ASSESSMENT OF COMMUNAL CONFLICT AS BANE TO SOCIO-ECONOMIC DEVELOPMENT IN IHIMA COMMUNITY, KOGI STATE

BY

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FACULTY OF ADMINISTRATION,
AHMADU BELLO UNIVERSITY

ZARIA, NIGERIA.

MARCH, 2020.

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BEING A DISSERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES AHMADU BELLO UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF SCIENCE DEGREE IN POLICY AND DEVELOPMENT STUDIES

DEPARTMENT OF LOCAL GOVERNMENT AND DEVELOPMENT STUDIES
FACULTY OF ADMINISTRATION,
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ZARIA, NIGERIA

MARCH, 2020.

Declaration

I declare that the work in this dissertation entitled"ASSESSMENT OF COMMUNAL CONFLICT AS BANE TO SOCIO-ECONOMIC DEVELOPMENT IN IHIMA COMMUNITY, KOGI STATE"has been performed by me in the Department of Local Government and Development Studies. The information derived from the literature has been dully acknowledged in the text and a list of references provided.

AbubakarOnumoh YUSUF

Name of Student	Signature	Date

Certification

This dissertation entitled "ASSESSMENT OF COMMUNAL CONFLICT AS BANE TO SOCIO-ECONOMIC DEVELOPMENT IN IHIMA COMMUNITY, KOGI STATE" by AbubakarOnumoh YUSUF",meets the regulations governing the award of Master of Science Degree (Policy and Development Studies) of Ahmadu Bello University, Zaria and is approved for its' contribution to knowledge and literary presentation.

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Dedication

This study is dedicated to the Supreme Being – The Almighty Allah who decrees my safety existence and sustenance.

Acknowledgements

An academic voyage of this kind has been made possible by arrays of actors who directly or indirectly inspired and ceaselessly 'needled' me to churn out this work for the benefit of mankind. The ultimate gratification goes to Almighty Allah whose beautiful name will continue to be exalted. First of all, let me genuinely and passionately acknowledge the tireless efforts of my Supervisors, Professor Muhammad Kabiru Isa and Dr. Dalhatu Muhammed Jumare who continue to apply their toothcombs to trim the rough edges of this work to meet best practice. I am stupefied by the dexterity, meticulousness and the intellectual sagacity deployed by these duo of academic giants while they conducted their supervisory roles. Their guidance and counseling is immense.

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Abstract

The study assessed communal conflict as bane to socio-economic development in Ihima community, Kogi State. Needless to say, the ugly hand of the conflict caused by competition for resources; ethnic loyalty; drive for authority etc. hashampered socio-economic activities in the community. The study therefore assessed communal conflict as bane to tourism, patronage on clay pot production and sale as well as to social activities. The study made use of focus group discussions, interviews, andobservations to obtain primary data necessary for the study. Secondary data was derived from Ihima Peace Committee Report, Community Development record on socio-economic development of Ihima Community, Kogi State Judicial Commission report, YearBook of Tourism Statistics, Compendium of Tourism Statistics among others. The data for the study was analyzed using thematic analysis.The Marxist theory of conflict was used as theoretical framework to lend credence to the study. The major argument of the theory was that people's behaviour are primarily a reflection of cultural background which affects the social and economic activities. The study has revealed that communal conflicts in Ihima community led to reduction of tourist activities; a crucial dimension of this study also revealed that production level in clay pot industry reduced significantly and lastly, the study also found that the Emani-Ohunwa conflict in Ihima community negatively affected social activities (sporting and cultural festivals) that used to be unifying factors in the community. The study therefore, recommends among others the need to ensure high level consultation before holding any meetings; the need for conflict resolution practices to be undertaken not only on clan's levels, but also at a higher level among others.

Table of Contents

Content

Page

Cover Page - - - - - - - - - - i

Title Page - - - - - - - - - - ii

Declaration - - - - - - - - - - iii

Certification - - - - - - - - - - iv

Dedication - - - - - - - - - - v

Acknowledgments - - - - - - - - - - vi

Abstract - - - - - - - - - - ix

Table of Contents - - - - - - - - - - x

List of Figures - - - - - - - - - - xiv

List of Tables - - - - - - - - - - xvi

List of Appendices - - - - - - - - - - xvii

Abbreviations - - - - - - - - - - xviii

CHAPTER ONE: INTRODUCTION

1.1 Background to the Study - - - - - - - 1

1.2 Statement of the Problem - - - - - - - 4

1.3 Research Questions - - - - - - - - 7

1.4 Aim and Objectives of the Study - - - - - - 7

1.5 Research Hypotheses - - - - - - - 8

1.6 Significance of the Study - - - - - - - 8

1.7 Scope and Limitation of the Study - - - - - - 9

1.7.1 Scope of the Study - - - - - - - 9

1.7.2 Limitations of the Study - - - - - - 10

1.8 Operational Definition of Terms - - - - - - 10

1.8.1 Assessment - - - - - - - - 10

1.8.2 Conflict - - - - - - - - 11

1.8.3 Communal Conflict - - - - - - - 11

1.8.4 Socio-Economic Development - - - - - 12

1.8.5 Social Development - - - - - - - 12

1.8.6 Economic Development - - - - - - 12

1.8.7 Social Ties - - - - - - - - 12

1.9 Organization of Chapters - - - - - - - 12

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction - - - - - - - - - 14

2.2 Conceptual Clarifications/Review - - - - - - 14

2.2.1 Conceptualizing Conflict - - - - - - - 14

2.2.2 Types of Conflict - - - - - - - 16

2.2.3 Conflict Trigger Mechanisms - - - - - - 19

2.2.4 Stages of Conflict and Conflict Cycle - - - - 27

2.2.4.1 Conflict Cycle - - - - - - - - 29

2.2.6 Effects of Conflict - - - - - - - - 32

2.2.7 Conflict Resolution Mechanisms - - - - - - 33

2.2.8 Conceptualizing Development - - - - - - 37

2.2.9 Concept of Socio-Economic Development - - - - - 39

2.2.10 Effects of Conflicts on Africa's Socio- Economic Development - - 43

2.2.11 Conflict and Socio-Economic Development in Nigeria - - - 45

2.2.12 Conflict and Educational Development - - - - 47

2.2.13 Implications of Communal Conflict and Healthcare Delivery - 47

2.3 Empirical Studies on Communal Conflict in Nigeria - - - 49

2.3.2 Gap in Literature - - - - - - - 52

2.4 Theoretical Frameworks for the Study - - - - - 52

2.4.1 Pluralist Theory of Conflict - - - - - - 52

2.4.2 Self-Categorization Theory - - - - - - 52

2.4.3 Conceptual Framework: Social Identity Theory (SIT) - - 53

2.4.3.1 Limitations of Social Identity Theory (SIT) - - - - 55

2.4.3.2 Application of Social Identity Theory (SIT) to the Study - - - 55

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction - - - - - - - - - 57

3.2 Research Design - - - - - - - - 57

3.3 Population and Sampling of the Study - - - - - 57

3.3.1 Population of the Study - - - - - - 57

3.3.2 Study Sample Size - - - - - - - 58

3.3.3 Sampling Technique - - - - - - - 59

3.4 Methods of Data Collection - - - - - - - 59

3.5.1 Primary Sources - - - - - - - 59

3.5.2 Secondary Sources - - - - - - - 61

3.6 Method of Data Analysis - - - - - - - 62

CHAPTER FOUR: BACKGROUND INFORMATION OF IHIMA COMMUNITY

4.1 Introduction - - - - - - - - - 63

4.2 Brief Historical Profile of Ihima Community - - - - 63

4.2.1 Economic Profile of Ihima Community - - - - 64

4.2.2 Social Profile of Ihima Community - - - - - 65

4.3 Causes of Emani-Ohunwa Conflict - - - - - - 66

4.3.1 The Remote Cause of the Conflict - - - - - 66

4.3.2 The Immediate Causes of the Conflict - - - - 67

4.4 Conflict Actors and their Role - - - - - - 69

CHAPTER FIVE: DATA PRESENTATION AND ANALYSIS

5.1 Introduction - - - - - - - - - 74

5.2 Data from Questionnaire Administered - - - - - 74

5.3 Results of Observation, Oral Interview, FGD and Secondary Information 87

5.3.1 Observation Results - - - - - - - 87

5.3.2 Data from Secondary Documents, Oral Interviews and Focus Groups 88

5.4 Test of Hypotheses of the Study - - - - - - 92

5.5 Discussion of Findings - - - - - - - 94

CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary - - - - - - - - - 97

6.2 Conclusion - - - - - - - - - 100

6.3 Recommendation - - - - - - - - 101

6.4 Contribution to Knowledge - - - - - - - 102

References - - - - - - - - - 104

APPENDICES - - - - - - - - 110

Photo Gallery - - - - - - - - - 114

List of Figures

Figures

Page

Fig. 4.1 Diagrammatical Presentation of the Composition of Traditional

	Clay Pot Makers - - - - - - -	44
Fig. 4.2	Composition of Social Event's Organizers - - - -	45
Figure 5.1	Conflict Tree - - - - - - - -	49

List of Tables

Table **Page**

Table 3.1	Respondents Identified in the Study - - - - -	35
Table 5.1	Needs-Fear Mapping of Emani-Ohunwa Conflict in Ihima Community	48
Table 5.2	The Number of Production in Clay-Pot Industries Between 2003-2015	50
Table 5.3	The Number of Sales in Clay-Pot Industries Between 2003-2015 -	52
Table 5.4	The Number of Tourist Arrivals Before and After the Conflict Between 1999-2002 & 2005 – 2015 - - - - - -	53

List of Appendices

Appendix 5a: Interview Schedule for Focus Groups & Clan Heads - - - 70

Phot Gallery - - - - - - - - - - 71

Abbreviations

CRESNET	Conflict Resolution Stakeholders' Network
DCR	Democratic Republic of Congo
FGD	Focus Group Discussion
e.g.	For Example
etc.	and so forth
i.e.	that is
KII	Key Informants Interview
LGEA	Local Government Education Authority
ND	No Date
SIT	Social Identity Theory
STI	Sexual Transmitted Infection
UN	United Nations
UNFPA	United Nations Population Funds
USA	United State of America
WHO	World Health Organization

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Conflicts since time immemorial have been a common phenomenon in many regions of the world especially in places of structural inequity and unequal distribution of resources and power. It is a situation with at least two identifiable groups in conscious opposition to each other as they pursue incompatible goals. The communal conflict toll on socio-economic development across the globe has become a serious concern to researchers because of its far-reaching proportions. Either the developed or backward states have had their own dose of conflict blazes. Black and White conflict in United State of America (USA), Anti-Chinese riots in Indonesia, and *Shi'it-Sunni* skirmishes in Pakistan are some of the examples of conflict, xenophobic conflict in South Africa against the national (particularly Africans) of other countries.

However, the un-ending harvests of communal conflict is not dressed in the gab of Nigerian Flag of green white green rather it resonates beyond its shores and across the continent of Africa. The Tutsis-Hutus Rwandans' genocide, the protracted North –South Sudan confusion, apartheid reign in South-Africa where South Africa lost 14,000 people due to racial and communal violence which was part of the transition to majority rule between 1990 and 1994, the continuous butchery in the Democratic Republic of Congo (DCR), the *Al-Shabab* insurgency in Somalia, the Liberian upheaval are proofs of conflict in Africa.

Many contemporary Nigeria communities have experienced several cases of communal conflicts. Some of the notable examples include; the Zango-Kataf conflict in Kaduna State (1999-2001); Tiv-Jukun Wukari conflict in Taraba State (1999-2001); Itsekiri-Urhobo Warri

crisis, (1999-2000). Aguleri-Umuleri Conflict in Anambra State; Ife- Modakeke crisis, Yelwa-Shendam conflict (2003- 005), Mangu-Bokoss crisis (1988-1999). It is as a result of these that Segun (2013), argues that; …of all these conflicts, communal conflict has manifested itself as the most serious issue next to ethno-religious conflict in the democratic era in Nigeria.The violent trend of communal conflict is replete with routine disruption of primary and reproductive healthcare or inaccessibility of healthcare in the heat of conflict situations, low production in companies, reduced sporting and tourist's activities etc. (Ohikere, 2012).

Economically, communal conflicts outbreak has been burdensome. In terms of national economic loss, the roll is quite revealing of the depth of loss involved in communal clashes nationwide. In fact, a total of N150 billion oil revenue has been deferred and property worth billions of naira destroyed in the carnage arising from communal conflicts nationwide(UNFPA, 2001). For example, it is estimatedthat assets worth N59, 672,000 were lost to the Jos crisis in 2001, while government compensation to victims was about N13, 938,000; assets lost to the Kaduna crisis of 2001 ran to about N50,625,000 with government compensation being N32,716,000. The Kano crisis of 2001 resulted in the loss of assets worth N59, 756,000, with compensation totaling about N22, 658,000 (Yahaya, 2005).

However, the deep-seated acrimony between *Emani* and *Ohunwa* clan dates back to 1964 in Ihima land escalated into a dangerous climax in 2004. The re-organization in the State Traditional Council under Governor Alhaji Ibrahim Idris was supposed to practically correct the pervasive imbalance in the traditional institution. The Phillips Salawu led committee introduced new stools that are alien to Ebira history, the Ohi stool in all the four Local Governmentareas and quickly the Adanihima (the father of all Ihima people) was equally imposed on Ihima people in Okehi Local Government Area and skewed it to soothe the Emani clan bringing the numbers of first class chiefs to six in Kogi Central Senatorial

District.As it were the creation of a new traditional stool- the Adanihima of Ihima as First Class Chief to be rated amongst the six clans of Ihima ended up pitching the Emani clan, one of the dominant clans who were historically a cruel antagonist of Ohunwa enthusiastically embraced the new Adanihima stool. The Obobanyi of Ihima who is of Ohunwa clan descent and very popular felt scorned by the elevation of the Obabayin of Emani clan and regarded the creation of a nascent Adanihima stool for the Emanis and secretly catapulted it to first class as another indirect political strategy by their son, Chief Phillips Salawu who was the incumbent Deputy Governor to reduce them to second class people in Ihima land.

The assemblage of the fourOhis therefore, strutted as equals to the paramount ruler in status. Hence, their repeated open disregard for Ohinoyi's presence by refusing to stand up in his honour in any given traditional ceremonial. Ohikere, (2012), Onukaba (2009), corroborated that the mutual suspicion and superiority tango between the Ohinoyi and Ohis on one hand and the not-too-cordial relationship between the Ohinoyi and Chief Philips Salawu on the other hand partly accounted for the lukewarm attitude by the Ohinoyi of Ebiraland when the Ohunwa-Emani chaos was so raging in Ihima land.

Therefore, the Ihima, frequent crises in the area have led to senseless killing and unleashing of havoc. At the pick of the killing Uncles were taking the lives of their grandchildren born to opposing clans, ancestral homes spanning 250 years were openly set on fire, step sisters and brothers of different clan by default were sending themselves to early graves.

The conflict has disrupted commercial activities for example, from areas of Oboroke through Ikuehi to Ohueta and Obeiba in Ihima that used to be full of economic activities is now a shadow of its old self as the cold hand of communal conflict snatched its commercial glories and throw the town into a ghost land stripping it off of all its trappings of a once booming and

bustlingtown (Ngwaha, 2008). This is in tandem with the assertion of Onukaba when he stated that;

> …Ihima with booming business opportunities ranging from petrol station operators to hospitality businesses; sales of Locally woven cloth and myriads of inter-dependent economic activities in Okehi Local Government in Ebiraland with their famous ceramics-pot making creativity is now a shadow of its past as communal conflict snatched its commercial glories and turned the town into a ghost land stripping it off of all its symbols of a once booming town (p. 18).

Diversions by motorists and travelers have been perfected throughObvehira-Agevba road as alternative route to the South Western axis thereby making the once busy Ihima road abandoned. Ihima was practically brought to its knees, economically. Till this time of research, Ihima community that was hitherto an oasis of the famous clay pot-making industry and a charming environment to fun seekers and tourists especially during their yearly *Eche Ori*traditional festival before it elapsed into a war zoneand reduced to rubbles by inter-clan conflict with burnt residential homes and vehicles still remains in that state twelve years after the bloody massacre.It is against this background that the study assessed the communal conflict and socio-economic development of Ihima community in Okehi Local Government, Kogi State.

1.2 Statement of the Problem

Sounding unbelievably is the threat pose by conflict and crime, which undermines socio-economic development as large scale communal conflicts can undo development gains achieved in industrial activities, can reduce tourist activities and sporting. Conflict therefore, is a public health problem, a human right problem, and a problem for the state and the international community, because it impedes human freedom to live safety in other words, conflict and crime is believed to be an attack on the very value of peace and freedom which perpetrators do not share. (UN 2006). That is why the view of Kennedy (n.d.) seemed cogent as he asserted thus: “Let every nation know whether it wishes us well or ill, that we shall pay

any price, bear any burden, meet any hardship, support any friend – oppose any foe to assure the survival of peace and success of liberty".

The predominant occupation among the Ihima women folk is Clay Pot-making located in a vast area called Okume-ehi which was a thriving enterprise providing means of livelihood. In 2000, crisis arose between the Emani and Ohunwa when both clans laid claim to the Okume-ehi, where clay pot is produced resulting in the death of 29 people and 20 houses razed. In 2003 another violent conflict broke out between the two warring clans again as a result of the loss of election of one of the Emanis to the Ohunwa son during councillorship contest and 27 lives were lost while 4 barbing saloon and 7 eatery houses were vandalized (Ihima Peace Committee Report, 2004).

In 2004, there was the creation of two additional traditional stools for the Ihima people. The Ohi and Adanihima on one hand and the elevation of Ogbeobanyi of Ihima from Ohunwa clan to a first class chief. Before 2004, the Igalas in Kogi East has five first-class chiefs, the Ibiras in Kogi Central has one, while the Okuns in Kogi West have four respectively. Given the outcries from the two disadvantaged senatorial districts, the government of Kogi state in the first quarter of 2004, inaugurated a committee headed by Chief Philip Salawu to correct the imbalance in the traditional institutions hence, the creation of Ohis in all the four Local Governments in Ebiraland.

Unfortunately, because of lack of adequate consultation and communication with stakeholders (youths, religious leaders, clan heads etc.) the good intention of the government to decentralize titleship and elevate second class chiefs to the next ladder was misunderstood by a section of Ihimapeople. Within this period of introduction of alien stools, a night masquerade called Kerenu in custody of Emani clan was to organize its yearly outing. The masquerade had barely mounted the stage when Ohunwa youths began to pelt the crowd with

stones. The tension already raised by the creation of nascent stool was still at it high level when the Emani youths were further provoked by Ohunwa youths through their attempt to stop Kerenu masquerade. The resistance by Emani youths and the sympathizers actually stoke the escalation of violent conflict that left death, destruction of properties on its trails. No fewer than one-hundred and twenty-seven (127) lives were lost and property worth hundreds of millions was either vandalized or out rightly razed (Ihima Peace Committee Report, 2006).

Needless to say, the ugly hand of the conflict caused by competition for resources; ethnic loyalty; drive for authority etc. has reduced social activities in the community; divorces between Ohunwa and Emani became viral, interpersonal relationship between youths of the warring clans declined,regular sporting activities diminished, the Ekwu-Echi and Eche-Anefestivals that used to be a unifying factor was polarized along clannish lines and created followers that wields dangerous weapons thereby making the hitherto peaceful and colourful masquerade festival as one of the major social activities to be violent-prone.Economically, the 2004 communal conflict has a huge toll on Ihima community. The hitherto busy Ihima-Lagos road was disserted, over 300 lucked-up shops were razed, Ihima Central Hotel that used to lodging house for the tourists was touched, patronage on clay-pot industries dropped significantly for fear of attack and the agricultural activities diminished because of low demands of agricultural outputs ranging from low population (Ihima Peace Committee Report, 2006).

Efforts in calming and resolving the conflict like the deployment of anti-riot policemen and military personnel, constituting Ihima Peace Committee (IPC) drawing its membership from all the clans and the likes have been unproductive. It only succeeded in calming frayed nerve and physical hostilities have practically ceased but fourteen years after the conflict, the government has not made public the findings nor released the white paper of the inquiry.

Almost a decade and a half, public infrastructure that was caught in the cross-fire remains the same. Several hospitality outfits either operate skeletal services or remain shut due to low patronage. It is on the basis of the stated problems that the study asked the overall question thus: How has Emani-Ohunwa conflict reduced socio-economic development in Ihima community?

1.2 Research Questions

From the above research problem, the following research questions were pertinent:

i. How has communal conflict reduced patronage on clay-pot industries in Ihima community?
ii. How has fear by tourists of communal conflict reducedtourist activities in Ihima community?
iii. What social activities reduced as a result of Emani-Ohunwa conflict in Ihima community?

1.3 Objectives of the Study

The overall objective of the study was to assess communal conflict and socio-economic development of Ihima community in Okehi Local Government, Kogi State.The specific objectives were to:

i. Examine how communal conflict reduced patronage on clay-pot industries in Ihima community.
ii. Assess how the fear from communal conflict reduced tourist activities in Ihima community.
iii. Identify the social activities that have reduced as a result of communal conflict in Ihima community.

1.4 Research Propositions

The following propositionswere assumed to enable us find out the relationship between variables that are prominent in this study:

i. Reduced patronage on clay-pot industries is a function of communal conflict in Ihima community.
ii. Reduced tourist activities is as a result of fear from communal conflict in Ihima community.
iii. The decline of social activities is the off-shoot of communal conflict in Ihima community.

1.5 Significance of the Study

In the course of the study,a number of researches have been identified that were carried out on communal conflict and socio-economic development. for example, Ayuk, Chibuzo, Emeka and Omono (2012), Eme, Nwobaand Okechukwu (2014), Akpenpuun (2013), etc on Conflict in the Society: A Bane to Socio-Economic Development in Nigeria with poverty, agriculture and health as indicators of socio-economic development.The uniqueness of this study is on the proxies of socio-economic development as the rate of patronage in clay-pot industries, tourist activities and social activities.

The significance of this study cannot be over-emphasized because there cannot be development if there is no peace. As a result, studies of conflicts in general and communal conflicts in particular have attracted the attention of scholars from different academic disciplines in Nigeria and beyond. These include conflict management scholars, theologians, sociologists, economists, policy analysts and development experts etc. These few examples

attest to the importance of the effect of communal conflict on socio-economic development of Ihima community.

Researchers, policy makers and students of conflict management and policy & development studies will equally benefit from the findings of the study because, there is limited or non-existent of researches in the area of communal conflict and socio-economic development which severely restricts and diminishes its local relevance or applicability and as a result, much of the research conducted has little or no policy impact as currently canvassed by evidenced-based policy paradigm.

1.7 Scope and Limitations of the Study

1.7.1 Scope of the Study

This study assessed communal conflict and socio-economic development in Ihima community from 2003 till 2015 comprising the seven clans (i.e. conflicting clans and non-conflicting clans) in Ihima community of Okehi Local Government, namely; *Emani, Ohunwa, Ani-ohueta, Ezi-Odumi, Ogborogu-Ure, Ezi-udu and Ezi-Akwuta* clans of Ihima community. The rationale behind studying the conflict is based on it negative consequence on the community especially as it led to polarization of the community along separate conflicting groups.

The study examined the influence of communal conflict as it reduced patronage on clay-pot industries in Ihima community; it also assessed how the fear from communal conflict reduced tourist activities in Ihima community and identified the social activities that have reduced as a result of communal conflict in Ihima community.

1.7.2 Limitations of the Study: Notwithstanding the myriads of limitations to research, the major limitation to the study was suspicion of the researcher as discussed below:

i. **High Suspicion:** This study encountered uncooperative respondents; some respondents were unwilling to be interviewed altogether probably in fear of victimization or the suspicion of the researcher belonging to the opposing clan. However, this was minimized by creating rapport with the respondents and assuring them that the purpose of the research was only for academic purpose and no names of the participants would be used in reference to the study.

ii. **Long Distance to Cover:** Visiting places like *Oboroke, Ohueta, Ikuehi,* and *Obeiba* wards to observe the things that serve as evidence to the study was so tedious. These places are some of the areas where some members of the community fled to during the conflict that turned out to be their permanent homes.

iii. **Poor Road Network:** This was yet another limitation to the study. The poor system of the linking roads to these areas limited the study to some extent. Other places that might add value to the work were ignored because of this. Though with the information gotten from the little but most vital areas of Ihima District, relevant data was sourced.

1.8 Operational Definition of Key Concepts

For the purpose of this study, there is need for operational definition of terms that are used in this study. They are;communal conflict, socio-economic development, tourist activities and social activities.

1.8.1 Communal Conflict: In the context of the study, it refers to the violent crises that erupted between Emanis and Ohunwas in Ihima land over the creation of additional traditional title by the Kogi State Government; conflict resulting from claim of ownership of Okume-ehi where the clay pot is produced and conflict resulting from loss of election of one of the Emanis to the Ohunwa son during councillorship contest.

1.8.2 Socio-Economic Development: Socio-economic development as used in the study refers to the social and economic activities within the community. They are patronage on clay-pot industries,tourist activities and social activities. In a nutshell, high rate of patronage on clay-pot industries, increased tourist activities as well as more social activities implies improved socio-economic development and vice versa.

1.8.3 Tourist Activities: Tourists activities according to the study refers to the number of motorists and travelers along Ihima road. This is one of the measuring indicators of socio-economic development in the study. Because with more tourism, there tends to be more production in the clay-pot industry and other commercial activities in Ihima community.

1.8.4 Social Activities: Social activities in the study context refers to the hitherto unifying activities like regular sporting activities, the masquerade festival (Ekwu-Echi and Eche-Ane festivals) and *Eche Ori*traditional festivalin Ihima community.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter captures the meaning and nature of conflict, relevant conflict analysis tools, (conflict tree and needs-fear mapping)communal conflict, socio-economic development, the nexus between conflict and tourist activities and the nexus between conflict and social activities. It also covers the review of previous and associated studies on communal conflict and socio-economic development. Lastly, the study is confined within a theoretical framework, so as to give credibility to the study.

2.2 Conceptual Clarifications

2.2.1 Conceptualizing Conflict

Conflict has been conceptualized differently by several scholars based on their goals, interests and aspirations. According to Rechler (2001), conflict is the pursuit of incompatible goals by different groups; or as a linear phenomenon that consists of stages like initiation, escalation, maintenance, abatement and termination. Conflict is an indispensable phenomenon in human social interactions. Thus conflict is defined as a state or quality of ongoing relationships among social entities, such as persons, groups, or organizations. It results from lack of agreement over an issue and is expressed in words and actions. Conflict is an escalated competition at any system level between groups whose aim is to gain advantage over other groups (Angaye, 2003).

Conflicts refer to disputes, disagreements, quarrels, struggles, fights and wars between individuals, groups and countries. In every nation there is no complete agreement on how to

share wealth, power and status among individuals and groups, and how to effect necessary changes and reforms. Since different groups and individuals have diverse interests, the aims of some groups will conflict with those of others. Conflicts occur when deprived groups and individuals attempt to increase their share of power and wealth or to modify the dominant values, norms, beliefs or ideology (Angaye, 2003).

According to Otite (2006), conflict is a situation of contention and encounter, and of irreconcilability or incompatibility involving two or more parties over access to or control of commonly prized and valued limited resources. Conflicts may involve the use of verbal attacks or of arms in a struggle, and lead to warfare or to social disorganization and disharmony. This may require conflict resolution or management. People do not always like conflicts and hence they activate their provisions to resolve, transform or manage such conflicts. Continuous encounters and intermediate conflicts have a chance of leading to societal disorganization and breakdown which may constitute an obstacle to socio-economic and socio-political development. Hence although conflicts are naturally inherent in heterogeneous and competitive situations, individuals and societies are pre-occupied with the resolution or transformation of conflict and the normalization of social, inter-personal, and inter-group relations. Conflict and consensus are two sides of a coin (Otite, 2006).

In spite of the differing views, a number of themes underline most of definitions of conflict mostly involves two or more parties in opposition to interests, principles, practices towards achieving particular goal. Conflicts according to Akpuru-Aja (1997), in conflict parties perceive or treat each other as stumbling block which may result in frustrating others in attaining set of goals, or furthering one's interest through their attitudes, behaviours or actions. Conflict therefore arises if one party perceives that one or more goals or means of achieving a goal is being threatened or existence of injustice and lack of freedom (Akpuru-

Aja, 1997).Pruit and Rubin (1986) see conflict from perceptual point of view (cited in Bassey, 2002). To them conflict denotes the perceived divergence of interest(s), or aspirations that cannot be achieved simultaneously. Ross (1993) notes that conflict "occurs when parties disagree about the distribution of material or symbolic resources and act because of the incompatibility of goals or a perceived divergence of interest".

2.2.1.1 Relevant Conflict Analysis Tools

- ✓ **Conflict Tree:** The conflict tree deals with the difference between structural and dynamic factors, visualizing how conflict issues link these two aspects.The tree visualizes the interaction between structural, manifest and dynamic factors. The roots symbolize structural "static" factors. The trunk represents the manifest issues, linking structural factors with the dynamic factors. Invariably, conflict tree initiate reflections on the links between root causes, issues and dynamic factors (Dennis, Sean-Bryne and jesica, 2009). Conflict tree performs the following purposes: To initiate reflections on the links between root causes, issues and dynamic factors and to differentiate the time horizons of various conflict transformation approaches.These factors are discussed as follows:
    i. **Structural** Factors: Structural factors are Root causes or the basic "reason" of the conflict.
    ii. **Manifest Factorsor Issues:** Manifest factors are what the conflict parties want to talk about, the "topic" of the conflict;
    iii. **Dynamic Factors**: Dynamic factors are diplomatic interventions or means of solving the conflict.
- ✓ **Needs-Fear Mapping:** Needs-Fear mapping is an actor (key informant) oriented clarification tool. For each respondent, the issues, interests/expectations/needs, fears, means and options are listed in a table. This enables comparison and quick reference. The

table is comparable to the Conflict Perspective Analysis tool – The Conflict Perspective Analysis (CPA) focuses on the different perspectives of the various parties. By putting them side by side, one can see where there are differences and things in common. CPA follows the phases of a mediation. It is a good preparation for a mediation. It allows for a clear comparison of actor's similarities and differences in the form of a table (Simon and Sandra, 2005).

2.2.2 Meaning of Communal Conflict

Communal conflict is defined in this study as a conflict between non-state groups that are organized along a shared communal identity. This definition deserves some further clarification. Conflict refers to the fact that the parties want to gain control over some disputed and perceived indivisible resource, such as a piece of land or local political power. The groups involved are non-state groups. This means that neither actor controls the state, although the state might be involved as an important supporting actor in a communal conflict. Thus, this category of collective violence is more symmetric than civil wars typically are. In communal conflicts, no actor is empowered with the authority that a government has, and none of the parties are in control of the national army. Likewise, the groups are not formally organized rebel groups with standing capacities for violence, but are groups that only occasionally organize to engage in conflict (Gurr, 2000, p. 11).

Additionally, the groups are organized along a shared communal identity. Some would equate the concept of communal identity with group identity. He added that: Communal identity is conceptualized as subjective group identification based on, for instance, a common history, culture, or core values (p. 12). In this study, the dividing line is between the clans of same community. this is seen as a form of communal conflict because people strongly identify themselves (and the "other" group) along these lines (Fearon and Laitin 2011).

Ilvento (1995), in his definition of communal conflict, underscored the importance of components like place, interaction and subsistence which provides an insight into the dynamics of communal life. For instance, people inhabit a geographic area, and work together in turn which provide opportunity for interaction, which engender conflict. In this regard, Mulin (1996) notes that conflicts in any social system (society), result from differences in perception, limited resources, role conflicts, inequitable treatment, violation of territory etc. Communal conflicts arise over the production and consumption of goods, socialization, social control, and social participation (Warren, 1978:99). Communal conflicts are therefore, products of social relations. Communal conflicts are threat or action of one party directed at territory – rights, interests or privileges – of another party, because of differences over economic issues, power or authority, cultural values and beliefs (Robinson, 1989; Coleman, 1957). From the foregoing, communal conflict takes place within a geographical area and relates to peoples' interaction. pluralism and divergences are fundamental to the development of conflict.

2.2.2.1 Types of Communal Conflict

a. **Intra Community Conflict:** In the opinion of Iheanacho (2016), is a struggle by community factions especially for a fight over resources control base, such as control for oil producing areas in Niger Delta in Nigeria. He equally relates that intra community usually championed by rival families or family members, families against or community opposing community faction. He further stated that it could be a rivalry between urban elite and local elites. However, Ike and Ikuji, (2017) posited that intra ethnic conflict occur when there is competition for the scarce resources, aftermost in value system and interest. Finally, he stated that intra-communal or ethnic conflict is a conflict among different groups of a community.

b. **Inter-Community Conflict:**This type of conflict according to Madanipor, Cara, and Allon, (1998) usually involves two opposition communities. The acts of aggression

include kidnapping or killing of other community members, seizure of property (usually food crops and fish, land) from other community members; invasion of other community(s) with dangerous weapons such as gun, cutlasses, axes, dynamics, acids etc; total or partial destruction of other communities; encroachment/occupation of other community fishing grounds or farm lands; the use of dynamites and chemicals (Gamalin E 20 for example) for fishing in other communities fishing grounds. Inter-community conflict which is a conflict between one community and the other according to Ndeh, (1999) normally occur for various reasons such as land disputes, self-determination by one community that feels it has long been deprived by another.

2.2.2.2 Causes of Communal Conflict

i. **The Indigene and Settler Conundrum:** The indigene and settler conundrum is far wider than land space or its adequacy. Udo (1999) posits that most underdeveloped nations are largely tribal in nature. in which various ethnic groups lay claims to territories to the exclusion of other groups. This according to Fearon and Laitin, (2011) is referred to as sons-of-the-soil conflicts where the original inhabitants perceive themselves as the rightful owners of the land.

   For emphasis, the contestation arising from the indigene-settler problematic stems from the conception, definition and perception of who is an indigene and who is not or who is a settler and what right does one have which the other should not have. The batch of identity also structures indigene-settler relations. Osaghae and Suberu (2005, p. 27) define identity as "any group attributes that provides recognition, definitions, reference affinity, coherence and meaning for individual members of the group acting individually or collectively". These values shape the attitude and behaviour of settler communities.

ii. **Economic Resources (Land and Territory Issues in Conflict):** Several studies reveal that a reasonable number of communal conflicts in Africa and Nigerian communities are

traceable to land scarcity, territorial disputes and competition for the use of land resources. Dunmoye (2003) in a survey of conflicts in the Middle Belt zone of Nigeria traced the cause of communal conflict to land scarcity and boundary disputes, due to population pressure, alienation and concentration. However, the argument that land scarcity results into dispute flies in the face of other documented findings about the socio-economic and cultural values of land and territory as economic resources. Moreover, conflicts over land are antithetical to equity, justice in distribution, allocation and use of land based resources. The Akaeze and Osso Edda Oguzaraonweya conflicts of 2003, in Ebonyi State, Aguleri- Umuleri conflict in Anambra state and the Tiv- Jukun communal conflicts Taraba state are plausible example (see Ebonyi State Government White Paper, 2005; Best, 1998).

iii. **Socio-Cultural Factors:** Tradition and culture have been discovered as major conflict triggers, and transformers.This has to do with the sociology of settlement and settlement pattern and cultural diffusion inmany ethnic groups Best, (2001, p. 825-117).

iv. **Political Factors:** Politics interfaces all aspects of social life, justice, basic human rights, citizenship/ identityetc. (Bassey & Oshita, 2007). In Nigeria for example, the contradictions and contestations which are hallmarks of the Nigerian political system-pluralism, cultural diversity, ethnicity, quota system, and federal character principle (the national question) are in themselves conflictual. Moreover, conflicts inexorably arise over the dispensation, distribution and sharing of resources, particularly, the competition over access to these scarce resources etc. (Bassey & Imobighe, 2007). The view of Oche, (2008) Supports the overhead argument by stating thus: “Arguably, conflict is not so much about the scarcity of political resources than it is about perception of injustice, inequities – marginalization”.

2.2.3 Socio-Economic Development

Socio-economic development, therefore, is the process of social and economic development in a society. It is measured with indicators, such as gross domestic product (GDP), life expectancy, literacy and levels of employment. For better understanding of socio- economic development, we may understand the meaning of social and economic development separately (Sandole & Hugo, 2003).

Social Development: Social development is a process which results in the transformation of social institutions/activities in a manner which improves the capacity of the society to fulfill its aspirations. It implies a qualitative change in the way the society shapes itself and carries out its activities, such as through moreprogressive attitudes and behavior by the population, the adoption of more effective processes or more advanced technology (Sandole & Hugo, 2003). Social development also includes social relationships. The nature of social relationships is of critical importance to the success and relevance of conflict reduction strategies and should be a central concern of development institution.

Economic Development: Economic development is the development of economic wealth of countries or regions for the well-being of their inhabitants. Economic growth is often assumed to indicate the level of economic development. The term "economic growth" refers to the increase (or growth) of a specific measure such as real national income, gross domestic product, or per capita income. The term economic development on the other hand, implies much more. It is the process by which a nation improves the economic, political, and social wellbeing of its people (Sandole & Hugo, 2003).

a. **Gross Domestic Product (GDP):** The gross domestic product or gross domestic income (GDI) is one of the measures of national income and output for a given country's

economy. It is the total value of all final goods and services produced in a particular economy within a country's borders in a given year.

b. **National Income:** The income earned by a country's people, including labour and capital investment. It is the total value of all income in a nation (wages and profits, interests, rents and pension payments) during a given period, (usually one year).
c. **Per Capita Income:** The total national income divided by the number of people in the nation. This is what each citizen is to receive if the yearly national income is divided equally among all.

On the overall, Socio-economic Development, thus, is a process of improvement in a variety of ways. It has to influence all aspects of human life in a county. These varieties of ways are: level of agriculture development; level of industrial development; level of urbanization; occupational structure; transport and communication etc. (Sandole & Hugo, 2003). This to a large extent is dependent on the social aspect of development (social relationship within a community) because, the characteristics of social relationships – within and among groups and organizationsinfluence the content, goals, and implementation of development programs. The quality of people's social relationships influences their sense of well-being.

2.2.3.1 The Effects of Conflict on Socio-Economic Development in Nigeria

After fifty-eight years of nationhood Nigeria still ranks among the poorest countries in the world, also ranks low in all socio economic indicators such as life expectancy, death rate, access to water, poverty rate, mortality rate, and crime rate, and still carries the tag of a developing economy. Nigeria is a classic illustration of an oxymoron, a poor country in the midst of abundant human and natural resources. This scenario has contributed to security challenges that have bedeviled the country since independence till now with grave

consequences for socio-economic development.There is no nation that can achieve socio-economic development in an environment of conflict (Ali, 2013).

The various constitutions that Nigeria has operated including the 1999 constitutions make provisions for the rights of citizens to include; right to life, right to social security, right to work, right to livelihood, just and favourable remuneration, right to a standard of living adequate for the health, and well-being of individual and his family, including food, clothing, housing, and right to education. No doubt, Nigeria is blessed with abundant human, and natural resources to guarantee the attainment of these rights (Ali, 2013; Bako, 1998). Regrettably previous and present governments have failed to guarantee these rights and thus the onus is on individuals to seek for means to provide the basic necessities of life for him and his family.

The inability of government to provide a secure and safe environment for lives, properties and the conduct of business and economic activities has led to resentment and disaffection among ethnic groups. This has resulted in ethnic conflict, communal clashes, and religious violence in different parts of the country that has destroyed lives and properties, disrupted businesses and economic activities, and retarded economic growth and development of the nation. Thus from the above, conflict can contribute to low level of socio-economic development in the country.

Conflict, especially communal conflict in Nigeria has retarded socio economic development in Nigeria in various ways. These include:

i. Dislocation and disruption of family and communal life;
ii. General atmosphere of mistrust, fear, anxiety and frenzy;
iii. Dehumanization of women, children, and men especially in areas where rape, child abuse and neglect are used as instruments of conflict;

iv. Deepening of hunger and poverty in the polity;

v. Halts business operations during period of violence and outright closure of many enterprises in the areas or zones where incidence of conflict is prevalent e.g. tourism, local industries etc.

vi. Migration of people from area or region where there is prevalence of conflict(Ali, 2013).

2.2.3.2 The Nexus between Conflict and Industrial Activity

Conflict changes industrial activity in a number of ways. Conflict and industrial activities are inversely related as mostly discussed by authors in the discipline of conflict. For example, Collier & Duponchel, (2010) asserted that:

> The primary effects of internal conflict on firms include disruption of production through 'the flight of employees, unreliability of transport, and fear of looting' (p. 3). Firms reduce the size of their inventories due to these factors. The costs of this disruption 'can be characterized as technical regress in the formal, private sector of the economy and so raise the unit cost of its output' (p. 3).

Firms are also affected by a reduction in demand. The argument was supported by Marano, (2013), when he averred that … "Internal conflict tends to result in fewer imports, and exports (p. 218). This is because internal conflict is more likely to cause societal divisions and tensions, resulting in the destruction of both the physical and societal infrastructure that are vital for productive and trading activities (p. 219). In his own view, Shettima, (2012) captured this nexus between conflict and industrial activities in different but similar words – insecurity and socio-economic development. he argued that … … "socio-economic development can only strive in an atmosphere of peace and tranquility. This is because without security (i.e. either conflict or terrorist attacks) in which production, industrial activities and trade can take place and prosper; development would forever remain elusive".

As a result, private individuals will not like to invest their resources where it will not be secured. In the words of Ideyi (n.d):

> …human beings know that, a peaceful world is far better than the violent world because development, which is positive change and which enhances, promotes and advances his wellbeing is a direct function of peace. While backwardness, which distorts, disfigures, diminishes and impoverishes his wellbeing, is a direct product of insecurity.

The overall argument about conflict and industrial activity or generally development is inverse as stated earlier. This coincide with the thinking of common man. Because lay man's view of conflict and economic activity (s) is exactly what is captured in their view.

2.2.3.3 The Nexus between Conflict and Tourism

Tourism means different things to different people because it is an abstraction of a wide range of consumption activities which demand products and services from a wide range of industries in the economy. Freuler (2005), defined tourism in simpler terms as the movement of people (both within and across the national borders). The United Nations World Tourism Organization (UNWTO) embarked on a project from 2005 to 2007 to create a common glossary of terms for tourism. The international organization responsible for tourism defines tourism as follows:

> Tourism is a social cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/ professional purposes. These people are called visitors (which maybe either tourists or excursionists, residents or non-residents). Tourism has to do with their activities, some of which imply tourism expenditure (United Nations World Tourism Organization, 2008).

Using this definition, we can see that tourism as the activities of persons traveling to and staying in place outside their usual environment for more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited. The use of this broad concept makes it possible to identify

tourism between countries as well as tourism within a country. Tourism refers to all activities of visitors, including both tourists (overnight visitors) and 'same day visitors' The United Nations World Tourism Organization (1995) help us break down the definition further by stating that tourist activities can be:

i. Domestic (residents of a given country travelling only within that country);
ii. Inbound (residents of one country travelling in a given country); and
iii. Outbound (residents travelling in another country).

In general way tourism can be defined as the temporary movement of the people to destinations away from their usual place or normal habitat, the activities entered upon during their stay in those destination and the facilities developed to provide their requirements / needs. The main characteristics of tourism are as follows:

i. A movement of people to different destinations having two key elements. One. the journey and two, the stay, both of which come off not within but outside the normal area or place of domicile and work.
ii. The movement is primarily of a temporary nature and for a relatively short duration making it different from migration.
iii. It brings about activities dissimilar to those of the host population of the place visited.
iv. The prime purpose of participation in tourism is by and large recreation and certainly not the purpose of seeking permanent residence or employment remunerated from within the place visited and finally.
v. Tourism in an abstract sense is basically a pleasure activity implying a use ofreadily disposable incomes and of free time and one's own free will.

However, existing literature on conflict and tourism mostly documents events that caused tourism to tumble i.e. tourism or tourist activities will not flourish in conflicting environment.

For example, Hall and O'Sullivan (1996, p. 117) opines that peace is prerequisite for tourist visitation. On the contrary, violentprotests, social unrest, civil war, communal conflict that might leads to the perceived violations of humanrights, or even the mere threat of these activities can all serve to cause tourists to alter theirtravel behavior. They added that: 'No doubt, there are adventure tourists who are not put-off by conflict, war, riots, and other events of violence. Yet, tourists are only willing to travel to foreign places in mass numbers if their journey and their stay are safe and shielded from events that threaten a joyous holiday experience. They (tourists) might therefore, choose an alternative route to various destinations.

2.2.3.4 The Nexus between Conflict and Social Activities

The idea of using sport to advance peace endeavors is not new. The use of social activities like sport to address a variety of social issues, a strategy referred to as Sport for Development and Peace (SDP), is becoming widely accepted especially in regions affected by conflict. In other words, a wide range of actors in the peace and development field, including the UN, international development agencies and non-governmental organizations, have endorsed sport as a significant social catalyst (Alexander, 2013).Additionally, several agencies within the UN system (e.g. UNOSDP, UNDP, WHO, ILO, IOM) use sport as a component in their development and peace work (United Nations, n.d.). Beyond the global popularity of sport and its alleged capacity to break through cultural barriers, SDP advocates contend that sport possesses unique features that allow it to strengthen development and peace processes (Sport for Development and Peace International Working Group, 2008).

Another example of the conciliatory character of social activity is festive periods e.g. famous Christmas. The UNESCO, for example, has indicated that, to achieve the goals of peace and

development, it is important to recognize the cultural dimensions of festivals which it considers needs more academic analysis (UNESCO, 2009, p. 8).

On the other hand, conflict can halt social activities like sporting and festive activities. On this ground, Woodhouse (2010) "… argued that in an environment with conflict or insecurity, social activities tend to dwindle or in a worst case scenario, come to a halt. He added that … if the organizers are not safe, the safety of the participants will not be guaranteed as well as the observers (p. 8). Van der Niet (2010) added that in situations where the organizers take the risk of organizing sports, festivals etc. It tends to serve as catalyst to awakening of anger among warring groups in a community or region.

2.3 Review of Empirical Studies

2.3.1 Communal Conflict and Economic Activity

John and Ruth (2019). Conflict Exposure and Economic Welfare in Nigeria using the three waves of the Nigeria General Household Survey (GHS) combined with ACLED conflict data. Employing a fixed effect approach. The study employed panel nature of our data in an attemptto attenuate potential bias in estimated effects. From the result of the findings, we found out that long term exposure to conflict increased poverty incidence, poverty gap and poverty severity in Nigeria. This indicate that Conflict can affect welfare negatively and the effect over time can be significant. This is the result of faulty strategies in handling conflict situations to reduce its lasting duration. The study recommends among others the need for alter-native strategies as a next step to managing conflict in our communities.

Chikaire,Orusha, Irebuisi, Amanze and Asonye (2016). Conducted a study on Communal Clashes/Conflicts: Bane of Achieving Food Production and Security among Farming Households in South-East, Nigeria. Multi-stage sampling technique was used to select 150

respondents affected by communal conflicts in Southeast, Nigeria. Data were collected with the aid of a questionnaire and analyzed using percentages and mean. The result indicated that land dispute, Ezeship tussle (traditional ruler), counter claims to lands, poverty, unemployment etc were the causes of communal conflicts. The effects on food production and security included loss of lives, increased hunger, farmland abandonment, labour migration, poor yield, malnutrition, poor savings, displacement of people, increase in transportation costs, increased prices of produce and others. This study therefore recommends among others equitable distribution of land, demarcation of boundary, employment opportunities, public education/enlightenment to reduce the adverse effects of communal conflicts.

2.3.2 Communal Conflict and Tourism

Neumayer (2004). Investigated the impact of communal conflict on tourism confined to a small sample of countries. Two estimation techniques – a fixed-effects panel estimator with contemporaneous effects only and a dynamic generalized method of moments estimator – are used to test the impact of various forms of communal conflict on tourism. Both models show strong evidence that human rights violations through communal conflict, and other related violent events negatively affect tourist arrivals. The study then recommended among other things the need for application of all sorts of conflict management mechanisms in controlling all sort of violent whenever they occur.

Jingjing, Chris, and Lingyun (2013). Assessed the Impact of Social conflict in communities on Tourism in Xinjiang Uyghur Autonomous Region, China. The study is ethnographic research design. Based on observation, interviews, participation and secondary documents the study analyze it data via an exploratory method of analysis. The study found out that communal conflict has affected tourism Xinjiang Uyghur Autonomous Region, China.

Thestudy recommended among others the need to establish a systematic theory about social conflict in tourism that comprises such elements as the nature of conflict, conflict management, conflict resolution, etc.

2.3.3 Communal Conflict and Social Activities

Alexander (2013) conducted a study titled "Conflict and Social Activities (Sport and Festive Events): The Reciprocity in Colombia". The study depended on previous studies conducted on the study area as well as secondary data to arrive at conclusion. The study has endorsed sport and festive events as a significant social catalyst to peace building on one hand. On the other hand, conflict can halt social activities like sporting and festive activities. The study recommended among other things the establishment of integrative sport and social activities' committee that will should any social events in the country so as to serve as way of minimizing conflict when it occurs.

2.3.4 Study Gaps

Gap in Methodology: The works ofJohn and Ruth (2019), Neumayer (2004), Jingjing, Chris, and Lingyun (2013), Alexander (2013) etc. are either ethnographic, descriptive (i.e. qualitative) or mixed methods with several instruments. The data for the study was concurrently analyzed. Concurrent methods refer to a research design where researcher converges or merges data from the diverse instruments in order to provide a comprehensive analysis of the research concern with one instrument playing supportive role (Cresswell, 2009).In their design, the investigator presents both forms of data simultaneously. The current studypresent its data based on sequential method – beginning with data from one instrument before the other.

Gap in Content: Several studies have been conducted in respect to communal conflict and socio-economic development (tourism, industrial activities and social activities).For example,Alexander (2013) conducted a study titled "Conflict and Social Activities (Sport and Festive Events): The Reciprocity in Colombia"; Neumayer (2004). Investigated the impact of communal conflict on tourism confined to a small sample of countries; Chikaire,Orusha, Irebuisi, Amanze and Asonye (2016). Conducted a study on Communal Clashes/Conflicts: Bane of Achieving Food Production and Security among Farming Households in South-East, Nigeria. Many of these studies conducted research on communal conflict (independent variable) and tourism, social activities and food production separately used as (dependent variables). In this study, we assessed communal conflict on the three factors simultaneously.

2.4 Theoretical Framework

Generally, there are many theoretical approaches that could be used in analyzing of phenomenon conflict. To this end, the theoretical and epistemological basis of our analysis encompasses a blend of different theories of conflict: Pluralist theory of conflict, the self-categorization theory andMarxist theory of conflict. The three major thrust/philosophical focal premises are as follow:

i. There is a pathological strain between the nature of societies and the way they are structured which often leads to contested citizenship and national cohesion;
ii. In post-colonial states, divided state conflicts are contingent upon territorial claims in a context of (i) cultural cleavages (ii) competition for highly valued, but relatively scarce, resources, including land, new administrative boundaries and headquarters, bureaucratic and political placement, infrastructures, trading opportunities, and other goods (iii) actual and perceived horizontal inequalities in access to diverse resources and (iv) state failure

or mismanagement of inter-ethnic relations. (Nnoli 1980; Egwuu 2004, p. 406-443 & Mazrui 2008).

2.4.1 Pluralist Perspective of Conflict

The advocates of the pluralist school of thought include Hugh Clegg, Pierre Van Den, and Berghe. The pluralists believed that within any political system, there are groups with their own interests and beliefs and the government itself depends on their consent, loyalty and cooperation to survive.

The underlying assumption with this perspective is that individuals in an organisation combine into a variety of distinct sectional groups, each with its own interest, objectives and leadership. The different groups in an organization are competitive in terms of leadership, authority and loyalty. In this regard conflict put the organization in a permanent state of dynamic tension (Swanepoel, 2005, p. 404).

Pluralist perspective is perceived to be made up of strong, dynamic and various sub-groups. Each subgroup has its own objectives and leadership with rightful loyalties to represent their group. Usually the leadership of each sub-group represents their members on the basis of mandate determined by its members or primarily comprised of the set objectives (Swanepoel, 2005, p. 405). According to Williams (2005), through pluralism, a belief is that conflict is supposed to occur in an organisation between the opposing groups or parties as the result of different intentions and interests from both parties.

2.4.2 Self-Categorization Theory

Self-categorization refers to a person's belief that they belong to a group (Hogg & Reid, 2006). The theory focuses on the basic social cognitive processes, primarily social categorization that cause people to identify themselves within groups, construe themselves

and others in groups' terms, and manifest group behaviour. After attaching oneself into a group, personal self-esteem is elevated, and reduces uncertainty about how a group member should behave in specific social context.

Self-categorization also sharpens group boundaries by producing group stereotypical and normative perceptions. The theory continues that, individuals develop set of attributes that define the group and differentiate it from other groups. These representations capture similarities among the in group and differences between groups (Hogg, Reid, 2006 in Mahende, 2012). By so doing, categorization involves making reference to self-concept hence, people not only categorize others but also categorize themselves and it is used to influence inter group relation (Hogg & Reid, 2006).

2.4.3 Marxist Theory of Conflict

Marxist theory of conflict is closely associated with the economic theory of conflict except for the structuralist emphasis on relationship between parties. In other words, the existence and endurance of conflicts are best explained in terms of economics because people in conflict are perceived to be fighting over something material (Usen 2008). Conflicts issues transform and undergo mutations overtime. These changes according to Bredal and Malone (quoted in Usen, 2008), represent at the most basic level, a contest for control over economic assets, resources and system.

Arguably, within every society, a well-placed small number of people (elites) wield absolute power to rule the masses for their own selfish interest, though the masses might benefit in the long run. Karl Marx and Fredrick Engel's share this position in their work Manifesto of the Communist Party when they argued that the relationship between the bourgeoisie and proletariat in a capitalist system is a relationship of domination of labour by capital despite

the formal freedom and equality (Dyke, 1969, p. 168). The basic tenets of the Marxist perspective are:

i. That the fundamental preoccupation of man is survival and the security of material condition is primal to other conditions
ii. That the fundamental causes of conflict are rooted in the social relations of production which include the production and distribution of basic requirements of social life decidedly always in favour of the privileged class
iii. That the contradictions arising from the interests of the bourgeoisie class and the proletariat that is, class are conflict –generating.
iv. *People's behaviour are primarily a reflection of cultural backgroundwhich affects the social and economic activities (Anugwom 2009, 37-51).*
v. Groups maintain their own distinct cultural values, institutional patterns and political orientation.
vi. Each group tries at all times to maintain its exclusive identity,
vii. Quest to remain independent of other groups create perpetual friction among them.
viii. There are elements of domination and subordination in same social setting (Otite 2001, p. 1-2).

Application of the Theory to the Study

The intense struggle for the ownership of Ihima community and the polarization among the people of Ihima. Not to be left out is the alleged marginalization and discrimination by both parties in the distribution and allocation of resources which had always been skewed in favour and disfavour of the other parties has been the cause of the conflict.However, the major assumption of the Marxist theory that stand out in the study is the believe that people's behaviour are primarily a reflection of cultural background which affects the social and

economic activities. As the Emani-Ohunwa conflict study suggested. The tourist and industrial as well as social activities are hindered by their cultural attitude.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The question of scientific status in any research depends upon the degree to which it conforms or deviates from certain scientific principles. One of such principles is that of the research methodology. This chapter contains the various strategies used in carrying out this study. It will include the research design, population and sample (sampling technique and sample size), the method (s) of data collection and data analysis.

3.2 Research Design

The study is a qualitative survey research. It is a qualitative research because it systematically made use of observation, focus group discussionsandface-to-face interview to collect information. Qualitative research generally attends to accurate description of process via words, texts, etc., and observations. (Bogdan & Biklen, 2003; Denzin & Lincoln, 2000). The main focus in qualitative research is to understand, explain, explore, discover and clarify situations, feelings, perceptions, attitudes, values, beliefs and experiences of a group of people (Kumar, 2005). The findings are largely in form of text depicting respondents' expressed views, and somewhere with the use of direct verbatim words or quotations from the respondents.

3.3 Population and Sampling of the Study

3.3.1 Population of the Study

In Ihima community of Okehi Local Government, there are seven clans namely; *Emani, Ohunwa, Ani-ohueta, Ezi-Odumi, Ogborogu-Ure, Ezi-udu and Ezi-Akwuta* clans. The study

comprised three out of the seven clans purposively selected because of the severity of the conflict in two (i.e. conflicting clans) and the other on is because they constitute the most educated clan (i.e. among the non-conflicting clans) in Ihima community of Okehi Local Government, these clans are Emani, Ohunwa and Ezi-Odumi clans. The non-conflicting clan was consulted to validate the information provided by the conflicting clans. The target population from each of these clans visited includes Clan Heads (***Ohi Iresu),*** opinion elders, a historian, association of traditional clay pot makers, organizers of social activities, and Tourists with which relevant issues as regard the conflict were sorted out and brought to notice. The table below show the (respondents) identified according to clans and groups.

Table 3.1 Respondents Identified in the Study

Respondents	**Number of Respondents**	**Cumulative**
Clan Heads	3	3
Opinion leaders	6 (2 each from three clans)	9
Historian	1 (from Ezi-Odumi clan)	10
Executives of association of traditional clay pot makers	10	20
Organizers of social activities	10	30
Tourists	10	40

Source**:** Researchers Field Survey, 2019.

3.3.2 Study Sample Size

In qualitative research, substantial importance is not placed on the sample size, in other words, the sample size in qualitative research does not play any important role as the purpose is to study only one or a few cases in order to identify the spread of diversity and not its magnitude (Kumar, 2005, p. 176). Notwithstanding it less significance, the study sample size was forty (40) respondents.The sample size was determined during the data collection stage

at a time when we realized reaching a point of data saturation (i.e. at a point we are not getting new information or it is negligible). This is supported by deMarrais when she averred that: In qualitative studies, one should think about the notion “less is more”. That when researchers begin to see similar patterns in the responses from participants or respondents, or when little new information is received from the interview process, it is probably time to stop the interview ration of the study (deMarrais, 2004, p. 60-61).

3.3.3 Sampling Technique

Purposive, accidental and snowball sampling techniques were used in the course of this study. The purposive sampling was used to select respondents with in-depth knowledge about the conflict in the community (e.g. the Clan Heads, opinion leaders).Whereas accidental sampling technique was used for the selection of tourists residing in some of the Hotels e.g. Avidima Hotel, Odumson Guest Inn, Alh, Saidu Onukaba’s Hotel etc. However, because we also interviewed a historian who we got to know of withthe help of Snowball sampling technique. Therefore, we identified the respondents in the community and requested for their permission to answer a few questions.

3.4 Sources of Data Collection

The instruments required for data collections are both primary and secondary sources of data.

1. **Primary Sources of Data:** Data that was obtained from the primary sources are through the following source:
   a. **Face-to-Face Interview:** One of the major sources of primary data for the study was Key Informants Interview (KII) and Face-to-Face Interview. In the community, some members with insight knowledge of the conflict were interviewed comprising a range opinion leaders and the Clan Heads. At this juncture, it is important to state that the

interview is necessitated because of the nature of the research design. There is a need for interface between the researcher and the Clan Heads/opinion leaders.

b. **Observation:** This is another source of data the study utilized. A field trip was taken to Ihima area like *Oboroke*, *Ohueta*, *Ikuehi*, and *Obeiba* wards to observe the things that serve as evidence to the study which is captured in the photo gallery. Among the things the researcher observed include:

   i. The ruins of Emani-Ohunwa Conflict

   ii. Available photographs of the killings and masquerades

   iii. The clay pot industry

c. **Focus Group Discussion:** The second source of primary data for the study isFocus Group Discussion (FGD). Focus Group Discussionwas necessary because of the nature of the research (survey). There is a need for interface between the researcher and some designated respondents (association of traditional clay pot makers and organizers of social activities), for the purpose of corroboration of data collected through the use of interview. In the course of conducting focus group discussion, attention will be paid to discuss the issues in such a way that they will be clear of ambiguity in language and content.The issues raised (interview schedule) in the Focus Group Discussions as regards the project management is attached hereunder in appendix 5 (b).

2. **Secondary Source:** Being that the last conflict terminated in 2006, the relevant secondary documents from the study area are documents of previous and the 2006 conflict. The required documents therefore are in respect of the following:

   i. Ihima Peace Committee Report (2006).

ii. Community Development Association Record on Socio-economic Development of Ihima Community (2018).

iii. Kogi State Judicial Commission Report (2007).

iv. Ihima ceramic production and sales report (2003-2015).

v. YearBook of Tourism Statistics.

vi. Compendium of Tourism Statistics (2015).

3.5 Method of Data Analysis

Thematic analysis will be adopted for the study. Thematic analysis is a method of analyzing data by putting similar responses in the same category (Kerlinger, 1986). He added that … the goal of a thematic analysis is to identify themes, i.e. patterns in the data that are important or interesting, and use these themes to address the research questions.

The rationale behind the choice of thematic analysis was that 'the approach can produce an insightful analysis that answers the research questions'. The study adapted the Braun & Clarke's (2006) 5-step framework as; Step 1: Become familiar with the data, Step 2: Search for themes, Step3: Write-up, Step 4: generalizes from the themes about the phenomena in question and Step5: interpret in the light of the available data.

CHAPTER FOUR

AN OVERVIEW OF COMMUNAL CONFLICT IN IHIMA COMMUNITY, OKEHI LGA, KOGI STATE

4.1 Introduction

This chapter covers the background information of Ihima community. It constitutes the historical profile of Ebira people; the remote and immediate causes of Emani-Ohunwa conflict and the efforts put in place by government and the community to restore normalcy of the community as well as the result of the efforts.

4.2 Brief Historical Profile of Ihima Community (Including the Birth History of Conflicting Clans)

Ihima is one of the five districts of Ebiraland in Kogi Central Senatorial District. Ihima, through its progenitor – Onotu - is in fact the youngest of the five sons of Itaazi Attinuje who is the father and ancestor of Ebira Tao.The history of Ebira generally is traced to Wukari (in the present day Taraba State) where they were an integral part of Kwararafa confederation. In about 1680 AD, Ebira ancestors (along with Idoma and Igala) migrated out of Wukari over a chieftaincy dispute. Splinter groups emerged and settled in different locations between 1680 and 1750 AD. The Ebira Tao first sojourned with the Igalas at Idah but later crossed the River-Niger and settled at Ebira Opete located in the vicinity of Ukpake in the present day Ajaokuta Local Government Area of Kogi state (Ihima Chieftaincy Council, 2017).

The father of Ebira Tao who led his children to this premier settlement in Ebiraland was Itaazi. Itaazi had five sons who all later migrated from Ebira Opete and were the founders of the various districts in Ebiraland. The children and the districts founded are: Adaviruku/Ohizi (Adavi), Ododo (Okehi), Obaji (Eika), Uga (Okengwen) and Ochuga/Onotu (Ihima).The

tradition name Ihima is Onotu. He is the son of Ebira-Itaazi a great hunter and farmer. He married three wives. The first gave birth to Emani. Ohunwa on the other hand is the fifth son of Onotu from the third wife, whose pet name is Ihimima that was later shortened to Ihima. History has it that the mother of Ohunwa was in the labour room for three days before she could deliver the baby. On delivering this son, Rainbow appeared in the sky. Naming the child on the 8th day, Ihima called him 'Ohunwa' which means that a leader or star has been born. The blessing from Onotu Ihima on Ohunwa continues to abide and manifest on all Ohunwa sons and daughters till date (Ihima Chieftaincy Council report, 2017).

4.3 Causes of Emani-Ohunwa Conflict

4.3.1 The Remote Cause of the Conflict

a. **The Re-organization in the State Traditional Council:** From the Report of Ihima Peace Committee, the root cause of the conflict is the creation of additional stools skewed to sooth one clan over the other. The position as captured in the report is paraphrased thus; Under Governor Alhaji Ibrahim Idris**:** The Phillips Salawu led committee introduced new stools that is alien to Ebira history, the Ohi stool in all the four Local Government Areas and by a stroke of the pen the Adanihima (the father of all Ihima people) was equally imposed on Ihima people in Okehi Local Government Area and skewed it to soothe the Emani clan bringing the numbers of first class chiefs to six in Kogi Central Senatorial District. The assemblage of the four Ohis therefore, strutted as equals to the paramount ruler in status. Hence, their repeated open disregard for Ohinoyi's presence by refusing to stand up in his honour in any given traditional ceremonies (Report of Ihima Peace Committee, 2006).This action created a growing enmity and grudges among the clans and unanimously agreed by all stakeholders interviewed that it is the remote cause of the conflict.

4.3.2 The Immediate Causes of the Conflict

a. **Claim of Ownership of the Clay Pot Industry:**From the Report of Ihima Peace Committee (2006), one of the immediate causes of conflict is the claim of ownership of the clay pot industry between the two clans due to the increasing demand of pots this position was supported by traditional clay pot makers in a focus group discussion. They maintained that: "The major immediate cause of conflict of Ihima-Ohunwa conflict was laying of claim to the Okume-ehi, where clay pot-making is located. They argued that because of increase in population in the community and indeed increasing demand for pots and increase in the supply of labour led to the claims and counter claims of the Local clay pot industry".This has generated conflict among the clans resulting to death of twenty-nine (29) people and Twenty (20) houses razed. Seen from this angle of argument we can pin it to 'Resource Control' thesis i.e. economic factor as a conflict trigger. This is in tandem with the view of Max (1970s) in his theory of conflict.

b. **Loss of Election' by a Member of One Clan to Another:** The second prevalent cause of Emani-Ohunwa conflict as stipulated in Ihima Peace Committee Report (2006), is the 'Loss of Election' by a member of one clan to another. The Organizers of social activities capitalized on 'Loss of Election' as the immediate cause of the conflict. They cited two occasions where two members of the community contested for same positions from differing clans. The result is always conflict. For example, in 2003 a violent conflict broke out between the two warring clans as a result of the loss of election of one of the Emanis to the Ohunwa son during councillorship contest and 27 lives were lost while 4 barbing saloon and 7 eatery houses were vandalized. From this angle of argument, we can pin it to 'Pluralistic theory of Conflict'. Scholars of this view are of the opinion that even though democracy is probably the answer to violence in the long run, differing interests in itself precipitates conflict.

c. **Cultural Outing of Masquerade:** Another immediate cause of conflict as stated in Ihima Peace Committee Report of 2006 is cultural outing of masquerade. This position was buttressed by the organizers of social activities that: A night Masquerade called Kerenu in custody of Emani clan was to organize its yearly outing. The Masquerade had barely mounted the stage when Ohunwa youths began to pelt the crowd with stones, this disruption of the cultural outing of the Masquerade was to render the Emani Masquerade inferior to ours. The resistance by Emani youths and the sympathizers actually stoke the escalation of violent conflict that left death, destruction of properties on its trails. No fewer than one-hundred and twenty-seven (127) lives were lost and property worth hundreds of millions was either vandalized or out rightly razed.

4.4 Efforts put in Place to Resolve the Emani-Ohunwa Conflict in Ihima Community

i. **Political Dialogue of 2003:** First effort put in place in resolving Emani-Ohunwa conflict was the political dialogue held in 2003, but talks and a cessation of hostilities collapsed in the same year.

ii. **Constituting the Ihima Peace building Committee in 2006:** This is another effort put in place in resolving Emani-Ohunwa conflict. The committee drawing its membership from all the clans was saddled with the following functions:

a. Submission of annual report to the traditional authority which is supposed to hold an annual session to discuss it;

b. Taking care of post-conflict actions to be adopted and enforced by clans affected by conflict;

c. Mobilization of all available resources and funds directed to support recovery projects in the affected areas;

d. Drafting of long-term strategies in order to guarantee reconstruction, institution-building and sustainable development (Ihima Peace-building Committee, 2006).

iii. **The Deployment of Anti-Riot Policemen and Military Personnel:** This is yet another effort taken by the government at the time the conflict was at its peak. It only succeeded in calming frayed nerve and physical hostilities practically ceased but fourteen years after the conflict the internal competition and clannish identity persist.

4.4.1 Result of the Efforts put in Place in Resolving the *Emani-Ohunwa* Conflict in Ihima Community

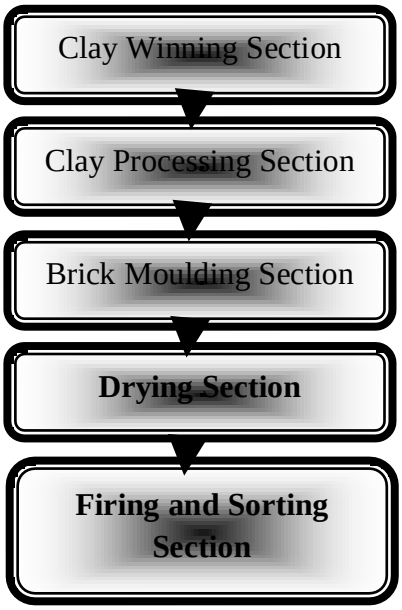
Some level of success was made from the efforts to resolve Emani-Ohunwa conflict but given the multiplicity and heterogeneity of these groups, their demands, and negotiations there still exist tensions dividing the society as a result of internal competition and inter-clannish feeling, most striking perhaps in recent years have been the "agitations" which is clan-based with groups previously excluded from political power now demanding “quota or zoning” in the form of rotation of power. These agitations have involved clashes of newly emergent armed groups with police, and also between groups.

Alongside the opportunistic mobilization and manipulation of political sentiment in the community, incidents of murder, abduction and robbery have spiraled. A report in November 2007 by a judicial commission constituted to investigate the Ohunwas agitation recorded 21 deaths in the seven months since mid-February 2007 and nearly 37 (including 13 security personnel) injured. Property worth ₦1.5 million including personal, governmental and non-governmental, were destroyed (Report of Kogi State Judicial Commission, 2007).

4.5.1 Composition of Traditional Clay Pot Makers

The traditional clay pot makers consist of 90% women and 10 % men (i.e. labourers). However, the clay pot industry is divided into the following sections: Clay winning section; clay processing or preparation section; brick moulding section (extrusion); drying section; firing and sorting section. This is shown in the figure 4.1 below:

Fig. 4.1 Diagrammatical Presentation of the Composition of Traditional Clay Pot Makers

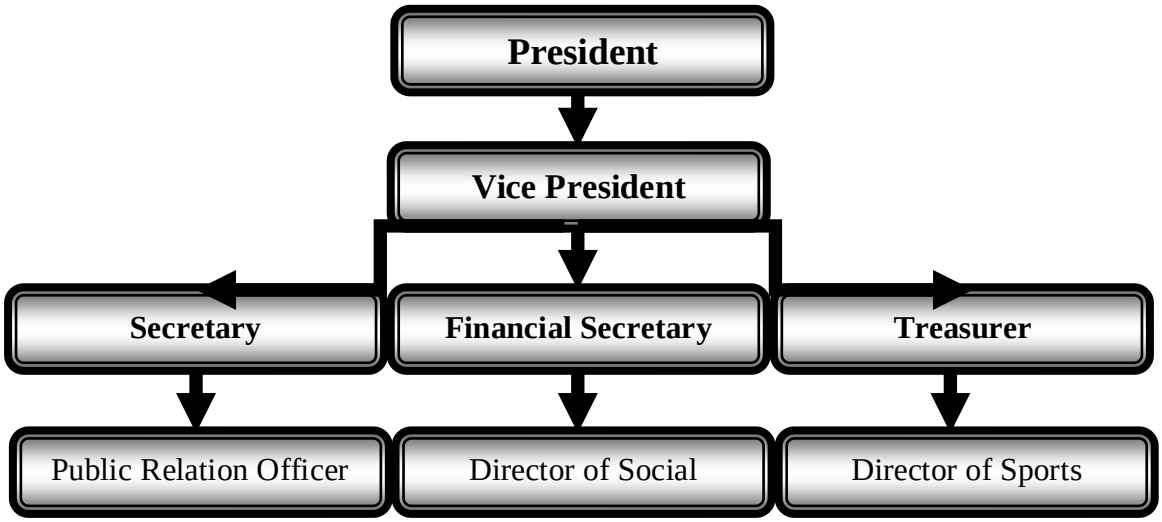


***Source*:** Field Work Survey (2019).

4.5.2 Composition of Social Event's Organizers (Ihima Event Planners)

The social event planners composed of both young men and women from different clans. This is to ensure the diversity of the community is solved. They contributed to social activities in the community. The organizational hierarchy of the organizers includes the President, the Vice President, Secretary, Financial Secretary,Treasurer, Public Relation Officer (PRO), Director of Social and Director of Sports as depicted as hereunder:

Fig. 4.2 Composition of Social Event's Organizers



***Source*:** Field Work Survey (2019).

CHAPTER FIVE

DATA PRESENTATION AND ANALYSIS

5.1.1 Introduction

This chapter presents discussion and analysis of data. The study communal conflict as bane to socio-economic development in Ihima community.To place this chapter in perspective, we need to bring out the result of observation in the field by the researcher and the results of focus group discussion and oral interview. The observation was to capture the following checklist: The ruins of the conflict (especially the vandalized commercial centres) and available photographs of the killings and Masquerades.

5.2 Presentation of Data from Observation

i. **The Ruins of Emani-Ohunwa Conflict:** The remains of human-made architectural structures that were once standing have fallen, as time went by, into a state of total disrepair, due to deliberate acts of destruction. Some of the observed ruined facilities include some razed houses in Okume-ehi where clay pot is produced. In addition to that, vandalized eatery houses, the vehicles remain, the evidence of the part of Ihima Central Hotel that was touched was still glaring, burnt filling-stations etc. The evidence to the observation is depicted in ***appendix 5 (c) (Photo Gallery).***

ii. **Available Photographs of the Killings:** There are few photographs of the killings with bloodstains on the corpses' body. We found more photographs from Emani Clan than from Ohunwa clan because they had more victims in comparison to the Ohunwas. Since the creation of a new traditional stool was in favour of the Emanis thus provoking the Ohunwas to strike first thereby causing more damage and victims among the Emani people. The Picture of some Masquerades surrounded by crowd.

iii. **The Clay Pot Industry:** The clay pot industry is still functional as people still patronize it till the period of this study. The evidence to the claim is shown in the ***appendix 5 (c) (Photo Gallery).***

5.3 Presentation of Data from Interview and Focus Group Discussion Complemented by Secondary Report

Theme 1: Emani-Ohunwa Communal Conflict

Sub-Theme1.1: Description of Emani-Ohunwa conflict

It was a chieftaincy race battle that tore brothers apart. More chieftaincy titles were given by Kogi State Deputy Governor Phillip Salawu, which might have pinched clans in Ihima against each other with an orgy of violence that led to mass killings and distruction of valuable property (Ihima Chieftaincy Council report, 2017).

It was a sorry sight as what remained of the once republican set up were in ruin. The place caught the picture of a captured colony after a war. Residents and indigenes of the area have all fled their homes and were taking refuge in an isolated place where a detachment of army and mobile policemen kept watch (Ihima Chieftaincy Council report, 2017).

From the discussion with the Clan Heads and opinion leaders of the community, there is unanimous agreement that other causes (i.e. immediate causes) later came to play as discussed in the preceding chapter. The causes include claim of ownership of the clay pot industry, cultural outing of masquerade and loss of election' by a member of one clan to another. Therefore, in order to iterate of findings, We Conducted conflict analysis known as Needs-Fear mapping.

Sub-Theme 1.2 Conflict Analysis (Needs-Fear Mapping)

Needs-Fear mapping is an actor (key informant) oriented clarification tool. For each respondent, the issues, interests/expectations/needs, fears, means and options are listed in a table. This enables comparison and quick reference. The table is comparable to the CPA tool. This was necessitated for ease mediation e.g. by seeing one's issues and interests, change is on the way.This will on the long-run help the community leaders and government to leave deadlocked positions, and focus on needs and fears, and possible options to deal with these; it will help people to understand each other's perceptions and lastly, to stimulate discussion.

Table 5.1 Needs-Fear Mapping of Emani-Ohunwa Conflict in Ihima Community

Parties	Issues	Interests/Expectations/Need	Fears	Means	Options
Emani Clan Head and Opinion Leaders	We felt threatened by Ohunwa's attitude towards our new Chieftaincy titles	Co-existence.	Nil	Government intervention	Joint activity to show unity among the warring clans
Ohunwa Clan Head and Opinion Leader	We felt threatened by the alien stools created in Emani's	Same Chieftaincy titles	Fear of oppression	Same Chieftaincy titles awarded through government intervention	Official clarifications of misunderstanding

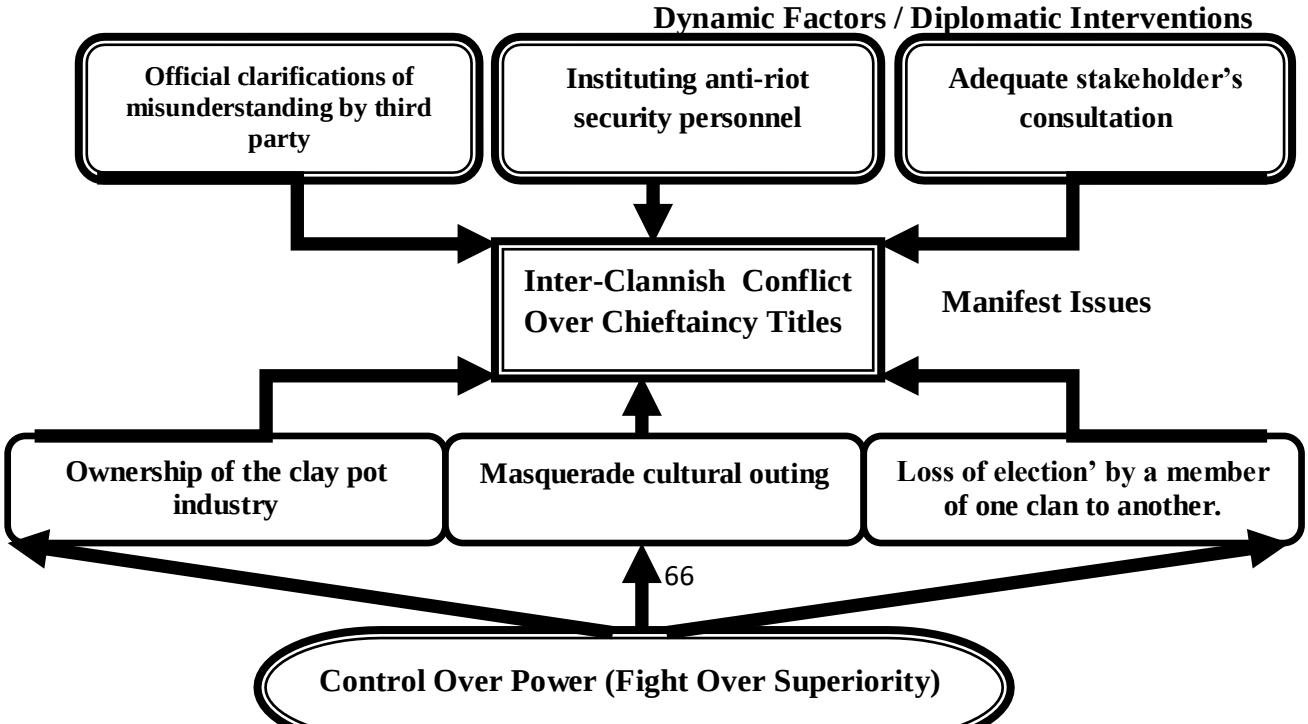
s	favour			n	

***Source*:** Field Work Survey (2019).

From table 5.1, it is glaring that both parties want the intervention of government for peace to reign indicating that control over power (fight over superiority) is the root cause of the conflict. This in essence is shown in figure 5.1 – Conflict Tree.

Figure 5.1 Conflict Tree

The tree visualizes the interaction between structural, manifest and dynamic factors. The roots symbolize structural "static" factors. The trunk represents the manifest issues, linking structural factors with the dynamic factors. Note: ***Structural*** factors are Root causes or the basic "reason" of the conflict; ***manifest***issues are what the conflict parties want to talk about, the "topic" of the conflict; and examples of ***dynamic*** factors are diplomatic interventions by third party, multi-track conflict transformation etc.



StructuralFactor

***Source*:** Field Work Survey (2019).

Figure 5.1 depicts the interaction between structural (root cause), the immediate causes, the manifest (major issue arising from the causes) and dynamic factors – the diplomatic intervention. In order for the conflict to be resolved, the diplomatic interventions have to be taken into cognizance by either a third party of the collaboration of the Clan Heads in the community.

Theme 2: Communal Conflict and Clay-Pot Industry

Sub-Theme 2.1 Communal Conflict and the Number of Productionin Clay-Pot Industries

The number of production has been on decrease because of the fear of an attack from the opposing clan though not corresponding to the reduction of sales. At some point, the number of production rose a bit and later years, it significantly went higher. The number of production is depicted in table 5.1 below:

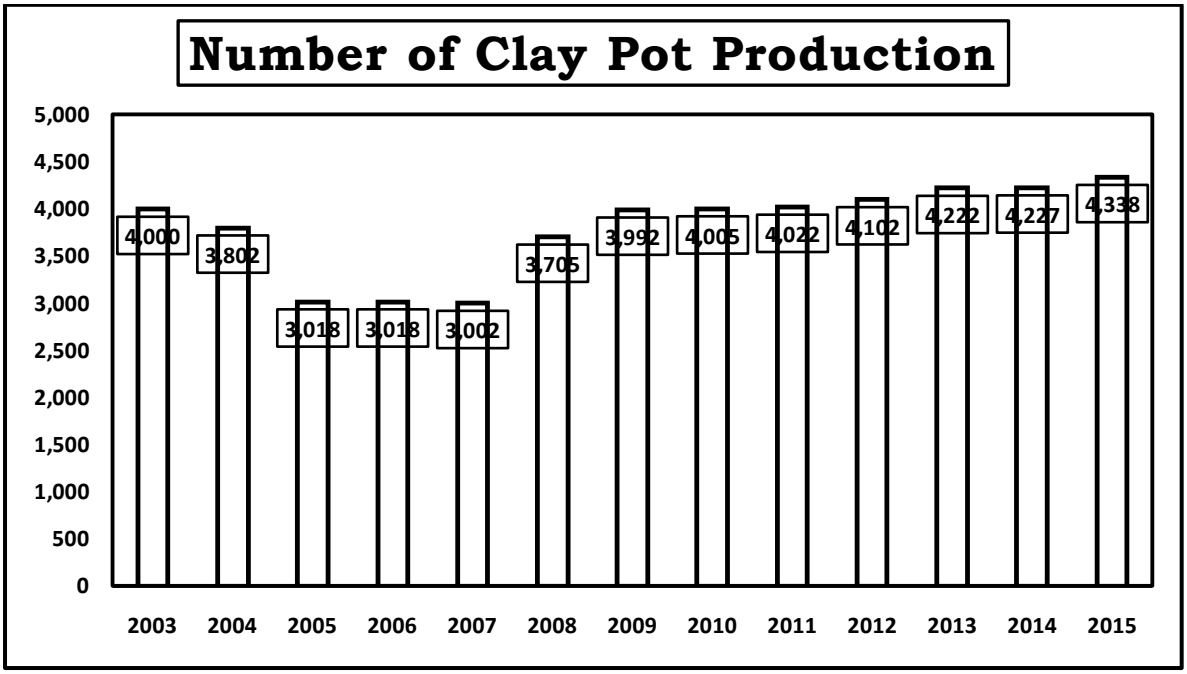
Table 5.2 The Number of Production in Clay-Pot Industries Between 2003-2015

Serial No.	Year	Number of Production
1.	2003	4,000
2.	2004	3,802
3.	2005	3,018
4.	2006	3018
5.	2007	3002
6.	2008	3,705
7.	2009	3,992
8.	2010	4,005

9.	2011	4, 022
10.	2012	4, 102
11.	2013	4, 222
12.	2014	4, 227
13.	2015	4, 338

Source: Ihima Ceramic Production and Sales Report, 2015.

Table 5.2 depicts the production number of pots in clay pot industry. The data on the table is visualized in bar chart below which shows the inconsistency in the production as a result of Emani-Ohunwa conflict.



Source: Excel Output, 2019.

Sub-Theme 2.2Communal Conflict and the Number of Salesin Clay-Pot Industries

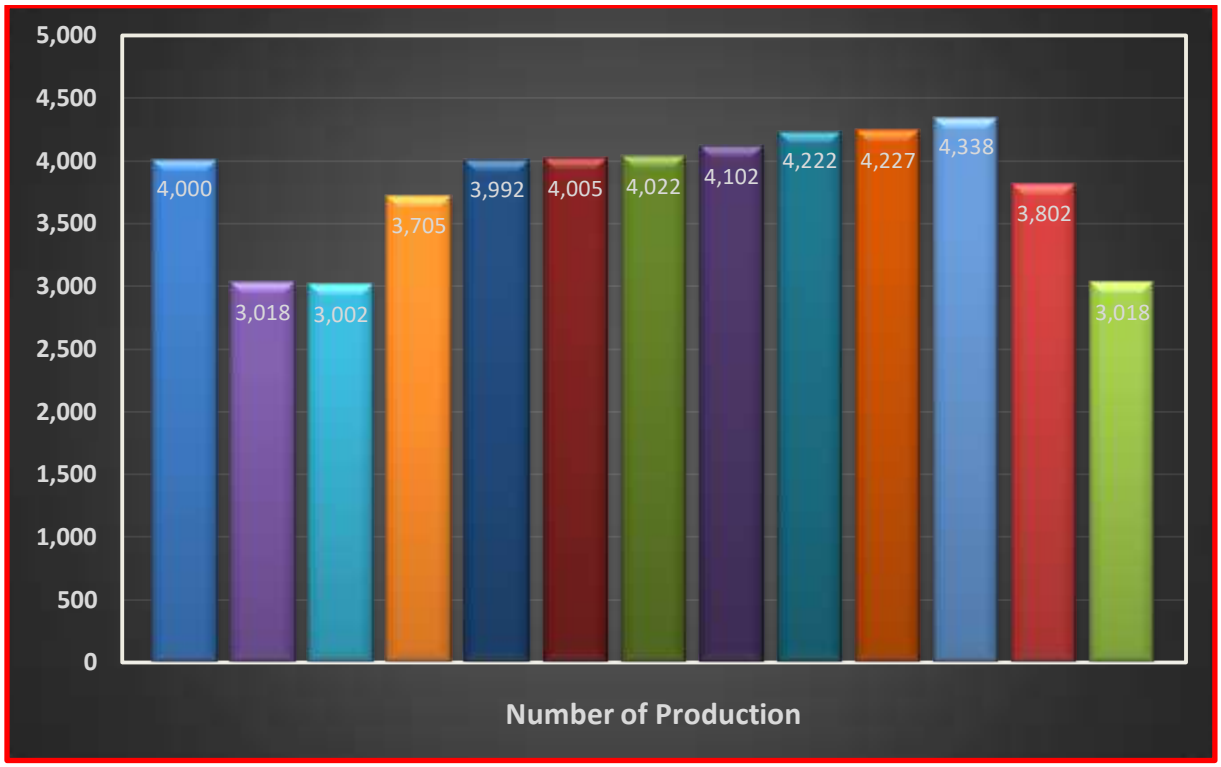
As gathered from Ihima ceramic production and sales report (2015), the sales of clay pots have drastically reduced as a result of the conflict. As shown in table 5.1, the sales kept reducing from 2003 to 2005; it went down drastically in 2006 – 2009. There was marginal increase between the period of 2010 – 2013 and fluctuated between 2014 and 2015. Below is the tabular presentation of the patronage:

Table 5.3 The Number of Sales in Clay-Pot Industries Between 2003-2015

Serial No.	Year	Number of Sales
1.	2003	1,762
2.	2004	1, 562
3.	2005	1,340
4.	2006	902
5.	2007	872
6.	2008	711
7.	2009	612
8.	2010	782
9.	2011	888
10.	2012	912
11.	2013	1,002
12.	2014	997
13.	2015	1,605

Source: Ihima Ceramic Production and Sales Report, 2015.

Table 5.3 depicts the sales of pot in clay pot industry. The data on the table is visualized in the bar chart. This showed the inconsistency of sales as a result of Emani-Ohunwa conflict.



Source: Excel Output, 2019.

Theme 3: Communal Conflict and Tourism in Ihima Community

Sub-Theme 3.1: Communal Conflict and Fall of Tourism in Ihima Community

As gathered from our interview, the 2004 communal conflict has a huge toll on tourism as Ihima Central Hotel that used to be lodging house for the tourists was touched. The remains of the destructed part of the hotel lasted for years before renovations which scared tourists (vacationers) away. The Compendium of Tourism Statistics, (2015) contains the number of tourist between 1999 – 2015. The fire outbreak of the 2003 / 2004 conflict affected the document containing data of previous years.

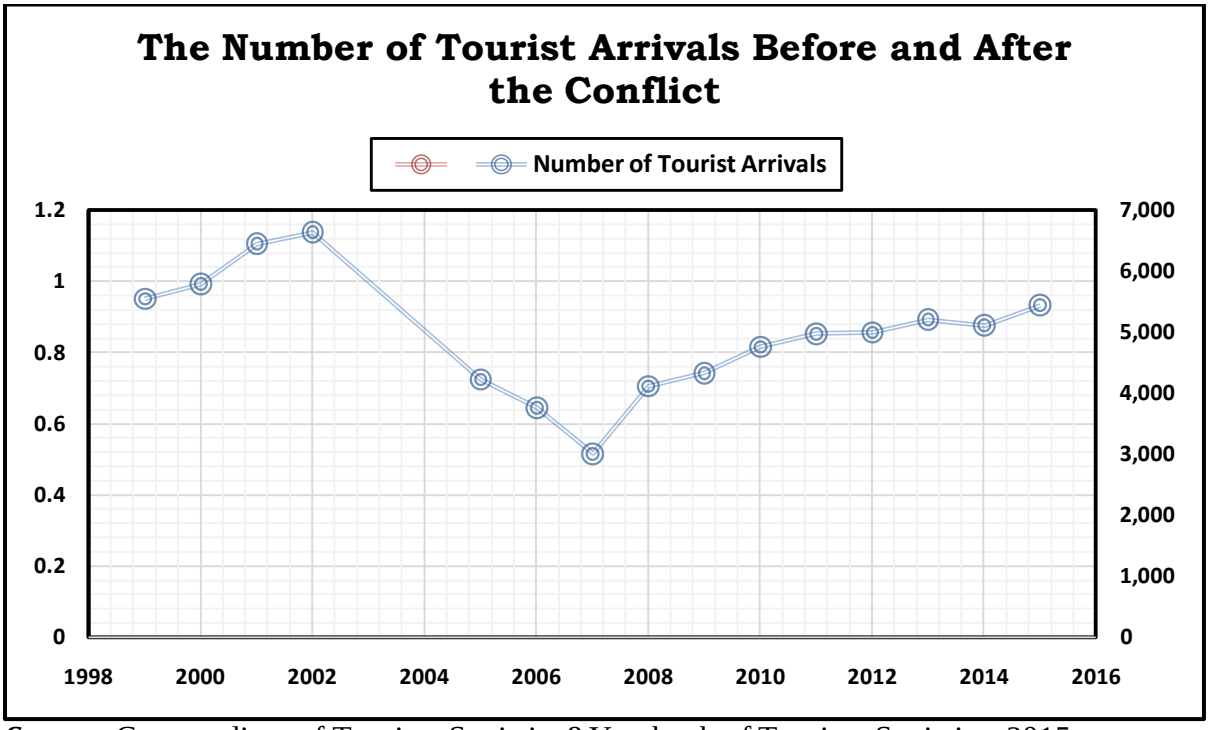
Table 5.4 The Number of Tourist Arrivals Before and After the Conflict Between 1999-2002 & 2005 – 2015

Year	Number of Tourist Arrivals
1999	5,540
2000	5,780
2001	6,441
2002	6,634
2005	4,222
2006	3,762
2007	3,002
2008	4,112
2009	4,321
2010	4,754
2011	4,972
2012	4,990
2013	5,200
2014	5,109
2015	5, 440

***Source*:** Compendium of Tourism Statistics, (2015).

The data from table 5.4 is a portrayal of great evidence that Emani-Ohunwa conflict has led to reduction of tourist activities in Ihima community. as indicated in the table, before the

conflict, the number of tourists kept increasing at an increasing rate. Afterward, the number of tourists started reducing but at some point after the 2006 conflict, it rose up again even though it has not gotten to the previous figures before the conflict. The pictorial diagram below is a visual representation of the data in table 5.4.



***Source*:** Compendium of Tourism Statistics&Yearbook of Tourism Statistics, 2015.

Sub-Theme 3.2: Communal Conflict and Number ofMotorists (Drivers) in Ihima Community

Though it was hard getting figures of motorist before and after conflict to prove the assertion of the Clan Heads and opinion leaders, but it was clear during the study that the hitherto busy Ihima-Lagos road was unoccupied. It took minutes before cars passed. Out of the few vehicles, 60% were cars from within Ihima community.

Theme 4: Communal Conflict and Social Activities

Sub-Theme 4.1 Low Social Activitiesin Ihima Community is a Function of communal conflict

There used to be big events in the communitybefore the conflict e.g. *Eche Ori*traditional festival, Masquerade outings(Ekwu-Echi and Eche-Anefestivals), Ihima District Head's Yearly football competition, etc. all were aborted as a result of the conflict. Till this moment of research, the sporting activities were organized without the inclusion of the warring clans (i.e. Emani & Ohunwa)(Community Development Association Record on Socio-economic Development of Ihima Community, 2018).

This is an indication that the conflict has led to the polarization of the communityalong clans which they called themost serious effect of the conflict because they believed there is no meaningful development without cordial relationship. This was also the position of the respondents as they stressed that the crises that engulfed Ihima between December 2003, and ended in the year 2007 is still fresh in the memory of Ihima people (internal conflict) most especially the conflicting clans. Quoted in their direct words: "the most social effect of the conflict is the polarization of our community into separate conflicting groups.

The emerging division of the community gave rise to the evolution of dichotomy in Ihima community by labelling and regarding all Emanis by Ohunwas as *OniIresuOkatengwu*(stubborn) and Ohunwas by Emanis as *Usupa* (domestic animals) thereby causing divisions in families and communities as well as causing antagonisms among and within social groups. The stereotyping has created suspicion, hatred and mistrust among the two groups thereby threatening the security, stability and peaceful co-existence of the community".

5.4 Summary of Major Findings

Data was collected from observation, documentary sources and Focus Group Discussions (FGD). The respondents from the two clans reacted to the structured questions either differently or in some cases, in agreement with one another. It is pertinent therefore, to synthesize (fuse) discussion on the findings with particular attention tocommunal conflict as bane to socio-economic development in Ihima community, Kogi State. The major findings therefore are:

i. The study has revealed that communal conflicts in Ihima community led to reduction of tourist activities in Ihima community as captured in the report that the 2004 communal conflict had a huge blow on tourism as Ihima Central Hotel that used to be lodging house for the tourists was touched. The remains of the destructed part of the hotel lasted for years before renovations which scared tourists (vacationers) away. This is in line with the findings of Neumayer (2004) that human rights violations through communal conflict, and other related violent events negatively affect tourist arrivals. In the same vein, the study of Jingjing, Chris, and Lingyun (2013) also discovered similar findings. They found out that communal conflict has affected tourism Xinjiang Uyghur Autonomous Region, China. Furthermore, the hitherto busy Ihima-Lagos road that was unoccupied at the moment of the study provided credence that communal conflict is bane to economic development.

ii. On the second indicator of economic development – (i.e. clay pot industry); a crucial dimension of this study revealed that production level in clay pot industry reduced significantly in the immediate years after the conflict but later stabilized with marginal fluctuations. In the same vein, the sales of clay pots have drastically reduced as a result of the conflict. This to some extent is the fall out of the reduced tourist's activities in the

community because with low tourism, it means the sales of home-based products will reduce.

iii. The study also found that the Emani-Ohunwa conflict in Ihima community negatively affected social activities (sporting and cultural festivals) that used to be unifying factors in the community. The study discovered that these activities have been on total halt since the conflict. In addition, the Masquerade outings which have cause serious commotion in the peak years of conflict have also been at pause.This is in agreement with the findings of Alexander (2013) that as sport and festive events can promote peace building, conflict can halt social activities like sporting and festive activities.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

The study is driven by the increasing polarization of the community into separate conflicting groups that created hatred and mistrust among the two groups thereby threatening the security, stability and peaceful co-existence and socio-economic development of the community in spite of several efforts by government and traditional rulers in restoring normalcy and boosting socio-economic development. The study stressed that between 2003 till 2015, a period of less than 13 years, the proportion of deaths in Ihima caused by the conflict is in no way compared with non-conflict related deaths. The above is in line with the argument of official record of Ihima Peace-Building Committee that socio-economic development of Ihima community has gone low due to the persistent inter-clannish conflict in the community.

For the purpose of this study, three propositions were postulated. The first proposition was intended to examine how communal conflict reduced patronage on clay-pot industries in Ihima community; The second proposition was intended to also assess how the fear from communal conflict reduced tourist activities in Ihima community; and lastly, the third proposition was designed to identify the social activities that have reduced as a result of communal conflict in Ihima community.

In our assessment of communal conflict, we carefully created themes and sub-themes for describing each of the variables thereof; the first variable (i.e. communal conflict); we focused on brief description of of Emani-Ohunwa conflict and conflict analysis (with the help of conflict tree and needs-fear mapping). In the second category – communal conflict and

clay-pot industry in Ihima Community as reflected in the first proposition; we streamlined ourselves to knowing how communal conflict affected number of production in clay-pot industries as well as the effects of communal conflict on number of sales in clay-pot industries. The third theme cluster in the study – communal conflict and tourism in Ihima Community concentrated on tourist's activities and number of motorists (drivers) in Ihima Community. The last theme cluster – communal conflict and social activities in Ihima Community centered on how the cessation of sports and festivals Ihima Community a function of communal conflict.

However, the data from the field in respect to the afore-summarized were all affirmed. In other words, we realized that communal conflict led to decline in production and sales of clay pot; communal conflict led to drop in tourist and number of motorist; and lastly, communal conflict resulted to halt in social activities. Needless to state here that the persistence of Emani-Ohunwa conflict has grave implication in the community. Some of the negative implication of the conflict are:

i. **Insecurity of Lives and Properties:** It is important to restate (reiterate) that the conflict has consumed lives and properties worth millions of Naira have been vandalized. Therefore, the continuation of the conflict can take more lives and properties.
ii. **Underdevelopment:** Since tourism and clay pot industry that constitute the major sectors in the community have been hampered by the conflict. We should expect more deadly situation like underdevelopment.
iii. **Major Setbacks in Business Activities:**The continuation of the conflict has the tendency of destabilizing and disrupting most business activities that could generate lots of revenue to the local communityand in consequence, people's ability to pay tax, rates and fees will go so low resulting to low economic development in the community.

iv. Congestion and Overstretching of Physical Infrastructures in Comfort Zones: as a result of insecurity that was earlier stated, people will desert and abandon their own areas and move to secured places in the community or nearby communities therebycausing congestion and overstretching to the existing physical infrastructures of the areas they are to take refuge from.

Efforts were then put in place to lessen the polarization and to boost socio-economic development to a barest minimum, but all proved abortive with no significant success. There still exist internal competition and inter-clannish feeling, most striking perhaps in recent months have been the "agitations" which is clan-based with groups previously excluded from political power now demanding “quota or zoning” in the form of rotation of power. The efforts according to the respondents failed because of the following reasons:

i. **Lack of Adequate Consultation:** Lack of adequate consultation and communication with stakeholders. Government in most cases tried to resolve the conflict without involving the relevant stakeholders. This has led to complete failure of the efforts of government.

ii. **Lack of Intelligence Analysis:** There is the view that intelligence analysis approaches have the potential to have even greater impact in solving wide range of issues including conflict resolution, where better use of evidence in policy and practice could dramatically help reduce critical communal conflicts. This is always reverse in Nigerian communities like Ihima community.

iii. **The Resolution was done at Clan Level:** The resolution is most limited at clan level. Hence, the highest authority which is the chief-and-council saddled with the responsibility of settling disputes in Ebiraland is sidelined because of the believe that, in

solving problem of people, it should be bottom-up approach for it to be effective forgetting the important role of traditional rulers in resolving conflicts.

iv. **Skewed Opportunities:** There seemed to be lop-sided chances to the masses which in most cases had fueled the conflict situation.

6.2 Conclusion

The study drew conclusion based on observations during field work, including submissions from documentary sources and focus group discussion. Consequently, we have offered recommendations designed to promote sustainability in the efforts that are geared towards reducing communal conflict in Ihima community and beyond i.e. the findings, conclusions and recommendations are based on the outcome of observation, secondary documents and focus group discussionswhich are the off-shoot of the objectives, research questions and propositions.

Communal Conflict as Bane to Socio-Economic Development in Ihima Community, Kogi State was carefully assessed bearing in mind the tenets of Pluralism, Marxist and social identity thesis of conflict. Some of the major assumptions that play significant role to the study are: People's behaviour being primarily a reflection of cultural background which affects the social and economic activities; groups maintaining their own distinct cultural values, institutional patterns and political orientation; and each group trying at all times to maintain its exclusive identity.

The significance of this study, principally centered on assessing communal conflict as bane to socio-economic development in Ihima community. The study focuses on how communal conflict reduced socio-economic development (proxied by patronage in clay pot industry, tourist / motorist's activities and social activities 'sport and festivals'). The study was to cover (2003 to 2015), one would have expected that the negative effect of the conflict on

socio-economic development would have reduced to barest minimum, unfortunately, it was during the same period that the Ihima Peace-Building Committee released a report of worsened situation. We went to the field to find out the reason for this set back. The study then concludes that communal conflict has serious affected or hindered socio-economic development of Ihima community.

6.3 Recommendation

While communal conflicts are generally less deadly, there is a great risk in neglecting them as research shows that the presence of local conflict affects the likelihood of large-scale violence resuming. Hence, the need to identify, analyze and address communal conflicts. The following are some of the suggested ways of managing the Emani-Ohunwa or generally communal conflicts.

i. **High Level Consultation:** The peace-building committee should ensure high level consultation before holding any meetings. The stakeholders of the conflict should be consulted to know their grievances. A lasting solution/ agreement can only be reached when the views of the conflicting clans are heard on what to do about the situation.

ii. **Intelligence Analysis:** In order to improve the way in which communal conflict in Ihima community is handled intelligence gathering, intelligence analysis and conflict analysis must be better resourced and prioritized by the committee concerned as they currently are. Furthermore, due to changing allegiances and new conflicts as a result of the volatile nature of a community attempting to recover after a major conflict of 2003& 2006, intelligence analysis should continue being a prioritized task throughout the move to finding solution by the peace-building committee.

iii. **Conflict Resolution at Higher Level of the Community:** Conflict resolution practices must be undertaken not only on clan's levels, but also at a higher level – Chief-and-

council of the clans concerned because the settlement of matters affecting the clans is the sole responsibility of the chief-and-council to be done at a land boundary as tradition demands in Ebiraland.

iv. **Policies of Social Integration:** For sustainable peace to be attained there is need for government to pursue policies that encourage social integration, as well as policies that discourage strong clannish attachment in Ihima community. this is can be achieved by empowering broad local masses and carefully considering local circumstances in that case masses can play a pivotal role in fostering inter-clannish relations.

v. This study also provides new insights into the functioning of the native administration. This is a contentious issue in contemporary African politics. Some perceived it as a fundamental tool for achieving peaceful coexistence within diverse societies. Others view it as an outdated system that is not democratic and does not appropriate power to youths and women. Without taking a moral standpoint in favour or against this institution, the analysis in this study shows that the native administration in contemporary Nigerian society works as an important platform for conflict resolution.

6.4 Contribution to Knowledge

The study sought to assess communal conflict as bane to socio-economic development in Ihima community, Kogi State.The study has contributed immensely in suggesting ways to resolve the long conflict that has brought Ihima Community that was hitherto blessed economically to its knees, which has shown the importance of replicating the same study in other areas affected by communal conflict in Nigeria and beyond. On the social angle, if the measures suggested are applied effectively, the decline in number of production and number of sales in clay pot industry will improve. So also will the persistent decline in number of

tourist/motorist in the community be enhanced to a higher level in the community and anywhere replicated.

This study also contributes to our understanding of how to attain peaceful relations between clans in a community. At a general level, this study exposes the severe consequences of governments treating communities in a biased manner. In attempting to persuade governments not to favour some communal groups over others it should be emphasized how easily things becomes uncontrollable when communal relations are disrupted.

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APPENDICES

Assessment of Communal Conflict as Bane to Socio-Economic Development in Ihima Community, Kogi State

Appendix 5 (a): Observation Checklist

i. The ruins of Emani-Ohunwa Conflict

ii. Available photographs of the killings and masquerades

iii. The clay pot industry

Appendix 5 (b): Interview Schedule (for FGD and Face-to-Face Interview)

1. **Theme I: Communal Conflict in Ihima Community**
   i. Sub-Theme 1.1: Can you describe of Emani-Ohunwa conflict
   ii. Sub-Theme 1.2 Please, endeavor to analysis the conflict with the help of (Needs-Fear Mapping and Conflict Tree).

2. **Theme 2: Communal Conflict and Clay-Pot Industry in Ihima Community**
   i. Sub-Theme 2.1 How has communal conflict affected number of production in clay-pot industries
   ii. **Sub-Theme 2.2** How has communal conflict affected the number of sales in clay-pot industries

3. **Theme 3: Communal Conflict and Tourism in Ihima Community**
   i. **Sub-Theme 3.1:** How has communal conflict led to the fall of tourism in Ihima community. Can we have data to that respect?
   ii. **Sub-Theme 3.2:** Comment on communal conflict and its effect on number of motorists (drivers) in Ihima community. Can we have data to that respect?

4. **Theme 4: Communal Conflict and Social Activities**
   i. Sub-Theme 4.1 Comment on how low social activities (sports and festivals) in Ihima Community a function of communal conflict

Appendix 5 (d): Photo Gallery of the Survey



170 years cluster of houses burnt by rampaging clannish chauvinists during Emani-Ohunwa conflict



water treatment plant that was affected during Emani-Ohunwa conflict



Mountain and forest where decapitated copses were recovered in the orgy of killings



The researcher and Dr. Rufus A. Onimisi the reigning Obobanyi of Ihima after interview



The researcher in a group photograph with Clans' Heads after an interactive session



The researcher in a group photograph with youths group representatives



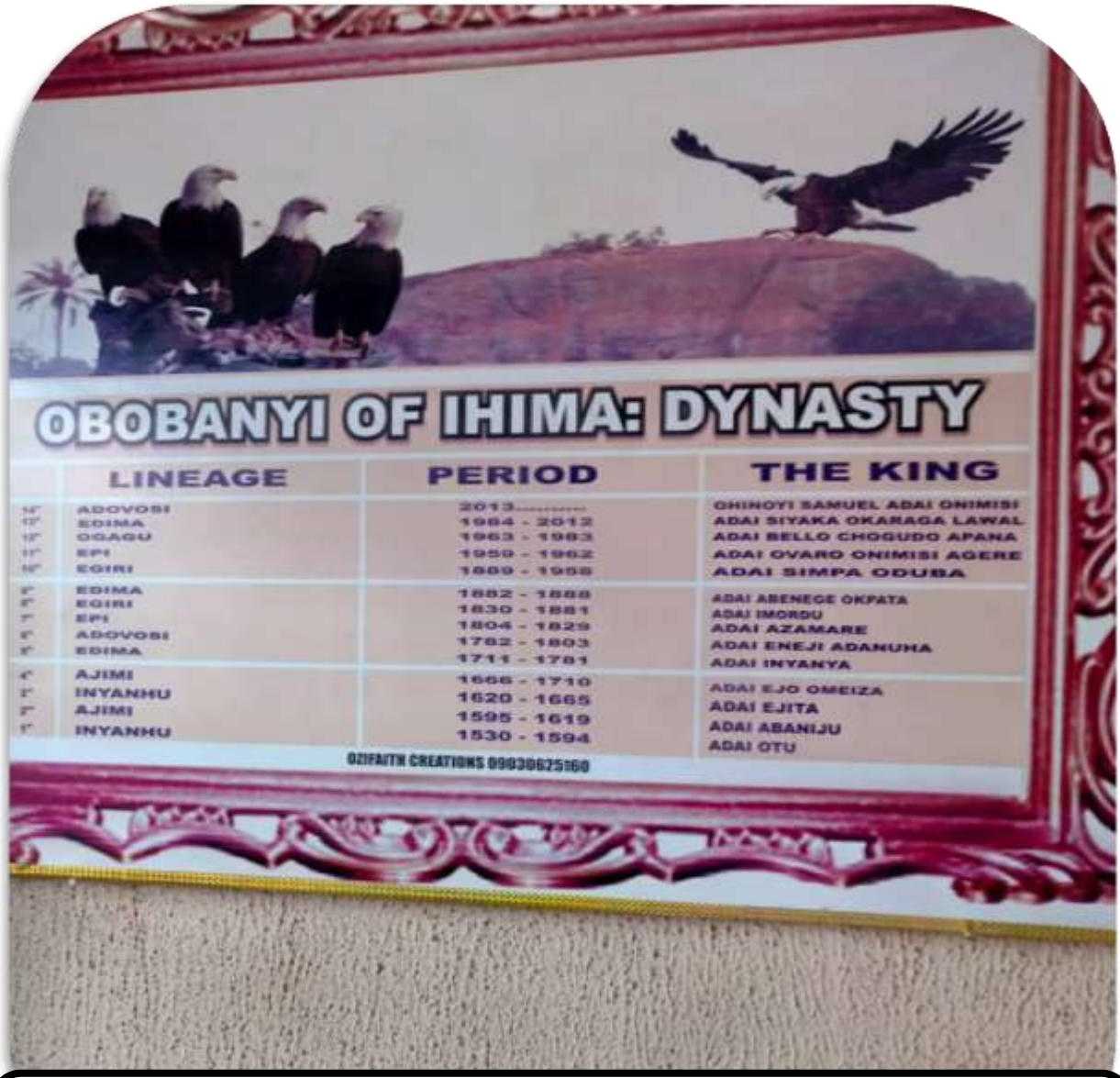
Aneku Ikerenu Masquerade and His army of Supporters

Varieties of Ceramic in Ihima Clay Pot Industry









The calendar of past and present occupants of Obobanyi stool and their years on the throne