

Inter and Intra Community Conflicts in Selected Communities in the States of Nigeria, Implications to Socio-Economic Development of the Areas.

Ibeogu Aloysius S¹. Abah, Emma .O¹ and Ogo Nnayerere Chukwu²

¹Department of Public Administration Ebonyi State University, Abakaliki.

²Department of History and International Relations Ebonyi State University, Abakaliki.

Abstract: The Nigeria state and the surroundings local communities no doubt are under monumental siege. This is basically as a result of the diverse social conflict plaguing it. Top among these social conflict are inter and intra communal conflicts currently ravaging the various communities that make up the various region of Nigeria state. This paper therefore examine the socio-economic importance of these conflicts on the Nigeria's state and their communal existence. The study adopted observation and secondary sources as source of information gathering; this helped in great deal in articulating the outcome of its investigations. Furthermore, the study was anchored on the theory of systemic oppression and frustration as a theoretical framework of analysis. Finding indicates that too many factors breeds inter and intra communal crisis, one of which is supremacy among the feuding communities and quest or struggle for resource control. Recommendations were that government should address issues that breed communal crisis, especially maintaining balance in making political appointments and sitting of public projects.

Keywords: Government; communal conflict, inter and intra conflict, Socio-Economic Development, Nigeria State.

I. Introduction

In spite of the level of social, political and economic development of Nigeria, cases of inter-communal or intra-ethnic feuds have been re-occurring. Since the end of the Nigeria civil war (1970) and the present political dispensation of Nigeria's fourth republic experimentation (1999-2019) many communities have fought each other over a piece of land, the sitting of market, the sitting of tertiary institution (the case of Federal University in Kogi State) the election or appointment of a given individual in particular community to represent the people (the case of Ebonyi State local government in Ebonyi State, 2015), protest against the sitting of local government headquarters or police station, or inclusion of a geographical area in a state or local government area they do not like [1], [2].

In some cases, communities have fought each other because of mere hatred, or because of cases of infinitesimal assault.

The importance of security and peace necessitated the federal government of Nigeria in 2018 to make a budgetary proposal of four hundred billion naira only (400b) on security, peace initiative and sermons [3]. However, despite the amount of time spent on ensuring security and sustainable peace in our communities, intra and inter community conflict still occur [4].

Community or communal conflict is a situation in which the relationship between members of one ethnic community and the other is characterized by lack of cordiality and mutual understanding which is usually the result of suspicion, fear, and tendency of confrontation [5]. The nature and composition of the state are very important and central to the nature of the relationship that exists within it and most importantly, the disposition of the government in handling the unfriendly relationship (conflict) wherever it exists. Communities that exists or evolved on platform of consensus and fair play, there is the tendency to have a serene domestic politics, but the opposite if on the contrary. The situation in Nigerian's communities is such which most often buoy cot the due course of legitimization and this posits serious consequences on its stability at the present political dispensation [6].

Communal restiveness has become despicable acts that are often being perpetrated by a significant proportion of miscreants in various communities and seems no longer to be ignored. These unwholesome acts are usually the product of political influences; where wealthy and highly placed Nigerians anoint their protégé, unworthy and undeserved sons into positions of trust and responsibility (elected or appointed) violating the laid down rules and party guidelines for choosing and nominating candidates into governmental position (the Anambra 2003 governorship position and Izzi West Constituency P.D.P primaries in 2011 and 2015) as litmus test, which has caused a great feud between the present speaker of Ebonyi State House of Assembly and the former speaker of Ebonyi State House of Assembly, 2007-2011, [7].

The struggle to occupy political positions has become a contentious issues, especially when the criteria, rules, party guidelines are violated in appointing, nominating or electing candidates to occupy positions of government. Unfortunately, the manner and the procedures adopted under which authorities (including traditional rulers) ascend to position of authority most often has no connotation on the laid down procedure stipulated by law [8]. Other factors that could lead to the degeneration of communal conflicts, inter or intra conflict may include; land disputes over the ownership of land, issues of boundary disputes and adjustment, resource control and killing of loved ones or a member of a given community [9], while [10] maintained that the attitudes of disgruntled leaders over their subject, marginalization and by the privileged few, youth exuberance and unemployment could ignite intra and inter conflicts.

Since conflict has been established to be inevitable in all human existence, interactions are prevalent in every social formation, not minding the huge budgetary provision of the government to maintain lasting peace and security, it become imperatives for this study to underscore the consequences of intra and inter community conflict on the socio-economic development of Nigeria state economy.

II. Conceptual Clarifications

In every research, worthwhile efforts are expanded to clarify some core concepts that form the main purpose of discussion of the paper. This will engender better appreciation for understanding the core values, concepts and the context of the study. In this study therefore, we are going to explain such concept as Conflict, Inter and Intra Community Conflict and Socio-Economic Development.

Conflict – Conflict refers to situations of disagreement between group or individuals over some collective goals, means of achieving such goals or the distribution and allocation of collectively owned resources [11], [12], he opined that conflict is an inevitable aspect of human interaction, an unavoidable concomitant of choices and decisions, while for [13] he states that conflict occurs when two or more people or groups perceive that they have (a) incompatibility of goals, and (b) interdependence of activity. While [14] maintained that two systems (person, groups, organizations) are in conflict when they interact directly in such a way that the actions of one tend to prevent or compel some outcome against the resistance of the other. Conflict according to [15] occurs when two or more people engage in a struggle over values and claims to status, power and resources in which the aims of the opponent are to neutralize, injure or eliminate their rival. He further maintained that conflict emerge whenever one party perceives that one or more goals or purpose or means of achieving a goal or preference is being threatened by activities of one or more parties. For [16], conflict is a state where ideas, interests, faith, policies and time generate arguments, disagreements, oppositions, quarrels or struggles that culminate into armed conflict or war. It is a severed relationships that result into a state of emergency, unrest and insecurity.

Intra Community Conflict-In the opinion of [17] intra community conflict 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, [18] posited that intra ethnic conflict is a conflict that occur among people of the same ethnic group, while [19] re-affirms that intra-ethnic conflict occur when there is competition for the scarce resources, aftermost in value system and interest. He further pointed out that by intra-ethnic conflict; it meant a conflict among different groups or communities within the same ethnic zone.

Inter – Community Conflict- This type of conflict according to [20] 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 other according to [21] normally occur for various reasons such as land disputes, self determination by one community that feels it has long been deprived by another.

Socio-Economic Development – The explanation of the concept will begin by explaining the term, development. Development is viewed as a multi-dimensional phenomenon and man centered [22]. It is a process through which people are empowered in order to maximize their potentials and develop capacity to exploit nature so as to be able to solve their daily needs. [23], [24] Development in the opinion of [25] is composed of several interrelated aspects which include human capital, rural, economic, social, political and administrative development. In order words the advancement of nations to arrive at these stages is often referred to as development. Development may also be said to occur when there is a positive impact on the living condition of people in a society. Development may also be seen as social improvement in all aspect of the

society (human and material or infrastructure) increase in the capacity of the political system, which such change should manifest in socio-economic progress and transformation of the society.

Socio-economic development therefore, means the process of social and economic transformation in a given society [26]. It can also mean the positive transformation in the social and economic conditions of the society which result in broader outlook, higher standard and quality of life, political awareness, economic opportunities and self-confidence in a people [27]. Socio-economic development is measured by some indices such as growth in GDP, life expectancy, literacy level, human development index, levels of production, level of consumption among others [28].

III. Methodology

Data for this study was extensively obtained from the secondary source via the instrumentality of textbooks, journals, newspapers, periodicals etc, while the other source which has to do with observation method includes an eye witness account of events and their happenings, not only in Izzi nation of Ebonyi state, but other neighboring state of Nigeria (Enugu, Benue) etc, this is in addition to media reports and televising of events (Crisis) as it happened in crisis ridden zones.

Theoretical framework

The theory of systemic oppression is adopted for the discussion of this study. It was propounded by James Pearce Smith (2000). The systemic oppression is endemic, pervasive and entrenched in aspect of social process in Nigeria communities; In culture, religion, polity, and law, social and economic segments in Nigeria societies.

Systemic oppression which helps in the oppression of some groups by the others in Nigeria communities comes in the form of social exclusion, subtle and overt oppression policies, programmes and practices. Social exclusion refers to disadvantage in relation to a certain norms of social, economic or political activity pertaining to individuals, house hold, spatial areas or population groups; the social, economic and institutional process through which disadvantages comes about; and the customs or consequences for individual groups or communities.

The European Commission refers to social exclusion as the multiple and changing factors resulting in people being excluded from the normal exchanges, practice and right of a modern society. It pointed out poverty as one the most obvious factors. Again social exclusion also refers to inadequate rights in a land ownership, housing, education, health and access to essential services. It affects individual families, groups, particularly in rural areas and in some cases the urban areas, who are in some way subjected to discrimination or segregation; and it emphasizes the weakness in the social infrastructure, thereby degenerating to communal crisis and social unrest. The most obvious manifestation of systemic oppression in Nigeria rural communities are the total neglect of the poor and minority, the exclusion of the women, the aged, physically impaired and the children. This neglect and exclusion of these groups of persons in the rural areas eventually ignite crisis by their loved ones arising from these humiliation meted out to them by denying them what ordinarily should be theirs.

Furthermore, social structure process affects the whole society in ways that creates barriers which prevent particular groups from forming those kinds of social relationship with other groups, but that process affecting the whole of society mean that some groups experience social boundaries as barriers preventing their full participation in the economic, political and cultural life of the society within which they live [29].

The theory of frustration aggression was equally adopted for the discussion of this paper. The theory which is also known as frustration aggression displacement theory was developed by John Dollard in 1939, but expanded and modified by Yate in 1962 and Berkowitz in 1963, which draws mainly from physiological basis of motivation and behavior [30]. The theoretical framework explains the violent behavioural pattern which is caused by the inability of individuals to fulfill human needs. According to the theorist, the main cause of human capacity for violence is frustration aggression mechanism. This means unfulfilled expectation and capabilities and can lead to violence or conflict. In other words, when someone or group of people have the perception of their ability or right to something(goal), if prevented from attaining such goals, the result is frustration which will snowball to violence [31].

[32] posited that occurrence of aggressive behavior always presupposed the existence of frustration and contrariwise, that the existence of frustration always leads to some form of aggression. Frustration can be used to mean not only the process of blocking ones attainment of reinforce but also to reaction to such a blocking. Therefore, being frustrated implies a person's action of access to reinforce is being thwarted by another party or by circumstances and that one's reaction to this prevention or thwarting is one of annoyance (Van Der Dennon, n.d).

The application of this theory is that the increase in attacks by members of the same community or by one community over another is associated to anger, frustration etc, which they experience as a result of non-fulfillment of their needs. The inability of individuals or group of various communities to have dominance over

one another (supremacy), access to power (political connections), access to land and resources control have led to frustration on the side of those who desires these fame and could not get them, and these made them to engage in violent activities whenever they experience such.

Empirical review

A study by [30] titled “Illicit Arms Trade and Conflict in Africa: An Assessment of International Arms Control Measures”. The study examined the case and implications of arms trade in Africa. The study adopted content analytical method as a source of getting the qualitative information required for discussion of the paper. This was made possible by drawing data from documented material such as textbook, article, magazines, news papers and internet materials. Findings revealed that one significant cause to crisis (inter and intra state conflicts) by Africa states, is the important role Africa plays in Global economy through her abundant natural resources. The implications are that, not only will crisis and conflict keep re-occurring, but that there are bound to be constant flow of arms to warring parties. Recommendations were that democratic peace theory should be made to reflect internally through peace and good governance so as not to give the citizens any reason to take up arms against one another.

Another study by [12], titled “the Menace of Fulani Herdsmen in Nigeria Communities: A Threat to National Security”. The study examined the menace of Fulani herdsmen in Nigeria communities and the implications of their attitudes to national security. The study adopted content analytical method, such that data was collected from secondary sources like journals, textbooks, newspapers etc, while the theory of frustration aggression was adopted as a theoretical framework of analysis. Findings of the paper reveal that attack by Fulani herdsmen on Nigeria communities militates against food security, destruction of lives and properties and result in mass unemployment. The paper recommends that the government should encourage the owners of the cattle to set up cattle ranches in different parts of the country where the animals should be properly cared for; there is also a need for compulsory registration of Fulani herdsmen operating in any community of the different local governments to enable the security agents and the host communities monitor their activities.

In a related study by [4] titled, “the Activities of the Fulani Herdsmen and Ethnic Conflict in Agatu Local Government Area of Benue State, 2011-2016. The study underscores the effects of migration of the Fulani’s herdsmen on the existence of the people in Agatu, in Benue state, Nigeria. The study gleaned data from documentary evidence, observation and information from questionnaire while intractable conflict theory was used to explain the irresolvable nature of the conflict.

Findings revealed that the attack by the Fulani herdsmen over the host community (Agatu) has claimed hundreds of lives and properties; the attack no doubt, threatens the unity of many ethnic nationalities as well as the corporate existence of Nigeria. Recommendations were that the federal government should make policy that will ensure that the cattle owners and herdsmen rear their cattle in ranches and also make provision for their fodder.

Historical Events of Communal Rifts (Intra and Inter Ethnic Hostilities) in Communities of Nigeria’s States

Conflict or rifts between individuals, families, groups, communities or state should and better be responded to in three possible ways, by avoidance, confrontation and problem-solving. However, these attributes seemed lacking in Nigeria states communities, hence the renewed violence acrimony, crisis and conflicts in most communities of Nigeria.

This study is poised at studying some of the communities that were engulfed by communal crisis in the past and most recently with its antecedent consequences;

Conflicts between Pastoralists and Agriculturists in North-Eastern Nigeria (Hadejia – Nguru Wetlands)

Hadejia – Nguru Wetlands which are seasonally flooded riverine plain. They are only one of the kinds in the north eastern part of Nigeria. Wetlands are productive natural systems which are of great economic importance and many communities are heavily dependent on their resources for their livelihood. These wetlands support livestock, food and other crops that are required locally and nationwide.

The northeast fed Nigeria with cowpea, wheat, rice and other grains from the fadama. This was recognized by the federal government, hence it’s introduction of National Fadama Development Project, especially for growing rice, vegetable and pepper.

These areas (Hadejia- Nguru and Chad basin) which were well known for its smoked fish sold as far as Lagos, began experiencing decreasing fish production because of disputes amongst the fishermen and between the fishermen and farmers. [6] accounted that Hadejia – Jamare flood plain which produced six percent(6%) of the national inland fish lost due to dispute and conflict since the resource for fish production was channeled in the execution of the crisis.

It was further maintained that the basin had the largest number of livestock in Nigeria and more than ninety percent (90%) of the livestock's running into millions (Cattle, Goats, Sheep, Donkeys, Camels) etc were owned by Fulani pastoralists.

However, in the latter part of 1996, there was a Radio Nigeria report that one district head and twenty three others (23) were killed in Katsina State when farmer and farmer's pastoralists clashed. These conflicts occurred and will keep occurring as long as pastoralist continue to depend mostly on open range lands, crops residues and adopting browsing instead of fodder for feeding their animals [9].

There was no doubt that constant re-examination of the actual and potential causes of the conflictual relationship within and between the fishermen is necessary. Again, the phenomenon of forcing the Fulani pastoralists to move after decades of settlements in a location could lead to violent conflicts. The Fulani's gave a bitter account that in places where they were allowed to settle, they were made to understand that they had no rights to land; that they were living on borrowed land for a borrowed period of time. Thus as pressures on land increased, the Fulani Agro – pastoralists and their landlords had to fight till death to resolve the land issues [17].

Zangon Kataf Crisis of Kaduna State, 1992

The 1992 Zango Kataf conflicts were ethno-political, caused by socio-economic and cultural factors due to lack of governmental and non-governmental conflict prevention and management organs.

A noticeable culture among the youths of Zangon Kataf was that of violence, this according to [20] was inherited from their parents. This riot which occurred in Zangon Kataf area of Kaduna State, is believed to be religious spread to Kaduna city and some other parts of the state with loses of many lives and much property. It was gathered that the riots broke out as a result of an order to relocate the market in the area.

The issue that gave rise to the crisis begun in 1988, when the then Kachia Local Government Area of Kaduna State passed a resolution on relocation of the Zangon-Kataf district market from its old site to a new and more spacious site. Reasons for this relocation were that the old sites were encroached upon by residential houses which made it difficult for any form of expansion. In addition, there was the lack of public conveniences in the old site. It was also inaccessible. The L.G.A also felt that the relocation of the market would further enhance revenue generation of the local government.

However, the decision could not be executed till the local government was demerged and Zagon – Kataf created out of it in 1989. The creation of this local government area put a temporary stoppage to the execution of the relocation order. The creation of Zagon-Kataf local government ushered in a Kataf (Atyap) man as the executive chairman in December 1990. As one of the programme of the local government, the chairman ordered on 30th January 1992, the clearing of the new market site and announced February 6th 1992 as the official take-off date for the market. This announcement did not go down well with Hausa community in Zangon town where the market was originally located. On the 4th of February 1992, there was a purported interview on the Federal Radio Corporation of Nigeria (FRCN) Kaduna Jakar Magori Programme where one Mr. J.K Apple was reported to have threatened that "there will be blood – bath if the market is ever moved" to the new site. In furtherance of this, the same man got a court injunction on the eve of the take – off day, restraining the chairman of the local government area from implementing the relocation decision.

In compliance with the local government directives, some Kataf women went to the new market site for business transactions on 6th February, 1992 but to their utter dismay, they were welcomed to the market with assaults and harassments by the Hausa community in Zangon town. This action infuriated the already embittered Kataf men; hence the outbreak of the crisis that claimed many lives and property.

This goes to support the views of [26], [27], [28], [29], [30] that family, groups, intra and inter community crisis and conflicts has always been as a result of misunderstanding over sitting of government projects, struggle over land and farmland, resource control, struggle over winning an election or take up government appointment etc.

Aguleri – Umuleri – Umoba Anam Communities of Anambra East Local Government Area of Anambra State Communal Crisis

Aguleri – Umuleri – Umoba Anam are different communities in Otuocha of Anambra East local government Area. Though involved in violent intra – ethnic conflicts in recent past (1999), started long ago with a violent form in 1933 without recording any form of death, however, re-occurred in 1964(December) with minimal losses of lives and property. It resurfaced in 1999 with so many lives and property destroyed. This time the crisis involved all the communities such that it attracted the attention of the government of Anambra State and the federal government of Nigeria. [12] recounted that conflicts especially ones involving villages, communities, towns, local government and states would have been avoided if not for these factors enumerated and others; and they actually contributed in igniting and escalating Aguleri – Umuleri – Umuoba Anam communal crisis of 1999 thus; (I) the struggle for ownership of Otuocha land ; (II) the struggle for supremacy in Otuocha (political relevance); (III) the socio-economic status by one community over the other, (IV) the excessive militarization of both communities. This usually occurs when communities, towns and villages

involved in feud acquire arms after their wars. This was noticed in some parts of Ebonyi State most recently by communities and towns that were involved in wars, the Ezza – Ezillo experience, the Igbeagu – Ukele experience, the Enyigba – Ikwo experience, the Edda – Ofenacon experience etc. These communities are all located in Ebonyi State and Cross-river States respectively etc, [23] and (VI) the inability of the most state government to resolve the crisis at the early stage. The failure of the government of Anambra State to resolve the crisis between communities of their state and that of others when it was still at early stage resulted to the level of escalation and degeneration of the communal feud in the states that have been engulfed by these crisis [6], [7].

Herders – Farmers Conflict Versus their Host Communities in Parts of Nigeria State (the Enugu and Benue States Communities Episod).

The Fulani's are the ethnic group with significant presence in many countries of West Africa. [14] opined that wherever the Fulani's are found, they rarely constitute the majority on account of their nomadic lifestyle. They are essentially itinerant cattle rearers and are constantly on the move with their herds of cattle to find grazing fields.

These Fulani herdsmen are nomadic stock whose system of production revolves around cattle rearing; they are traditionally nomadic pastoralists, trading people, herding cattle, goats and sheep across the vast dry hinterlands of their domain. They are believed to be the largest semi-nomadic group in the world. In Nigeria most of them still function as semi-nomadic herders, they spend most of their lives in the bush and are the ones largely involved in these herders – farmer's conflicts.

The Fulani's have resisted modernity; hence their system of production and consumption has remained largely unaltered in the face of population growth and modernization.

It was not until 2001 the full scale conflict between farmers and Fulani herdsmen erupted in many parts of the Middle Belt including Taraba, Kwara, Benue and Nasarawa states [12]. These conflicts occurred from June to October 2001, which is actually the rainy season when crops are planted and nurtured to be harvested beginning from late October. It however, does not require a prophet for one to know that cattle grazing on the cultivated farmlands would incur the wrath of farmers whose livelihood is threatened by these acts of destruction by herdsmen. Any response from farmers to protect their crops, however, resulted in conflicts leading to widespread destruction of lives and properties [4]

Since the return by Nigeria to civil in 1999 and most recently 2015-2019, Mohammadu Buhari's regime, violence related to herders-farmers conflict has assumed alarming and disturbing proportions with thousands of people either killed or displaced and property worth millions of naira destroyed. Herder-farmers conflict in Nigeria has not only taken enormous toll on the country but has spawned the proliferation of ethnic and religious based militia groups, which in turn has aggravated inter-ethnic tensions and impacted adversely on the country's agricultural sector.

Thus, the pressure for access of grazing lands has forced the nomadic herdsmen down south into the Igbo hearthlands, were the efforts by the native people to protect their cultivated farmland have pitted them against the Fulani herdsmen. Recently, Nimbo community in Enugu, South East Nigeria was brutally attacked by herdsmen on allegations of cattle rusting and harboring someone who alleged murdered a Fulani herdsmen [13]. For [15] Nigeria has recorded several violent conflicts in many rural communities since 1999-date (2019). The conflict has resulted in over ten thousand (10, 000) deaths and the internal displacement of over three hundred thousand (300,000) Nigerians have been recorded.

He recounted that since 2012, the killing by the Fulani herdsmen in the Middle Belt began to take on a systematic and methodical pattern that increasingly look like a deliberate plan to wipe out native ethnic groups either by killing or displacing them, in order to take control of lands and fields in the region. He equally maintained that on 28th March, 2015, the Clashes between Fulani and Tarok in Plateau State resulted in death of eighteen (18) persons, also.

The communal conflict caused by Fulani herdsmen in Benue state had claimed the lives of more than five thousand (5,000) people in 2014 and more than fifteen thousand (15, 000) persons between 2015-2018 [1], [2].

Political, Social, and Socio-Economic Consequences of Communal Rifts among Communities of Nigeria.

The consequences of communal conflict in communities of Nigeria are quite grievous and devastating. It made and continuous to make a very bad impact on both the families, communities involved in the local government area, state and the country at large. Such impact include general insecurity, armed robbery, destruction of crops and farmland, traffic dislocation, raping of women, unleashing of deadly attacks not only to feuding communities but the entire society, prolonged dislocation of families, poverty, violent struggle for power, negative infrastructural development or backwardness [8], [9], [10].

There was and still a general insecurity in the communities that suffered more losses in the conflict, would always be getting ready to revenge, while those who may have gained more advantage would be preparing for any eventuality. This has actually created a perpetual atmosphere of insecurity in the area.

Communal conflicts results in the dislocation of families, streets and major roads in the affected communities. All affected towns are deserted and many members of the communities involved becomes helpless refugees in various parts of the country, the bitter experience of Edda community of Abakaliki L.G.A, Ebonyi State involved communal war with Ofenacon community of Cross River State, who all have turned refugees in neighboring communities [18]. In an attempt to escape being killed at the different stages of the crisis, men abandoned those they were supposed to take care of and ran for their dear lives [26]. According to him, the level of destruction becomes so high in some cases that members of the expanded/extended family lost their houses to fire and war. This made it difficult for most people who ran away during the communal crisis to come back to their communities again.

The traders and the civil servants are not left out. Traders during war periods (Inter or Intra) lost everything to fire and looters, many ran for their dear life without removing anything from their shops, or homes, just as civil servants had all that they have worked for in life destroyed, thereby perpetrating endemic frustration and poverty. The experience in Ezza-Ezillo and Edda-Ofenacon crisis that engulfed Ezza-Ezillo between 2008-2013, Edda and Ofenacon between 2015-2017, so many senior civil and public servants lost what they had acquire from their hard earned income, for instance, a Professor with Ebonyi State University, Abakaliki, Treasurers and Heads of Personnel, Management at the L.G.A's, Directors and Permanent Secretaries, Commissioners and other categories of influential and entrepreneurs lost most of their life time investments to the crisis [29].

Again socio-economic activities and developmental projects of the areas are greatly affected, such that fear of uncertainty continues to loom even after the crisis comes to end. In Edda community of Abakaliki L.G.A, the parish priest of Sacred Heart Catholic Parish Okarie-Echi Edda, Rev Fr. Anacletus Ogbunku was reposted to St. Nathy's Parish Ishieke, Ebonyi L.G.A shortly after he resumed duty at Sacred Heart Parish because of the communal crisis that engulfed that area to save his dear life, schools, hospitals, markets were shut down, while state government projects going on in the area were suspended.

On the Fulani herdsmen conflict with their host communities, [23] posited that it poses great threat to the national security, which has adversely affected socio-economic progress of the country. He maintained that the menace of Fulani herdsmen militates against security, such that the feud between the Fulani herdsmen and their host communities in Nigeria has led to massive loss of lives and property, population displacement, human injury and livelihood crisis; it cripples law and order in the affected communities (Benue, Enugu, Imo, Nassarawa, Plateau, Taraba) etc.

The crisis between Fulani herdsmen and farmers in their host communities is an impediment to food security with mass displacements of farmers, from the affected communities. It has drastically reduced agricultural production. This is demonstrated by the relative shortage of farm produce in rural and urban markets; it could also be judged by the soaring prices of essential commodities in these areas [31], [32]. They further maintained that the crisis and conflicts have led to strained relationship between the herdsmen and the farmers. The pastoralists regard settled farmers as their potential enemies that threaten their survival and destiny. On the other hand, the farmers regard the herdsmen as intruders in their farm products. These they say creates an atmosphere of mutual distrust and animosity which threatens peaceful coexistence of these communities.

Finally, it was equally established that violent and communal crisis between various communities and towns, farms and herdsmen have resulted to massive unemployment.

IV. Conclusion

Communal conflict (inter, intra or herdsmen farmers conflict) have been a problem to various regimes in Nigeria, especially in the present political dispensation. It has obstructed development and peaceful co-existence as resources are channeled towards putting to an end such crisis. In the event of the enormity of resources lost to crisis, the following recommendations are suggested:

- I. Government should address issues that breed conflict in our communities;
- II. Adequate balance should be maintained in sitting of public projects and fairness in appointment;
- III. Rule of law should be strictly adhered to in issues that affects all;
- IV. The issue of boundary adjustments should be amicably settled not to enthrone crisis;
- V. Adequate peace and harmonious brotherly relationship between communities should be encouraged.

References

- [1]. Abada, I. M. (2004). Intra-Ethnic Conflict in Nigeria. The Case of Aguleri-Umuleri-Umuoba Anam Crisis in Anambra State. *Africa Journal of Political and Administrative Studies (AJPAS)*,1, 234-244
- [2]. Abah, E. O. (2017). Hostage taking and kidnapping in Nigeria: An Acclivitous Social Atrocity and the Implications for Socio-Economic Development. Published in the 5th Annual Conference Book of Abstract, Nigeria Political Science Association (NPSA) South East.
- [3]. Agu, S. U., Amujiri, B.A., and Okwor, I.M. (2012) Causes and Impact of Ethno-Religious Crisis and National Development: A Case of Plateau State. *International Journal of research in Arts and Social Science (IJRASS)* 4 () 240-250.
- [4]. Ake, .C. (2001). *Democracy and Development in Africa*. Ibadan: Spectrum Books Limited.
- [5]. Akinteye, A., Wuye. J.M., and Ashafa, M.N. (1992). *Zangon Kataf Crisis: A case Study. Management Resolution and Transformation*. Ibadan: Spectrum Books Limited.
- [6]. Ali, W.O. (2009). *The Impact of Globalization on Conflict in Africa*. University for peace. Introduction to Peace and Conflict Studies in West Africa. Ibadan: Spectrum Books Limited.
- [7]. Asogwa, F.C. and Okafor, N.I. (2016). Herders-Farmers Conflict and National Security in Nigeria. *South Eastern Journal of Political Science*. 2, 22-37
- [8]. Chukuezi, C. O. (2009). Poverty and Youth Restiveness in Nigeria: Implications for National Development. *Ozean Journal of Social Science*. 2 (92) 97-103
- [9]. Chukwuma, O.A. (2016). The Trajectories and Dynamics of Human Militancy in Central Nigeria. *Journal of Humanities and Social Policy*. 2 (1) 22-30.
- [10]. Duru, E.J.C. (2009). Rural Security and Sustainable Management of Intra and Inter Community Conflicts in Nigeria. *Nigerian Public Administration Review Journal*. 1(1)17-34.
- [11]. Ewetan, O.O., and Urhie, .E. (2014). Insecurity and Social-Economic Development in Nigeria. *Journal of Sustainable Development Studies*, 5(1) 40-63.
- [12]. Flipppo, E.B. (1980). *Personnel Management*. 5th Edition McGraw Hill.
- [13]. Ibad, S.I. (2005). Allians in Their Own Land Reflections on Community Conflicts and Displacement in Bayelsa State, in *Africa Conflict Profile*. Journal of the Centre for Ethnic and Conflict Studies (Centres) University of Port Harcourt.s 1 (2).
- [14]. Ibeogu, A.S. (2017). *Communal Imbroglia: The Challenge to Grassroot Development in Nigeria's Local Communities*. Unpublished Paper, Ebonyi State University, Abakaliki.
- [15]. Ibeogu, A.S. (2017). Security Threats: A Hich-up to Socio-Economic Development in Ebonyi State (2010-2017). Published in the 5th Annual conference Book of Abstract, Nigeria political Science Association (NPSA) South East.
- [16]. Iheanacho, E.N. (2017). The Menace of Fulani Herdsmen in Nigeria Communities: A Threat to National Security. *South East Political Science Review Journal*. A publication of Nigeria Political Science Association. 1 (1) 236-243.
- [17]. Ike, C.C., and Ikuji, Q. I. (2017). The Activities of the Fulani Herdsmen and Ethnic Conflict in Agatu Local Government Area Benue of State, Nigeria, 2011-2016. Published in Annual Conference Book of Abstract, Nigeria Political Science Association (NPSA) South East Zone.
- [18]. Katz, D., and Kahn, R.L. (1978). *The Social Psychology of Organization*. New York, Wiley.
- [19]. Madanipor, .A., Cara, G. and Allon, .J. (1998). *Social exclusion in european cities: process experiences and responses*. London: Jessica Kingsley.
- [20]. Ndeh, V.C. (1999). *Economic History Development: An Analytical Issues*. Benin: Chex Book.
- [21]. Nnadi, C.E. (1999). *National Development and Self Reliance*. In: R.C. Okafor, I.N. Emeke, G.C. Enebe (eds) *Man at State Centre: Social Science for Higher Education*. Enugu: Hogotez Investment Ltd.
- [22]. Njoku, D.I (2011). Rural Security and Sustained Peaceful Management of Intra and Inter Community Conflicts in Nigeria: Christian Religious Perspectives. *Nigerian Public Administration Review Journal*. 3(3),259-269
- [23]. Nnoli, . O. (1981). *Path to Nigerian Development*. Dakar: CODESRIA.
- [24]. Nwankwo,.A.A. (2016). The National Grazing Bill and Islamization of Nigeria: Matters Arising” *The Sun Newspaper*, August 15th
- [25]. Nwaorgu, O.C., and Nwankwo, C.A. (2014). Illicit Arms Trade and Conflict in Africa: An Assessment of international Arms Control Measures. *University of Nigeria Journal of Political Economy*. 7 (1&2) 78-111
- [26]. Ogege, .S.C. (2013). Insecurity and Sustainable Development: The Boko Haram Debacle in Nigeria. *American International Journal of Social Sciences*. 4 (11) 150-156.
- [27]. Ojo, O.V. (2011). The Turbulent Elction History: An Appraisal of Precipitation factors in Nigeria. *International Journal of Politics and Good Governance*. 5 (52) 1-17.
- [28]. Okeke, O.E. (2014). Conflict between Fulani Herders and Farmers in Central and Southern Nigeria: Discourse on proposed Establishment of Grazing Routes and Reserves. *An International Journals of Contemporary Research* 4 (2) 74-84.
- [29]. Olabode, A.A., and Ajibade, L.T. (2010). Environmental Induced Conflict and Sustainable Development: A Case Study of Fulani-Farmers Conflicts in Eke- Ero L.G.A, Kwara State. *Journal of Sustainable Development*, 12 (5) 30-42
- [30]. Onah, F.O and Ezech, A.U (2007) Repositioning the Role of Traditional Rulers in Contemporary Nigeria. *Africa Journal of Political and Administrative Studies (AJPAS)* 3 (10) 140-157.
- [31]. Williams, I., Muazu, F., Kaoje.U., and Ekeh, .R. (1985). *Conflicts between Pastoralist and Agriculturists in North-Eastern Nigeria. Community Conflicts in Nigeria: Management Resolution and Transformation*. Ibadan: Spectrum Books Limited.
- [32]. Zartman, W. (1991., *Conflict Reduction, Prevention, Management and Resolution*. In William/Zartman and Francis Deng Conference Volume.