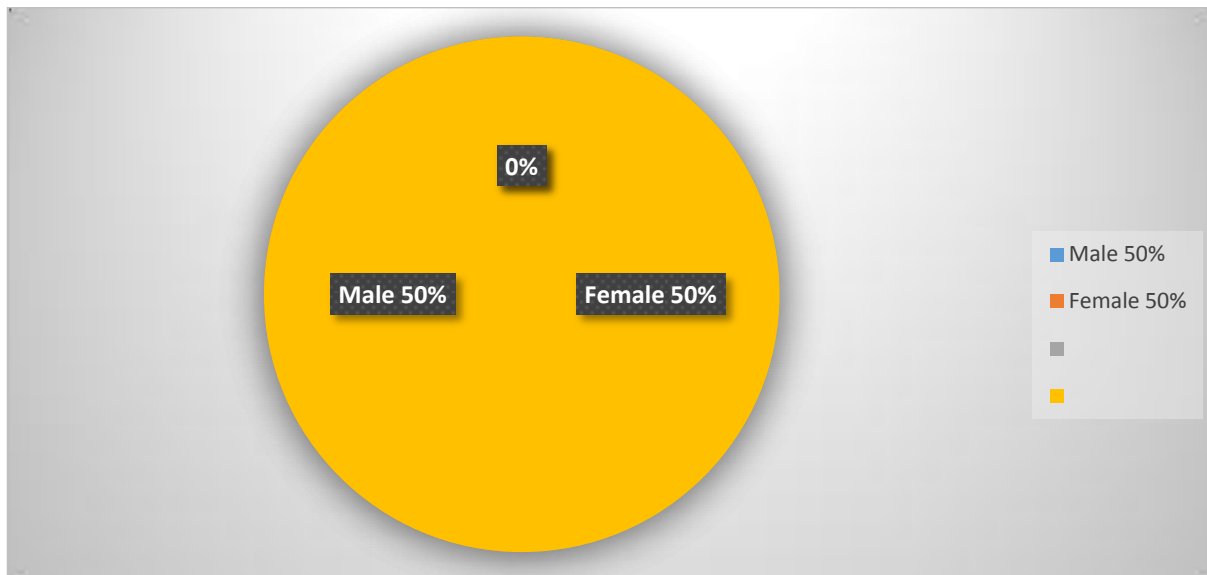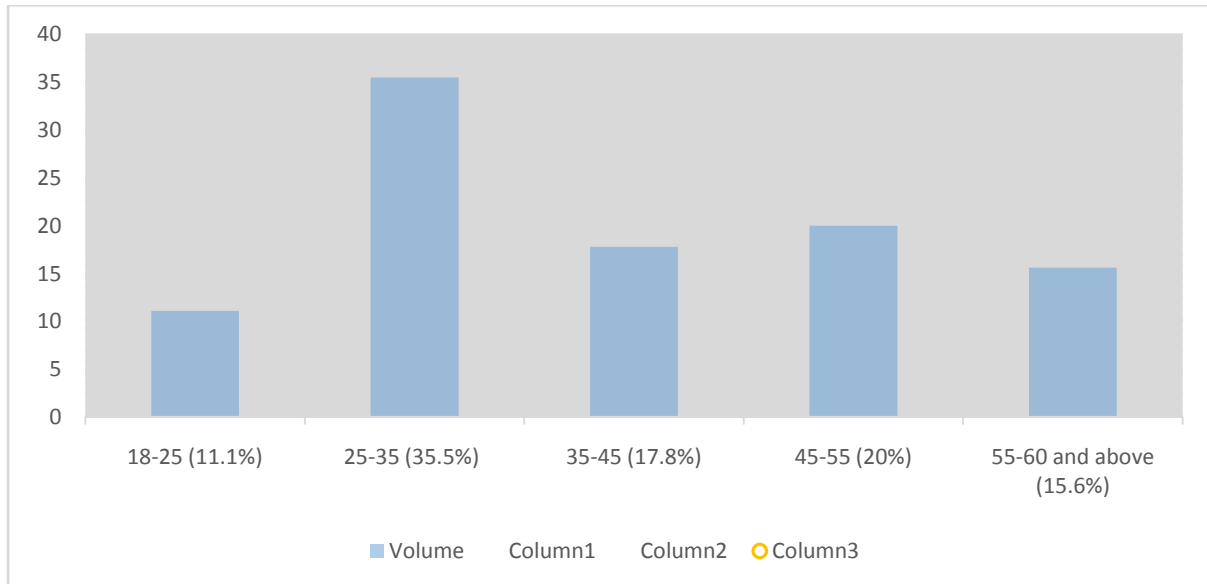

Table 3 Age of Respondents

Age group (years)	Frequency	Percentage (%)
18-25	50	11.1%
25-35	160	35.5%
35-45	80	17.8%
45-55	90	20%
55-60 and above	70	15.6%
Total	**450**	**100**

Table 3 revealed the age group of respondents; majority of the respondents are within the age group of 18-25 years11.11%, followed by those within the age group of 25-35 years 35.5%. The respondents within the age groups of 35.45years, has 17.8% and 45-55, is 20% and 55-60 years and above represent, 15.6 %; and % respectively. Figure 2 shows the pie chart of respondents based on age group. Therefore, those on 25-35 has the high number of people who participated/ Of respondents.

Table 4: Marital status of respondents

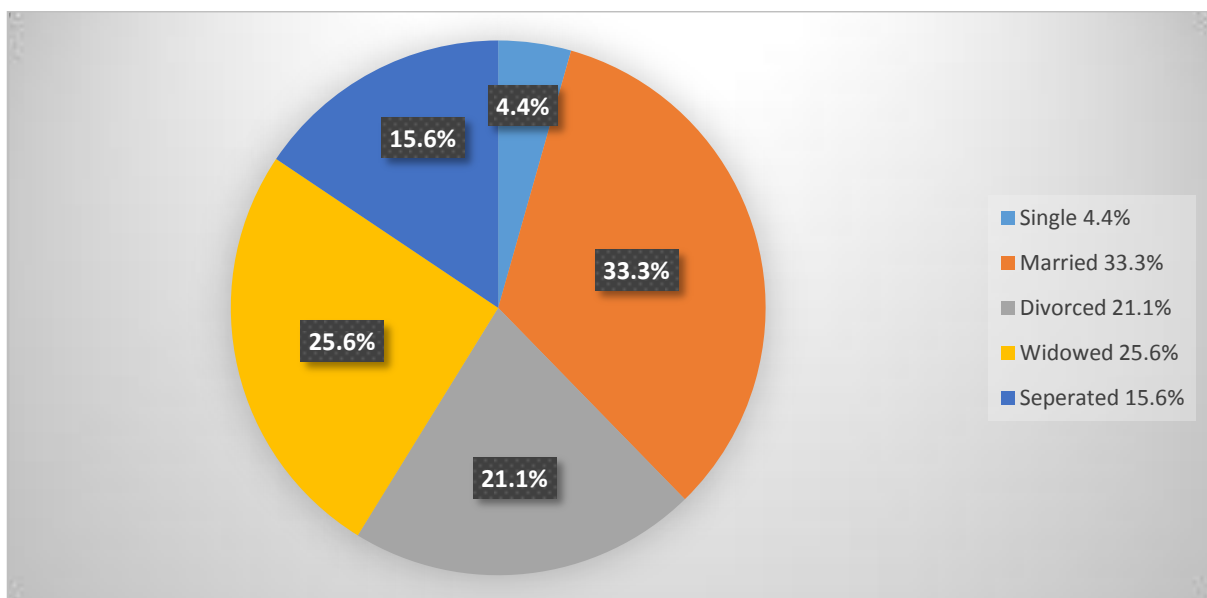| Marital Status	Frequency	Percentage (%)
Single	20	4.4%
Married	150	33.3%
Divorced	95	21.1%
Widowed	115	25.6%
Separated	70	15.6%
Total	**450**	**100**

Table 4 revealed that 4.4% of the respondents are single, while the number of respondents who are married, divorced, widowed and separated are 15.6%, 21.1%, 25.6% and 33.3% respectively. Figure 3 depicts the bar chart graphic representation of the marital status of the respondents.

Table 5: Ethnic Background of Respondents

Ethnic Background	Frequency	Percentage (%)
Mambila	105	23.3%
Hausa/Fulani	90	20%
Kaka	80	17.8%
Panso	50	11.1%
Kambu	40	8.9%
Ndola	30	6.7%
Tigon	30	6.7%
Chamba4.4%	20	4.4%
Others	5	1.1%
Total	**450**	**100**

Table 5 revealed the ethnic background of respondents; Mambilla 23.3%, Hausa/Fulani are 20%, kaka are 17.8%%, Panso are 11.1%, Kambu 8. 9%, Ndola are 6.7% while Tigon are 6.7%, Chamba4.4% and others 1.1%
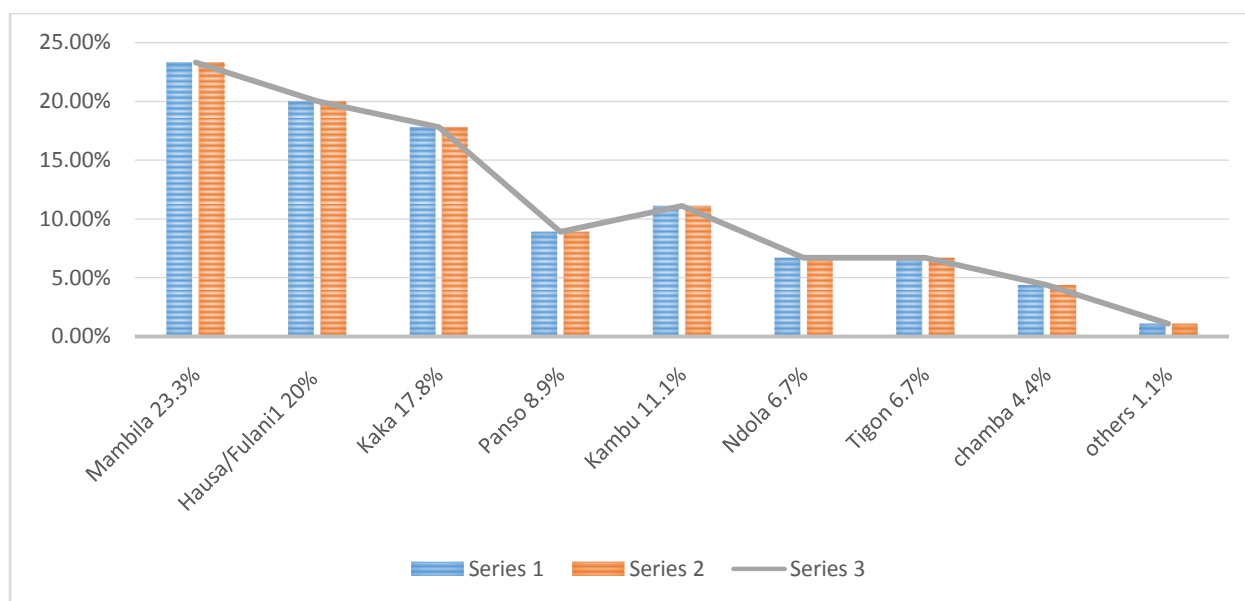

Fig.5: Occupational Background of Respondent.

Table 6: Occupational Background

Occupational Background	Frequency	Percentage (%)
Farmer	180	40%
Business	75	16.7%
Civil servant	30	6.7%
Artisan	15	3.3%
Applicant (unemployed	110	24.4%
Student	40	8.9%
Total	450	100%

Table 6 revealed the occupational background of the respondents in the following order:
Farmers are 40%, business is 16.7%, civil servants represent 6.7%, artisans are 3.3%, applicants are 24.4% and students represent 8.9%. Figure 5 shows the bar chart of respondents based onBackground occupational background.
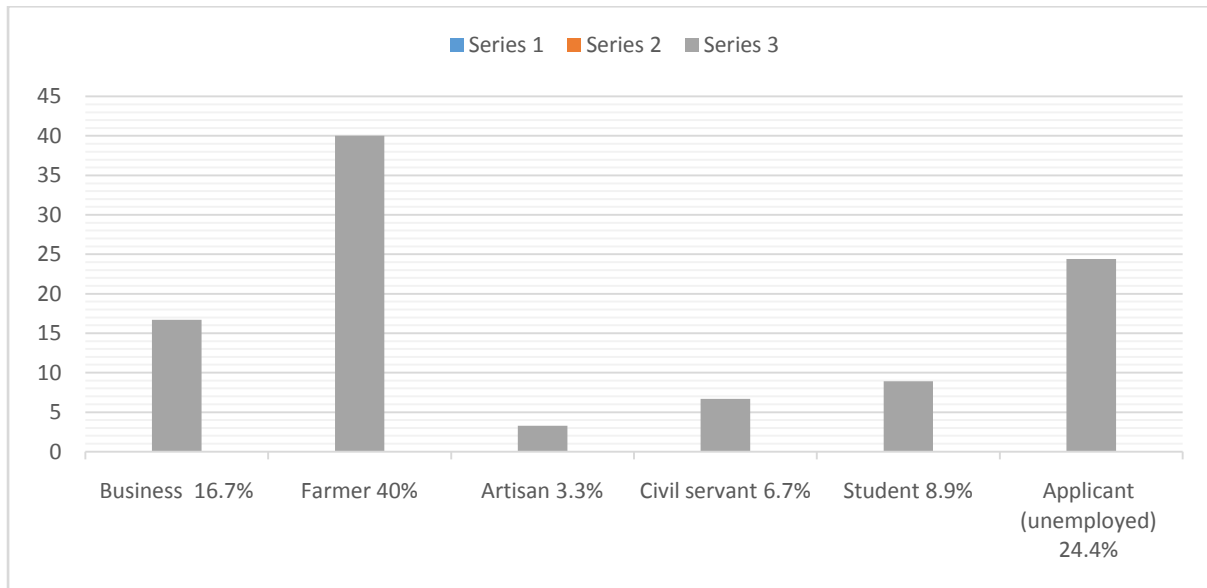
Table 8:Level of Education

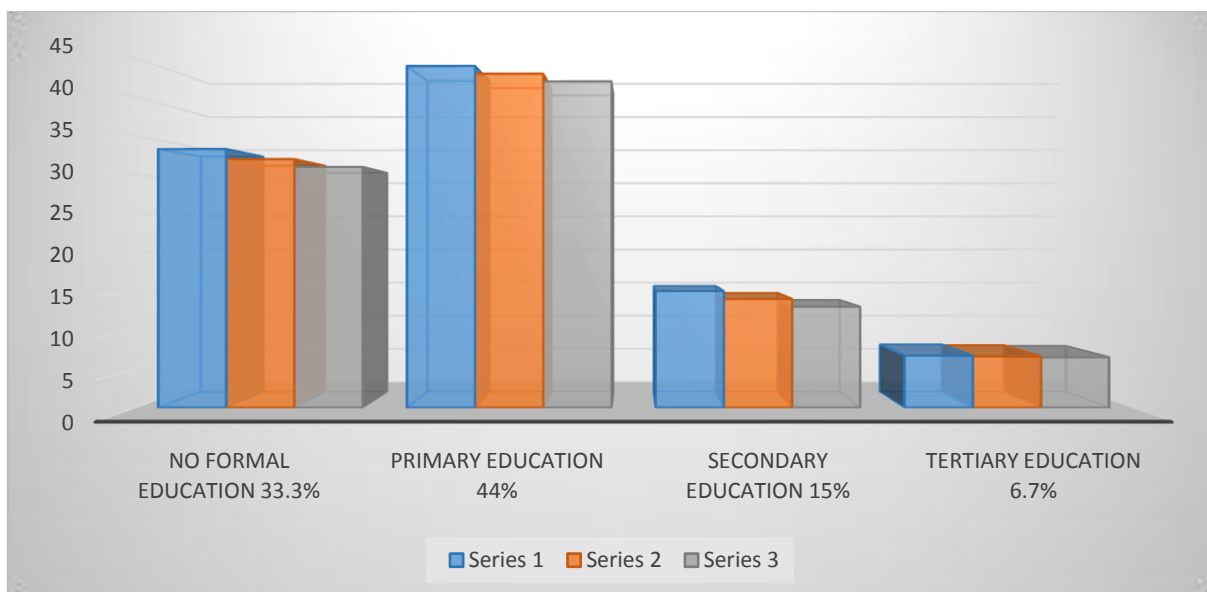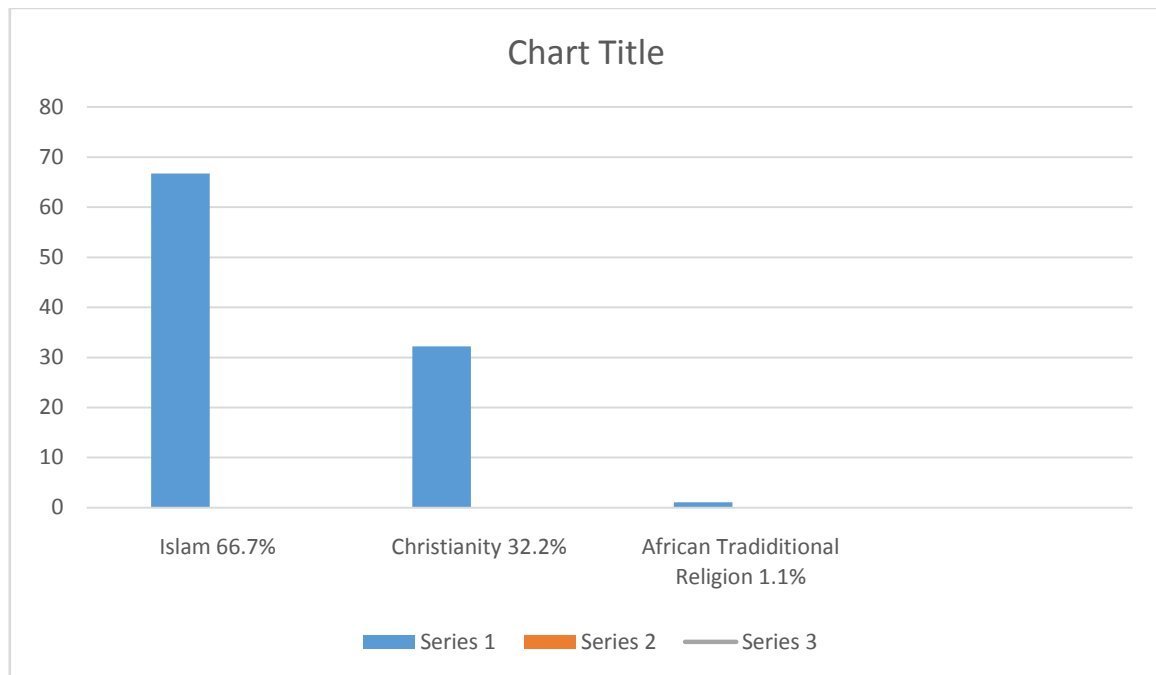| Response Options	Frequency	Percentage (%)
No formal education	150	33.3%
Primary education	200	44.4%
Secondary education	70	15.6%
Tertiary education	30	6.7%
Total	**450**	**100%**

Table 8 revealed that 33.3% of the respondents have no formal education at all, while 44% of the respondents have primary education; 15% have secondary education and 6.7% have tertiary education. Hence, those with higher education are more in number than those in lower education.

Table 9: Religious affiliation

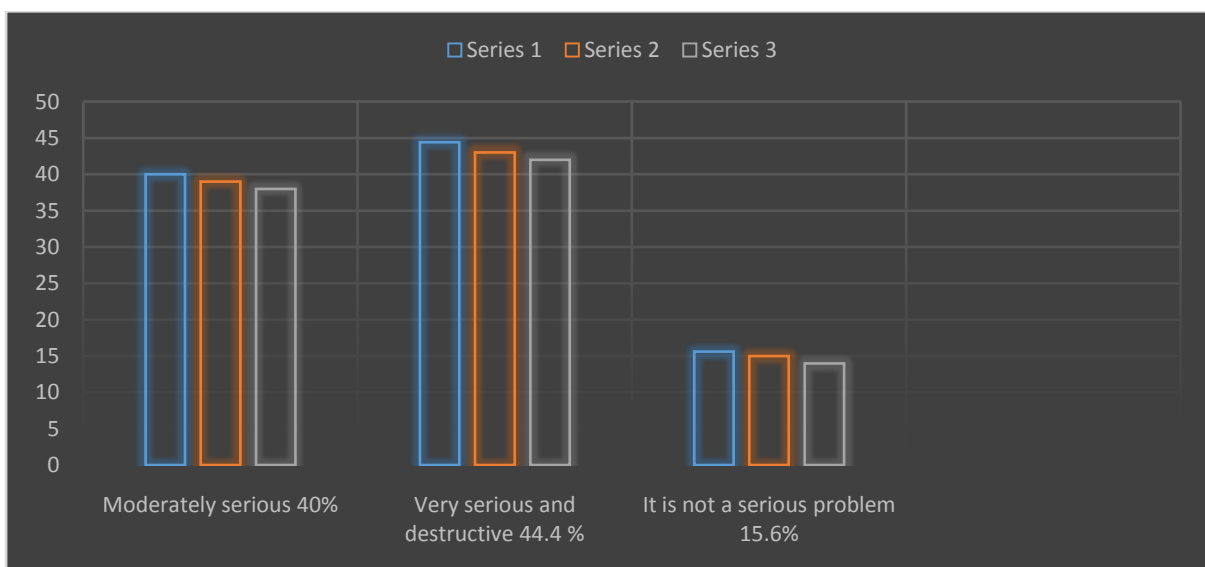| Response Options	Frequency	Percentage (%)
Islam	300	66.7%
Christianity	145	32.2%
African Traditional Religion	5	1.1.%
Total	**450**	**100%**

Table 9 revealed that 66.7% of the respondents are Moslems, while 32.2% are Christians and African Traditional Religion (ATR) has 1.1%. Hence, the number of Moslems outnumbered that of the Christians and ATR.

Table 10: Distribution of Respondents on Extent of Conflict

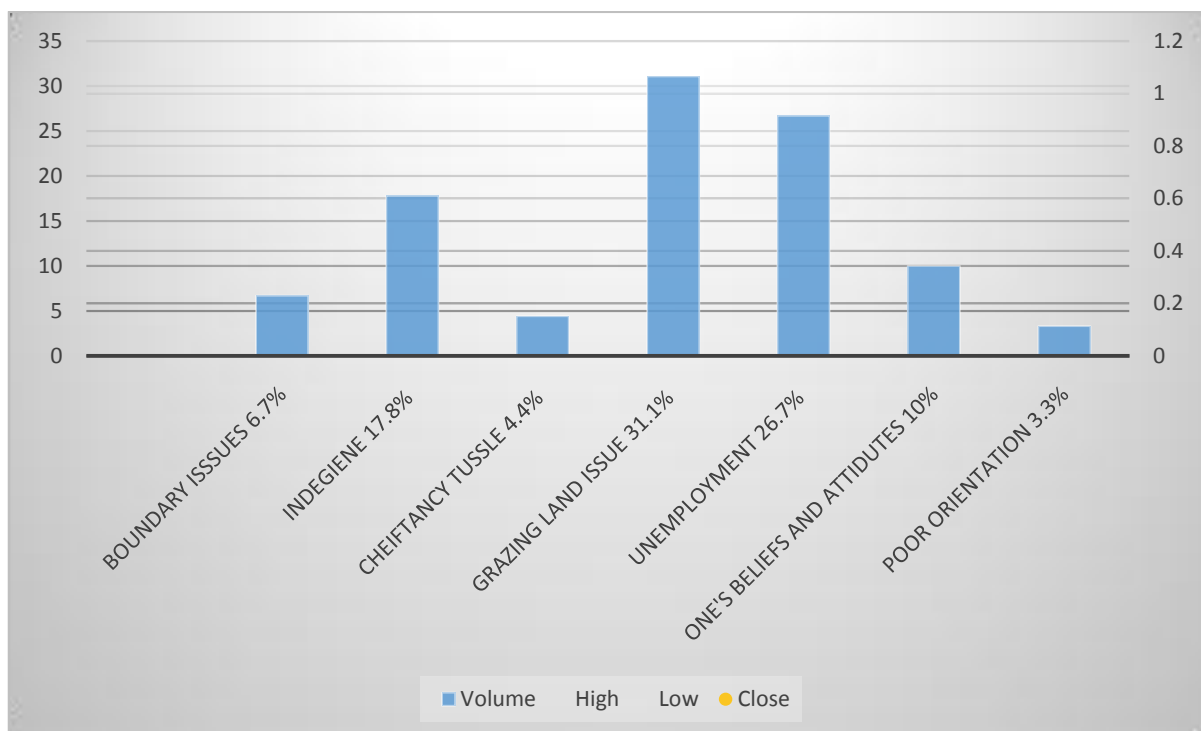| Response Options	Frequency	Percentage (%)
Very serious and destructive	240	44.4%
Moderately Serious	180	40%
Not serious at all	30	15.6%
Total	**450**	**100%**

Table 10 revealed that 44.4% of the respondents agreed that conflict between Fulani/Mambila in Sardauna LGA of Taraba state is very serious and destructive; 40% agreed thit has been on for a long time; while only 15.6% agreed that it is not a serious problem.

Table 11: Socio-cultural factors that caused the conflict among Fulani/Mambila in SarfaunaLGA ofTaraba state

Response Options	Frequency	Percentage (%)
Boundary issues	30	6.7%
Indigene/settler dichotomy	80	17.8%
Chieftaincy Tussle	20	4.4%
Grazing land issue	140	31.1%
Unemployment	120	26.7%
One's beliefs and attitudes	45	10%
Poor orientation on traditional values and norms	15	3.3%
Total	**450**	**100%**

Table 11 shows the socio-cultural factors that necessitated the conflict among Fulani/Mambila in Sardauna LGA of Taraba state. Poor orientation on traditional values and norms has the lowest value of 3.3, while others like socio-cultural factors such as indigene/settler dichotomy, boundary issues, grazing land issue has the highest value 0f 33.1% and chieftaincy tussle, unemployment and one's and attitudes have 17.8%, 6.7%, 4.4%, 26.7%, 10 .17% and 10.% respectively

Table 12:Have you ever taken part in social conflicts among the Mambilla and Fulani' people?

Response Options	Frequency	Percentage (%)
Yes	202	44.9%
No	248	55.1%
Total	**450**	**100%**

Table 12 revealed that 44.9% of the respondents said that they had taken part in social conflict among the Mambila/Fulani of Sardauna LGA, while 55.1% said they had not taken part in the crisis.

Table 13:In your opinion, why have these conflicts persisted in these areas? (Please tick as many as applicable to you)

Response Options	Frequency	Percentage (%)
Non-implementation of committee reports	150	33.3%
Lack of continuous dialogue between parties involved	120	26.4.47%
Cattle grazing on farms	110	24.5%
Enmity between the two parties	50	11.1%
Lack of provision of basic amenities	20	4.4%
Total	**450**	**100%**

Table 13 revealed why conflicts persisted in these areas; 33.3% of the respondents agreed that non-implementation of committee reports was the reason while lack of continuous dialogue between parties involved has 26.7%, lack of provision of basic amenities has 4.4%, enmity between the two parties has 4.4%, and other reasons such as cattle grazing on farms 24.5%.Enmity between the two parties respectively.

Table 14: Consequences of conflict on the economic and social development

Response Options	Frequency	Percentage (%)
House breaking	60	13.3%
Ethnic strife	170	37.8%
Stagnation of business activities	40	8.9%
Low agricultural output and investment	180	40%
Total	**450**	**100%**

Table 14 revealed the consequences of conflict on the economic and social development; 13.3% of the respondents agreed that house breaking is one of the consequences, while 37.8%of the respondents stated that ethnic strife, stagnation of business activities, low agricultural output and investment respectively are consequences of conflict on the economic and social development in the LGAs.

Table 15: Occupation before the crisis

Response Options	Frequency	Percentage (%)
Farming	150	33.3%
Artisan	100	22.2%
Civil Servant	20	4.4%
Student	50	11.1%
Business	120	26.8%
Others (specify)	10	2.2%
Total	**450**	**100%**

Table 15 revealed the occupation which the respondents engaged in before the crisis. Farming which represents 33.3% was the major occupation of the respondents, artisans were 22.2%, and civilservants were4.4% students were 11.1%, business was 26.8% and others such as applicants were 2.2%.

Table16: Occupation after crisis

Response Options	Frequency	Percentage (%)
Farming	150	33.3%
Artisan	100	22.2%

Civil Servant	20	4.4%
Student	50	11.1%
Business	120	26.8%
Others (specify)	10	2.2%
Total	**450**	**100%**

Table 16 revealed that 33.3% of the respondents still engagedin farming after the crisis, while 22.2% were artisan, 4.4% were civil servants, students were 11.1% and 26.8% were into business and 2.2% of the respondents were applicants after the crisis. The number of students has decreased due to the fact that some of them were killed during the conflict.

Table 17: Distribution of responses on whether they changed location

Response Options	Frequency	Percentage (%)
Yes	250	55.6%
No	200	44.4%
Total	**450**	**100%**

Table 17revealed that 55.6% of the respondents said they changed location after the crisis, while 44.4% of the respondents did not.

Table 18: If yes, why did you change location?

Response Options	Frequency	Percentage (%)
To protect the lives of myself and family members	200	44.4%
I came from neighbouring village	100	22.2%
The religious connotation of the crisis	150	33.4%
Total	**450**	**100%**

Table 18revealed that 44.4% of the respondents changed location after the crisis to protect their lives and those of their family member while 22.2% changed location because they were from neighbouring village while 33.4% changed location because of the religious connotation of the crisis.

Table 19: Where did you move to?

Response Options	Frequency	Percentage (%)
To live with relatives	200	44.4%
To live with friends	100	22.2%
To live with people of the same faith	150	33.4%
Total	**450**	**100%**

Table 19 revealed that 44.4% of the respondents lived with relatives after the crisis, 22.2% live with friends, while 33.4% live with the people of the save faith.

Table 20: Distribution of Respondents on Conflict perceived as being higher in communities with poor orientation

Conflict perceived as being higher in communities with poor orientation on traditional values and norms?	Frequency	Percentage (%)
Yes	250%	55.6%
No	200%	44.4%
Total	**450**	**100%**

Table 20revealed that 55.6% of the respondents perceived conflict as being higher in communities with poor orientation on traditional values and norms, while 44.4% of the respondents did not agree.

Table 21: Distribution of responses on the reasons why conflict is perceived to be higher in communities with poor orientation to traditional values and norms

Distribution of responses on the reasons why conflict is higher	Frequency	Percentage (%)
Ignorance of traditional values and norms	100	22.2%
Lack of religious tolerance	50	11.1%
Grazing land dispute issue	300	66.7%
Total	**450**	**100%**

Table 21 revealed that 22.2% of the respondents stated that Ignorance of traditional values and norms is one of the reasons why conflict is perceived to be higher, 11.1% stated lack of religious tolerance while 66.7% stated that grazing land dispute is the reason why conflict is perceived to be higher in communities with poor orientation to traditional values and norms.

Table 22: Persistent Mambilla/Fulaniconflict is significantly related to government's nonchalant attitude

Response Options	Frequency	Percentage (%)
Yes	250	55.6%
No	120	26.7%
Can't say	80	17.7%
Total	**450**	**100%**

Table 22revealed that 55.6% of the respondents agreed that persistent Fulani/Tiv conflict is significantly related to government's nonchalant attitude, while 26.7% of the respondents were not of this opinion 17.7% can't say anything.

Table 23: Reason why conflict is related to government's nonchalant attitude

Reason why conflict is related to government's nonchalant attitude	Frequency	Percentage (%)
Non-implementation of committee reports	200	44.4%
Lack of proper conflict resolution strategies	100	22.2%
No reason stated	150	33.4%
Total	**450**	**100%**

Table 23 revealed the reasons why conflict is related to government's nonchalant attitude; non-implementation of committee reports was the reason stated by 44.4% of the respondents, 22.2% of the respondents mentioned lack of proper conflict resolution strategies and 33.4% stated no reason for their choice.

Table 24: Possible solutions to these persistent conflicts

Solution	Frequency	Percentage (%)
Beefing up security in all the LGAs	100	22.2%
To implement committee reports on conflicts	20	4.4%
Job creation	80	17.7%
Provision of basic amenities	5	1.1%
Continuous and institutionalized dialogue among involved parties	40	8.9%
Government to educate the people to see themselves as brothers and sisters	30	6.8%
Government to have proper boundary demarcation	70	15.6%
To encourage communities to engage in re-orientation of norms/values	60	13.3%
Others (specify)	45	10%
Total	**450**	**100%**

Table 24revealedsome possible solutions to these persistent conflicts; 22.2% of the respondents agreed beefing up security in all the LGAswhile 14.4%, 17.7%, 1.1%, 8.9%, 6.8%, 15.6%, 13.3 had other solutions and 10% of the respondents respectively indicated implementing committee reports on conflicts, job creation, provision of basic amenities, continuous and institutionalized dialogue among involved parties, government to educate the people to see themselves as brothers and sisters, government to have proper boundary demarcation,

and to encourage communities to engage in re-orientation of norms/values respectivelywere some of the possible solutions to these persistent conflicts.

4.2 Test of Hypotheses
Hypothesis 1
H_1: Mambilla/Fulani people who are educated are perceived to be involved in social conflicts more than their counterparts who are not educated.

H_0: Mamblla/Fulani people who are educated are perceived not to be involved in social conflicts more than their counterparts who are not educated.

Table 25: Level of education and Involvement in Social Conflict.

To test this hypothesis, Education was recorded to high and low. Low education included non–formal education, primary and secondary, while high education included tertiary education.

Levels of Education	Involvement in Social Conflict		
	Yes	No	Total
	99(29.8)	233(70.2)	332(100.0)
Low education	132(55.5)	106(44.5)	238(100.0)
Total	231(40.5)	339(59.5)	570(100.0)

X^2= .337; df = 1; p= .573

Critical value of X^2 = 3.841 @.05 level of significant

Calculated Chi-square value is 0.337 while the critical value is 3.841. Since the critical value is greater than the calculated value, we accept the null hypotheses of no relationship. This means that educated Mambilla/Fulani people are perceived not to be involved in social conflict than their non-educated counterparts. Only that the educated ones are planners

In other words, education has no influence in one's participation in social conflict among the Mambilla/Fulani people.

Hypothesis 2
H_1: Males are perceived to be significantly associated with social conflict more than females in Taraba State.

H_0: Males are perceived not to be significantly associated with social conflict more than female's in Sardauna LGA in Taraba State.

Table 26: Contingency involving Sex and Involvement in Social Conflict Cross tabulation

Sex	Involvement in Social Conflict		
	Yes	No	Total
Male	203(67.7)	97(32.3)	300(100.0)
Female	87 (29.0)	213(71.0)	300(100.0)
Total	290(48.3)	310(51.7)	600(100.0)

X^2 = .390; df=1; .612

Critical = 3.841 @ .05 significant level

To test this hypothesis, Table 2 is cross tabulated with involvement in social conflict (Table 12). The critical x^2 value which is 3.841 is greater than the calculated value which is 0.390. Therefore, we reject the research hypotheses and accept the null hypothesis which says that males are perceived not to be significantly associated with social conflict more than females. In other words, both males and females equally engage in social conflict among the Mambilla/Fulani people of Taraba State.

Hypothesis 3
H_1: Moslems are likely to participate in social conflicts more than Christians.

H_0: Moslems are not likely to participate in social conflict more than Christians.

To test this hypothesis, Table 9 (religious affiliation) is cross tabulated with Table 12 (involvement in social conflict)

Table 27: Contingency table for Religion and Involvement in Social Conflict Cross tabulation

Religion	Involvement in Social Conflict		Total
	Yes	No	
Moslem	122(38.4)	196(62.6)	318(100.0)
Christian	45(21.9)	160(78.1)	205(100.0)
African Traditional Religion	35(74.5)	12(25.5)	47(100.0)
Total	202(35.4)	368(64.6)	570(100.0)

X^2*= .378; df=2; p=.595*

Critical X^2 = 5.991 @ .05 significant level

Since the critical value of X^2 which is 5.991 at .05 level of significant is greater than the calculated value which is 0.378, we reject the study hypotheses and conclude that Moslems are not likely to participate in social conflict more than Christians among Tiv/Fulani.

Therefore, the null hypothesis that Moslems are not likely to participate in social conflict more than Christians is accepted.

V. DISCUSSION OF FINDINGS

On the Sardauna crises among the Mambilla/Fulani crises in Labbare bosso,, alMayo ndaga, Tunga, Ngoroje, Mbamga,Chabbal Gudali,Tunga Bogo Gurgu,Yelwa,Masisamari and Dorafi. Allof Tarabastate.Table 21 shows that Grazing land dispute issue was the most important factor of (66.7%). It was also found that the greatest consequence of the conflict was low agricultural output and investment and ethnic strife which affected both economic and social development as seen in Table 15

In terms of possible solutions to these persistent conflicts, respondents agreed that beefing of security is the best possible solution to the persistent conflict in the study areas; in Table 24.it should be noted that possible job creation can solve the problem, Boundary demarcation can also be a solution to this crises and lastly re orientation of norms and values can bring an end to these persistent crises. Re-occurrence of crises has also weakened the social relationship that existed among the people and caused mutual suspicion instead of cooperation among them.

The findings in Table 21 revealed that communities with Grazing land dispute issue was the most important factor (66.7%) while those with moderate orientation on norms and values has lesser chances of engaging in social conflict,

Data from In-depth interview (IDIs) with Bobboi a chief in LabbareBosso town of Sardauna L.G.As, revealed that the crises created inconveniences, reduced the standard of living of most families and further impoverished the already pauperized people of the study areas. John Makau a pastor in Tunga Bogo town revealed that some households which had better accommodation before the crises now have to live in substandard houses with little or no facilities. This is associated with the destruction during the crises and also limited resources to rehabilitate or develop new ones. However, Irene a woman leader in Mbamga village, revealed that what is found to be common is increase in construction of round hut types of houses which are least attractive but provide immediate solution to the accommodation problems of the time.

However indepth interview with Ardo julde an opinion leader in Maisamari townsshow that more modern structures are springing up in all districts of the study especially in Dorofi and Yelwa.Again, a chief in Nguroje town revealed that, before the crises, the situation was a little different as mixed settlement was more common while residential segregation, though present, did not exist for any special reason. Most respondents claimed they were mixed settlements before the crises while others identified segregated settlements due to socio-economic reasons. However, after the crises the bond among residents was weakened and both mixed settlements and segregated settlement sprang up. Many families after the crises had to relocate to other areas because of insecurity and fear of attacks. Among those whorelocated, majority of them were living with kith and kin while others lived with people of the same faith.

The findings of the study on the extent of conflict between the Fulani/Mambilla in these study areasrevealed that the conflict is usually very serious and destructive and has been on for a long time as shown in Table 10 and were `supported by the views of some of those interviewed. For example, Danladi Musa an opinion leader in Mayo Ndaga and Peter mai Goge, a youth chairman and Solange Iteme, an opinion leader in Chabbal Gudali, unanimously emphasized that conflict posed a serious problem to the community and was very destructive.

The findings of the study on the major factors responsible for this crisis revealedthat Grazing land dispute issue, poor orientation on our norms and values indigene/settler dichotomy,boundary issues, Lack of religious tolerance, chieftaincy tussle, unemployment and people's beliefs and attitudes were the major factors responsible for the crises. Indeed in-depth interview with Hammajoda Isa,a chief in Gurgu and Alh Hammanyaro an Imam in Labbare bosso town ,also confirm that all the above factorswere responsible for the crises

The findings of the study also disclosed thatconflicts persisted in these areas because of non-implementation of committee reports, lack of continuous dialogue between parties involved, lack of provision of basic amenities, enmity between the two parties, and competing uses of resources. Interview with Jauro Umaru, a ward leader in Mbamga town, stated that boundary issues usually caused the conflict, and most often indigene/settler dichotomy and grazing land issue were responsible factors for the crises. Another interviewee, a pastor, from Nguroje town in stressed that poor orientation on traditional values and norms, chieftaincy tussle and one's beliefs and attitudes were the main causes of conflicts in their area.

Findings of the study on consequences of these conflicts on social and economic development include house breaking, ethnicstrife, stagnation of business activities, low agricultural output and investment, scarcity of housing infrastructure, and water scarcity. According to Istifanus Ezra a pastor in Maisamari town and Mohammed Jatau, an opinion leader in Dorofi town in affirmed that conflict affects farming activities thereby causinglow agricultural output and investment.Mohammed stated that some hoodlums usually used the period to break into people's houses and take their belongings.

➢ The test of hypotheses for the study revealed for hypothesis one that there is no association between level of education and involvement in social conflict. For hypothesis two, the result indicated that there is no association between male or female involvement in social conflict. For hypothesis three, the result indicated that there is no association between religion involvements in social conflictCreation of grazing reserves and dedicated

➢ **Recommendations**   Creation of grazing reserves and dedicated grazing routes in order to solve the issue of Fulani encroachment on Mambilla /farmlands and vice versa.

➢ Mitigation of desertification and drought in the far north by government, communities and individuals in order to forestall mass movement of pastoralists towards the north-central belt.

➢ Sensitization of stakeholders-farmers and herds men alike-on the need for mutual co-existence and peace. This would help to forestall needless provocations and opportunities for violence;

➢ Sedentarisation of grazing through ranching in order to regulate practice and foreclose clashes between herding and farming communities.Deliberate attempt must be made to empower people, particularly the youth economically, socially and educationally to lift them from the shackles of deprivations and poverty. As it is observed that, poverty and poor empowerment strategies drive youth out of school, thereby making them vulnerable to violent.

➢ There should also be a deliberate programme of political and social reorientation of the entire citizenry, particularly the youth to understand different cultural value systems and religious teaching of the people in order to accommodate and tolerate one another. Such political and social orientation will go a long way in changing the negative stereotypes and negative values that have characterized the Nigerian peoples.

➢ Government of Taraba state should build upon the existing, albeit, fragile peace and reconciliation efforts by promoting awareness campaigns, through radio and other local media, that focus on commonalities rather than differences between ethnic groups.

➢ It should develop an early warning and response mechanism in conjunction with the relevant security agencies.

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