

The Tiv/Jukun Conflicts and the Imperative of Strategic Peacebuilding in the Benue Valley.

Professor Dappa Tamuno-Omi Godwin

Department of Political Science
Federal University Wukari, Taraba State
dr.dappa40@gmail.com (08033401417)

&

Nebeife, Chigozie Joseph

Department of Political Science
Federal University Wukari, Taraba State
cjnebeife@gmail.com (08030958707)

&

Onwuanibe Jude Onyekachi,

Department of Political Science
Federal University Kashere, Gombe State
Onyekachi_jude@yahoo.com (08033285210)

Abstract

Globally, peace has been recognized as a pivotal prerequisite for development in every society. In spite of the Nigeria's democratic experience since 1999, peace has remained undoubtedly elusive between the Jukun and the Tiv who are two prominent neighbours in the Benue Valley. The relations among the two groups tend to have been generally characterized by suspicion and vindictive violence, especially in the border communities. This paper therefore examines the factors responsible for the violent ethnic conflicts between the Jukun and the Tiv and the need for a strategic peacebuilding as a panacea to ending the perennial conflicts. The paper posits that the previous efforts at mitigating the conflicts have failed owing to their poor orientation to strategic peacebuilding. Social conflict theory is adopted as framework for analysis. The study utilized documentary data while relying on textual analytical technique. This study observed that the conflicts have resulted in destructive outcomes that negate human security. The paper therefore recommends amongst other measure the need for strategic peacebuilding in order to tame the tides of the perennial violent conflicts between the two neighbours.

Keywords: Armed Banditry, Ethnic Conflict, Human Security, Strategic Peacebuilding

Introduction

Generally, violent conflicts seem to have become a common phenomenon with regards to relationship within and between most groups and societies across the globe. The inherent diversities evident in most countries in Africa and particularly in Nigeria tend to have resulted to disputes expressed in diverse forms, differences in opinion, views and sentiments. In the Benue Valley particularly in the southern Taraba, the Jukun and the Tiv have remained the two notable neighbours that have co-habited for a very long time. The co-existence of these two long term neighbours appears to have been characterized by perennial violent conflicts. However, there are indications that both the Jukun and the Tiv ethnic groups have lived in the Benue Valley prior to the era of colonialism notwithstanding which group

settled first. This suggests that the two groups have been living side by side and enjoyed an established robust relationship before conflicts erupted.

There have been some forms of cordial relations between the groups that have spanned a long period. Jacobs (2007) noted that the Jukun and the Tiv had once combined forces to fight the Fulani expansionists and expelled them from the Arufu, Akwana and Tsofa areas. The ability of Jukun and Tiv to present a common front against the invading Fulani, typifies the extent of solidarity and shared interest that hitherto characterized the relationship amongst indigenous groups in the Benue Valley. The Jukun and Tiv were united in defending their lives and agricultural-rich river line territory from the menace of insurgents. They repelled the attacks by marauding herdsmen in clashes over grazing fields which eventually caught the global attention. Incidentally, with the demise of the crop farmers and herdsmen clashes the Jukun and Tiv, who had together fought a common enemy, borne the brunt of herdsmen attacks, are the ones at war.

Indeed, the Jukun-Tiv ethnic violent conflicts have remained a recurring challenge over a period of time. In this view, Nwanegbo, Odigbo and Ochanja, (2014) observed that there have been periodic violent confrontations between these two groups since the late 1950s. Prominent among the maladies consist of sporadic outbreaks in 1959, 1964, 1976, 1990-1992, 2000-2001, 2019 and 2020. In many instances, the conflicts have resulted in the destruction of lives and properties and internal displacement of civilians. The extended consequences manifest in armed banditry, kidnapping, high-way robbery and extra-judicial killings. In fact, the conflicts tend to have negatively affected the relationship between the two ethnic groups who ought to have been living together cordially.

Undoubtedly, conflicts occur generally in every social interaction between individuals and groups in a given society. But violent conflicts are products of specific circumstances that individuals or groups find themselves in their struggle for survival and continuity. The conflicts involving the Jukun and the Tiv are violent in nature. The seemingly existing inequality over citizenship between them where the Jukun claimed to be the original inhabitants of Wukari or indigenes and consider the Tiv as settlers has continued to fuel unrest. The Tiv ethnic group claim to have equal rights but often complain of being marginalized and rejected in Taraba despite the fact that they have lived in the land for several decades. As such, the neighbouring communities have found it difficult to co-habit harmoniously together in peace. These two tribes live with each other, depend on each other and yet, fight each other. When conflict occurs, interests are always at stake. The most disturbing is the violence that often leaves in its wake loss of lives, destruction of valuable property and a general sense of insecurity.

Since April 2019, there has been series of fierce violent conflicts between the two neighbors that had hitherto lived in relative peace between 2002 and 2019, thereby reviving strife and enmity among the people. Incidentally, several measures have been put in place to address the malady. These include peace talks and meetings, boundary adjustment, deployment of security officials, management of Internally Displaced Persons amongst others. However, apart from providing temporary ceasefire, these measures tend to have failed to bring about enduring peace between the two neighbors. As a result, there is urgent need to fashion out new dimensions and vibrant approaches to the issue. It is in this regard

that this study examines how strategic peacebuilding could be adopted to end the perennial violent crises that have characterized the relationship between the Jukun and the Tiv,

Conceptual clarifications

Armed banditry

Armed banditry is a form of violent crime that involves the use of arm, or a threat of arm, to rob, rape, assault, kill, or plunder. As an organized crime, it has to do with a gang violence whose essence is the use of arms to further the course of (illicit) capital acquisition for personal or group aggrandizement (Okoli & Ugwu, 2019). Armed banditry manifests in a variety of forms and patterns, including armed robbery, kidnapping and cattle rustling. Thus, for the purpose of this paper, armed banditry is seen as the practice of raiding and attacking victims by members of an armed group, whether or not premeditated, using weapons. There are indications that armed banditry is fueled by recurring conflicts between Tiv and Jukun due to small arms proliferation with attendant consequence on human security.

Human security

Human security is ultimately referred to as a human right. It entails the security of people and communities within the state. Human security involves several dimensions related to feeling safe, such as freedom from fear, want and indignity. It encompasses a populace-oriented **approach** to the safety and wellbeing of individuals in a society. The key influencers of human security revolve around the operation of markets, the state, and civil society poverty level and inequality. Nwanegbo, Odigbo and Ochanja, (2014). noted that extreme natural and technological disasters undermine human security.

Thus, Human security means protecting fundamental freedoms which are the essence of life. It means protecting people from critical and pervasive threats and situations. Human security deals with using processes that build on people's strengths and aspirations by creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity. In this study, Human security is the pedestal for developing cordial relationship and harmonious living among the people which could be best achieved through peacebuilding.

Strategic Peacebuilding

Peacebuilding has to do with measures of preventing violent conflict and promoting lasting and sustainable peace. It entails providing tools for resolving conflict without resorting to deadly violence. Strategic peacebuilding implies mechanisms for achieving durable peace; reconciling opponents; preventing conflict from restarting and addressing underlying structural and societal issues. For this paper, strategic peacebuilding entails efforts to manage, mitigate, resolve and transform central aspects of the conflict through diplomatic and informal dialogue, negotiation, and mediation. It involves efforts aimed at addressing economic, social and political root causes of violence in order to foster reconciliation and prevent return of violence.

Ethnic Conflict

Conflicts entail a struggle over values and claims to scarce resource status, power, and resources in which the aims of the opponents are to neutralize, injure, or eliminate the rivals. Ethnic conflict has to do with bickering that exists between and among ethnic groups. It can

be caused by the struggle for power or authority, chieftaincy, land or boundary, dominance, exclusion or marginalisation as well as superiority and recognition. Within this study, ethnic conflict is simply the conflict between the Tiv and Jukun ethnic groups in Taraba State, North Eastern Nigeria. While the source of the conflict may be political, social, economic or religious, the individuals in conflict must expressly fight for their ethnic group's position within society.

Theoretical Framework: Social Conflict Theory

The conflict between Tiv and Jukun can be best described with the use of social conflict theory. Proponents of the theory particularly Marx and Engels, (1976) view society as a gathering of people of diverse needs and interests with limited resources to meet their needs. This creates inequality that generates social conflict and social change (Igwe, 2011). Social conflict theory basically looks at struggles for power and control in society as a major causal factor of conflict. This theory sees social life as an enclave of competition between two interest groups and focuses on unequal distribution of resources and power which are evenly endowed by nature (Illah & Dalhatu, 2018).

Social conflict theory revolves around the assumption that every society is in a state of perpetual competition for limited resources (Agbu, 2012). In other words, there is a competition between groups within society over limited resources. Social and economic institutions serve as tools of struggle between groups or classes, used to maintain inequality and the dominance of the ruling class.

In a nutshell, social conflict theory is helpful to explain competition, revolution, structural inequality, and war. This is because the society is made up of people with diverse needs and interests with limited resources to meet them. This creates inequality that generates social conflicts. This leads to decreases in wealth that causes deprivation and conflicts (Adebayo, 2013; Homer-Dixon, 1999). Based on this premise, the inability of Nigerian government to address the issues of indigenes/settler's dichotomy has resulted in tussles between the Tiv and Jukun and subsequently induced conflicts.

Conflict occurs when two or more actors oppose each other in social interaction, reciprocally exerting social powers in an effort to attain scarce or incompatible goals and prevent the opponent from attaining them. The quest for dominance and power becomes the currency rather than consensus. The apparent unequal access to land and natural resources seem to be at the root of the conflict between Tiv and Jukun (Avav, 2002; Adeniyi, 2016). This is akin to the fact that the recurring Tiv and Jukun conflict could be attributed to unresolved indigenes/settlers' dichotomy existing in the society. Thus, addressing this conflict will entail mapping out strategic response that is committed to peace building.

Therefore, this theory is considered very relevant in explaining the lingering conflict between Tiv and Jukun. The idea behind the social conflict theory is that it proposes salient actions to prevent conflict and thus bring about peaceful coexistence among different groups in the society. The above indicates that concerted effort is required for a continuous peace building project in the post conflict Jukun and Tiv society by supporting institutions of the state and other relevant structures for the purpose of averting a relapse into conflict in the area. It is within this context that this theory is taken as the foundation and the bedrock of this

study. However, this theory is faulted for being myopic that there is an assumption of mono-causal in the rise of conflict and thus negating other several factors that could cause conflict.

Extrapolation of Jukun/Tiv perennial violent conflicts

Scholarly works of Atando, Zhema, and Useini, (2019); Alubo, (2009); Aluaigba, (2008); Yisa, (2005); Jibo, (2001); Anifowose (1982) amongst others have variously argued that indigene/settler dichotomy has fuelled discriminatory tendencies that reinforce ethno-communal violence in Nigeria. More specifically, Nnorom, and Odigbo, (2015) observed that the perennial violent conflicts between the Jukun and the Tiv is traceable to seemingly unending competition over access to land and water resources between those that consider themselves as “indigenes” (the Jukun) and those that are considered as more recent “settlers” (the Tiv). The two ethnic groups were among the last parts of Nigeria to be integrated into central governmental control, and modern education and public services. This has made access to resources, be it access to farmland, employment or political power, fierce in the extreme (Jibo, 2001). Thus, the stern struggle for ownership and control over land between Jukun and Tiv appears to constitute the trigger of conflicts. The Jukun form the majority in Taraba, while the Tiv form the majority in Benue. There are also Tiv minorities in Taraba, Nasarawa and Plateau states, and a small Jukun minority in Benue.

Indicatively, the conflict in Taraba between the Jukun and the Tiv has tended to centre on competition for land, as well as control over economic resources and political power. Political battles have been especially intense around the control of Wukari, the traditional Jukun centre. There have been disputes over the boundary between Benue and Taraba States, respect (or disrespect) for boundary demarcations, and political control of the border towns and villages.

In broad terms, the Jukun claim to be the original inhabitants of Wukari, or “indigenes” and consider the Tiv as “settlers” (Lahav, 2013). The Tiv reject this view, on the basis that they too have been living in Wukari for several generations and therefore have equal rights. In fact, the Tiv complain of being marginalized and excluded in Taraba. Likewise, the Jukun minority in Benue also complain of marginalization, lack of employment opportunities, and insecurity. The Tiv, who are seen as “settlers” in Wukari are deprived of many rights given to indigenous groups. Such include discrimination in education, economic opportunities, employment, political representation, etc. As such, the Tiv claim that they are fighting for equal rights which they believe they are entitled to as indigenes of Taraba state.

The above scenario has been responsible for periodic fighting between these two groups since the late 1950s. Over the years, the communities have found it increasingly difficult to live together peaceably. According to Hagher (2002), these two ethnic groups have been at war. Benue is often referred to as the Tiv state, and Taraba as that of the Jukun. Political polarization has gradually turned into physical segregation too: as violence has intensified in Taraba, an increasing number of Tiv have fled into Benue. Tiv have complained of persecution in Taraba and talk of a deliberate campaign of “ethnic cleansing” primarily by the Jukun and the governmental authorities. The Tiv outnumber the Jukun and have always

used their population advantage to decide electoral contests in Wukari and Taraba state in general. This has not been acceptable to the Jukun.

Hagher (2002) and Alubo (2006) have separately argued that the conflicts revolve around political manoeuvring, claim overland ownership, marginalization, migration, lack of respect for constituted traditional authority among others, and the consequences or effects of the conflicts have been destruction of lives, property, towns/settlements, mutual distrust and creation of stout suspicion among the two groups. More so, the conflicts each time they erupted, led to disruption of social and economic activities among the two groups. This does not mean the Jukun–Tiv relations in the post-colonial period had no positive incident. In between these years and occurrences, the two groups had related positively in various areas of endeavour. For instance, in the area of social interactions, after each of the encounters recorded above, the Jukun and the Tiv went back to their genial social and economic interactions as if nothing happened.

Akombo (2005) noted that in areas where the attacks were severe and the people suffered great loses, they found it difficult to socialize even many years after the 1991/92 crisis. But there were exceptional cases where the two groups were quick to normalize their relationship (Akombo 2005; Avav, 2002). Inter-marriages between these two are very fundamental in their social relations. According to Agbe (2006), the 1990 war did not interfere much with the Tiv-Jukun intermarriages, though there were some few cases of some of the women running back on both sides, the generality remained intact. In fact, more of such marriages were contracted after the war. There is enough evidence to suggest that the Tiv of the eastern frontier have reciprocated Jukun gesture marriage wise.

There are many Jukun people involved in studies in Benue State University and Federal University of Agriculture, Makurdi; likewise Tiv people studying and working in Federal University, and Kwararafa University, Wukari. Also Tiv and Jukun youths were involved in night clubbing in Jootar and Wukari between 2010 and 2018. With this sociability, love and peace prevailed between them over the years. In terms of agriculture, particularly the post 2002 period, the Tiv had provided regular labour to Jukun farmers in almost all Jukun settlements. More so, through this relation, the Jukun farmers learnt new farming techniques particularly in yam farming from the Tiv. As such, the Wukari Yam market became a centre of economic activities for both groups during the post 2002 years until the 2019 skirmishes.

Incidentally, on 1st April 2019, violence erupted between the Jukun and Tiv at Kente in Wukari Local Government Area of Taraba State. Between April 2019 and May 2020, a lot of harm was done to Jukun and Tiv communities and relationships strained, leaving thousands of these people counting their losses (Daniel, 2019). Thus, between January and March 2019 some events spread-out between the two groups along Wukari–Kente axis, leading to the final stroke that broke the Camel's back on 1st and 2nd April 2019, popularly known as the Kente Attack. In all the alleged attacks on both sides, there were maleficent killings, obliteration of property worth billions of naira, desolation of the environment and displacement of many persons including the aged, women and children and so on.

Several factors have been fingered as propellers that have sustained the perennial conflicts between the Jukun and the Tiv. Some of these factors include social inequality, poverty, unequal access to land, indigeneship and settlers issues. These factors tend to promote organized crime which is a form of insecurity (Nnorom & Odigbo, 2015; Dininio, 2015). The Wukari Traditional Council for instance has not been reconstituted to include representation from the Tiv tribe. The Tiv still complain of not being allowed to contest for political positions in Wukari Local Government Area on the basis that they are “settlers”. The conflict thus throws up a predicament and also illustrates the dangerous influence “traditional” authorities have on the political process.

Consequences of the crises

As a result of the violent conflict, Wukari has witnessed mass exodus. Those that sustain various degrees of injury often seek medical services outside Wukari. In fact, Conflict not only creates specific manifestations of poverty, but also affects several structures and institutions. It has led to a breakdown in the rule of law coupled with a lack of government services, human rights abuses committed by the different parties to the conflict, disruption to economic activity, illicit and unregistered economic activities (circulation of arms, smuggling, looting, banditry), specific local manifestations of poverty and vulnerability (Daniel, 2019; Agbu, 2012).

Residents of the Benue/Taraba axis are worried that the arming of youths in the region to fight ethnic wars is setting the pace for absolute terrorism. When the crisis is subsequently put off, the criminal elements will reunite in their evil trade. Already, the agricultural-rich river line territory, stretching from Ibi, Wukari/Ukum, to Donga and Takum/Katsina-Ala has been taken over by bandits and deadly kidnappers. As crime booms in the area, its lush vegetation, beautiful birds, fish and turtles are no longer a tourist fascination. More so there is threat to food security, as local farmers and herders fear reprisal attacks in their farming locations in Taraba and Benue States.

The incessant conflict between the Tiv and the Jukun, has caused the emergence of militia groups. The presence of militias led to the use of Small Arms and Light Weapons (SALWs) which increased the scale and lethality, the degree of intensity, casualties, and the extent of livelihood destruction and wider developmental impacts. These militia groups cause human rights violations, extort money, seize food and other resources from the people and fuel further conflicts. The destruction of infrastructures such as schools, health facilities, etc, disruption in trading activities, the bottlenecks in the free movement of goods and services as well as the disruption in the transportation system forced the economy of the area to perform under potential.

Obviously, several efforts have been made to resolve the conflict including attempts at boundary adjustments between the two states, peace rallies, and the setting up of Judicial Commissions of Inquiry (Daniel, 2019). The Tor Tiv and the Aku Uka have had series of meetings to ensure peace between the two groups (Agbe, 2006). However, no effort has been far reaching and sustainable and none has yielded a lasting solution partly because the

agreements were not fully implemented. This trajectory therefore requires a new brand of approach that would be all encompassing to end the maladies.

The Tiv-Jukun Conflicts and the Imperative of Strategic Peacebuilding

Strategic Peacebuilding has to do with conscious development of constructive personal, group, and political relationships across ethnic, religious, class, national, and racial boundaries. It aims at resolving injustice in nonviolent ways and to transform the structural conditions that generate deadly conflict (Andrews, 1999). This is achievable through conflict prevention; conflict management; conflict resolution and transformation as well as post-conflict reconciliation. Peacebuilding becomes **strategic** when it works over the long run and at **all levels of society** to establish and sustain relationships among people locally and globally.

It helps to address the underlying causes of conflict, helping people to resolve their differences peacefully and lay the foundations to prevent future violent conflict. Strategic peacebuilding revolves around taking away weapons, rebuilding basic facilities and utilities, community dialogue aimed at building bridges between different communities, increasing human rights and gender empowerment, raising environmental awareness and promoting economic development. These key components can be summarized into three as follows:

1. Creating awareness of the burdens of Violent conflicts: There is need to bring both sides of a conflict into negotiations to tackle violent conflicts. Often, the results of violence completely annihilate the very thing the two parties were fighting over, making their fight completely meaningless and leaving them worse off in the end. Recognizing this truth often spurs a desire to resolve the conflict quickly. Andrews, (1999) noted that strategic peacebuilding serves as a means of teaching the different parties how to address their problems rationally, find solutions cooperatively and identify new problems early enough to address them before further problems arise.

In essence, strategic peacebuilding embodies cooperative processes that allow all affected stakeholders to meet and agree upon a fair for all solution (Nytse, 2014). It encompasses measures in the context of emerging, current or post-conflict situations for the explicit purpose of preventing violent conflict and promoting lasting and sustainable peace. Most importantly, strategic peacebuilding has three mutually reinforcing dimensions that revolve around security, governance, socio-economic and political environment. It is an intervention that facilitates co-ordination of the community's efforts and harmonization of procedures for harmonious co-existence.

Strategic peacebuilding addresses root causes of violent conflict and fosters reconciliation to prevent the return of instability and violence. Andrews, (1999) pointed out that strategic peacebuilding efforts seek to change beliefs, attitudes, and behaviours and to transform dynamics between individuals and groups toward a more stable, peaceful coexistence by creating structures and institutions that provide platforms for the nonviolent resolution of conflict and stabilize fractured societies.

2. Localizing Peacebuilding: Comprehensive plans for peace involve asking local leaders to identify problems and offer local specific solutions or plans to support the peace

process. Not only does this help to tailor plans to increase the chance of success, it also engages people in the process and emotionally invests them in the desire for peace. The causes of conflicts in Tiv and Jukun land are complex, and, therefore there is dire need to consider bringing the victims and offenders together (Adamu, 2002). Strategic peacebuilding connects people and groups in order to build societies, institutions, policies, and relationships that are better able to sustain peace and justice (Barash, & Webel, 2002). While it engages immediate conflicts, strategic peacebuilding recognizes that peacemaking is a long-term vocation that requires the building of cross-group networks and alliances that will survive intermittent conflicts and create a platform for sustainable human development and security.

3. Turning Crisis into Opportunity: This involves creating a conflict transformation platform that consists of training various actors to see a rising conflict as a means to identify a social problem that might otherwise remain below the surface. This turns conflict into an opportunity to improve relations between people and initiate positive changes in society (Best, Idyorough, and Shehu, 2004). In this process, all stakeholders of peacebuilding must look at the current cause of conflict as well as any deeper causes that create these surface problems.

In other words, Strategic Peacebuilding is a process intended to resolve current conflicts and prevent future conflicts by addressing the causes of the problem and building a comprehensive strategy to encourage lasting peace (Jooji, 2003). It has to do with a wide range of measures implemented in the context of emerging, current or post-conflict situations and which are explicitly guided and motivated by a primary commitment to the prevention of violent conflict and the promotion of lasting and sustainable peace. It prevents violent conflict and changes the way disagreement is handled in a society and focuses on the desire to maintain peace while acknowledging problems and disagreements as a normal part of human interaction.

Thus, strategic **peacebuilding** is a set of complementary practices aimed at transforming a society from a state of violence or deep injustice to one of greater just peace. Strategic peacebuilding begins with an assessment of local issues. As observed by Institute for Peace and Conflict Resolution, strategic peacebuilding involve efforts to stop open warfare as well as practices that create sustainable peace and justice (IPCR, 2006). Such include monitoring of peace agreements, demobilization of armed parties, and accountability for human rights violators, economic development, reconciliation, and resettlement of displaced people.

The overall essence of strategic peacebuilding embodies all efforts by diverse actors in communities, government and civil society at the community, national, and international levels to address the immediate impacts and root causes of conflict before, during, and after violent conflict occurs. It ultimately supports human security where people have freedom from fear, freedom from want, and freedom from humiliation. As such, it encompasses efforts to manage, mitigate, resolve, and transform central aspects of conflict through diplomacy, civil society peace processes, and informal dialogues, negotiations, and

mediations. The foregoing suggests that strategic peacebuilding is imperative in bringing a lasting solution to the recurring violent conflict between Tiv and Jukun in Taraba state.

Conclusion and Recommendations

The perennial violent conflict between the Jukun and the Tiv who are supposedly two neighbors in Taraba state has been very worrisome. The two ethnic groups instead of engaging their strengths productively have been fighting wars. As such peace has remained undoubtedly elusive between them. There are indications that the relationship between the two groups tends to have been generally characterized by suspicion and vindictive violence, especially in the border communities.

It is evident that issues such as social inequality, poverty, unequal access to land, indigene and settler dichotomy are some of the factors responsible for the violent ethnic conflicts between the Jukun and the Tiv. The conflict has undoubtedly resulted in destructive outcomes that negate human security. The conflict situation seems to be fuelled by some elites who manipulate vulnerable youths to achieve cheap political gains. The previous efforts at mitigating the conflicts have failed owing to their poor implementation. Therefore, there is need to adopt strategic peacebuilding as a panacea to the conflicts.

It is therefore recommended that there is need to adopt strategic peacebuilding in order to tame the tides of the perennial violent conflicts between the two neighbours. Also, the Governments of the Taraba and Benue states should build upon the existing albeit fragile peace and reconciliation efforts by promoting awareness campaigns, through radio and other local media, that focus on communalities rather than differences between ethnic groups. There is need to further aid the reconciliation process by ensuring that perpetrators of the conflicts are identified, including members of the security forces, and brought to justice.

There is need for general condemnation of the violence, regardless of whom the victim is and why, regardless of who committed it and what their motive was. This will help in building sustainable peace and chart the best way to prevent conflict. The land issue must be addressed to make land a resource that is accessible to all. The traditional rulers and community heads should build up harmony amongst the people through peaceful resolution of interpersonal conflict and the need to accommodate one another despite the differences.

References

- Adamu, D. (2002). *Issues in the Tiv-Jukun Conflicts*. Jos: Target Publicity.
- Agbe, J.P. (2006). "Inter-Ethic Interactions between the Tiv-Udam and Tiv-Jukun", in Akinwumi, O., Okpeh, O.O and Gwamna, J.D (eds.,) *Inter-Group Relations in Nigeria During the 19th and 20th Century*, Makurdi: Aboki Publishers.
- Akombo E.I. (2005). "Jukun-Tiv Relations since 1850: A Case Study of Inter-Group Relations in Wukari Local Government Area of Taraba State," *PhD Thesis*, Department of History, University of Jos.
- Aluaigba, M.T (2008). *The Tiv-Jukun Ethnic Conflict and the Citizenship Question in*

- Nigeria. Aminu kano Center for Democratic Res. and Training Kano, Bayero University. Pp. 12.
- Alubo, O. (2009). *Citizenship and Identity Politics in Nigeria*. Lagos: Cleen Foundation.
- Alubo, O. (2006). *Ethnic Conflicts and Citizenship Crises in the Central Region*. Ibadan: PEFS.
- Andrews, J. (1999), "Rethinking Development in Conflict: Lessons and Impressions from the Africa Great Lakes" Unpublished MPhil thesis, Massey University, Palmerston North.
- Anifowose R (2003). "The Changing Nature of Ethnic Conflicts: Reflections on the Tiv-Jukun Situation". In Babawale, T. (ed.), *Urban Violence, Ethnic Militias and the Challenge of Democratic Consolidation in Nigeria*. Lagos: Malthouse Press Limited.
- Atando, D. A, Zhema, S & Useini, B. (2019). Jukun-Tiv Relations in the Benue Valley Region: The 2019 Scuffles in Southern Taraba State, Nigeria. *International Journal of African Society, Cultures and Traditions* Vol.8, No.1, pp.1-20.
- Agbu, D.A (2012). "A Study in the History of Rural Poverty and Conflicts in Nigeria: The Case of Tiv-Jukun Communal Conflict in Taraba State, 1991-2007", M.A Dissertation, Department of History, Benue State University, Makurdi.
- Adebayo, A.A (2013). Youth unemployment and crime in Nigeria: A nexus and implications for National Development. *International Journal of Sociology and Anthropology*, Vol. 5 (8), Pp. 350-357, December.
- Adeniyi, T.O (2016). *The Element of Peace Studies and Conflict Resolution*. Enugu: Oktek Publishers
- Avav, T. (2002). *Refugees in Own Country: The Tiv- Jukun Crisis*, Abuja: Alpha Digital Press Ltd.
- Barash, D.P & Webel, C.P. (2002). *Peace and conflict studies*. California. USA: Sage Publication.
- Best, S.G., Idyorough, A.E and Shehu Z.B (2004). "Communal Conflicts and the Possibilities of Conflicts Resolution in Nigeria: A Case Study of the Tiv-Jukun Conflict in Wukari Local Government Area, Taraba State," in Otite, O. & Albert, I.O (Eds.) *Community Conflict in Nigeria: Management Resolution and Transformation*. Ibadan: Spectrum Books Ltd.
- Daniel A. (2019). "Security Reports from Wukari on the On-going Jukun/Tiv Crisis 2019" Submitted to the Permanent Secretary Bureau for Local Government and Chieftaincy Affairs, Jalingo on 15th August.
- Dinio, P (2015). *Organized Crime, Conflict and Fragility: Assessing Relationships Through a Review of USAID Programs*. USA: United States State Agency International Development.
- Hagher, I. (2002), *Beyond Hate and Violence*. Ibadan: Caltop Publications
- Homer-Dixton, T.F. (1999). *Environment, Scarcity, and Violence*. Princeton: University Press
- Igwe, D. O. (2011). The Continuity of "Autocratic Presidency" In Africa's Democratization Project, *International Journal of Public Policy*, Vol. 7, (1), 2-3

- Institute for Peace and Conflict Resolution Abuja, IPCR,(2016). *Strategic Conflict Assessment of Nigeria: Consolidated and Zonal Reports*. Abuja: Institute for Peace and Conflict Resolution.
- Illah, O. and Dalhatu, M. Y., (2018). Jungle Justice and its Socio-Economic Implications in Nasarawa State. *Abuja Journal of Sociological Studies*, 5 (2), 217-243
- Jacobs, C.C. (2007). “British Administrative Policies in Tiv-Jukun Relations between 1900-1945, in Odey M.O., Nengel, J.G. and Okpeh, O.O (Eds.) *History Research and Methodology in Africa: Essays in Honor of Professor Charles, Creswell Jacobs*, Makurdi: Aboki Publishers.
- Jibo M (2001). The 2001 Tiv Massacre: Accountability and Impunity in Nigeria’s Fourth Republic. *University of Jos J. Pol. Sci.* 2(3): 1-13.
- Jooji, I. (2003), *Mending the Cracked Pot: Perspectives on Conflict, Non-Violence, Social Justice and Reconciliation in Nigeria*. Ibadan, Daily Graphics Nigeria Limited.
- Lahav, G. (2013). International Migration. In W. R. Carlsnaes (Ed.), *Handbook of International Relations*. London: Sage Publications.
- Marx, K. and Engels, F. (1976). *On Historical Materialism*. Moscow. Progress Publishers
- Nwanegbo, J, Odigbo, J and Ochanja, NC (2014).Citizenship, Indigeneship and Settlership Crisis in Nigeria: Understanding the Dynamics of Wukari Crisis. *Journal Research in Peace, Gender and Development (JRPGD)*, (4)1, pp. 8-14
- Nyitse, T. (2014). *State Intervention in Community Conflicts in Nigeria: A History of Jukun-Tiv Relations*, Makurdi: Aboki Publishers.
- Nnorom, K and Odigbo J. (2015). Identity Crisis and the Challenges of Peace-Building in Wukari-Nigeria. *Academic Journal of Interdisciplinary Studies*, (4) 1
- Okoli, A. C. & Ugwu, A.C. (2019). Of Marauders and Brigands: Scoping the Threat Of Rural Banditry In Nigeria’s North West. *Brazilian Journal of African Studies*, 4(8), 201-222.
- Yisa, S. (2005). *Settler vs Indigene Issues in the Context of Peace Education for Meeting the Challenges of Nigerian Nationhood*. A Paper Presented at the National Conference on Peace Education and the Challenges of Nigerian Nationhood: Minna. June 26th.

Brief Bio Data of the Authors:

DappaTamuno–Omi Godwin is a Professor of Political Science in the Department of Political Science, Federal University Wukari. His areas of interest include International Relations, Peace and Conflict Studies, Imperialism and Global Governance.

Nebeife Chigozie Joseph, is a lecturer in the Department of Political Science, Federal University of Wukari, Taraba State Nigeria. He holds a Master’s degree in Political Science from Federal University of Lafia. His research interest includes comparative politics, governance, elections, integration and conflict studies as well as development.

Onwuanibe Jude Onyekachi, is a lecturer in the Department of Political Science, Federal University Kashere, Gombe State. His areas of interest include Governance, International Relations, Peace and Conflict Studies and Security Studies.