

**BRITISH COLONIAL LEGACY AND ETHNO-CULTURAL CONFLICTS IN TAKUM,
TARABA STATE, NORTH-EASTERN GEO-POLITICAL ZONE, NIGERIA 1914-2008**

BY

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DECLARATION

This dissertation is my original work and has never been presented for the award of Degree or any other academic awards in any university or institution of learning.

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APPROVAL

It is my confirmation that the work compiled in this dissertation was carried out by the candidate under my supervision.

Signature of supervisor.....Date.....

Name of the supervisor

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DEDICATION

This dissertation is dedicated to Historians world- wide, the givers and lovers of scientific objectivism in historical facts because ‘facts are sacred but opinions are free’.

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ABSTRACT

The study examined British Colonial Legacy and Ethno-cultural Conflicts in Takum, Taraba North Eastern Geo-political Zone Nigeria. Takum has experienced consistent ethno-cultural conflict which destroyed lives and property and equally resulted in growth retardation and further prevent industrial growth and any form of developmental project. Three specific objectives guided this study and these were; (i) to examine the level of British colonial legacy and Ethno-cultural conflicts in Takum Taraba State, North-Eastern geopolitical Zone Nigeria, (ii) to assess the nature of ethno-cultural conflicts in Takum, Taraba State, North-Eastern Geopolitical Zone Nigeria (iii) to proffer solutions to the ethno-cultural conflicts in Takum Taraba State, North-Eastern Geopolitical Zone Nigeria. The target population was 665 from which a sample size of 250 was derived. The findings revealed that British colonial legacy has negative consequences to the community such as high colonial domination, increased political tussle and economic manipulations and increased interference in traditional issues and ambiguous overlapping jurisdiction in Takum and Ussa, Taraba State North-Eastern Geopolitical Zone Nigeria. The researcher concluded that there has been struggle among the various ethnic nationalities in the country over control of political power and natural resources which led to the Civil War of 1967-1970 since Nigeria's democracy is characterized by ethnic-based politics and especially Takum. The researcher recommended that; both the Federal and State government of Nigeria should put in place strategies for the reorientation, sensitization of the Nigerian leaders in Takum. The contribution to knowledge indicated that; it is the failure of the leaders in Takum to meet the demands of these ethnic nationalities that has always manifested in agitation that time and again leads to conflicts. In addition to the above, symposium, dialogue for consensus, seminar/workshops, equity, job creation, integration among others ought to be put in place by all the levels of government in-order to ensure peaceful coexistence, growth and meaningful development in Takum.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter includes the background to the study, problem statement, and purpose of the study, objectives of the study, research questions, and scope, as well as the significance of the study.

1.1 Background to the study

The background to the study was presented in relation to four perspectives which include historical, theoretical, conceptual and contextual perspectives;

1.1.1 Historical Perspective

Colonial interference became possible via the colonial masters direct occupation of almost all parts of the globe with a keen reference to African countries particularly Nigeria, Taraba State North-Eastern geopolitical zone and in Takum as one of the most affected areas. Prior to the colonial administration in Nigeria, there was no such country called Nigeria. In other words, Nigeria was/is the handy work of the colonialist forceful merging of the ethnically, religiously, multi-dimensional, heterogeneous societies into what is today known as Nigeria. This merger did not just amalgamated the three regions viz-a-viz the Northern, Eastern and the Western regions together, but also ethnic nationalities which is responsible for the continuous ethno-religious and ethno-cultural tensions all over the country, especially Takum, Taraba State, North-Eastern Geopolitical Zone, Nigeria. The Eastern and the Western region were merged in 1906, while the Northern and the Southern protectorate were also amalgamated on 1st January, 1914 by Lord Lugard, the then Governor of Nigeria (Osaghae, 1998).

Though the history of ethnicity and ethnic conflicts in Nigeria is traced beyond the colonial transgressions that forced the ethnic groups of the northern and southern provinces to become an entity called Nigeria in 1914, but it aggravated the already complicated situations. Since the various ethnic groups living in these provinces were not consulted regarding the merger, this British colonial policy was autocratic and undemocratic, and thus led to more conflict even at present. It denied the people's basic needs of participation, equality and social wellbeing. An

administration that endorsed segregation for its people did not have the unity of the country at heart. Rather, the separate governments introduced in the North and in the South were designed to strengthen the colonial grip on Nigerian society and weaken the people's potentials for resistance. This era of provincial development, though relatively peaceful, also led to growing ethnocentrism (Osaghae, 2002).

In Africa, colonial administrations and imperial occupations carved up boundaries that divided territories inhabited by indigenous societies and brought together a diversity of ethnic communities within unitary administrative structures. In Nigeria, between 1914 and 1915, British colonial administrators created the three regional territories that explain "ethno-genesis" (the beginning or starting point of ethnic consciousness in a heightened scale) and later "ethno-tensions" (resulted in ethnic clashes): The Northern region was occupied by Hausa/Fulani, the Eastern region inhabited by the Igbos and the Western region by the Yorubas among other minority groups. Nigeria has over 700 hundreds ethnic nationalities. In Takum for instance many ethnic nationalities exist such as Jukun/Chamba, Kuteb, Tiv, Hausa/Fulani, to mention but a few. Within this divisive colonial structure, ethnic tensions emerged between these unequally developed groups primarily in the 1950s (Otiye, 1990).

The colonial tripartite division of Nigeria prevented a Nigerian nationalistic movement, manipulating geographical boundaries to reinforce separation between and among ethnic groups and transforming ethnicity into an identity by which to gain political power; this structure along with other administrative decisions emphasized ethnic nationalism and regional politics, resulting from significant uneven development within each region. The colonial division of Nigeria that reinforced ethnic groups, the rise of ethno-political consciousness, and the development of ethnic/regional political parties demonstrated that the British administration intentionally prevented the rise and success of Nigerian nationalism, instead promoting ethnic nationalism as a means to gain/retain political power (Rothschild, 1996).

This is not to say that African Continent was void of conflict whether silent, violent or non-violent prior to the colonial era. As for Takum, the origin of the ethno-cultural, unabated conflict can be traced solely to the colonial interferences alone, complicated also by the creation and the

merger of the former Takum District with the former Zumperi District that aggravated the long underlining friction which inevitably affected the chieftaincy stool of the said area in 1914 when the last chief of the Chambas, Ahmadu who was later excommunicated as a result of his involvement in slave trade which was vehemently frowned at by Britain who had her representatives in Takum and deposed to Ibi where he died from. (Stavenhagen, 1997).

The forceful merger nullified the existing cultural leadership and place one over and against the other which bred domination and subjugation and subsequently, the ethno-cultural conflicts that deprived the area of both human and natural resource growth or development as can be seen in the wielding of enormous power to the traditional rulers of that time who corruptly abused and misused it for selfish and tribal interest. Prejudice and hatred since then became the order of the day amongst the different dominant ethnic groups. It can of course be said that the unequal and differential treatment of ethnic groups within the area became responsible for the intense competition in the society (Welsh, 1996).

As noted by Polacca (2003), cultural heterogeneity if further complicated bred conflict because of the intergenerational variations seen in the constantly evolving customs within a single ethnic group. Acculturation tends to be greater in younger members of Takum community and such differences contribute to intergenerational conflict. In addition to the variance in geographic, familial and government structures, all cultures and societies have unique beliefs and superstitions which do not spare conflict.

Western education is brought into Africa, Nigeria, Taraba state and Takum particularly through the efforts of the missionaries/ colonialists. Even though the African traditional education was in place prior to the advent of western education, it is collective, Unitarian and encompass. Western education that began during the colonial period continues in the post colonial, it upgraded the traditional /informal education system. In Takum, missionary's quarters were belt together with schools for converts. (Fafunwa, 2004).

1.1.2 Theoretical Perspective

This study was guided by conflict theory, the primordial and instrumentalism theories of ethno-cultural conflict which states that in the normal state, society is held together by force, coercion,

and intimidation as a result of inherited tendencies, coupled with greed and frustration that comes as a result of some inequalities. The values of different groups are often the basis of conflicting interest among those groups. According to Sociologist Simmel (as cited in Thomas, 1982), four sources of conflict are identified. They include wars, conflict within groups, legal disputes and clashes over ideology such as religion or politics, which sometimes, begins with competition. But according to historical facts, cause and causation takes priority. It stipulate that nothing happens without driving force. So conflicts are the by-product of causation.

In the view of Thomas (1982) in the study of human relationship, he asserted that the main emphasis in competition is on achieving the goals. That with conflict on the other hand, the emphasis is on defeating the opponent. Conflict is the deliberate attempt to control by force, oppose, harm, or resist the will of another person or persons. Unlike competition, conflict has few rules of conduct and these often are ignored. Conflict may range from the deliberate slighting of a classmate to the killing of an enemy. A conflict theorist looking at Mexico which has a long history of conflict especially in it colonial period, concluded that conflict and values disagreement are normal conditions of societies and any period of domination by one or another ruling group (Momoh, 2000). Could that stand for all circumstances and situations in history? No, as earlier on mentioned, nothing happen in history just for happening sake, but that certain propelling factors are responsible.

Conflict is a normal and desirable aspect of social change. In fact, that conflict must be encouraged as a means of eliminating social inequality and injustice. This view goes in line with other conflict theorists who pointed out that people with power, protect their own interest and define what deviance is in order to suit their own needs. Another perspective of conflict seen by the functionalists is stability and consensus as the way out of conflict if all the units of the society could work well and in a uniformity, while conflict sociologists see a social world in continual struggle, the conflict perspective assumes that social behavior is best understood in terms of tension between groups over power or the allocation of resources, including housing, money, access to services, and political representation (Nnoli, 2007).

The tension between or among competing groups need not be violent; it can take the form of labor negotiations, party politics, and competition between religious groups for new members or disputes over the federal budget. Conflict approach has become increasingly persuasive since the late 1960s. The Widespread social unrest resulting from battles over civil rights, the rise of feminist and gay liberation movements, the Watergate political scandal, urban riots, and confrontations at abortion clinic have offered support for the conflict approach- hence the view that the social world is characterized by continual struggle between competing groups (Glickman, 1995).

The Marxist sees struggle between social classes as inevitable, given the exploitation of workers that he perceived under capitalism, between the haves and the have not. Conflict theorists are interested in how society's institutions including the family, government, religion, education, and the media may help to maintain the privileges of some groups and keep others in a subservient position (Dahrendort, 1959). Conflict theory was propounded in 1848 as quoted in the communist manifesto captured by Martins in 1998.

Even though theorists hold these classical ideas that conflict is an intrinsic, inevitable aspect of social change which is the alteration in the basic social structure of the human society, and that that is an expression of the heterogeneity of interest values and beliefs that arise as a new formations generated by social change which come up against inherited constraints, it can at least be minimized. For any ethnic group, a number of specific cultural issues may arise that may bring about conflict, tribe vary greatly in history, culture, economy, location, size and government, these differences necessitates violent actions or conflicts. This means that the assumptions of longtime stay, inter-marriages may and may not necessarily prevent conflict because all the aforementioned are present in the said area Takum. (Osaghae, 2007).

The researcher agrees with both the functionalist and the conflict theorists seeing that negotiation, dialogue, stability and consensus should be at the forefront of every conflict resolution and incase it fails, and then coercion can be used even at the cost of the warfare though it is unquantifiable and irreplaceable damage.

1.1.3 Conceptual perspective

Colonialism is the policy of a nation seeking to extend or retain its authority over other people or territories, generally with the aim of developing or exploiting them to the benefit of the colonizing country and helping the colonies modernize in terms defined by the colonizers, especially in economics, religion and health. Colonial legacy refers to the system or policy of a nation seeking to extend or retain its authority over other people or territories with its footprints on the sand of time (Ismail, 2011).

Colonial legacy exerts influence over the occupied territory through the creation of an administrative structure that extracts resources and enforces regulations, it perceives the indigenous population as different and usually inferior in culture (as defined by race, ethnicity, religion, customs, and/or language) and denies this population full citizenship rights (Haruna, 2017).

Bill (2010) defined conflict as one form of friction, disagreement, or discord arising within a group when the beliefs or actions are either resisted by or unacceptable to one or more members of another group. On that note, conflict can be about a situation or type of behavior that is unacceptable by others. Also Michael (2003) in the United Nations white paper on traditional leadership and governance defines conflict as an activity which takes place when individuals or groups wish to carry out mutually inconsistent acts concerning their wants, needs or obligations. It could also be defined as a disagreement through which the partners involved perceive a threat to their needs, interest or concerns.

Conflict is broadly defined as perceived divergence of interest, or belief that the parties' current aspirations cannot be achieved simultaneously (Rubin, Pruitt, and Kim, 1994). "That's not fair" expresses a feeling that frequently leads to conflict. There are several interrelated implications or sources of conflict. Perceived injustice is a frequent source of conflict. Another could be the processes or outcome of conflict as perceived to be unjust, it is not unlikely that the resolution of conflict is likely to be unstable and could give rise to further conflict just like it happened to Germany, Italy and Japan after the World War 1 which sowed the seed for World War 2 in 1939 (Hussein, 2012). Conflict could still occur or exist about what is 'just'. To lay blame on another

for an injustice and claiming special privileges because of the injury one has presumably suffered-is apt to lead to conflict escalation unless the other agrees that she has been unjust and takes responsibility for remedying it. "Blaming" tends to be inflaming.

Ethno-cultural conflict is a conflict caused by differences in cultural values and beliefs that place people at odds with one another. Ethnic conflict is seen as one that occurs when people's expectations of a certain behavior coming from their cultural backgrounds are not met, as others have different cultural backgrounds and different expectations. Cultural conflicts are difficult to resolve as parties to the conflict have different beliefs, yet the opposite is true that with concerted effort and proper planning, ethnic conflict could be minimized if not averted. Cultural conflicts intensify when those differences become reflected in politics, particularly at a macro level.

Conflict is seen as struggle over values and claims to scarce resources in which the aim of the opponents are to neutralize, injure, or eliminate their rival. It is also a perceived divergence of interests, or belief that the parties' current aspirations cannot be achieved simultaneously. It is indeed the breakdown in standard mechanism of decision making.

Interactive conflicts; are those characterized as being protracted, irreconcilable, violent, of zero-sum nature, total and central with the parties involved having an interest in their continuation. They are demanding, stressful, painful, exhausting and costly both in human and material terms.

Interpersonal conflict exist when there's often complex, mixed-motive situations where the relationship between one's own set of goals and another's are simultaneously positive interdependent and negatively interdependent(directly or indirectly associated as one realization or otherwise of one automatically affect the other)

Intergroup conflict is the type of misperception or misunderstanding which is based in real differences between groups in terms of social power, access to resources, important live values, or other significant incompatibilities.

Ethnicity is seen as a “social phenomenon associated with competition among members of different ethnic groups”

Colonial Legacy is used synonymous with colonialism which entails enslavement and massive exploitation, impact of health, inequality among masses and resource drain.

British colonial legacy is the foot prints on the sand of time alongside its impact left by the British Colonial masters on political, economic, social issues and otherwise to its colonies at independence.

1.1.4 Contextual perspective

The existence of ethno-cultural conflicts fueled by the British colonial legacy resulted in politics of ethnic and regional security which played a key role in Nigeria’s political and economic development as well as its role in Takum. It is the major source of growing political crisis in this area and it undermines the selection of responsible and responsive local leadership by politicizing ethnicity. Leaders at all levels of government are recruited on the basis of ethnicity and region, rather than their ability, experience and vision, hence, Nigeria’s political and economic performance falls below par in comparison with other countries of comparable size and resources. The primacy of ethnicity has resulted in periodic eruptions of violence between different ethnic groups in Nigeria most especially in Takum, Taraba State. Census enumeration for economic planning and electoral representation has fallen victim to the same ethnic politics as different ethnic groups and regions claim bloated population numbers in order to secure more government funding and representation. It is also often the factor that determines the location of industries and development projects rather than feasibility studies or viability of the location. Takum, Taraba State is endowed with natural resources, most importantly alluvial vast productive land. This huge productive land become one of the attractive resources as it values never diminish and the struggle over these natural resources has brought both the State and the Federal government to see how best this ethnic based conflict ends, yet the desired result is nowhere within reach.

Politicized ethnicity has been detrimental to national unity and socio-economic wellbeing. It is important to note that most of these ethnic conflicts were caused by colonialism and its legacy, which compounded inter-ethnic conflict by capitalizing on the isolation of ethnic groups. The “divide-and-rule” method was used by the British to pitch ethnic groups against each other, thus keeping the people from rising against the colonizers, hence making the distribution of economic resources often skewed to favor a particular group, pushing marginalized groups to use their ethnicity to mobilize for equality. In Takum, the colonialist started by the creation of two districts which were the Takum/Tikari district strictly occupied by Jukun/Chamba and the Zumperi District by the Kutebs, for they were divided along ethnic line. This division was short lived as they two were merged together to be known as Takum district in 1914 when the Northern, the Southern protectorates and the colony of Lagos were amalgamated to form what today became Nigeria. (Gazetteers of the Northern Provinces of Nigeria).

1.2 Problem Statement

At independence, every country that was under colonial domination had the hopes of being developed, with all the needed infrastructure that depict internal control of the country's resources when its indigenous leaders take over power, but reserves is the case in Takum Taraba State, North-Eastern Geo-political Zone, Nigeria. This hope was lost because of the legacies left by the colonialist through their interferences in all facets of the colonized lives especially in traditional affairs. Though the flag independence still remain, but without issues to deal with internally The colonial interference and the legacy makes possible the ethno-cultural conflict in Takum without the slightest idea of when it will finally come to an end. This is because this interference and legacy has to do with the chieftaincy stool which symbolizes power, control and domination of the ruling group against the ruled who were formerly the sole custodian of the stool of Takum.

This kind of study was chosen as a result of the persistent ethno-cultural conflict that has claimed immeasurable number of lives and property, even retarded growth and development in the area of study, and has prevented meaningful investments which demand for concerted effort that must be put in place to curb it, the weakness of postcolonial nations is not hidden. Colonialism left a political heritage of weak states with limited control over territory and regimes that relied on

ethnic divisions, a centralized authority, and patronage systems inherited from colonial rule. Resting on a weak political base, new national leaders were thus vulnerable to the pull of internal influence and corruption, and the support of external imperial patrons that introduced neocolonialism. Both sides weighed strategic considerations and influence in various regions of Nigeria that had become contested states in early Cold War competitions.

1.3 Purpose of the study

The study examined British Colonial Legacy and Ethno-cultural Conflicts in Takum, Taraba State, North-Eastern Geopolitical Zone, Nigeria.

1.4 Objectives of the study

This study had the followings as its objectives

- i. To evaluate the level of British colonial legacy in Takum Taraba State, North-Eastern Geopolitical Zone Nigeria.
- ii. To examine the nature of ethno-cultural conflicts in Takum Taraba State, North-Eastern Geopolitical Zone Nigeria.
- iii. To proffer solutions to the Ethno-cultural conflicts in Takum Taraba State, North-Eastern Geopolitical Zone Nigeria.

1.5 Research Questions

- i. What is the level of British colonial legacy in Takum Taraba State, North-Eastern Geopolitical Zone Nigeria?
- ii. What is the nature of ethno-cultural conflicts in Takum Taraba State, North-Eastern Geopolitical Zone Nigeria?
- iii. What are the solutions to the Ethno-cultural conflicts in Takum Taraba State, North-Eastern Geopolitical Zone Nigeria?

1.6 Scope of the study

1.6.1. Geographical scope

This study was carried out in Takum created in 1976 as part of the local government reforms by the then head of State General Olusegun Obasanjo, in the defunct Gongola State. Gongola State was separated in August, 27th 1991 to include Adamawa and Taraba State respectively. Today, Takum is part of Taraba State, North-Eastern Geopolitical Zone Nigeria. It covers a total of 54, 478sqkm land area, (the third largest in the country). Taraba State is bordered to the east by Adamawa State, bordered to the north by Gombe, Bauchi and Plateau States, bordered to the west by Nasarawa and Benue States and Republic of Cameroon to the south. The state has a population of 2.7 million (Census, 2006), distributed in 16 Local government areas. Takum is so chosen based on the recurrent ethno-cultural conflicts which expanded from 1st January, 1914 and suspended in 2008. Hence the reason for carrying out a research in this particular region.

1.6.2 Content Scope

The study examined British colonial legacy and ethno-cultural conflicts in Takum, Taraba State North-Eastern Geopolitical Zone Nigeria.

1.6.3 Time scope

The study used data from 1914 to 2008 on British Colonial Legacy and Ethno-cultural Conflicts, this being the period in which high rates of abduction, killings and destruction of property as a result of ethno-cultural conflicts have been reported in Takum Taraba State, North-Eastern Geopolitical Zone, Nigeria.

1.7 Significance of the Study

The findings of this study will be beneficial to the following stakeholders.

To Researchers

Intending researchers will find this work as factual bedrock for further studies as it dealt the issue of Takum ethno-cultural conflict in it wider sense.

To the Government

Because of the commitments of the government in resolving the relentless conflict in Takum, this dissertation will help the government identify the root cause of the conflict thereby profiling attainable solutions especially linking it to activities of the colonial masters as the basis for settlement in the continual tension in Takum. The non-stop ethno-cultural conflicts in Takum will have a better management foresight via the suggestions and recommendations provided in this dissertation thereby abating or discontinuing the crisis that has claimed immeasurable lives and property in Takum.

To the Local People

The indigenes as well as settlers will benefit by accessing this historical facts as to chieftaincy stool of Takum and then learn to tolerate and accept each other for continual peaceful co-existence and development as well as the accessibility of the resources in Takum.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter presents the theoretical, conceptual and the empirical reviews. It also shows the gap identified from existing collected works and studies.

2.1 Theoretical review

Ethnic conflict is a practice of conflict in which the goals of the parties are well-defined in ethnic points and its past history, and possible solutions are apparent along ethnic lines. The conflict is usually not about ethnic variances themselves but over political, economic, social, cultural, or territorial problems. A single theory of ethnic conflict is not mostly adequate in attributing a particular conflict to, in that logic, two of them will be used to underpin this dissertation. Below are the theories.

Primordial's Ethnic Conflict Theory

According to primordial theory, ethnicity is sensed to be embedded in inherited biological attributes, a long history of practicing cultural differences, or both. Ethnic identity is seen as unique in intensity and durability and as an integral factor defining individual self-identification and communal distinctiveness. Mobilization of ethnic identity and ethnic nationalism is a subtle channel to engage the group in a political struggle. Ethnic divisions and ethnic conflict are considered innate in multiethnic societies and a common trend.

The primordial's concentrate on set identities, without recognizing the differences in ethnic group formation, ranging from relatively short-term associations to long-standing, strong, and cohesive groups with innate and historical roots. (Mulinge, 2008)

But this is not the case with the Instrumentalists theory which holds that ethnicity has very little or no independent ranking outside the political process and is in its character comparable to other political affiliations such as ideological beliefs or party membership for its goal to be achieved. According to instrumentalists, ethnicity is a result of personal choice and mostly independent from the situational context or the presence of cultural and biological traits. Ethnic conflict arises

if ethnic groups compete for the same goal—especially power, access to scarce resources, or territory. The interests of a society's elite class play an important role in mobilizing ethnic groups to engage in ethnic conflicts. Ethnic conflict is thus similar to other political interest conflicts when political elites manipulate it for their personal gain.(Geertz, 1963)

Ethnic conflict engrosses the main constraint to international peace and security. Should places like the Balkans, Chechnya, Ukraine, India, Sri Lanka, Iraq, Israel, the West Bank and the Gaza Strip, and most of sub-Saharan Africa be considered, they all bear deposit of the danger of ethnic clash. According to this school of thought primordial theory, ethnicity is implanted in inherited genetic attributes, a lengthy history of practicing cultural differences, or the presence of the two. Ethnic uniqueness is seen as an exceptional support in intensity and durability conflict and as a crucial factor in majoring individual's self-identification and shared distinctiveness. Recruitment of ethnic individualism and ethnic loyalty is a powerful tool to engage the group in a political struggle. Ethnic divisions and ethnic conflict are considered natural to multiethnic societies and a common observable fact in ethnic conflict 'interact to activate ethnic conflict'.

To contribute towards the building of more balanced accounts of ethnic conflict, this dissertation outlines a model wherein ethnic identity (at the centre of primordial) and grievances/frustration (at the heart of instrumentalism) interact to increase the probability of ethnic conflict. To illustrate its realistic usefulness, the integrated ideal is engaged to widen a ideological report of the massacre and deadly ethnic cleansing in Rwanda and Burundi in the early 1990s. According to primordial, ethnic conflict fundamentally springs from differences in ethnic identities. (Vanhanen 1999; Esteban, Mayoral, Ray 2012. And Afa'anwi, 2016).

Ethnic identity is assigned at birth, inbuilt in human nature, and passed on genealogically from age bracket to age bracket. Thus, under primordial's, ethnic identity is fixed across time. As a function of (myths of) 'common blood' shared within each ethnic group, primordial predict kindness and collaboration among members of the in-group and antagonism and quarrel against out-groups. Because ethnic differences under primordial's are inherited, immeasurable, and conflicting, ethnic conflicts arise predictably from 'ancient hatreds' between ethnic groups and 'mutual fear' of dominance, ejection or even annihilation (Geertz 1963).

By emphasizing differences in ethnic identities are foundational source of inter-ethnic hatreds, fear, and conflicts, primordial suggest that, ethnically heterogeneous states will unavoidably experience ethnic conflicts (Vanhanen 1999, 58). Sub-Saharan Africa is one of the most ethnic conflict-plagued regions of the world, with an exception of a few places that are heterogeneous like Cameroon and Botswana, yet enjoy relatively peaceful inter-ethnic relations. The separate peace in some heterogeneous states could well be a function of special structural policies as argued by Mulinge (2008), but this highlights an even more serious weakness of primordial's: it is insensitive to varying political and socio-economic structural conditions within which ethnic conflicts develop.

Instrumentalism Ethnic Conflict Theory

Within instrumentalist thought, ethnic conflict does not emerge directly from differences in ethnic identity, rather ethnic conflict arises only when ethnic identities are politicized or manipulated to generate political and socio-economic advantages for an ethnic group at the cost of depriving or neglecting other ethnics. Accordingly, instrumentalists point to factors other than ethnic identity to explain ethnic conflicts. These include, security concerns (Posen, 1993); competition and inequality (Gurr, 1993).

Sentiments of dissatisfaction underlying these factors suggest that ethnic conflicts, under instrumentalism, are commonly motivated by grievances/frustration as well as greed (Ellingsen, 2000). Relative to primordial's, instrumentalism appears a more distinctive theory as it recognizes the relevance of political and socio-economic structural dynamics to account for temporal and geographical variations in the occurrence of ethnic conflicts. However, while instrumentalism highlights elite manipulation or politicization of ethnicity as the foundational source of grievances which induce ethnic conflicts, it cannot independently explain why people easily, cooperatively, and effectively mobilize along ethnic lines. It must draw on the explanations of primordial's in recognizing the power of ethnicity to perpetuate a sense of 'common blood', a sense of shared values, shared interests, shared threats, and most fundamentally, a sense of solidarity, which is indispensable for collective action as they preach that injury to one is injury to all basing on ethnic features.

Instrumentalism is criticized by those who argue that ethnicity, in contrast to political affiliations, cannot be willfully decided on by individuals and is instead rooted in and regulated by the society as a whole. Advocates of another school of thought, known as social constructivism, focus on the social nature of ethnic identity. In their view, ethnicity is neither fixed nor entirely open. Ethnic identity is created by social interactions between individuals and groups and remains therefore beyond a person's choice, but it is subject to change if the social conditions change. That also agrees with causation in occurrences of events. Individuals and groups cannot avoid the fact that ethnic differences exist, but they determine for themselves what to make of those differences. Ethnic conflict depends thus to a great extent on the opportunities provided for the group to reach their goals. Violent conflict is caused mainly by social and political systems that lead to inequality and grievances and do not offer options for the peaceful expression of differences. Changes in social interactions, such as increased tensions or violent conflict, influence the socially constructed nature of ethnicity. Social constructivists explain the tremendous atrocities committed during ethnic conflicts—such as genocide, mass rape, and ethnic cleansing—by the fact that, by virtue of ethnicity, ultimately everyone becomes involved in the struggle, regardless of their intent and the cost.

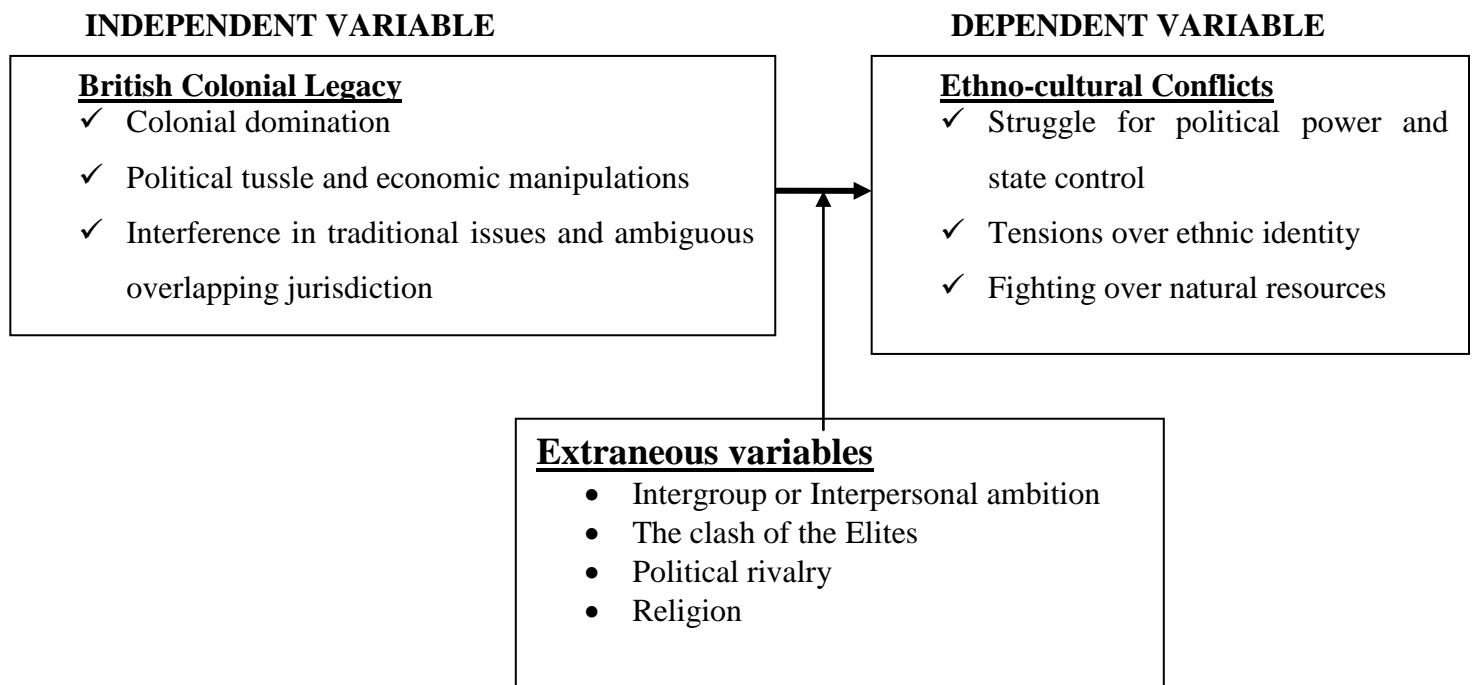
Power is said to be a concealed source of conflict. The structural origin of group conflict can be related to the arrangements of social roles attached to supremacy and suppression. The two distinctive sets of groups are produced by authority relations. One group has a position of domination while the other has the position of being dominated. The ideas that make up the foundations of conflict theory can be traced back to early philosophy. Han Fei Tzu (280 - 233 BC) and other ancient Chinese philosophers taught that men are innately weak and lazy. This assumption leads to the obvious conclusion that the only way men can be controlled, then, is through punishment. Those who have the power to punish can control society, as the fear of the power of punishment keeps men in check. Conflict, as a sociological theory, was formalized in the 19th and 20th Centuries, building upon the ideas of people like those mentioned above. Many sociologists have contributed to the development of conflict theory, including Max Gluckman, John Rex, Lewis A. Coser, Randall Collins, Ralf Dahrendorf, Ludwig Gumplowicz, Vilfredo Pareto, and George Simmel. However, Karl Marx is often credited as being the father of conflict

theory because of his contribution to the theory as a whole. (Martindale, 2010). Among the past history of British colonial legacy, domination, suppression and subjugation takes the larger share.

2.2 Conceptual Framework

The conceptual framework below shows the relationship between British colonial legacy and ethno-cultural conflicts

2.2.1 Conceptual Framework



Source: Bill (2010)

The study was carried out so as to check how the Independent Variable which is British Colonial Legacy have repercussion on the Ethno-cultural Conflict in Takum been the Dependent Variable. It examined the British colonial legacy and the role it played in laying the foundation for the recurrent ethno-cultural conflicts. British colonial legacy was measured in relation to colonialism domination, political tussle and economic manipulations and interference in traditional issues and ambiguous overlapping jurisdiction. The dependent variable ethno-cultural conflicts was measured in terms of struggle for political power and state control, tensions over ethnic identity and fighting over natural resources. This struggle for domination left behind by colonial legacy make possible the election or recruitment of national leaders basis base on ethnicity and region,

rather than their ability, experience and vision, hence, Nigeria's political and economic performance falls below par in comparison with other countries of comparable size and resources. The primacy of ethnicity has resulted in periodic occurrences of violence between and among different ethnic groups in Nigeria. Census enumeration for economic planning and electoral representation has fallen victim to the same ethnic politics as different ethnic groups and regions claim bloated population numbers in order to secure more government funding and representation at the federal level.

2.3 Review of related literature

The review of related literature was presented following the study objectives;

2.3.1 Level of British colonial legacy in Takum, Taraba State, North-Eastern Geo-political Zone, Nigeria

To evaluate the activities of the British colonial master on their colonies before independence, a number of their activities have to be discussed. According to Zerbo (1981), the colonial interference in Africa has not only been in Takum, Taraba State, North-Eastern Geo-political Zone Nigeria, but global event. The changing of names of places and sometimes unnecessary claims among others. For instance, the "Atlantic" Ocean was called Ethiopian sea as late as 1626 and the so-called "Indian" Ocean the Azania Sea. Just like George Murdock wrote that Azanians stimulated trade with the East-Africans and it people and their cultural history (Osaghae, 2007).

Not to mention the Zimbabwean building that were built by the Zimbabweans but attributed to "foreigners". What about the history or origin of civilization which is also debatable as to where and who were responsible. Like Edem Kodjo the author of Africa Tomorrow would say "It is here in Africa that history began". Prof. Walter Rodney also share the opinion of Edem, he show how Europe destroy Africa by making it underdeveloped. According to him, Africa has suffered the worst of genocide, holocaust, conflict inclusive at the hands of the architects of slavery and colonialism. Colonial interference is sometimes seen as colonial legacy. Colonial legacy as Shumo defines it are those principles brought by the colonial powers that still have a lasting impact on how people live their lives with regards to their social, political, economic and cultural expressions (2017)

Peter (1981) concludes that ‘the modern African state, weaned out of colonial rule, was launched on violence and insurrection. This could be attributed to the fact that the state and society have some independence continued to grow a part rather than converging. The basic problem of the post-colonial state stems from that the fact that it was created by rising indigenous bourgeoisie. Mathew (1999) unveiled that most states in Africa were the products of uninformed colonial arrangements.

As written in the historical perspective, prior to the British colonial masters interference and legacy, Takum though inhabited by different ethnic nationalities depending on the period of migration and settlements, yet each with its unique and distinct political, cultural and hegemony, but with the bringing together of the Southern, the Northern and the colony of Lagos together and the subsequent amalgamation of the various regions to form what is now referred to as Nigeria, some fundamental changes occurred in terms of political, cultural, and in most forms of administration that has left a lasting impacts on the populace of Takum and Nigeria at large. It started by creating two districts which were Takum/Tikari and Zumper and later merged them because the Chamba’s chief Ahmadu was engaged in slavery mainly within the Kutebs who was deposed to Ibi and in his place, a Kuteb chief was installed. This automatically disrupted the chieftaincy supremacy and it laid the foundation, upon which the present conflict builds (Northern Province Gazetteer,).

Mathew (1999) noted that post-colonial African states are continuation of the colonial regimes set in place by the colonialist without direct occupation or rule or responsibility. Decades of political and historical works on colonialism have pinned economic exploitation, plunder and domination as the main legacy colonialism left in the get up of colonial departure from Africa. He argues that state formation which was guided by indirect rule was specifically based on two different axes of discrimination – “race” and “ethnicities” through which natives and settlers were legally distinguished, differently ruled, and confined to separate social and political fates. “Races were considered a civilizing influence even if in different degrees while ethnicities were considered to be in dire need to be civilized” That is to say the races as in the case of the Tutsi in Rwanda were considered as members of society whilst the Hutu (and other ethnic groups) were

consigned to the margins- “to be civilized”. Mamdani referred to the Tutsi as near citizens, which, impliedly, meant that even though they were not citizens, they were considered to have the potential of full citizens. Though colonized, they were assimilated into the hierarchy of colonial rule. This reinforced the political identities between natives and non-natives. In line with Mamdani’s assertion of how races were elevated at the expense of natives, it is not surprising that such categorization based on entitlement and leading to the creating of identities caused several conflicts among post-colonial states in Africa (Mamdani, 2011).

The weakness of postcolonial nations was a result of colonialism which left a political heritage of weak states with limited control over territory and regimes that relied on ethnic divisions, a centralized authority, and patronage systems inherited from colonial rule. Resting on a weak political base, new national leaders were thus vulnerable to the pull of internal influence and corruption, and the support of external imperial patrons, all contributing to conditions where the United States (or in some cases, the USSR) found an opening to replace the influence of these countries’ former colonial masters. Both sides weighed strategic considerations and influence in various African countries that had become contested states in early Cold War competition, such as Guinea and Mali (Dorcas, 2015).

The forces underlying African poverty are far from reducible to problems of “corruption” and “governance,” but rather are rooted in historic relationships of exploitation within a larger capitalist system, where political and economic strategies on the part of the West came to the fore and were advanced at key moments. Generally speaking, the thwarting of industrial development in conditions created under colonialism, the national development models attempted by African ruling classes after independence, and the narrowing of those horizons into single-commodity export economies and IMF/World Bank--imposed sternness, have all combined to produce debt crises, collapses of infrastructure, poverty, lack of access to health care, high rates of HIV/AIDS, low wages, low literacy rates, an explosion of urban slums, and a host of other poor grades on human development indicators (Blattman, 2010).

The legacy of the plunder and colonization has been the expansion of capitalism as a system and the massive accumulation of capitalists and “their” nation-states at the expense of greatly

weakened states and economies in Africa. The wealth that was created by African labor and from African resources was grabbed by the capitalist countries of Europe, writes Rodney, “Restrictions were placed upon African capacity to make the maximum use of its economic potential”. African economies are integrated into the very structure of the developed capitalist economies; and they integrated in a manner that is unfavorable to Africa and insures that Africa is dependent on the big capitalist countries (Linda, 2010).

When colonialism ended, the weak economic and political grip of new African states left them vulnerable to interference from the West. Several aspects of economic development under colonialism produced highly distorted and fragile economies; resulting in economic systems attached to a narrow export base with a related weak industrial sector and feeble rates of growth. These states inherited an underdeveloped infrastructure geared toward exports, lacking capital, and slanted toward supplying unfinished goods to the advanced countries. In essence, the growth of cash crops reached such an extreme during the decades of colonialism that food had to be imported, while industrial development was thwarted in Africa itself because manufacturing and the processing of raw materials happened exclusively overseas. Africans were discriminated against in most areas of economic life and wages kept very low, and the profits from the exploitation of African laborers went directly to European bankers and trading companies (Mair, 1993.).

Economic development under colonialism was highly uneven, especially under British colonialism, which created concentrations of workers in key locations, such as mines of central Africa and at the port of Mombasa in Kenya. While this result was an unavoidable outcome of the orientation on extractive industries and its associated transportation infrastructure, these needs were necessarily balanced against colonial concerns of too much industrialization potentially producing “disruptive proletarianization,” i.e., class struggle and resistance. These fears were by no means groundless: working class and peasant struggles were a central feature of the colonial period, and this resistance among unionized and nonunionized workers, students and agricultural laborers formed the basis of the mass anti-colonial struggles (Mathew, 1999).

Alongside this unevenness, colonial policy produced some institutional uniformity in methods of extracting capital from the continent. British colonial monopolies in the form of marketing boards not only reinforced the tendency toward single commodity production for export by controlling most of the value of exports. These monopolies also amounted to loans in hard currency on the part of the colonies to Britain in the form of the difference between producer and market prices. This dynamic provides context to the resistance of the British Empire to the decolonization process as these boards provided access to the currencies that enabled the import of capital to Britain itself and thus its industrial recovery in the wake of World War II (Mair, 1993).

Though before the period of the Cold War, almost all of African States were independent, but it has a link to the activities of colonialism. During the Cold War, superpower competition drove both the US and the USSR to create allies and proxies in Africa as a way to extend their global reach and to overcome the historical advantage of colonial powers' exclusive domination. As it is obvious, the postwar military superiority of the United States provided the opportunity for it to maintain a position from which to subordinate its rivals. The Cold War became an expression of this global aspiration: the United States challenge to the geopolitical power of the USSR and the large areas of the world within its compass. Africa of course was by no means an exception within this global dynamic. As Fanon has described, "Every peasant revolt, every insurrection in the Third World fits into the framework of the cold war. The full-scale campaign under way leads the other bloc to gauge the flaws in its sphere of influence (Fanon, 1963).

For the United States, competition with the USSR drove an ever-shifting network of Cold War alliances in Africa, expressed through a host of strategy, from military funding, proxy and secret operations, to the use of the CIA. Military strategy designed at suppression or rollback of the Soviet sphere of influence on the continent entailed undermining African nationalist regimes perceived as in danger of aligning with the USSR or charting a path independent of the West, and its concomitant threat to stability Militarism was inextricable from the political and economic aims of the day (Mair, 1993).

Military bases were used as political force, and the basis for outright intervention from the earliest days of this new period. Former colonial powers maintained a military presence in their former colonies while the US became increasingly interested, in the 1960s, in establishing outposts of their own, crucially making aid and loans contingent on that presence. Strategic military relationships with African nations such as Liberia, as early as the World War II period, established the precedent of US aid and infrastructure-building in exchange for arms, infrastructure naturally geared towards US interests. Aid in all forms expressed US strategic aims, directed in the early years of independence disproportionately to those nations with large US investments such as the resource-rich Congo-Kinshasa (later Zaire) and Nigeria (Mamdani, 1996).

The US had a particular advantage of appearing as seemingly free of the colonial legacy. Ideological thin covering notwithstanding, the US was able to benefit from the political and economic relationships established under colonialism by the older powers, likewise benefiting from the loosening of the monopolistic ties of the colonies to their colonial “home”. Fanon, from a different perspective, also described the double-edged sword of the process of decolonization and the legacy left by the “departing” powers. He said, the assumption of independence becomes the curse of dependence. The sweeping powers of coercion of the colonial authorities condemn the young nation to regression. In other words, the colonial power says: “If you want independence, take it and suffer the consequences.” The nationalist leaders are then left with no other choice but to turn to their people and ask them to make a gigantic effort. Each state, with the pitiful resources at its disposal, endeavors to address the mounting national hunger and the growing national poverty (Fanon, 1963).

The legacy of colonialism reproduced a political and economic network for the newly independent nations from the beginning. Competing economic ideologies of the post independence societies battled over whether development would proceed along free-market or state-directed lines (Mair, 1993).

At the time of independence, puzzling human and social needs confronted new nations. Contrary to colonial propaganda, where colonizers claimed an investment in the “well-being” of the

colonized, the vast bulk of funds spent went towards the military or the colonial administration. Colonial policy actively suppressed education for the majority. Technical education was introduced only in rare instances. For example, the Congo had only sixteen secondary school graduates at the time of independence, out of a total population of thirteen million. Likewise, not one doctor was trained in Mozambique during 500 years of Portuguese colonialism. Across the continent as a whole, only 1 percent of those in school reached the secondary school level. In 1960, there were only fifty university graduates per year, when “it is calculated that 10 times the number are needed annually half of them for government service.” All told, colonialism left a wake of destruction across the continent: life expectancy trip over, ecological devastation spread across rural areas that suffered from minimal social services. As Rodney so succinctly puts it, “Colonialism had only one hand it was a one-armed bandit.

Democratic institutions were similarly very weak. Mamdani (1996) describes how colonial political systems actively cultivated accumulations of power in some sites over others, based on the particular political interests and alliances at a given moment.

Even though colonialism is seen as the channel through which Africa, Nigeria, Taraba State and Takum were controlled by the British government and at independence left legacies that does not favor the people politically, socially, culturally and economically, it brought with it some positive development as can be seen below. (Arowolo, 2010)

Politically, colonial administration brought western education to Takum, English Language as a lingua Franca (official language of Nigeria), democracy as a system of governance that now check mate the excesses of political leaders through periodic elections, British judicial system of justice among others. Economically, improvement in agricultural activities with the provision of raw materials for the manufacturing and craft sectors, integration of the economy into the world system of globalization. Socially, colonial government make modernism be become possible, religion like Christianity was brought as it was the missionaries that came during colonialism taught people how to read their bibles and to say the Lord’s Prayer of the Christian faith. (Thukur and Ezenne, 1980, Chuabe and Chaube, 2009. Fafunwa, 2004). The western system of education served as one of the tools indigenous African leaders during the decolonization processes. It then

goes to say that colonialism also contribute to the development of Africa, Nigeria, Taraba State and Takum too through the aforementioned.

2.3.2 Nature of Ethno-cultural Conflicts in Takum, Taraba State, North-Eastern Geopolitical Zone, Nigeria

For any ethnic group, a number of specific cultural issues may arise that may bring about conflict. Tribes vary greatly in history, culture, economy, location, size, and government. These differences necessitate violence or conflict. This means that assumptions of long time story, inter-marriages may/may not prevent conflict. Basic to the making of states and local governments, there must be nearby land mass, administrative ease, and older times or account of communities.

According to Okwudiba (2007) in reality, ethnicity is a very complex development, it is always closely associated with political, economic, social, religious and other social views and interactions. Hence ethnicity finds expression in political domination, economic exploitation, psychological oppression and class manipulation.” Perchance the commonest explanation of what an ethnic group means is that which says that it comprises people with a common ancestry. In other words, this refers to people who can trace their lineage to one ancestor. Apparently, most definitions and explanations on the term, by social scientists, seem to draw from this perspective.

Nnoli (1978) for instance, described the ethnic group as those human groups that entertain a subjective belief in their common descent. The main elements of ethnicity according to him include exclusiveness manifested in inter-group competition, conflict in relation to stiff competition, and the consciousness of being one in relation to others. In addition to these, Mair (1993) identify three main characteristics of ethnicity; one, it is a culturally specific practice and unique set of symbols and beliefs, especially the way in which an ascribed identity is given contemporary construction through socialization and mobilization in cultural and political movements. Two, it is a belief in common origin involving sometimes, the existence or imagination of a common past. Third and finally, it involves a sense of belonging to a group defined in opposition to others.

A critical examination of the three elements on which ethnic identity rests shows an attempt to bridge the gap in literature between those who take ethnicity as a prehistoric inheritance and those who see it as something that is historically or socially constructed. Indeed, there is an increasing tendency to discard the earliest approaches to the conceptualization of ethnicity. These include approaches that emphasize ethnicity as primordial (Geertz, 2003) and those that present ethnicity as a hang-over of the past which modernization access to the media, western education and urbanization are expected to fashion down in the course of time.

Nigeria as a country is a conglomeration or an aggregation of several nationalities which makes the country a pluralistic and multi-faceted society. The diversity of languages, customs and traditions gives the country a rich cultural diversity. Nigeria is said to be a British creation by uniting the various nationalities into a single country today known as The Federal Republic of Nigeria. The amalgamation brought together the protectorate of Northern Nigeria, the colony of Lagos and Protectorate of Southern Nigeria into one country. This was done to serve the interest of Britain without the consent of the various ethnic nationalities. This act marked the beginning of ethnic struggle for power in Nigeria (Mair, 1993).

As a result, Takum originate from the formal Wukari federation in 1976 and likewise in 1987 out of Takum, Ussa was proposed but couldn't stand the test of time as a result of the military system power take over under General Muhammad Buhari in 1983. Subsequently in 1997 USSA was created but the clear demarcation is still the bound of contention as there were many boundaries created at different times by different leaders in power (both at the federal and state levels) and the issuance of another circular from the federal Government adjusting between the two areas, further complicates the existing issues and then conflict result as the Kutebs who are supposed to be in the newly created Local Government (USSA) were/are struggling to remain in Takum Local Government and those in Takum (the Jukun / Chambas) were/are vehemently resisting any form of intrusion, that ignites and fuel the incessant conflict Takum.

As ethnic consciousness motivated the majority ethnic groups to develop regional political parties which stimulated inter-ethnic tensions, ethnic politics inevitably became the main limit to

Nigerian nationalism. In each region, a party dominated by members of the majority ethnic group obtained office and provided services and patronage for the group (Cooper, 2002). The Hausa/Fulani led the Northern People's Congress (NPC) and the Northern Elements Progressive Union (NEPU); In the East, the Igbos formed the National Council for Nigerian Citizens (NCNC); the Yorubas formed the Action Group (AG), a regional political party dedicated to strengthening ethnic politics in the west (Coleman, 2011).

Laverne (1982) noted that the study of human relationships sees conflict as a deliberate attempt to control by force, oppose, harm, or resist the will of another person or persons. Unlike competition, conflict has few rules of conducts and even these often are ignored. Conflict ranges from deliberate slighting of a classmate to the killing of an enemy. Sociologist Georg identified four sources of conflict: war, conflict within groups, legal disputes and clashes over ideology such as religious or politics. Some other times, conflict begins with competition. Although people think of conflict as always negative, some sociologists have pointed out that conflict serves some useful purposes. For instance, conflict reinforces group boundaries and strengthens group loyalty by forcing attention on an outside threat. This also draws attention away from internal problems. Conflict also can lead to social change by bringing problems to the forefront and forcing opposing sides to seek solutions.

Linda (2010) in Global Sociology based history contended that conflict and value disagreement are the normal conditions of society and any period of domination by one or another ruling group. Based on the foregoing definitions of colonial interference, one can sum it up by saying that it is the prying of the colonialist in the internal affairs of their colonies without taking into consideration the resultant effects of such actions. Conflict on the other hand could mean the disagreement or tension over the pursuit of incompatible goals by person or group of persons to others.

Ethno-cultural conflicts has been as inevitable part of society, and it occurs whenever disagreement exist in a social situation over issues of substance or whenever emotional antagonisms creates friction between individuals or groups. By implication, conflict would have been avoided if issues of substance and antagonisms were avoided. But how can they be seeing

the limited resources at every time with numerous human wants? That goes to say that conflict is almost unavoidable as a result of numerous human wants and the tendency of human greed in trying to satisfy them all without foregoing some, but in history, nothing is unavoidable.

Beber & Blattman (2010) reported that internal wars typically take a heavier toll on civilians than inter-State wars, and because combatants increasingly have made targeting civilians a strategic objective. This disregard for humanitarian norms and for the Geneva Conventions on the rules of war also extends to treatment of humanitarian workers, who are denied access to victims in conflict zones or are themselves attacked. Societies ravaged by armed conflicts have paid a massive toll in loss of human life and economic, political and social disintegration. More than four million people are estimated to have been killed in violent conflicts since the fall of the Berlin Wall (UN report, 2010).

Conflicts create extensive emotional and psychosocial stress associated with attack, loss of loved ones, separation from parents and destruction of home and community (Festinger, 2007). Many children develop problems, such as flashbacks, nightmares, social isolation, heightened aggression, depression and diminished future orientation. These problems of mental health and psychosocial functioning persist long after the fighting has ceased and make it difficult for children, who may comprise half the population, to benefit fully from education or to participate in post-conflict reconstruction (Blattman, 2010).

As to the other side of conflict which is the emotional type, personality clash is the order of the world introduced by capitalism and social Darwinism (survival of the fittest) which breeds anger, mistrust, fear, resentment and the likes are made to manifest. By and large conflict is not natural phenomena like some scholars would present it, but man-made in his attempt to satisfy his incompatible goals with limited resources available. Fisher (1990) conceptualized ethno-cultural conflicts as an incompatibility of goals or values between two or more parties with different ethnicity in a relationship with attempt to control each other antagonistic feelings toward each other. Holsti (1983) sees conflict as a particular relationship between states or rival factions within a state which implies subjective hostilities or tensions manifested in subjective economic

or military hostilities. Coser (1998) Views conflict as a struggle over values and claims to scarce resources in which the aims of the conflicting parties are to injure or eliminate their rivals.

Cultural factors such as problematic group histories, stereotypical perceptions, and grievances over cultural discrimination—including limitations on religious and cultural practices, unequal educational opportunities, and restrictions on the use of minority languages—are common causes of ethnic conflict. Indicating that tribalism, inequality, land disputes, ignorance, unemployment, poverty among others must be tackled via sensitization, equity, dialogue, job creation; integration must put in place in order remedy the situation.

Scholars argue that ethnic conflict occurs when a particular set of factors and conditions converge: a major structural crisis; presence of historical memories of inter-ethnic grievances; institutional factors that promote ethnic intolerance; manipulation of historical memories by political entrepreneurs to evoke emotions such as fear, resentment and hate toward the "other"; and an inter-ethnic competition over resources and rights. The thesis explores ways in which major ethnic conflict theories: primordial, institutional, political entrepreneurs and competition over resources, can be combined to explain how the interaction of these factors leads to conflict. The goal of the proposed framework is to depart from simplistic explanations of ethnic conflict and provide a basis for a more comprehensive approach to peace building and post-conflict development strategies in ethnically divided societies. (Osadola, 2012).

Dynamics in ethno-cultural conflict

Once ethnic conflict erupts, it is almost impossible to be stop, unless the otherwise happens which rigorous effort is put in place. Massive human-rights violations and physical attacks on civilians—such as rape, torture, mass killings, ethnic cleansing, and genocide—lead to tremendous human suffering. Systematic discrimination and exclusion from national and local political decision making, the appropriation of ethnic minorities' traditional homelands, and policies that marginalize ethnic minorities are common practices accompanying ethnic conflict. Even if fought at a low level of intensity, protracted ethnic conflicts have a great impact on the affected society. The lack of functional or legitimate political institutions, weak economic performance, a nonexistent or polarized structure of civil society, and antagonized elites lead to

division and separation, leaving societies deeply divided and prone to further ethnic strife. In addition, ethnic conflicts have very direct effects far beyond their immediate centers. Those involve refugee flows, internal displacement, regional instability, economic failures, environmental disasters, diffusion and spillover effects, and conditions favorable to organized crime and terrorism. haruna (2017), in his thesis titled “Legacy of Colonialism and Inter-Ethnic Conflicts in Taraba and Adamawa States of Nigeria (1960-1999)” found out that this colonial legacy left behind it many unresolved issues than the ones it intended to solve, which ranges from political, economic, and socio-cultural. This implies that the present ethno-cultural tensions in Nigeria, Taraba and particularly Takum is a by-product of the colonial administration and legacy which demands an attention by the populace for negotiations that will end the non-stop crisis in the said land so as to have a meaningful development.

Farooq (2013) noted that in many areas affected by hostilities, basic life-supporting services are disrupted; some civilians have no access to income, little in the way of medicine, food, heating or money. Additionally, the destruction of water infrastructure, schools and health facilities in some areas poses a great threat to the civilian population. Actually, conflict causes massive damage to infrastructure and residential buildings. Prices of basic goods rise due to the weakening of the economy and economic dislocation in conflict-affected areas. The armed conflict in Kashmir valley led to the killing and displacement of people, destruction of infrastructure, and crumbling of support systems, etc. The impact has put into challenge the major consequences for survival, development, health and overall wellbeing. Conflict destroyed the safe environment provided by a house and a family, and led to inadequate nutrition, education and unemployment. As many as 891 schools have been destroyed since 1989 in Kashmir during the course of military confrontation (Farooq, 2013).

Ismail (2011) reported that given that natural resources such as water, soil, trees, and wildlife are the “wealth of the poor,” their damage and destruction during armed conflict can undermine livelihoods, act as a driver of poverty and forced migration, and even trigger local conflict. As a result, successful peace building from re-establishing safety, security and basic (Achvarina and Reich, 2006) services to core government functions and the economy fundamentally depends on the natural resource base and its governance structure. Natural resources themselves can either

unite or divide post-conflict countries depending on how they are managed and restored. It is thus paramount that they be protected from damage, degradation and destruction during armed conflict (Pugel, 2007).

In the same vein Martin (2011), conducted a research on Conflict Management: How to Manage Functional Conflicts within Project Team. He discussed the tendencies of conflict erupting within an organization as a result of developing an organizational culture which is offensive to them and as such fight ensue. He dealt mostly with Companies, consultants, leaders, managers, and travelling Agencies. And he later went further to outline the management techniques within an organization. His finding includes the effects of unsuitable policies in an organization and the resultant effects thereof, contextually; his work does not affect or linked to British colonial legacy especially in Takum.

According to Ronald (2000), intergroup conflict is expressed in many forms and settings, in every society. In organizations, poorly managed differences between departments or factions within the same unit can dampen morale, create animosity, and reduce motivation and productivity. In a community setting, split between interest groups on important social issues can lead to division and hostility, while low-intensity conflict between ethnic, racial, or religious groups finds expression in prejudice, discrimination, and social activity leading to inequity.

The essence of intergroup conflict lies in three elements: incompatibility, behavior and sentiments. A broad definition destructive conflict sees it as a social situation in which there are perceived incompatibilities in goals or values between two or more parties, attempt by the parties to control one another, and antagonistic feelings towards each other. Incompatibility itself does not constitute conflict, since the parties could live in peaceful coexistence. However, when there are attempts to control the other party to deal with the incompatibilities, and when interaction results in and fuelled by antagonistic emotions, destructive conflict erupts.

In the same vein, Donohue (1992) as quoted in Alimba (2014) lamented that conflict results because need, interest, and the likes are diverse and the resources available are scarce, the only alternative is for the party involved to use conflict as a medium to achieve their aims. This is as

though to say that conflict is a fate of life which occurs where the interactions of people are marked with differences in goals, perception, attitudes, views, beliefs, values or needs.

The colonial economy in most of African communities was structured to improve the economies of the colonizing or metropolitan powers. In the scheme of things, what mattered was how the colonial economy could benefit the colonizers (Shokpeka and Nwaokocha, 2009). The ending of colonial rule in most countries in Africa has not resulted in a complete control of their economic or political affairs. They are sovereign states only in name. In reality, many of them remain under the economic and political control of their former rulers or a newly emerged super power like United States of America among others. As can be seen from the history of many African countries, the achievement of political or flag independence does not automatically lead to economic independence (Yunusa, 2009).

Economic exploitation presupposes and requires a consistent production of surpluses and profits that can be appropriated without harming the production capacity on which the regime of exploitation itself depends. As Michael Hardt and Antonio Negri argue, imperial conquerors, as producers and exploiters of surplus value, were not interested in eroding the productive capacity or disrupting the social organization of their subjects, since these elements were crucial to colonial capitalist accumulation. It is true that this commitment to the preservation of the existing forces of production and the social cohesion of subject communities was rarely tested during years of economic boom. But, as has been demonstrated with regard to various colonial contexts, colonial intentions and calculations rarely survived the unforeseen turbulence of colonial and world markets and the survival strategies of the colonized (Mapuva and Chari, 2010).

2.3.3 To Proffer Solutions to the Ethno-cultural Conflict in Takum, Taraba State, North-Eastern Geo-political Zone, Nigeria

In order to effectively resolve any conflict, it is helpful to first identify the source of the conflict. There are many sources or causes of conflict in the society or at the workplace. Some of the sources are political; some are economical, social or cultural as the case may be. Categories included are: Perceptions, Opinions, Personalities, Communication Styles, Values, Backgrounds, Interests, Wants, needs, preferences or goals.

Making assumptions like: Judging others, Biases and prejudices, Inaccurate or incomplete information, Past Relationships, Job Dissatisfaction, Oral sources of history among others triggers conflict.

Many conflict resolution strategies or methods has been put in place differently but different scholars on how conflict both at work place and at home can be resolved amicably. In any situation involving more than one person, conflict can arise. The causes of conflict range from philosophical differences and divergent goals to power imbalances. Unmanaged or poorly managed conflicts generate a breakdown in trust and lost productivity in the case of workplace conflict. With a basic understanding of the five conflict management strategies as outlined below, people can better deal with conflicts before they escalate beyond repair.

Also according to South Sudan famine Watch report (2017), ethnic conflicts spread in two ways across states. It was said that diffusion occurs when an ethnic conflict in one state stimulates conflict in another state with similar conditions. Successful movements provide images and moral incentives that result in the motivation and mobilization of other ethnic movements in similar economic and political conditions. Escalation or contagion effects occur when a conflict in one country spreads across borders into neighboring countries in which an ethnic minority has its kinfolk. That usually involves the engagement of new foreign fighters who are employed by local elites. Ethnic conflicts may start out as intrastate disputes, but they become regional or international crises when foreign powers get involved.

Here are some strategies as provided by Eric (2017) for conflict to be resolved. These stages are discussed below:

Accommodation

Under this strategy, Eric suggested that what is given is usually the opposite side of what it wants. When one of the parties involved in conflict decided to maintain peace or tend to look at the issue as minor, it allow for peace to be achieved. It is driven away from personal gain to the good of the other party.

Avoiding

The avoidance strategy is to put off conflict for an indefinite period by delaying or ignoring the conflict with the hope that over time, the conflict resolves itself without quarrel. This strategy is mostly with people of low self esteem and also at the last stage of a ladder, but this is not applicable to all situations and times in history of human conflict.

Collaboration

Collaboration is worked out by putting together set of ideas by many people in order to find a common ground acceptable to everyone involved in the conflict.

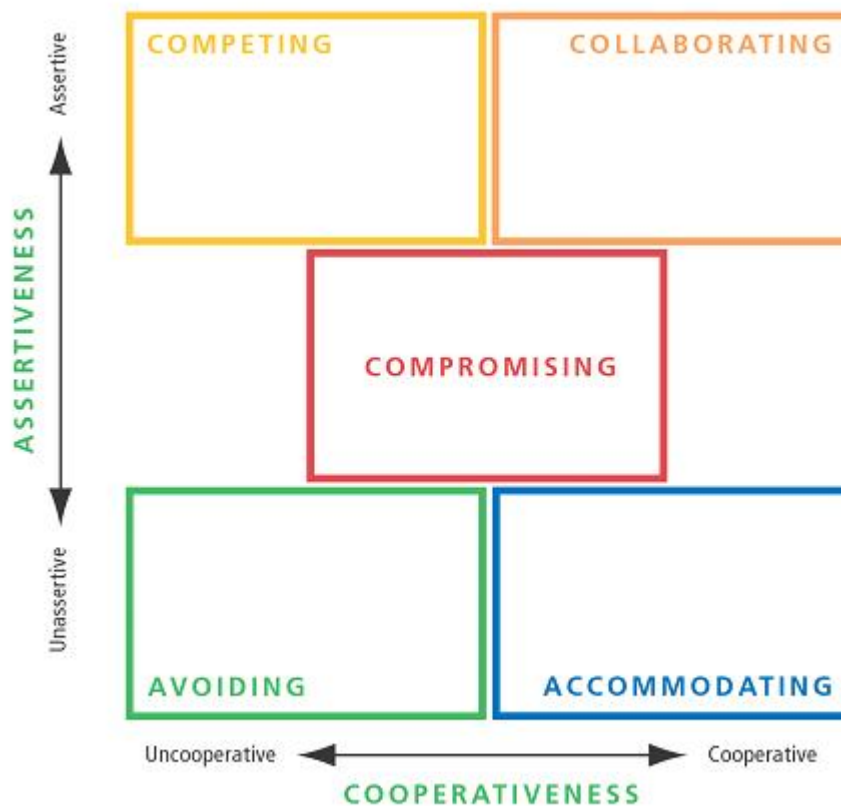
Compromising

To find the middle ground is the goal of this strategy as parties give up elements of their positions for peace to be launched acceptably if not agreeable. This mostly used where both parties hold about the same power.

Competing

It operates as a zero-sum game where one gains or wins all and the other loses all. It is win-lose game. Highly self-confident personalities prefer this as a conflict resolution strategy. In emergency situation, it tends to work better and also where the number of the conflict is limited.

A Diagram describing the strategies for conflict resolution as presented by Eric



The Counseling and Mental Health center at the University of Texas presented a five step approach to resolving a conflict According to this method; the followings were put in place.

Step 1: Identify the source of the conflict. This stage suggested that the more information about the cause of the conflict, the easier it becomes to resolve it. To get the needed information, series of questions about the cause are identified, like, “When did you feel upset?” “Do you see a relationship between that and this incident?” “How did this incident begin?” As a mediator, give both parties the chance to share their own side of the story. It will give better understanding of the situation, as well as demonstrate impartiality and pave way for the goal to be achieved.

Step 2: Look beyond the incident. Often, it is not the situation but the perspective on the situation that causes anger to worsen and ultimately leads to a shouting match or other visible—and disruptive—evidence of a conflict. The source of the conflict might be a minor problem

that occurred earlier on, but the level of stress has grown to the point where the two parties have begun attacking each other personally instead of addressing the real problem. In a particular setting, the mediator can get them to look beyond the triggering incident to see the real cause. Once again, probing questions will help, like, “What do you think happened here?” or “When do you think the problem between you first arose?”

Step 3: Request solutions. After getting each party’s viewpoint on the conflict, the next step is to get each to identify how the situation could be changed. Again, question the parties to solicit their ideas: “How can you make things better between you?” As mediator, you have to be an active listener, aware of every verbal scale of the problem, as well as a good reader of body language. Listen well enough to understand how best to tackle the problem. If the disputants have to be stopped from continuous fighting and start to cooperate, that means steering the discussion away from pointing accusing finger and toward ways of resolving the conflict. The mediator must detach himself from the parties or the conflict and if possible, not to belong to any of the parties actively involved in the conflict.

Step 4: Identify solutions both disputants can support. One can listen for the most acceptable course of action. Point out the merits of various ideas; not only from each other’s perspective, but in terms of the benefits to the organization or society (the mediator might have to point to the need for greater cooperation and collaboration to effectively address team issues and community problems.)

Step 5: Agreement. The mediator needs to get the two parties to shake hands and agree to one of the alternatives identified in Step 4. Some mediators could even write up a contract in which actions and time frames are specified. However, it might be sufficient to meet with the individuals and have them answer questions like: “What action plans will you both put in place to prevent conflicts from arising in the future?” and “What will you do if problems arise in the future?” This mediation process works between groups as well as individuals.

According to Kissinger (1974), negotiation occupies a fundamental position in the operational codes he provided for conflict to be resolved. He argued that lack of man’s control over history

makes efficient of other means such as charisma or force, transitory and risky actions to matter in conflict resolution. He asserted that though negotiation tends to have a very slow process which is mostly on purpose, for goal realization. Ethically, the process is the suitable measure upon which foreign policy is based. Sense of self limitation, respect for human dignity, and forbearance for the goal of others. Tactically, it is essential to create the conditions for international order.

Kissinger added that if negotiation cannot launch a common sense of limits regarding the conduct of foreign policy, then can at least create a shared interpretation of power relations which can bind the aims and methods of foreign policy. In other words, it the reciprocal realization of harmony's advantage in addition to common fear of the cost of not agreeing on common ground. Where the common idea of legitimacy is absent, the existence of jointly recognized power equilibrium is necessary if negotiations are to be identified mutually acceptable policy outcomes. Otherwise the well-built resort to the use of force, if its decision makers be deficient in the virtue of the sense of limit and self restraint. The likely results of military situation are basically four as outlined by Kissinger: Victory by one side or the other, military deadlock, a negotiated settlement, and or a nuclear holocaust if the conflicting parties posses nuclear weapons.

But negotiation is to avoid both victory and nuclear holocaust. He brought fought some strategies for such settlements such as absolute-gain-strategy, absolute-loss- strategy, but the best is the relative-gain-strategy which attempts to settle the conflict on the terms that are marginally better for both sides than a characteristics of a military stalemate-relative-loss strategy. It is not the case where the "winner" takes all and the "loser" loses all, it is give and take kind of approach. Negotiation limits the rate of escalation and the duration of the sustained force or the use of it. Explicit in an understood bargaining with terms of agreement to end a conflict. In war situation, withdrawer and cease fire should be in line with negotiation. So, these can be done to have a peaceful settlement. Negotiation through a conflict and the use of threats and force to counter their use by an opponent

Enough force applied in combination with generous peace terms so that the opponent is faced with an alternative peace settlement as against unattractive alternatives of stalemate or necessity to escalate. Other 5 conflict resolution strategies that are said to be more effective, drawn from research on negotiation and conflicts includes:

1. **Conflict resolution strategy 1: Recognize that all people have biased fairness perceptions.** Both parties to a conflict typically think they're right (and the other side is wrong) because they quite literally can't get out of our own heads. One's sense of what would constitute a fair conflict resolution is biased by *egocentrism*, or the tendency to have difficulty seeing a situation from another person's perspective, research by Carnegie Mellon University professors Linda Babcock and George Loewenstein and their colleagues shows. When embroiled in a conflict, there is the need to try to overcome self-centered fairness perceptions. This might be done by jointly hiring a mediator who can help one to see one another's point of view, or by enlisting another type of unbiased expert, such as an appraiser, to offer their view of the "facts."
2. **Conflict resolution strategy 2: Avoid escalating tensions with threats and provocative moves.** When one feels one is being ignored or steamrolled, one often tries to capture the other party's attention by making a threat, such as saying we'll take a dispute to court or try to ruin the other party's business reputation. There's a time and place for litigation, but threats and other attention-getting moves, such as take-it-or-leave-it offers, are often a mistake. Because of the common human tendency to treat others the way they're treated, people tend to respond to threats in kind, leading to an escalator spiral and worsening conflict. Before making a threat, one must be sure that all avenues are exhausted for managing conflict.
3. **Conflict resolution strategy 3: Overcome an "us versus them" mentality.** Group connections build loyalty and strong relationships, but they can also promote suspicion and hostility toward members of out-groups. As a result, groups in conflict tend to have an inaccurate understanding of each other's views and to see the other's positions as more extreme than they actually are. Whether dealing with conflict as a group or on one's own, one can overcome the tendency to demonize the other side by looking for an identity or

goal shared. Begin a conflict management efforts by highlighting ones common goal of reaching a fair and sustainable agreement. Try to identify and discuss points of similarity between the disputants, such as growing up in the same region. The more points of connection one can identify, the more collaborative and productive ones conflict resolution process is likely to be.

4. **Conflict resolution strategy 4: Look beneath the surface to identify deeper issues.**

The deepest disputes often seem to involve money: labor disputes over employee wages, family conflicts over assets, for example. Because money is a predetermined resource, these conflicts tend to be single-issue battles in which one party's gain will inevitably be the other party's loss. But disputes over money often involve much deeper causes of conflict, such as the feeling that one is being disrespected or overlooked. The next time one finds one's self arguing over the division of funds, suggest putting that conversation on hold. Then take time to explore each other's deeper concerns. Listen closely to one another's grievances, and try to come up with creative ways to address them. This conflict management strategy is likely to strengthen the relationship and add new interests to the table, expanding the pie of value to be divided in the process.

5. **Conflict resolution strategy 5: Separate sacred from pseudo-sacred issues.**

Conflict management can be particularly intractable when core values that negotiators believe are sacred, or non-negotiable, are involved, such as their family bonds, religious beliefs, political views, or personal moral code. Take the case of two siblings who disagree about whether to sell their deceased parents' farm, with one of them insisting the land must remain in the family and the other arguing that the parents would want them to sell it. One tend to err on the side of not negotiating when sacred principles and values are at stake, writes Program on Negotiation chair Robert Mnookin in his book ***Bargaining with the Devil: When to Negotiate, When to Fight***. But many of the issues negotiators consider sacred are actually ***pseudo-sacred***, notes Harvard Business School professor Max H. Bazerman—that is, the issues are only off-limits under certain conditions. So it's important to thoroughly analyze the benefits you might expect from negotiation that could allow one to honor one's principles. For example, the sibling's objections to selling

the family land might soften if a percentage of the proceeds are donated to the parents' favorite charity.

2.4 Research gaps

Gap identified include contextual gap. In all the research so far carried out, none seem to discuss the resultant effect of the British colonial legacy in the case of Takum Taraba State, North-Eastern Geo-political Zone Nigeria. In the research carried out by Shimo 2017, he centered on Taraba and Adamawa, and Takum been part of Taraba State was not among the selected places as it has it peculiar problem base on the interference of the Colonialist in the chieftaincy stool of the area. The Takum chieftaincy affairs crises which is the most important point of the recurrent conflict in the said area cannot be handled generally. Likewise the research carried out by Mathew (2011), centered on how to manage functional conflict within project team, and not British legacy or ethno-cultural conflict and so this dissertation intend to close up these gaps by doing justice to the issue of Takum to its logical conclusions and recommendation to the ways out of the recurrent crisis in Takum.

Theoretical gaps

Shimo (2017) dissertation used only instrumentalist theory of ethnic conflict which is not sufficient to tackle the causes of ethnic conflicts. Instrumentalist theory limit its focus on greed and frustration as core to cause ethnic conflict. But in this dissertation, to the instrumentalist theory, premordial's theory was added which strengthen the weakness of the previous theory which sees ethnic conflict only on the account of the political actions by the people of different ethnic nationalities without the inborn, inherited possibility for tension as a result of belonging to one ethnic group as against others.

Content gap

Like in the case of Kinnader's discussion on conflict, he restricted it to work place conflict that could affect or hamper on productivity alone. Societal issues or ethnic conflicts are left out and not been part of his research when he conducted the work place conflict.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter presents the design, target population, sample size, sample techniques, research instruments, validity and reliability of the instruments, data gathering procedures, data analysis, ethical considerations and the limitations of the study.

3.1 Research Design

This study employed a cross-sectional research design as it allows the study of the population at one specific time and the difference between the individual groups within the population to be compared. It also provided for the examination of the regression of the study variables (Mugenda & Mugenda, 2003). This study also followed a descriptive research design, whereby qualitative and quantitative research approaches were used to gain insight to variables, it was descriptive in that it described the characteristics of respondents, and it described the extent of colonial legacy and ethno-cultural conflicts.

3.2 Research Population

The target population was 665 respondents; these included traditional/cultural leaders, political leaders, spiritual/religious leaders, and historians alike who must have acquainted themselves with historical facts through relevant literatures and oral traditions or source that is without prejudice and biases of the narrator(s). It comprised of households of the sons of the soil of the study area (both resident within and without). The respondents were categorized according to class of interest like the one mentioned supra. This is because the elites classes listed have a stake in the issues of Takum whether politically, socially, culturally, or economically, they constitute the custodians of the virtues in Takum. Also in a way, they seem to be the architect of all occurrences in Takum. Should they be alerted on the need for peace and development seeing the instrument of conflict has not yielded much to solve the problem in the land (Takum), perhaps, they could have a change of opinion or stand that embraced peace at last through negotiation and resolutions

3.3 Sample Size

With regard to the sample size, samples of respondents were taken and the sample size was therefore calculated using the Slovene's Formula 1971.

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

n= required sample size

N=Known population

e= Margin of error at 0.05 level of significance

$$n = \frac{665}{1 + 665(0.0025)}$$

$$n = \frac{665}{2.6625}$$

$$n = 250$$

n =250 respondents

Table 3.1: Sample size Distribution

Category	Target population	Sample size
Political leaders	154	58
Internally displaced Peoples	159	60
Local Community leaders	214	80
Religious leaders	138	52
Total	665	250

Source: Primary Data (2017)

3.4 Sample procedures/Technique(s)

The researcher used stratified random sampling method because the respondents were divided according to characteristics of interest which was proven through checking and observation.

Also snowball/network sampling was used since the researcher used one or two person(s) to access others or more respondents who cannot be met or reached easily as the it relates to traditional issues and only someone from the both opposing side can access relevant people who were willing to disclose vital information as to the subject matter and that avoided giving biased information if an out-group or person were to be the direct recipient of the same kind of information or data. The respondents includes the group of persons as indicated in 3.5.1

3.5 Research Instruments

3.5.1 Questionnaires

The study adopted questionnaire as the main instrument for the study. The questionnaires had three parts: the first part had questions on demographic information from the respondents. The second part of the questionnaire had questions on British colonial legacy and ethno-cultural conflicts. They were administered to the target population which include traditional/cultural leaders, politicians, historians alike who must have acquainted themselves with relevant historical facts. The questionnaires are preferred for this study because this enabled the researcher reach a larger number of respondents within a short time, thus making it easier to collect relevant information. All the questions were Likert Scaled basing on four points ranging from 1=strongly disagree, 2=disagree, 3=agree, and 4=strongly agree. The questionnaire was self-made that was why it undergo all these processes of checking and cross checking to be sure it was appropriate to collect the intended data from the field as indicated in 3.6.1 and 3.6.2 respectively.

3.5.2. Interviews

The study adopted also the Interview Guide Questions. Interview Guide Questions sheet had questions in relation to specific objectives of the study. These were face-to-face interview with political officials, and local community members and leaders. The purpose was to get first hand and unbiased information from the respondents as oppose to secondary data which might have been subjected by the biases and prejudice of the writer. It is also because interview or oral

source is one of the best sources of data gathering methods in African before and after the invention of the art of writing.

3.6 Validity and Reliability

3.6.1 Validity

The questionnaire was given to the researcher's supervisor to judge the validity of questions according to the objectives. After the assessment of the questionnaire, the necessary adjustments were made bearing in mind the objectives of the study. Then a content validity index (CVI) was obtained using the following formula;

$$\text{CVI} = \frac{\text{No of questions declared valid}}{\text{Total no of questions in the questionnaire}}$$

$$\text{CVI} = \frac{24}{27}$$

$$\text{CVI} = 0.89$$

In any given research work, the researcher must ensure that the instruments to be used is tested to verify whether they are/is adequate in collecting the data for which it was selected especially in self-made instruments. So, this CVI is calculated after the checking by the supervisor and expert and once the result is greater than 0.75 as this one is 0.89, that shows the validity of the instrument.

3.6.2 Reliability

To ensure reliability of the instrument, the researcher used the test-retest method. The questionnaire was given to 13 people and after 2 weeks, the same questionnaire was given to the same people and the Cronbatch Alpha was computed using SPSS. The minimum Cronbatch Alpha coefficient of 0.75 was used to declare an instrument reliable. The formula for determining the alpha is indicated below;

Table 3.2: showing reliability test result

Construct variable	Cranbach's alpha	Number of items
Colonialism domination	.798	4
Political tussle and economic manipulations	.548	4
Interference in traditional issues and ambiguous overlapping jurisdiction	.721	4
Straggle for political power and state control	.508	4
Tensions over ethnic identity	.533	4
Fighting over natural resources	.612	4

Likewise, reliability is also to test the efficacy of the instrument by using a standard test like the Cronbatch Alpha computed through the SPSS as explained in 3.6.2.

3.7 Data Gathering Procedures

Introductory letter was collected from KIU's College of Education, Open, Distance and E-Learning seeking for permission for easy accessibility of relevant information or data from the concern community for onward analysis.

In the same vein, research Assistants were briefed about the sampling techniques. During the administration of the questionnaire and interview, the respondents were told the intention for which the study was to be carried out as they fill the questionnaires. After said and done, the questionnaire were retrieved and checked for completeness of all answers and further arrange them for analysis.

3.8 Data Analysis

The statistical tools used to analyze data included frequency and percentages, means and standard deviations. Data from the field was compiled, sorted, edited and coded to have the required quality, accuracy and completeness. The researcher used both words (qualitative) and Statistical Package for Social Sciences (SPSS, quantitative) to analyze the data gathered. The following numerical values and response modes were used to interpret the means;

Table 3.3.3 Interpretation of mean ranges

Mean Range	Response Mode	Interpretation
3.26-4.00	Strongly agree	Very High
2.51-3.25	Agree	High
1.76-2.50	Disagree	Moderate
1.00-1.75	Strongly Disagree	Low

Source: Standard means (2017)

3.9 Ethical Considerations

The research process was guided by sound ethical principles which included the following:-

Objectivity: The researcher ensured objectivity when carrying out the research and any attempt to bias results was considered unethical and was therefore avoided.

Respect: The researcher ensured that respect for the respondents is applied. Respect was encompassed by respecting the opinion of the respondents including the opinion to terminate the interview whenever they felt uncomfortable to continue, questioning style especially for very personal and sensitive questions.

Also the researcher promised the respondents that their identities were not to be disclosed as there was no writing of names on the questionnaires and that every piece of information given by them was confidential. The researcher gave the respondents the true facts about the research in order to make informed decisions about participating or not.

3.10 Limitations of the Study

Seeing that mostly the validity of research findings are reduced by intervening variables (environmental and emotional biases of the respondents) and the tendency of not retrieving all the questionnaire, the researcher ensured to maintain at least 95 % (which is same as 0.05) of all the questionnaires administered which is said to be adequate in validating the findings of every good research work as well as cover for, in case of the intervening variables and questionnaire retrieval problem.

The researcher was limited by extraneous variables such as honesty of the respondents where some of them might not say the truth. The researcher solicited for the truth by giving the respondents to sign the informed consent form.

Uncooperative behavior of some respondents, un-approachable respondents and those who were reluctant to give information can limit the researcher in this study. However the researcher convinced the respondents that their participation in the study was very instrumental in the success of social reintegration in their area.

The researcher could be limited by privacy to information by the authority because of Public policy regarding information relies. The researcher used her introductory letter to explain to the respondents the information given was for academic purposes only and not political motives.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter shows the demographic characteristics of respondents, the extent of British colonial legacy, the ethno-cultural conflicts and challenges of ethno-cultural conflicts as well as the solutions proffered to bring to an end or minimize the conflict in Takum, Taraba North Eastern Geo-political Zone Nigeria.

4.1 Demographic characteristics of the respondents

Respondents were asked to provide information regarding their age, gender, and educational qualification. Their responses were summarized using frequencies and percentage distributions as indicated in table 4.1. Results in table 4.1 indicated that respondents in this sample were dominated by those between 41-50 years (36%), suggesting that majority of respondents in this sample are youths, 32% were between 31-40 years, 20% were between 20-30 years and only 12% were between 51 years and above.

Table 4.1: Demographic characteristics of respondents (n=250)

Category	Frequency	Percent
Age		
20-30 Years	50	20
31-40 years	80	32
41-50 years	90	36
51 and above	30	12
Total	250	100
Gender		
Male	172	68.8
Female	78	31.2
Total	250	100
Educational Qualification		
Certificate	40	16
Diploma	70	28
Bachelor's degree	115	46
Master's degree	20	8
PhD	5	2
Total	250	100

Source: Primary Data (2018)

Results in table 4.1 indicated that male respondents (68.8%) were more than female respondents (31.2%). Because the traditional, political affairs are somewhat not gender sensitive as most of the men in the sample strata do not take lightly women's leadership especially in traditional matters. With respect to academic qualification, majority of the respondents (46%) were Bachelor's degree holders, these were followed by diploma holders (28%), 16% had certificate, 8% had masters and only 2% had PhD. Indicating that not too many from the statistic are interested in furthering their educational beyond first degree or its equivalent.

4.2 Objective one; level of British colonial legacy in Takum, Taraba State, North-Eastern Geo-political Zone, Nigeria

The independent variable in this study was British colonial legacy. Based on accounts Huntington argued that the genesis in the post-colonial Africa is in colonial period where disorderly creation of nations and states were made. The manner of causation is deep seated feeling of marginalization and exclusion among the majority rural communities that accelerated the eruption of recurrent violent conflict. Beverly suggests that violence breakout is significant in terms of differences in the kind and levels of culture. He focused on conflict aggravation, force and justification channeling economic forces to create cultural winners and losers in globalization process and those that channel political participation and treat group's 'right' in ways that mitigates or intensify the violence that members of one culture perpetuate against those who belong to another group.

Colonialism in the very form, the structure of international law itself, predicted on a global trade between inherently unequal polities with the unequal coercive violence implied in the vary commodity form. Domination exercised in various institutions and politics like the surveillance and control of imports and exports, the creation of free 'internal' markets, the imposition of duties on foreign goods, control over shipping, the regulation of currency exchange and control over the export of precious metal, the granting of monopolies, and the control of public finance through the establishment of central banks.

Trade and overseas territories brought the full exercise of colonial masters in Africa among other places. Colonialism is the/a practice of domination which involve the subjugation of one people to another. Political tussle and economic manipulations include the practice of political cycle which is the concept that politicians manipulates on economy (usually by increasing or decreasing money supply) to achieve personal ends, especially during an election period. Tussle is the game and was one of the legacies of colonialism as it could be seen even in the politics in Takum. Where vigorous struggle is displayed to win election or remain in power by manipulation for punishing any rival ethnic group.

The independent variable was broken into three constructs and these were; colonial domination (measured with 4 questions), political tussle and economic manipulations (with 4 questions) and interference in traditional issues and ambiguous overlapping jurisdiction (with 4 questions in the questionnaire). These questions were based on a four point Likert scale, in which respondents were asked to rate the level of British colonial legacy by indicating whether they strongly agree, agree, disagree and strongly disagree with each question in the questionnaire. The SPSS software was used to analyze the responses using means, standard deviation and rank as indicated in table 4.2

Table 4.2: Level of British colonial legacy in Takum, Taraba State, North-Eastern Geopolitical Zone, Nigeria.

Items on British colonial legacy	Mean	Std.	Interpretation	Rank
Colonial domination				
The Takumites are experiencing various scales of conflict due to the fact that they have failed to make good modification in the inherited structures	3.35	1.175	Very high	1
Several churches have been built by European powers to serve the Takum community and a big number of Takumites always convert to Christianity.	3.07	1.142	High	2
It is of great importance to identify the point that colonialism implies “formal political control” involving territorial annexation and loss of sovereignty	2.82	.988	High	3
The European has diverted attention away from local creative potential and resources by focusing on the production of primary resources needed by Europeans	2.45	1.064	Low	4
Average mean	2.92	1.09225	High	
Political tussle and economic manipulations				
The elite politicians use their position to influence hostility	3.29	1.195	Very high	1
It is to political ends that the Takum brutality continues	2.77	.871	High	2
In addition to the variance in geographic familial and government structure, all cultures and societies have unique belief and superstition that brings conflicts to bear	2.63	1.197	High	3
The colonial administrations and imperial occupations have resulted in boundaries that have divided territories inhabited by indigenous societies today	2.40	.943	Low	4
Average mean	2.77	1.0515	High	
Interference in traditional issues and ambiguous overlapping jurisdiction				
The entry of foreign powers (Germans and British authorities) interfere in the chieftaincy (traditional affairs) of the Takumites	3.34	1.033	Very high	1
The creation as well the merger of the Takum/Tikari district and Zumper district triggers aggression	3.04	.862	High	2
The unclear border and boundary between Takum and USSA is also a driver of conflict	2.66	1.134	High	3
The issue of the creation of Takum and USSA must be revisited so as to maintain the status quo	2.11	1.184	Low	4
Average mean	2.85	1.05325	High	
Overall mean	2.91	1.08218	High	

Source: Primary Data (2018)

Key to interpretation of means

Mean range	Response range	Interpretation
3.26 - 4.00	Strongly agree	Very high
2.51 - 3.25	Agree	High
1.76 - 2.50	Disagree	Low
1.00 - 1.75	Strongly disagree	Very low

Results in table 4.2 indicated that British colonial legacy in Takum, Taraba North Eastern Geo-political Zone Nigeria was rated high and this was indicated by the overall mean of 2.91, implying that there are high number of negative effects in relation to high colonial domination which resulted in inequality among populace/tribes, political tussle and economic manipulations, and interfering in traditional issues and ambiguous overlapping jurisdiction in Takum, Taraba North Eastern Geo-political Zone, Nigeria.

With respect to colonial domination, results further indicated that this construct was rated high and this was indicated by the average mean of 2.92, several churches have been built by European powers to serve the Takum community and a big number of Takumites always convert to Christianity (mean=3.07), it is of great importance to identify the point that colonialism implies “formal political control” involving territorial annexation and loss of sovereignty (mean=2.82), the European has diverted attention away from local creative potential and resources by focusing on the production of primary resources needed by Europeans resource drain (mean=2.45).

With respect to political tussle and economic manipulations, this variable was rated as high and this was indicated by the average mean of 2.77, still results indicated that the elite politicians always use their position to influence hostility (mean=3.29), it is to political ends that the Takum brutality has continued (mean=2.77), in addition to the variance in geographic familial and government structure, all cultures and societies have unique belief and superstition that brings conflicts to bear (mean=2.63), the colonial administrations and imperial occupations have always carved up boundaries that have divided territories inhabited by indigenous societies today (mean=2.40). This implies that conflicts create extensive emotional and psycho-social stress

associated with attack, loss of loved ones, separation from parents by the young ones, and political tussle and economic manipulations of homes and communities.

With respect to interference in traditional issues and ambiguous overlapping jurisdiction; results indicated that this construct was rated as high and this was indicated by the average mean (mean=2.85), results still indicated that the entry of foreign powers (Germans and British authorities) interfere in the chieftaincy (traditional affairs) of the Takumites (mean=3.34), the creation as well the merger of the Takum/Tikari district and Zumper district triggers aggression (mean=3.04), the unclear border and boundary between Takum and USSA is also a driver of conflict (mean=2.66), and the issue of the creation of Takum and USSA must be revisited so as to maintain the status quo (mean=2.11).

4.3 Objective two; the nature of Ethno-cultural Conflicts in Takum Taraba State, North-Eastern Geopolitical zone Nigeria

The dependent variable in this study was ethno-cultural conflicts. Ethnic and ethnicity have their basis in a Greek word *ethnos*-a word recounting a community of common origin. Ethnic cluster specifically stress cultural traits with the sense that those traits differentiate the cluster from other members of the general public who do not share the distinguishing features. According to research, certain standards offers the footing of communal distinctiveness. They include the followings; - Collective historic experiences and reminiscences of origin, Traditions of communal lineage, a common culture and ethnicity and a link with a historic land or motherland which the cluster may or may not be occupying at present.

In the same vein, the rudiments of culture comprises of these: Language, Religion, Laws, Customs, Institutions, Dressing code, Music, Craft, Architecture and sometimes food. In ethnicity, commonality and self-awareness is shown by the name the group bear as given by itself. The nature of ethnicity is made by both solid and non-solid features. Solid features comprise of shared culture or shared evident physical qualities as they donate to the group's sense of distinctiveness, harmony and exceptionality. The group treats seeming and actual dangers to it solid features as the risk to its identity as every ethnic nationalities are in constant crisis protecting it identity. The attempts to oppose dangers become debated and the group then

becomes a political actor in the game of government by virtue of its shared past or identity. Habitually, ethnicity is also concerned with its non-solid features which include the people's beliefs that create a sense of unity among members of a particular ethnic group and to exclude non-members.

The primordial approach approves to the fact that ethnicity is a non-changeable feature of individuals and communities. It argues that ethnicity is rooted in hereditary biological traits, a long history of practicing ethnic variances or both. Ethnicity is used as an organizing powerful force for political mobilization as it engages the group in political struggle because of its characteristics that are seen in the exceptional ability in passion and permanence it will. Ethnic divisions and ethnic conflict are reflected innate to multiethnic societies and a common phenomenon.

The main causes of African poverty have long been shifted from drought to civil war (Braun, et al., 1998). This study therefore validates the account by Braun that grievance and greed compound conflict which also aligned with the instrumentalist theory of ethnic conflict. It could also be religious polarization and ethnic diversity (Huntington, 1996). He further argued that the new reality of the world is not defined by ideological factors but rather by cultural factors. In Africa particular he added, violence and wars occur because of irreconcilable ethnic differences, it's almost a system of social subordination and provocation of war in Africa-differences in ethnicity, race, and religion remain central to the explanation of violence and warfare.

The dependent variable was broken into three constructs and these are; struggle for political power and state control (with 4 questions in the questionnaire), Tensions over ethnic identity (with four items) and fighting over natural resources (with four questions in the questionnaire). The responses were analyzed using SPSS and summarized using means, standard deviation and rank as indicated in table 4.3 below;

Table 4.3: Ethno-cultural conflicts in Takum, Taraba State, North-Eastern Geo-political Zone, Nigeria

Items on ethno-cultural conflicts	Mean	Std.	Interpretation	Rank
Struggle for political power and state control				
As a result of colonial policy of divide and rule, regional parties based on tribal and ethnic divide became instruments of control	3.34	1.144	Very high	1
The colonial masters manipulated ethnic consciousness and regional sentiments to keep the people a part	3.25	1.112	High	2
Amalgamation of the protectorates made many ethnic groups suffer	2.82	1.141	High	3
Many leaders use ethnic biases to win elections	2.37	1.155	Low	4
Average mean	2.95	1.138	Low	
Tensions over ethnic identity				
The distribution of languages is directly proportional to both political and social economic power	2.81	.885	High	1
Ethnicity is seen as the most basic and politically salient cause of tensions over religion and tribal identity	2.77	1.115	Low	2
Ethno-religion play a critical role in Nigerian society and has expressed its self as a potent force in the geopolitical development of Takum	2.63	.886	High	3
The main forms of ethno-religious conflicts in Takum are between Muslims and Christians	2.41	1.061	Low	4
Average mean	2.66	0.9867	High	
Fighting over natural resources				
Land has been the scene of repeated armed clashes among local residents	3.64	1.164	High	1
The expansion of capitalism has always put pressure on land	3.28	.919	Low	2
Many people know that they will not be allowed to enjoy the benefits of their land unless they fight	2.54	1.037	Very Low	3
Land has played a negative role in many of bloodiest wars in Takum	2.28	1.187	Very Low	4
Average mean	2.89	1.0767	High	
Overall mean	2.81	1.0671	High	

Source: Primary Data (2018)

The following Likert scale was used to interpret the means;

Key to interpretation of means

Mean range	Response range	Interpretation
3.26 - 4.00	Strongly agree	Very High
2.51 - 3.25	Agree	High
1.76 - 2.50	Disagree	Low
1.00 - 1.75	Strongly disagree	Very Low

Results in table 4.3 indicated that nature of ethno-cultural conflicts was rated high and this was indicated by the overall mean of 2.81, implying that the struggle for political power and state control highly causes ethno-cultural conflicts in Takum, Taraba State, North-Eastern Geopolitical Zone, Nigeria.

With respect to struggle for political power and state control, results indicate that this was rated low (mean=2.95), as a result of colonial policy of divide and rule, regional parties based on tribal and ethnic divide became instruments of control (mean=3.34), the colonial masters manipulated ethnic consciousness and regional sentiments to keep the people a part (mean=3.25), amalgamation of the protectorates made many ethnic groups suffer (mean=2.82), many leaders use ethnic biases to win elections (mean=2.37).

With respect to Tensions over ethnic identity, results indicated that this was also rated high and this was indicated by the average mean of 2.66, the distribution of languages is directly proportional to both political and social economic power (mean=2.81), ethnicity is seen as the most basic and politically salient cause of tensions over religion and tribal identity (mean=2.77), ethno-religion play a critical role in Nigerian society and has expressed its self as a potent force in the geopolitical development of Takum (mean=2.63), the main forms of ethno-religious conflicts in Takum are between Muslims and Christians (mean=2.41).

Concerning fighting over natural resources; this construct was also rated low and this was indicated by the average mean of 2.89, still results indicated that land also has been the scene of repeated armed clashes among local residents (mean=3.64), the expansion of capitalism has always put pressure on land (mean=3.28), many citizens know that they will not be allowed to enjoy the benefits of their land unless they fight (mean=2.54), land has played a negative role in many of bloodiest wars in Takum (mean=2.28), this therefore implies that ethno-cultural conflicts programs do happen just because majority of the people in Takum are not employed, which makes such wars happen and the greater concern is as to who takes the crown.

4.4 Objective three; to proffer solutions to the Ethno-cultural conflicts in Takum Taraba State, North-Eastern Geo-political Zone, Nigeria

The third objective in this study was to proffer solutions to the ethno-cultural conflicts in Takum, Taraba State, North-Eastern geo-political zone Nigeria. Various conflict resolution strategies were formulated by different scholars as to how conflicts whether at work place or in the society at large can be resolved so as to avoid escalation, or to have a victor or the vanquish of war or the use of force. Eric (2014) gave five strategies to achieve this aim. They are accommodation, avoidance, compromise, collaboration and agreement.

According to Kissinger (1974), negotiation occupies a fundamental position in the operational codes he provided for conflict to be resolved. He argued that lack of man's control over history makes efficient of other means such as charisma or force, transitory and risky. He asserted that though negotiation tends to have a very slow process which is mostly on purpose, for goal realization. Ethically, the process is the suitable measure upon which foreign policy is based. Sense of self limitation, respect for human dignity, and forbearance for the goal of others. Tactically, it is essential to establish the conditions for international order. In any case, the sources of the conflict must be identified, bringing the opponent to a round table with the option of resolving the conflict by compromise, giving and taking on their initial stand on their goals which tend to clash with the opponent.

Like Deng (2007) provided, in the Sudan Comprehensive Peace Agreement a viable means for managing or ending the violent conflict and a new basis for defining national identity, citizenship and legal pluralism than the said adopted Arab-Islamic paradigm-recognition of cultural, ethnic and religious diversity as a foundation for national cohesion and strength and a new nation building based on citizenship and free will of the people. He further added that war is mostly associated with social and political organizations of human life. By implication, the activities of human beings revolves around day-to-day happenings and the act of governance and any form of deviation from the acceptable will of the people involved, tension is unavoidable.

CHAPTER FIVE

DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Discussions

This study examined British Colonial Legacy and Ethno-cultural Conflicts in Takum Taraba North Eastern Geo-political Zone, Nigeria. Bearing in mind that Takum has experienced a persistent ethnic clash that span from the creation of the country by the British colonial power on 1st January 1914 and suspended in 2008 yet without the main cause of the conflict solved because even now, the chieftaincy throne is still vacant as there has not been a consensus as to which tribe rule the rest as Takum remains a multi-cultural society like most of Nigerian societies couple with the meddling of the British colonial masters in the traditional affairs of the study area. The three specific objectives that guided this study were; (i) to evaluate the level of British colonial legacy and Ethno-cultural conflicts in Takum Taraba State, North-Eastern Geo-political Zone Nigeria, (ii) to examine the nature of ethno-cultural conflicts in Takum, Taraba State, North-Eastern Geo-political Zone Nigeria and (iii) to profile solution to the ethno-cultural conflict in Takum, North-Eastern Geo-political Zone Nigeria.

5.1.1 Level of British colonial legacy in Takum, Taraba State, North-Eastern Geo-political Zone, Nigeria

Findings indicated that British colonial legacy has negative consequences to the community such as high colonial domination, increased political tussle and economic manipulations and increased interference in traditional issues and ambiguous overlapping jurisdiction in Takum, Taraba North Eastern Geo-political Zone, Nigeria. For example poor Nigerian peasants in Takum, Taraba, North-Eastern Geo-political Zone, Nigeria were forced by circumstances imposed on them by colonial economic policies to ditch the production of food crops to focus on cash crops. These findings are in line with Cooper (2002) who noted that as ethnic consciousness motivated the majority ethnic groups to develop regional political parties which stimulated inter-ethnic tensions, ethnic politics inevitably became the main deterrent to Nigerian nationalism. In each region, a party dominated by members of the majority ethnic group obtained office and provided services and patronage for the group (Coleman, 2011). These legacies that include domination and subjugation of the weak by the powerful have not known an end even with the official termination of colonialism. In other words, the formal stopping of slave trade with the

introduction of colonialism and the subsequent discontinuation of the later, the impacts still remain, though in different costume called imperialism or neo-colonialism that permit the continual interaction of the formal colonial masters with their formal colonies or the international politics of the super powers dominating and still controlling the affairs of the less powerful around the globe.

Ismail (2011) also added that given that natural resources such as water, soil, trees, and wildlife are the “wealth of the poor,” their damage and destruction during armed conflict can undermine livelihoods, act as a driver of poverty and forced migration, and even trigger local conflict. As a result, successful peace building from re-establishing safety, security and basic (Achvarina and Reich, 2006) services to core government functions and the economy fundamentally depends on the natural resource base and its governance structure. Natural resources themselves can either unite or divide post-conflict countries depending on how they are managed and restored. It is thus paramount that they be protected from damage, degradation and destruction during armed conflict (Pugel, 2007). Beber & Blattman (2010) reported that internal wars typically take a heavier toll on civilians than inter-State wars, and because combatants increasingly have made targeting civilians a strategic objective. More than four million people are estimated to have been killed in violent conflicts since the fall of the Berlin Wall. This disregard for humanitarian norms and for the Geneva Conventions on the rules of war also extends to treatment of humanitarian workers, who are denied access to victims in conflict zones or are themselves attacked. Societies ravaged by armed conflicts have paid a massive toll in loss of human life and economic, political and social disintegration (UN report, 2010). No single conflict occurs without its aftermath like the destruction of lives which are non-renewable resources or the evacuation of persons from their ancestral home and displaced, or the destruction of property that has left many poor as well as homeless.

Alongside this unevenness, colonial policy produced some institutional uniformity in methods of extracting capital from the continent. British colonial monopolies in the form of marketing boards not only reinforced the tendency toward single commodity production for export by controlling most of the value of exports. These monopolies also amounted to loans in hard currency on the part of the colonies to Britain in the form of the difference between producer and

market prices. This game is still carried out today by the bourgeoisies and the powerful, but in different forms as many of them still serve as puppet leaders in the hands of the colonial masters or any super power as the case may be and others have learnt it by heart to also enrich themselves at the expense of the bulk of the common people. This dynamic of monopolies provides context to the resistance of the British Empire to the decolonization process as these boards provided access to the currencies that enabled the import of capital to Britain itself and thus its industrial recovery in the wake of World War II. As Fitch and Oppenheimer, for example, describe in their imperative account on the heels of the overthrow of Nkrumah's government, the institutional legacy of these colonial marketing boards, as well as the total refusal of banks to provide local credit, were decisive in the outflow of capital from Ghana and the "stunting" of the indigenous capitalist class.

5.1.2 The nature of Ethno-cultural conflicts in Takum, Taraba State, North-Eastern Geopolitical Zone, Nigeria

Findings indicated that ethno-cultural conflicts have their root in how races were elevated against natives by the colonialist that became also a legacy inherited and practiced today, implying that colonial interference can be seen as the meddling or intrusion of the colonial masters in the political, economic, and the socio-cultural activities of their colonies with or without consideration of the side effects whether immediate or thereafter. Ethno-cultural conflicts are always closely associated with political, economic, social, religious and other social views and interactions. Hence ethnicity finds expression in political domination, economic exploitation, psychological oppression and class manipulation. This finding is in line with Ronald (2000) who argued that intergroup conflict is expressed in many forms and settings. In organizations, poorly managed differences between departments or factions within the same unit can dampen morale, create animosity, and reduce motivation and productivity. In a community setting, rift between interest groups on important social issues can lead to division and hostility, while low-intensity conflict between ethnic, racial, or religious groups finds expression in prejudice, discrimination, and social activity leading to inequity.

5.1.3 Objective three: to proffer solutions to the Ethno-cultural conflicts in Takum Taraba State, North-Eastern Geo-political Zone Nigeria

The findings substantiates that conflict resolution has to take an intentional dimension for it to come to an end. Eric (2017) identified some strategies for that to be attained. It includes accommodation, avoidance, collaboration, compromise and agreement in descending order. Also another scholar had specified his own model for the same purpose. They are first to identify the source of the conflict, to look beyond the incident, to collectively request for solution, to identify solutions which can be acceptable by both parties or disputants can support and to come to the point of agreement. Kissinger (1974) based his argument on the need to negotiate so as to avoid escalated conflict, and to the use of threats and force to counter the opponents attempt to use force to achieve their aims should they occur.

5.2 Conclusions

5.2.1 Objective one; level of British Colonial Legacy in Takum, Taraba State, North-Eastern Geo-political Zone, Nigeria

British colonial legacy was more harmful to the populace of Takum than the good it had. The impairment such as high colonial dominancy, political tussle and economic manipulations, interference in traditional issues and ambiguous overlapping jurisdiction in Takum lingers till today. It introduced domination among different ethnic nationalities. Political participation was based and is based on ethnic affiliation right from colonial times to present. Also the legacy of plunder, distorted and fragile economy on a larger scale became a normal practice in the post-colonial states. It is the relationship supervised by exploitation which does not spare conflict so as to partake in the distribution of the country's wealth. For example the railways and other means of communication make possible the evacuation of Nigerian products to Britain and other European countries on trade terms decided by the colonial authorities and, of course, to the disadvantage of Nigerian owners of the commodities. The value of such so-called exports is usually very high which shows that the fiscal or monetary loss which Takum suffers is enormous. The introduction of domination by the British colonial master makes the people of Takum to exhibit long after the colonialist has gone. It also intensifies the complicated cultural or ethnic identity struggle as Takum is a multi-ethnic society.

5.2.2 Objective two; Nature of Ethno-cultural conflicts in Takum, Taraba State, North-Eastern Geopolitical Zone, Nigeria

On the colonial legacy as the major cause of ethno-cultural conflicts, the researcher concluded that colonialism introduced struggle among the various ethnic nationalities in the country over control of political power and natural resources which leads to the civil wars of even 1967-1970 since Nigeria's democracy is characterized by ethnic-based politics. As discussed, amongst the federating units and different ethnic groups, the Igbo, Yoruba and Hausa/Fulani ethnic groups have always dominated national politics among the other minor ethnic groups like Jukun/Chamba, Tiv, Hausa, etc. Perhaps, this may be as a result of their greater numbers in population, likewise their somewhat active involvement and participation in successive governments since Nigeria achieved colonial independence. Such domineering presence and control of what Nigerians choose to call the "national cake" has always irked the other ethnic groups who are in the minority. These minority groups feel left out in the scheme of things, a situation that has now bred distrust, fear and sense of hopelessness, this invariably affects their sense of patriotism, likewise their national identity and psyche.

5.2.3 Objective three: To proffer solutions to the Ethno-cultural conflicts in Takum, Taraba State, North-Eastern Geo-political Zone, Nigeria

Conflict has been given by many scholars as an avenue to have social change which is the alteration in the basic social structures of the society. But others supports the idea of avoiding conflict seeing it is not at all times that such aims are achieved via the use of force, but in the case where conflict has escalated to the point of destruction of lives and property, then there must be a deliberate and intentional steps to give peace a chance. Some of the strategies for reaching compromise or agreement include the identification of the cause of the conflict, making a concerted effort to give and take so as to reach agreement or peace settlement. It include also accommodating other ethnics, avoiding conflict if need be, collaborating in times of conflict, and giving room for compromise which involve the give and take situation where each disputant shift grounds in times of claims for there to be peace for significant development. Kissinger would rather prefer to use negotiation as against the use of force or the victor-vanquish situation.

5.3 Recommendation

The followings were recommended basing on the findings of each objective;

The researcher recommend that both the Federal and the State government should strategize the mechanisms for the reorientation of the Nigerian leaders in Takum so as to put the idea of conflicting history and colonial past behind them in order to map out a clearer and more unified future should be at the forefront of every leader from the federal to the local level. However the tendencies to blame the current ethnic upheavals on history and colonialism should stop. Still the leaders in both political and traditional angles should rally the citizens together against the divisive policies of the British legacies which include force and subjugation for personal gain and deter the over ambitious politicians of today.

The researcher still recommended that efforts by the governments at all levels should be directed towards developing machineries on addressing the ethno-colonial injustices not through coercion but through building a national identity. Through this, leaders should prioritize reconciliation, tolerance and peaceful co-existence among people. Still the issue of resource access should be formalized so that every ethnic group will have its fair share of the national cake. This will eliminate the desire by the politicians to play ethnic politics and also develop a sense of national identity.

In addition to the above, symposium, dialogue for consensus, seminar/workshops, sensitization, equity, job creation, integration among others ought to be put in place in-order to ensure peaceful coexistence, growth and development. And negotiation should be taken key to foretell peaceful coexistence for a meaning growth and industrial development.

5.4 Contribution to knowledge

Emerging researchers will find it useful as it serves as the bedrock for further research especially correlating political tussle and the ethno-cultural conflict in the study area or anywhere else with common phenomena.

This study also revealed that it is the failure of the leaders in Takum to meet the demands of these minority ethnic groups that has always manifested in agitation that often leads to conflicts. The more they believe that the failure to meet these demands is deliberate and unjustified, the

more violently the agitation is expressed. The colonial administration along ethnic lines has promoted ethnic tensions which prevent nationalistic movements but rather encourages ethnic nationalism and regional politics.

5.5 Areas for further research

Prospective researchers and even students are encouraged to research on the following areas; Political tussle and ethno-cultural conflicts in Takum, Taraba North Eastern Geo-political zone, Nigeria. Minority vs Majority Clash over natural resources in Takum, Taraba North Eastern Geo-political Zone, Nigeria.

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APPENDICES

APPENDIX 1:

QUESTIONNAIRES (RESEARCH INSTRUMENT)

Dear Respondent,

I am a student of Master of Arts in History of Kampala International University (KIU), Uganda. Currently I am conducting a research titled “**British Colonial Legacy and Ethno-Cultural Conflicts in Takum, Taraba State, North-Eastern Geo-Political Zone, Nigeria (1914-2008)**”. All information provided will be used and treated with utmost confidentiality

Section A: Demographic characteristics of respondents

Direction: Kindly choose the appropriate answer by ticking where applicable to you

Please Tick): ☒

1. Age: (a) 20-30 years, (b) 31-40 years, (c) 41-50 years, (d) 51 and above

2. Gender

_____ (1) Male

_____ (2) Female

3. Marital Status

___Single

___Married

___Divorced

4. Educational qualification

Certificate ()

Diploma ()

Bachelor degree ()

Master's degree ()

PhD ()

APENDIX II:
LEVEL OF BRITISH COLONIAL LEGACY

Direction: Please clarify your preferred option on the space provided before each item.

Kindly use the rating guide below:

Response Mode	Rating	Description	Legend
Strongly Agree	(4)	you agree with no doubt at all	SA
Agree	(3)	You agree with some doubt	A
Disagree	(2)	you disagree with some doubt	D
Strongly disagree	(1)	you disagree with no doubt at all	SD

**LEVEL OF BRITISH COLONIAL LEGACY IN TAKUM, TARABA STATE, NORTH-
EASTERN GEO-POLITICAL ZONE, NIGERIA.**

No	British colonial legacy	4	3	2	1
	Colonial domination				
1	It is of great importance to identify the point that colonialism implies “formal political control” involving territorial annexation and loss of sovereignty	4	3	2	1
2	Several churches have been built by European powers to serve the Takum community and a big number of Takumites always convert to Christianity.	4	3	2	1
3	The European has diverted attention away from local creative potential and resources by focusing on the production of primary resources needed by Europeans	4	3	2	1
4	Land scarcity and struggle has been a source of ethno-cultural conflicts in Takum	4	3	2	1
	political tussle and economic manipulations				
1	In addition to the variance in geographic familial and government structure, all cultures and societies have unique belief and superstition that brings conflicts to bear	4	3	2	1
2	It is to political ends that the Takum brutality continues	4	3	2	1
3	The colonial administrations and imperial occupations have resulted in boundaries that have divided territories inhabited by indigenous societies today	4	3	2	1
4	The elite politicians use their position to influence hostility	4	3	2	1
	Interference in traditional issues and ambiguous overlapping jurisdiction				
1	The creation as well the merger of the Takum/Tikari district and Zumper district triggers aggression	4	3	2	1
2	The entry of foreign powers (Germans and British authorities) interfere in the chieftaincy (traditional affairs) of the Takumites	4	3	2	1
3	The issue of the creation of Takum and USSA must be revisited so as to maintain the status quo	4	3	2	1
4	The unclear border and boundary between Tukum and USSA is also a driver of conflict	4	3	2	1

APENDIX III:

ETHNO-CULTURAL CONFLICTS

Direction: Please write your preferred option on the space provided before each item.

Kindly use the rating guide below:

Response Mode	Rating	Description	Legend
Strongly Agree	(4)	you agree with no doubt at all	SA
Agree	(3)	You agree with some doubt	A
Disagree	(2)	you disagree with some doubt	D
Strongly disagree	(1)	you disagree with no doubt at all	SD

**NATURE OF ETHNO-CULTURAL CONFLICTS IN TAKUM, TARABA STATE,
NORTH-EASTERN GEO-POLITICAL ZONE, NIGERIA.**

No.	Ethno-cultural conflicts	4	3	2	1
	Struggle for political power and state control				
1	As a result of colonial policy of divide and rule, regional parties based on tribal and ethnic divide became instruments of control	4	3	2	1
2	The colonial masters manipulated ethnic consciousness and regional sentiments to keep the people apart	4	3	2	1
3	Amalgamation of the protectorates made many ethnic groups suffer	4	3	2	1
4	Many leaders use ethnic biases to win elections	4	3	2	1
	Tensions over ethnic identity				
1	Ethnicity is seen as the most basic and politically salient cause of tensions over religion and tribal identity	4	3	2	1
2	Ethno-religion play a critical role in Nigerian society and has expressed itself as a potent force in the geopolitical development of Takum	4	3	2	1
3	The distribution of languages is directly proportional to both political and social economic power	4	3	2	1
4	The main forms of ethno-religious conflicts in Takum are between Muslims and Christians	4	3	2	1
	Fighting over natural resources				
1	Many people know that they will not be allowed to enjoy the benefits of their land resources unless they fight	4	3	2	1
2	Land has played a negative role in many of bloodiest wars in Takum	4	3	2	1
3	Land has been the scene of repeated armed clashes among local residents	4	3	2	1
4	The expansion of capitalism has always put pressure on land	4	3	2	1

APPENDIX IV

INTERVIEW SCHEDULES

1. What is the level of British Colonial Legacy in Takum?
2. What is the nature of Ethno-cultural Conflict in Takum?
3. What cultural issues are there in Takum that bring about violent conflict?
4. Is the non-stop crisis in Takum politically motivated? If so, how and why?
5. How will the Takum Ethno-cultural Conflict be curled?

APPENDIX V:

TRANSMITTAL LETTER



**KAMPALA
INTERNATIONAL
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Website: www.kiu.ac.ug

College Of Education, Open and Distance E-Learning

Office of the Principal

6th June, 2017

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

**SUBJECT: PERMISSION TO CONDUCT A RESEARCH STUDY IN YOUR
ORGANIZATION**

With reference to the above subject, this is to certify that **Ms. YAKUBU NYUNI** Reg.No.1163-07016-08831 is a bonafide student of Kampala International University pursuing Masters in History.

She is currently conducting a field research entitled, "The British Colonial Legacy and the Ethno- cultural Conflict Out- Breaks in Takum local Government, Taraba State, North – Eastern Nigeria".

This area has been identified as a valuable source of information pertaining to her research project. The purpose of this letter therefore is to request you to avail her with the pertinent information as regards to her study.

Any data shared with her will be used for academic purposes only and shall be kept with utmost confidentiality.

Any assistance rendered to her will be highly appreciated.

Yours truly,

Dr. Tindi Seje
Ag- Principal –CEODL
+256752553123



APPENDIX VI:

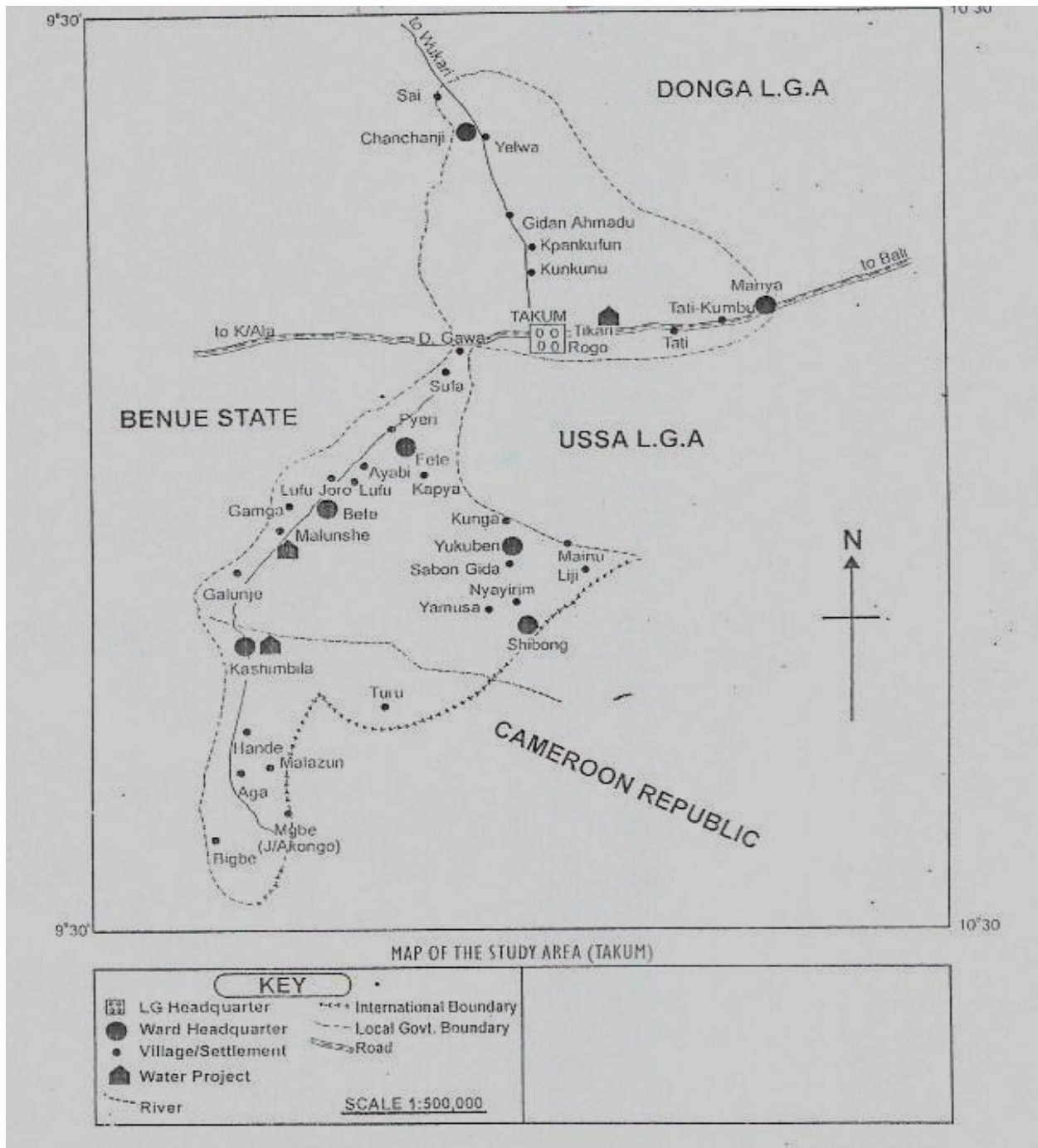
MAP OF TARABA



Source : Internet

APPENDIX VII:

MAP OF TAKUM



Source: adopted from Bureau for land and survey. Jalingo, Taraba state