

BUILDING PEACE IN AN ETHNO-RELIGIOUS INDUCED CRISIS LIFE IN WUKARI COMMUNITY, TARABA STATE

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Abstract

The focus is on building peace in an ethno-religious induced socio-economic crisis/conflicts life of Wukari community (the community where the university is located) and the impact on the university and the community (neighboring communities inclusive). The broad objective of the research is to appraise how to build peace in the context of ethno-religious induced socio-economic induced crisis in wukari. The specific objectives will include to: examine the contributory nature of ethno-religious sentiments to seeming unabating communal crises/conflicts in Wukari; investigate the short and long-term implications of the crisis/conflicts for the socio-economic development of Wukari ; determine the internal security threats vis-à-vis peace building and national security implications of the crisis; and determine the optimal policy options and tool available for building peace and managing the ethno-religious conflict in the context of developing and sustaining a vibrant socio-economic life for Wukari. Taking this into cognizance, the study will investigate the determinants, ferocity and frequency of the crisis as well as the socio-economic impact and how to turn these into peace building bridges. It will also investigate the attendant internal insecurity (socio-economic insecurity inclusive) in Wukari, the university environment that the crises have affected and the cost of building and sustaining the peace and security in the university, Wukari and neighboring communities. In this context the study will investigate the

insecurity, religious harmony, and socio-economic collapse of Wukari and neighboring communities beyond the narrow definition of state centric definition of national security. This is with a view to determine the how to bring about stable ethno-religious harmony that can support sustained and productive socio-economic development and poverty eradication in Wukari and its neighboring communities (the university community inclusive). The work was explained with the aid of Identity Negotiation Theory. Data will be analyzed using simple frequency distribution, while the secondary data will be analyzed using content analysis and regression analysis (co-integration).

Keywords: Peace Building, Crisis, Religion, Ethnicity

JEL Classification: Z00, Z18, Z19

1. INTRODUCTION

Wukari is an emerging town located in the southern part of Taraba state, Nigeria. It is the headquarters of Wukari Local Government Area, and the ancestral home of the Jukun ethnic nationality. As at today, it is predominantly of the Jukuns, Tivs, Hausa-Fulani, Ibos and large heterogeneous students and staff population from Federal University Wukari, Kwara University (private university) and Federal Government College. The natives and immigrants that live in this community are predominantly farmers and traders. In addition to the educational institution, Wukari have a hand full of federal and state agencies; it also has a hand full of agricultural, cottage industries and trading businesses.

In the last decade and a half Wukari has witnessed an intensified ethno-religious crisis that has to a very large extent threatened its socio-economic development and growth. The most recent of these crises include the last two crises that rocked the town in the last five years that pre-date 2015, which was largely ethno-religious that lead to wanton loss of life and properties and forced closure and migration of businesses and itinerant traders. Since then, the inhabitants of the town have been conducting their daily activities in an atmosphere of an uneasy calm and fragile peace, including those that live and work in the tertiary institutions (Federal University Wukari inclusive), they have been apprehensive of repeat of the carnage of those crisis because of the fragile peace.

Before the year 2000, and from 2000-2015, the Wukari community witnessed a lot of ethno-religious crisis/conflicts that have shaken the socio-economic foundations of the community. With the location of the Federal University in the community, the Wukari community has become cosmopolitan in nature and as expected, that should have eliminated or reduce the incessant crisis/conflicts witnessed in the community. But this appears not to be so. This unabating nature of the crisis seems to be creating apprehension/tension not only among the inhabitants of the community but also among the University community that has witnessed at

least three major crises since 2011 when the university was located in the community.

With this worrisome situation, the emerging questions frequently asked include: what is the contributory nature of ethno-religious sentiments or extremism to these crises in Wukari? what are the short or long term implications of the crises on the socio-economic development of the Wukari community? what are the internal security threats vis-à-vis national security implications of the crisis? what are the optimal policies option and tools available for building peace and managing these ethno-religious crisis/conflicts in the context of developing and sustaining a vibrant socio-economic life in the community?.

The study objectives were framed from this research questions, which is central to unravel the effect of the ethno-religious induced socio-economic crisis/conflicts life of Wukari community and the impact on the university and the community (neighboring communities inclusive). The following hypotheses was also tested in line with the specific objectives of the study: H1: Ethno-religious sentiments have a significant effect on the seeming unabating communal crisis/conflicts in Wukari. H2: The unabating communal crisis/conflicts in Wukari significantly affects the socio-economic development of Wukari. H3: Poverty as a socio-economic variable does not significantly relate with the unabating communal crisis/conflicts. H4: Effective policy implementation has significant effect on mitigating the seeming unabating communal crisis/ conflict in Wukari. Next, the study covers a literature review on previous work that are related, followed by the methodology, result and discussion and finally the conclusion and recommendations.

2. LITERATURE REVIEW

The study is explained by the “Identity Negotiation Theory”. It explains how religion and ethnicity contributes to conflicts. The theory can be traced to the sociological literature during the 20th century, traceable to a movement in which Goffman (1959, 1961) was the leading figure and latter McCall and Simons (1966), Secord and Backsman (1965), Schlenker (1985) and Swan (1987). Essentially the theory had to do with the importance of negotiating sociocultural membership identity and personal identity issues in intergroup communication situations.

In sum it has to do with ethnic and religious cultural identities in a lot of cases (Stella Ting Toomey, 2015). The assertion is that individuals have composite identities, and this is acquired through composite identities that has to do or have a relationship with social cultural conditioning processes based on acquired experiences in their lives and in the repeated intergroup intervention and interaction experiences. It is a negotiation that attempt to repair the exchange of verbal and non-verbal communications between two groups to facilitate or threaten the intergroup relations.

Where the conflict threatens relationships, it can be multi-dimensional, combative and contentious, short lived or long lived with disastrous consequences. Where the identities are stable it may come with a sense of psychological coherence and reinforcement of conviction. The notion of ethno-religious identity is fundamentally premised from unanimity and mutually reinforcing overlap relationships between ethnic and religious identities in the social and religious process. In addition, religious identities have become part of ethnic identities or vice versa in the social and political process (Salomone, 1991).

The theory posit that a multi-ethnic and multi-religious environment demand an explanatory communication capacity for negotiations to take place. Consequently, in an environment and era of city kingdoms or states within sovereign states and sub national states, the dominance of land grab and resources usurpation deeply influence the current of ethnic and religious politics. Therefore, explanatory model that attributes local violence (inter-ethnic and inter-religious) can be seen as unspecified. Consequently, endogenous solutions while important cannot be comprehensive in terms of identity posturing and negotiation. This appears to be responsible for identity radicalism, particularly incremental institutional change.

North (1990), in his contribution to the identity crisis and resolution, identified two major factors that are responsible. Viz: the lock in factors that provides a symbiotic relationship between institutions and organizations whose existences can be pin down to the consequences of incentive structures provided by those institutions, and the feedback process by which human beings perceive and react to changes. This lock-in symbiosis has to do with the close relationship that exist with the close relationship that exist with the closeness of the sacred beliefs of major groups and their interest, where legitimacy drives reflect appropriate changes in both national constitutional and local norms.

In many respects the conflicts which have plagued Wukari and its environs for several decades is certainly an ethno-religious conflict that have to do with identity negation conflict. It is rooted in indigenes, land ownership and religious intolerance or extremism. In addition, it has to do with repeated inter and intra groups' interactions that has been conditioned composite sociocultural identities (ethnic and religious: practices and values, problems/ asset ownership inclusive). Add to this is the fact that Wukari crisis is that it appears to have been exacerbated by the struggle for identity and lack of identity negotiation or reinforce legitimacy identity crisis, a violent type of conflict that appears to have over the years taken almost irreconcilable dimension and suspicion. The conflict has become polarized along ethno-religious identities and subjugated in institutional dilemma. The conflict has become polarized along Jukun-Tiv, Jukun-Fulani, and Christian-Moslem identity conflicts. Incentive structures appears to be highly linked to both exogenous

and endogenous variables heightened by a complex of elites' initiatives and intra and inter territorial kinship affiliations cooperation and collaboration.

The major factors responsible for the institutional and ethnic and religious quagmire in symbiotic relations among the warring factions include lack of feedback in legitimacy question that seems to have politically exploited the vacuum for conflicts rebirth, pushing conflicts to be intensified radical levels. In situating legitimacy and peaceful coexistence both endogenous and exogenous variables have exhibited signs of boundaries overlap in groups struggle for resources (allocation from sub national state and sovereign central authorities inclusive). This can be traced to both neo-institutional and non-institutional cum economic and political identities misfit and ancestral norms.

2.1. HISTORICAL PERSPECTIVE OF THE JUKUNS AND THE TIVS

The Jukuns and the Tivs have similar economic, social and traditional and cultural identities. The relationship between the Jukuns and the Tivs date back to the eighteenth century when trading in yams and millets (from the Tivs) and fish and millet beer from the Jukuns in a batter trade. The Jukuns as an ethnic group are predominately located in Taraba State. Their ancestry is traced to Kwararafa Kingdom that existed more than three centuries ago. In addition, they are found in Benue, Plateau, Adamawa, Nasarawa and Gombe states of Nigeria and parts of North Western Cameroun. The language of the Jukuns is in six dialects, viz: Wukari, Donga, Kong, Gwana, Pindiga, Jibu and Wase Tofa. Their occupation includes fishing, farming, hunting, pottery, weaving, canoe building and repairs. The Aku Aka is the King and spiritual head of the Jukuns (Idoko & Teru, 2021). Their religious affiliations or practice is a mix of Christianity and African religion.

The Tivs as an ethnic group are predominately located in Benue state of Nigeria. They are also found in Cross Rivers, Nasarawa and Pleateau states of Nigeria. The Tivs are bounded to the East by the Junkuns, to the West by the Igalas, Idoma and Igede of Kogi and Benue States. The Tor Tiv is the traditional head or King of the Tivs (Fwaje et al., 2020). Their religious mode of worship is also a mix of Christianity and African religion. Wukari is the ancestral homeland of the Junkuns, however, due to their usual hospitality, over time they have allowed other ethnic groups to co-habit their land with them. Prominent among this group is the Hausa's and the Fulani's that are predominantly Moslems and herdsmen, but like other ethnic groups they also engage in traditional forms of worship and divinity (Idoko & Teru, 2021).

Wukari is largely a cosmopolitan and multi-religious town, located in the southern part of Taraba State, traditional headquarters of the Jukun's council Area; the town is situated in the southern part of Taraba State and at the border with Benue State. It has some modern facilities and infrastructure that are common in most towns

and cities in Nigeria. Two Universities – a private and federal government’ owned – are located in the community. Indigenes and citizenship in Nigeria: myth or reality exposes that, the Jukun people (one major tribes in Taraba State) had firmly established themselves in Wukari as far back as the 17th century. Wukari was a principal town in the ancient Kwararafa or Kororofa confederacy and the Jukuns. They seemed to have maintained their political preponderance in the confederacy from the late 16th century until its demise (Fwaje et al., 2020).

2.2. CONFLICTS OVERVIEW

Ethno religious conflict is a type of conflict that is rooted in perceived real or imaginary differences in ethnic and religious identities (Egwu, 2011). Nigeria with over 250 ethnic nationalities have become increasingly engulfed in ethno religious conflicts. These conflicts taking the form of groups and communities struggle for access to political power, resources (material and natural resources and farmlands inclusive), and resistance to local colonialism, and Jukun-Tivs conflicts is not an exception. Perhaps too increase the fear of dominance, usurpation and overrun of long established traditional and cultural values.

Wukari have been plagued by ethno-religious conflict with daring consequences or implications for socio-economic, political and educational development of the community (Lenshie & Jacob, 2020). In their opinion the crisis has been protracted and violent with over fourteen of such ethno-religious crises having erupted from 1991 to 2020. While their assertions may be true, their arguments present a fallacy of the true situation because it is largely anchored on state centric national security as against ethno-religious factors that has worsened the socio-economic situation and thus compounded the conflicts and needed to be addressed. The other fallacy about their assertion is that Wukari is not a cosmopolitan town but an emerging cosmopolitan town.

In the same vein Catherin (2015) assert that Wukari crisis is mostly dominated by the violent assault unleashed by violent groups over lingering ethno-religious issues. Wukari conflicts she said can be likened to several other crises in Nigeria that have been difficult to understand. The underlying reasons for the violence and killings include the deep-seated animosity amongst ethnic groups and religious cluster that in her view is incomprehensible. However, she opines that there has been a recurrent ethnic clash between Jukun and Tivs, and also between Christians ‘Hausa-fulani’ herdsmen who are mostly Muslims. In some ramifications this is correct but she also missed the point when she failed to take into cognizance the linkages or interactions between ethno-religious factors and socio-economic factors as a catalyst in the intermittent or persistent occurrence of these conflicts and the accompanying devastating consequences (Agbu et al., 2021).

Agbu et al. (2021), also opine that ethno-religious crisis has been at the center of socio-economic activities or crises that ethno-religious crisis but have in

deed impacted both positively and negatively on socio-economic activities in Wukari linking policy vacuum aimed at reducing the link between ethno-religious access to political, economic and social resources as a major factor that have resulted in upsurge of the crisis. The problem with Yuguda and Goni (2013) work is that while he captured the negativity fully, he failed to explain the positivity of the ethno-religious crisis, particularly in terms that is beyond state centric definition of national security.

External influence in terms of where and the types of light arms used in these conflicts is also an issue that have compounded this issue. Local arms dealers and support from native's resident in other states who are well to do seems to be a critical source. Besides the unhelpful actions those in political and economic power both in Jalingo, Markurdi and Abuja under various administrations have provided a strong fundamental for fueling the ethnic and religious crisis.

2.3. CAUSES OF THE CONFLICTS

An evaluation of Wukari's ethno-religious crisis pinpoint a number of problems. The study recognizes their relevance and consider this problem as a sign of a growth crisis where policies and structures have not been adopted sufficiently to mitigate these crises in an expanding area of a more-and-more complex areas of inter-ethnic and religious socio-political and development cooperation and collaborations (Tella, 2015).

The main problems can be summarized as follows:

1. The trilateral relations and identities are too complex and fragmented in terms of objectives, instruments, procedures and institutional mechanisms as to achieve meaningful peace and conflicts prevention and eradication.
2. Peace initiatives are guided by instruments rather than policy objectives and clearly defined priorities.
3. The problem of land overload and inadequate socio-cultural reforms that is directed at ethnic and religious functionality.

The trilateral Jukun-Tiv-Fulanis relations in pre-colonial era was very cordial when they collaborated to wade off invaders, traded extensively with each other and intermarried. However, these cordial relations gradually moved from collaboration and cooperation to protracted conflicts or crisis that has today become a permanent feature. This early era or signs of the conflicts could be traced to the colonial era that can be ascribed to a host of factors that is conflict prone, whose negativity removed the integrative ingredients between the two groups (Nzubechukwu et al., 2022; Fwaje et al., 2022).

The conflicts were devastating and difficult to contain or resolve. In addition, it overtime exhausted a good percentage of the regions human and material resources

in an attempt to resolve the conflict and rehabilitate the victims of the conflicts. Though the trilateral conflicts in relative terms could be trace to the 1950's but became intense in post-colonial Nigeria in the 1990's and spilling into the 2020's and several factors were responsible.

These conflicts include but not limited to the following:

1. Jukun-Tiv Conflicts

- i. Claims of ownership of the ancestral farm lands.
- ii. Contestations of indigene claims.
- iii. Political manipulations.
- iv. Aristocratic loyalty.
- v. Youths restiveness emanating from idleness and unemployment.
- vi. External vested interest (political interest inclusive).
- vii. Age long rivalry.

2. Jukun-Fulani Conflicts

The major causes of these trilateral conflict include:

- i. Destruction of farmlands by animals.
- ii. Land ownership claims (cluster settlements inclusive).
- iii. Age long rivalry reinforced by the creation and operation of segregated schools.
- iv. Religious superlative claims.
- v. External political vested interest

3. Tiv-Fulani Conflicts

The major causes of these trilateral conflict include:

- i. Destruction of farmlands by animals
- ii. Political, ethnic and militia alignment or re-alignment
- iii. External political vested interest

3. METHODOLOGY

The research design of the study is informed by the very nature of the study. The study used a cross sectional survey research design. The choice of this design is because of population is large, hence, the need to collect the data across a section at a time. Also, the study engaged a structured interview to acquire more information. In addition, secondary data was obtained through content analysis that involved investigating records on conflict policies with respect to intra and inter communal conflict and analysis of past documentary evidence. Questionnaire and structured interview were designed and engaged as one of the major research instruments. The research collected primary material/data basically through survey method that involve the use of questionnaire through sending of questionnaire to key actors or respondents with the aim to obtain their views; and in addition, structured interviews

of key stakeholders. A convenient sampling was used in selecting a sample of sixty respondents in three sectorial areas (education = teachers, religious = clergy and business = traders) in the local government. The choice of this unit of analysis is because they would best provide responds that would be useful to the study. The primary data was analyzed using regression and correlation analysis with the aid of SPSSv26.

4. RESULT AND DISCUSSIONS

The questionnaire designed were distributed across the state in Wukari, Taraba covering at least five cities in the Wukari local governments. Out of the sixty (60) questionnaires distributed, the retrieved questionnaires were fifty-three (53), which is about eighty-eight percent (88%) of the distributed. Preliminary analysis of the questionnaires shows only fifty (50), which is about eighty-three percent (83%) of the distributed questionnaires. The table 4.1 shows the characteristics of the respondents that participated in the survey.

Table 4.1. Demographic Distribution of Respondents

Demography	Frequency Percentages (%)	
Gender		
Male	28	56
Female	22	44
Total	50	100
Age Distribution		
10-20	6	12
21-40	9	18
40-60	28	56
60 years and above	7	14
Total	50	100
Institutional/Sectorial Affiliations:		
Politician	Nil	Nil
Agriculture	15	30
Commercial	10	20
Traditional	Nil	0
Civil service	5	10
Educational	20	40
Total	50	100
State of Origin		
Taraba	33	66
Benue	12	24
Others	5	10
Total	50	100
Ethnic Nationality		
Ibo	13	26
Jukun	18	36

Tiv	14	28
Hausa/Fulani	5	10
Others	Nil	Nil
Total	50	100
Religion		
Christian	31	62
Muslim	13	26
African religion	6	12
Atheist	Nil	Nil
Total	50	100

Source: Field Survey, 2022

The demographic distribution of respondents according to their gender shows that 28 respondents (56%) were male while 22 respondents (44%) were female. This points that majority of the respondents were male. The age distribution shows that 6 respondents (12%) were within the age bracket of 10-20 years. 9 respondents (18%) were within the age bracket of 21-40 years. Also, 28 respondents (56%) were within the age bracket of 40-60 and finally 7 respondents (14%) were within the age bracket of 60 years and above. The result also revealed that none of the respondents were politicians, 15 respondents (30%) were in the agricultural sector, 10 respondents (20%) were in the commercial sector and none were form the traditional sector. Next, those in the civil service were 5 respondents (10%) and lastly those in the educational sector are 20 respondents (40%). Also, the result for the state of origin shows that 33 respondents (66%) were from Taraba state, 12 respondents (24%) were from Benue state and lastly others were 5 respondents (10%). The ethnic nationality result shows that 13 respondents (26%) were Ibos, 18 respondents (36%) are Tiv while 5 respondents (10%) are Hausa/Fulani. Lastly, the religion of the respondents shows that 31 respondents (62%) are Christian, 13 respondents (26%) were Muslims, none were atheist and finally 6 respondents (12%) were of African religion.

Test of Hypotheses

The hypotheses stated were tested using linear regression with the aid of SPSSv25. The condition of linear regression was satisfied to confirm its suitability for the analysis.

H₁: Ethno-religious sentiments have a significant effect on the seeming unabating communal crisis/conflicts in Wukari.

Table 4.2: Regression result for model 1

R=0.905

R²=0.819

Variable	Coefficients	t	sig
ethno-religious sentiments	0.798	5.12	0.000

Constant	0.377	8.217	0.000
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Source: SPSS Version 25.

Table 4.2 shows that there is a strong relationship between ethno-religious sentiments and the seeming unabating communal crisis in Wukari. This confirmed from the result shows there is a 90.5% shared relationship between the variables. The coefficient of determination shows the extent that the changes in the unabating communal crisis is explained by the changes in the ethno-religious sentiments in the state. The result confirms that there will be an 81.9% change in the communal crisis as a result of changes in the ethno-religious sentiments in Wukari. The table also shows that a unit change in ethno-religious sentiments in Wukari has the potentials of significantly improving the seeming unabating communal crisis by 0.377 units. This implies that, effectively managing ethno-religious sentiments in Wukari will significantly enhance the extent of peace in Wukari. The model fit statistics ($F=2.637$; $P<0.05$) for the models testing the influence of ethno-religious sentiments on seeming unabating communal crisis/conflicts in Wukari was confirmed to be fit.

H₂: The unabating communal crisis/conflicts in Wukari significantly affects the socio-economic development of Wukari.

Table 4.3: Regression result for model 2

R=0.864			
R ² =0.746			
Variable	Coefficients	t	sig
Communal crisis	0.648	4.631	0.000
Constant	0.956	12.005	0.000

Source: SPSS Version 25.

Table 4.3 shows that there is a strong relationship between the unabating communal crisis and the socio-economic development of Wukari. This confirmed from the result shows there is an 86.4% shared relationship between the variables. The coefficient of determination shows the extent that the changes in the socio-economic development in Wukari is explained by the changes in the unabating communal crisis. The result confirms that there will be an 74.6% change in the socio-economic development as a result of changes in the unabating communal crisis in Wukari. The table also shows that a unit change in the unabating communal crisis in Wukari has the potentials of significantly improving socio-economic development by 0.956 units. This implies that, effectively managing the unabating communal crisis in Wukari will significantly enhance the extent of socio-economic development in Wukari. The model fit statistics ($F=121.125$; $P<0.05$) for the models testing the influence of the unabating communal crisis/conflicts on the socio-economic development in Wukari was confirmed to be fit.

H₃: Poverty as a socio-economic variable does not significantly relate with the unabating communal crisis/conflicts.

Table 4.4. Regression result for model 4

R=0.886			
R ² =0.785			
Variable	Coefficients	t	sig
Poverty level	1.098	104.002	0.000
Constant	-0.275	-8.217	0.000

Source: SPSS Version 25.

Table 4.4 shows that there is a positive and strong relationship between poverty as a socio-economic variable and the unabating communal crisis in Wukari. This is confirmed from the result, which shows there is an 88.6% shared relationship between the variables. The coefficient of determination shows the extent that the changes in unabating communal crisis in Wukari is explained by the changes in the poverty level in the state. The result confirms that there will be 78.5% change in the communal crisis as a result of changes in the poverty level in the state. The table also shows that a unit change in the poverty level in Wukari has the potentials of significantly reducing unabating communal crisis by 0.275 units. This implies that, effectively reducing the level of poverty in Wukari will significantly minimize the unabating communal crisis in Wukari. The model fit statistics (F= 19.128; P<0.05) for the models testing the role of poverty level on the unabating communal crisis/conflicts in Wukari was confirmed to be fit.

H₄: Effective policy implementation has significant effect on mitigating the seeming unabating communal crisis/ conflict in Wukari.

Table 4.5. Regression result for model 5

R=0.766			
R ² =0.586			
Variable	Coefficients	t	sig
Policy	0.781	34.016	0.000
Constant	0.523	9.111	0.000

Source: SPSS Version 25.

Table 4.5 shows that there is a positive and strong relationship between effective policy implementation and poverty as a socio-economic variable and the unabating communal crisis in Wukari. This is confirmed from the result, which shows there is an 78.1% shared relationship between the variables. The coefficient of determination shows the extent that the changes in communal crisis in Wukari is explained by the changes in the effective policy implementation in the state. The result confirms that there will be 58.6% change in the communal crisis as a result of changes in the effectiveness of policy implementation in the state. The table also

shows that a unit change in the effective policy implementation in Wukari has the potentials of significantly reducing unabating communal crisis by 0.523 units. This implies that, effectively ensuring that the right policies are implemented will significantly minimize the unabating communal crisis in Wukari. The model fit statistics ($F= 123.008$; $p<0.05$) for the models testing the influence of effective policy implementation on the unabating communal crisis/conflicts in Wukari was confirmed to be fit.

5. CONCLUSION AND RECOMMENDATION

Wukari have in post-colonial era suffered from unstable intra ethnic, cultural, religious, administrative changes that have produced a disconnect in the perineal relationship between the Jukuns, Tivs, fulanis, Christians and Moslems. One affect is that it has had negative effect on the sense of commitment to their shared socio-cultural values among the various groups. This demand that account must be taken of the objectives that have forced the conflicts. It also demands too that account be taken of actions that bring about development cooperation and collaborations be initiated and implemented.

Proposals to improve integration and practical policies for socio-cultural and development strategy should be engaged. Integration and conflicts prevention and eradication have several dimensions. One of them include the general intra-ethnic external relations. It demands that the gradual and harmonious integration of the intra-ethnic and religious comparative advantage socio-economic and socio-political space. It needs on one hand the dramatic improvement of group relations and identities. It also needs a growing role in ethnic and religious functionality and not conflicts and conspiracy agendas.

Consequently, actions and policies should be put in place that should serve as a catalyst in maximizing capacity to identify and act with various pillars of intra-ethnic relations with a view to ensure normalization of relationships that are sustained in peace, efficiency and performance driven sustainable development., which avoids unintended consequences but build increased inter- and intra-ethnic linkages premised on sustained capacity building and added values.

Despite the seeming endless conflict situation between the Jukun, Tiv and the Fulani's the solutions to the conflicts are not farfetched. They have lived together peacefully in the past and the paper is of the opinion that given the right situation and the right integrative ingredients the Jukuns, Tivs and the Fulanis can still co-exist peacefully. Same applies to the Christians and the Moslems. These integrative ingredients should include:

1. Identify and re-engineer ethnic functionality with a view to maximize the capacity to act within the various pillars of Wukari ethno-religious economic and development framework.

2. Doing a peace and development check in many areas that has to do with inter-ethnic collaboration and cooperation in relevant areas such as trade, agriculture, environment, investments and education, to mention but a few.
3. Putting in place poverty reduction strategy for engaging idle youths and sustaining the economy of Wukari and its environs.
4. Putting in place a symbiotic system in place that should provide the fundamental frame for promoting and integrative annual Jukun, Tiv, Fulani, Christian and Moslem festival that should foster peaceful and harmonious coexistence of the various groups.
5. Putting in place a symbiotic system in place that should provide the fundamental frame for cultivating an integrative lifelong friendship from childhood among the various groups.
6. Provide a framework for regular meetings the monarchs, priests and politicians in a consultative peace and development forum.
7. Trade and domestic development strategies formulation and implementation for Wukari and its environs by the Local Government Council through providing a framework for economic integration and completeness of all indigenes and residents.
8. Providing links between poverty eradication, economic growth and trade of the area and its citizens and appropriately designing mutually reinforcing policies and strategies for achieving this.
9. Phasing out segregated schools for replacement by secular schools with a view to eradicating the source for the maintenance of reinforced ethnic and religious racism and conflicts.
10. Doing a peace and development check in many areas that has to do with inter-ethnic collaboration and cooperation in many relevant areas, such as trade, agriculture, environment, investments and education, to mention but a few.
11. Establish and sustain a framework for bringing about elite consensus from elite compliance.

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