Impact of Ethno Religious Crises on Educational Development in Wukari Local Government Area of Taraba State Nigeria

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ABSTRACT

The series of ethnic and religious conflict in Wukari local government area of Taraba State is a thing of concerned and its impact on the educational development of the area. The objectives are; to determine the effects of ethno-religious crisis on educational development and to establish the strategies to be adopted to abate the continuous occurrence of ethnic and religious crisis in Wukari local government area. Conflict perspective was used to strengthen the data. Primary data were collected with the aid of questionnaires using Stratified and Random sampling techniques while Chi-square and SPSS20 was the instrument for data analysis. A total of one hundred questionnaires (100) were administered and ninety-six (96) were retrieved. The respondents agreed that one of the effects of ethno-religious conflict is the retardation of the educational sectors. And also the respondents agreed that Political leaders, traditional rulers, community/religious leaders, youth organization and non-governmental organization should be united with the aspiration of promoting peace and development among the various ethno-religious groups in the state. It is recommended that government should ensure peace and security through training and retraining of security personnel, giving the traditional rulers and community leader's functional roles in promoting and ensuring peace and unity among the citizens.

Key Words: Impact, Ethno, Religious, Crises, Educational, Development.

INRODUCTION

1.1 Background Of The Study

Akande (1998) is of the view that, there is no society without conflict; it is inherent to societal relation and management. The ability to manage conflict makes a good society or state, because conflict cannot be eradicated. It can be noted that conflict varies and is of different dimension. In most cases they can be confrontational, violent and sometimes may lead to a state of anarchy. For instance, it can be social conflict like the topic under investigation, i.e. ethic and religious.it can be economic like the struggle for resource control, establishment of markets and the location of some viable economic organizations like banks, industries, etc.

likewise conflict can be political like the aftermath of January, 1966 military coup d'état in Nigeria, the political impasse after the annulment of the June 12, 1993 presidential election in Nigeria, and of recent the 2011 post-election political violence and killings of innocent people and bombardment of security outlet by a group allegedly known as Boko Haram. Ethno-religious crises are part of the issues that are of concern in Nigeria. The government ha development plans towards sustaining the nation, but little or no result seems to be forth coming. Nigeria is a complex nation-state with diversity of culture, religion, language, and ethnic groups amounting to about 395 (Humman, 2003). These ethnic groups rather than nurture unity tend to breed crises such that conflict has become part of our existence as Nigerians. Most conflict whose causes are traceable to social, political and economic factors is tagged ethno-religious crises. The reason for this unusual is due to religion cleavages bordering on Islam and Christianity. The two religions aforementioned ranked high among other possible factors in giving Nigerians an identity. Thus, Islam and Christianity mostly guide the sense of belongings in Nigerian. Therefore, this understanding is the main reason why analyst tagged most crises in Nigeria as ethno-religious.

Ethnicity according to Nnoli (1978, p.5) is defined as 'ethnic groups with social formations distinguished by the communal character of their boundaries'. He further held that it is a social phenomenon associated with interactions among members of different ethnic groups. To him, the crucial communal factors may be language, culture or both. Similarly, Suberu (1996, p.4) conceptualizes an ethnic group as a "social collectivity whose members not only share such objective characteristics as language, core-territory, ancestral myth, culture, religion, and/or political organization, but also have some subjective consciousness or perception of common descent or identity". This ethnic identity results from contact with other groups. But he argues that ethnic pluralism is necessary but an insufficient condition for ethnicity. In the same vein, Otite (1989, p.2 cited in Egwu, 1998, p.56) defined the concept as the contextual discrimination by members of one group against others based on differentiated systems of socio-cultural symbols. So many crises stimulated by ethno-religious reasons have engulfed Nigeria, between 2001 and 2014. Ethnic and religion crises have become a serious issue undermining the foundation of Nigerians' unity. Mutual fear and suspicion, absence of cordial relations, ethnic alignment and realignment, ethnic affiliation and attachment has being very strong feature of Nigeria since independence. Nigeria has become a theater of war characterized by an increasing number of ethnic and religious crises.

Wukari as a town in Taraba state in the North-East Nigeria, it is the traditional and cultural headquarters of the Jukuns, and minority tribes and ethnic groups like Alabo, Agatu, Awe, Etilo, etc. in present north-central state who migrates alongside the Jukuns from the ancient Kwararafa Kingdom in Sudan. It is the administrative headquarters of Wukari Local Government Area.The per-colonial Jukun society is classified into the JukunWanu and JukunWapan with the Wanus mainly fishermen. The characteristic of primitive Jukun society that is rooted in territorial expansion and drive to acquire more subjects and power led to the confrontation that disintegrated Kwararafa Kingdom and the consequent migration of most of other tribes such as Alogo, Agatu, Rendere Gumai in Shendam and others (Wikipedia, 2017). In spite of this early division, the Jukun throne in Wukari has remained

firm and resolute in administration and providing traditional leadership since the 18th century. Till date, thirteen (13) Jukuns have ascended the throne of Aku-Uka, the traditional head of the Jukun Kingdom.

The genesis of conflicts between the Jukuns and their neighbors the Tivs has been traced to the colonial period. The well-known colonial rule of ''divide and rule'' was the cause of the conflict between Tivs and Jukuns (Jibo, 2001). According to Jibo (2001), violation hostilities was dated back immediately before and after 1956 federal elections in which the Tivs who were predominantly members of the United Middle Belt Congress (UMBC) fielded a candidate who defeated a Jukun opponent of the Northern People's Congress (NPC). For this, majority of Jukuns felt that since the Tivs has greater population advantages which secure them seven federal seats, it could be wise to give Wukari Federal seat to Jukun. The Jukuns were disappointed by the political power of the Tivs people which contributed to the outbreak of the Tivs riot of 1959-1960, again in 1964 (Idyorough, 2019). Between October 2001 and January 2002 disputes between Jukuns and Tivs culminated in a total breakdown of law and order. The Jukuns regarded theirTivs neighbors as settlers, hence not entitled to any land in Jukun communities.

The former University of Ilorin (UNILORIN) Vice Chancellor stated that the crisis has crept into the education sector, tertiary in particular. According to him, the national crisis negatively affects higher education in terms of how ethnic groups compete for the locations and management of Federal Universities, polytechnics, Colleges of Education and Colleges of Agriculture. The university system, he said, is the most contested. "The aggressive competition between the diverse groups in Nigeria for the control of the universities derives from the assumption that these institutions have significant roles to play in elite formation and recruitment in addition to the fact that the institutions generate local employment and economic regeneration," he said. On the night of 14–15 April 2014, female students were kidnapped from the Government Secondary School in the town of Chibok in Borno State, Nigeria. Responsibility for the kidnappings was claimed by Boko Haram, an extremist terrorist organization based in northeastern Nigeria. 57 of the schoolgirls managed to escape over the next few months and some have described their capture in appearances at international human rights conferences.

The rate at which ethnic and religious conflict takes place in Nigeria is very alarming. Anytime this crises takes place in any part of this country, the fear of reprisal attack is always high. The Jos case is a pointer of reprisal attack. Jega (2005) identified leadership and ethno-religious crises and ethnic militancy among the problems challenging Nigeria's integration match. The ethno-religious crises of Wukari and the development of the community will be empirically examined with a view to providing recommendations.

1.2 Statement Of The Problem

Ethno-religious conflict impact negatively in many forms of development such as inability for people to interact with one another which also create unhealthy child growth by seeing people outside their ethnic and religious groups as evil. Furthermore, during crisis a lot of people abandon their ethnic, cultural, religions and

traditional values to pledge allegiance to new, artificial and unproven states. This unfortunate state has plugged people into deeper crisis, poor interactions resulting into fierce elimination of people. In Nigeria since the return of civil rule in 1999, domestic instability arising from ethno-religious, inter and intra communal conflicts in varying degrees and dimension have been recorded. This crisis has implication on national security, infrastructure, education and economic development of Nigerian, (Fawole, 2010). Nigeria is in danger; the country is torn apart by twin force of religion and ethnicity. Worrisomely, there seems to be no solution in sight. The current book haram crisis which has so far claimed innumerable lives and damaged properties is fast becoming an issue for which every Nigerian should be concerned. The amalgamation policy by the British colonialist such that large number of heterogeneous people with their different cultural and political systems, language and religions was bound to be inherently conflict and crisis prone. Since then, the country has struggled to achieve unity in diversity, national integration has remained difficult to achieve, yet it is needed to attain the universal goal of development, that is, the pursuit of people's welfare and wellbeing.

Similarly, in May, 2013 while the soldiers were still on ground, the Jukuns engaged in yet another major violent confrontation against themselves after wide spread rumors of reprisal attacks were ignored by government officials and security operatives. The violence was sparked by an attempt by some groups (Alleged to be Hausas) in the Karofi area of the town to prevent some traditionalist from carrying out burial rights procession for a deceased traditional chief. The incidence developed into a full blown confrontation and within hours of the conflict, hundreds of people were brutally murdered. Though, there were conflicting reports on the number of people killed, the available report puts death toll to hundred (100) (Ayodele, 2013), while about three hundred (300) houses were burnt (Mkom, 2013). The violence crumbled socio-economic activities for weeks; families were forced to migrate to neighboring villages and towns. The educational system was badly affected as schools were shut down including the two universities (Federal university and Kwararafa University). Other dominant tribes particularly the Igbos who survive the crisis relocated with the business to safe-haven with heavy negative implications for socio-economic development of Wukari local government and Taraba state at large.

As human resource is the key to economic development, so also is the growth and development of educational sector crucial to human resources training and development, hence every nation is striving to provide the necessary amenities to enhance the standard of education of its citizens. This objective cannot be attained if school and higher institution in conflict areas are constantly close down. Conflicts disrupt academic activities in the affected areas, while the educations of student whose parents are forced to relocate are seriously affected. Settlements in new environment may take a lot of time, while time is wasted searching new schools for the new students, which may negatively affect the academic performance of the students. This research intends to examine the causes, effect and possible solution to the reoccurring crisis in the study area.

1.3 Research Questions

i. Does ethno-religious crisis have any significant effects on educational development in Wukari Local Government Area?

ii. To what extent can ethno-religious conflicts be controlled and managed in Wukari Local Government Area?

1.4 Objectives of the Study

The major objective of the study is to examine the effect of the ethno-religious conflicts on the development of Wukari local government. Other specific objectives include the followings;

i. To determine the effects of ethno-religious crisis on educational development in Wukari Local Government Area.

ii. To establish the strategies to be adopted to abate the continuous occurrence of ethnic and religious crisis in Wukari Local Government Area.

1.5 Scope of the Study

The scope of the study is on ethnic and religious conflicts that affect development (human, education and socio-economic) in Wukari local government area of Taraba state. The Wukari crisis of 2010-2015 is a case study, because it was one of the crises in the state that witnessed the most disastrous ethno-religious conflicts with heavy destruction of both human and material resources.

3.6 Limitation of the Study

In this research, the problems encountered were financial challenges. The amount involved in the research for traveling and other needs were difficult to come by. Also, information that is needed from some personalities was difficult to come by as there are difficult to be reached due to their schedules or the protocols involved. However, efforts to have access to some important documents at the Wukari police stations were difficult as either they are not available from the source or they are classified as confidential, thus they cannot be released for whatever reasons.

Also, the fear and anxiety of movement in areas that are classified as not save due to the rivalry that exists between the ethnic and religious sects in the town. Also, there were difficulties in having attention of the respondents due to their tight schedule. The researcher had to convince them by educating them on the importance of peace to development and why their cooperation is necessary.

1.7 Significance of the Study

The significance of this study is rooted on the fact that similar researches and studies have been undertaken with different objectives. However, this is not an exception. It is but to add more to the existing literatures on the subject matter. The Wukari crises of 2010-2013 were conflicts between two ethnic groups (Jukuns and Hausa) that were hitherto living peacefully together. The conflict assumed ethno-religious dimension because the Jukuns

are predominantly Christians and traditionalist while the Hausas are Muslims. The conflict witnessed the destruction of socio-economic infrastructures that were meant for both sides and as well the loss lives and valuable properties. However the study is to examine both negative and positive aspects of ethno-religious crisis as they affect societal and educational development. Crisis including ethno-religious have been given considerable attention by the media, academics, and policy makers.

The focus of this study is to examine the relationship between ethno-religious crisis and development (educational and socio-economic) in Wukari Local Government Area and to provide recommendation. This is because lives (both human and livestock) were wasted, properties, infrastructural facilities like schools, public buildings, markets, motor packs, hospitals, and banks were attacked and destroyed. Social co-existence and cohesion was destabilized with resultant consequences of relocation and resettlement along ethnic and religious divides.

Therefore, it is of uttermost significance to further unearth measures to be adopted to ensure the reduction of ethno-religious crisis. Meanwhile the study would be of immense importance to those in charge of peace, policy makers, security agencies, researchers and local government functionaries.

RESEARCH METHODOLOGY

3.1 Study Area

Wukari local government area in Taraba State is the area of study. It lies within latitude 7º 5∘ of the equator and 9º 47E of the meridian with land area of approximately 4308km (Paul, Joseph and Ogwuche, 2017). The Donga River flows through the area. It is located in the southern part of taraba state. Wukari has ten (10) political wards namely; Akwana, Avyi, Bantaje, Rafin-kada, Chonku, Hospital, Jibu, Kente, Puje, and Tsonkundi, wards. Wukari local government have a total population of two hundred and forty-one thousand, five hundred and six (241,546) people (NPC, 2006). It is bordered with Takum to the North, Donga to the West, Ibi to the South, at the East with Ukum local government area of Benue state (Abuh, Joseph, and Ogwuche, 2017). The area is inhabited by a number of ethnic groups, prominent among them is the Jukun, which is the main tribe, other tribes are Fulani, Hausa, Jiru, Shomo, Tiv and Chamba. About three quarter of the population is crop farmers while others are cattle keepers and fishermen (Oruonye and Abbas, 2011). Important crops cultivated in the area include; rice, groundnut, maize, yam, cassava, millet, guinea corn, melon etc. most of the farmers cultivates small plots of lands such as hectares, farming activities usually starts around March with clearing of land.

Wukari is one of the Local Government in Taraba state, one of the states in North-East Nigeria. Apart from being the traditional and cultural headquarters of the Jukuns and many minority tribes and ethnic groups in some of the presents North Central states who migrated alongside the Jukuns from the ancient kwararafa Kingdom in Sudan. It is the administrative headquarters of Wukari local government area. The town which was established earlier before the colonialism is renowned for its historical significance as the modern headquarters of the

Kwararafa Kingdom. The Jukuns in Wukari migrated from Sudan as early as 17th century. The paramount leader is known or rather addressed as the Aku-Uka of Wukari which is symbolic as it represents the center of the Jukun people. The Jukuns were predominantly traditionalist prior to the advent of Christianity and Islam. There adherence to rituals and traditional beliefs of complex character appear to have played a significant part in the retention of their cultural and societal value and beliefs till date.

The local government experiences a tropical climate while the local government vegetation is a guinea savanna type. It is marked by dry and raining seasons. The raining season commences in April and last till October. While the dry season last from November to March. The average rainfall is 1.350mm. The dry, cold and dusty wind is the driest period and occurs from the month of December to February with humidity put at 13 percent (Alegwu, 2018). Wukari traditions such as the rituals of the crocodile shrine are of interest to tourists (Fidelis, 2009).

3.2 Research Design

This research is designed in a quantitative manner in order to allow the researcher for clear and simplistic understanding present and interpret the data in numerical form (the use of figure in presenting data). Quantitative design affords the researcher the opportunity to select respondents from the population and it is important when dealing with large numbers of subjects.

3.3 Sample Size and Sampling Technique

The sampling technique used was stratified and Random Sampling Techniques. Stratifies sampling will ensure that estimates can be made with equal accuracy in different parts of the region, and those comparisons of sub-regions can be made with equal statistical power. This involves identifying and selecting individuals or groups of individuals that are knowledgeable about or experienced with a phenomenon of interest. Then simple Random sampling was applied within each stratum. These techniques are used to in order to give the population of the study equal chance of participation. While the respondents are household heads, elderly literate persons, local government functionaries, politicians, traders, traditional rulers, community and religious leaders, and youth leaders who are knowledgeable on the crises of Wukari and its consequences.

The sample size was calculated based on the sample required to estimate a proportion with an approximate 95% confidence level. The formula used for this research was put forward by Yamane (1964).

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

n= Desired sample size of the study population.

N= Total population of the study area (241546).

1= Constant.

e= the level of significance at which the research is conducted (0.5%).

3.4 Techniques of Data Collection

The instrument used for collection of data for this study is the questionnaire; questionnaires were administered on the following categories of people, household heads, elderly literate persons, local government functionaries, politicians, traders, traditional rulers, community and religious leaders, and youth leaders. The questionnaires is drawn in two section of A and B section. Section A is on the effects of conflicts on education. Section B is related to management of ethno-religious conflicts. The questionnaires are formed in Likert format. A Likert scale is an orderly scale from which respondents choose the option that best supports their opinion. It can be used to measure someone's attitude by measuring the extent to which they agree or disagree with a particular question or statement.

The modified Likert rating scale format is a psychometric scale commonly involved in research that employs questionnaires. The rating goes as follow:

Strongly Disagree (SD) = 1 point

Disagree (D) = 2 points

Agree (A) = 3 points

Strongly Agree (SA) = 4 points

3.5 Method of Data Analysis

Descriptive statistics were extensively used. In the test of hypothesis and data analysis, the statistical tool employed was the Chi-square test of independence. The Chi-square statistic is commonly used for testing relationship between categorical variables. The null hypothesis of the Chi-square test is that no relationship exists on the categorical variables in the population; they are independent. The test of independence assesses whether an association exists between two variables by comparing the observed pattern of responses in the cell to the pattern that will be expected if the variables were truly independent of each other. Calculating Chi-square statistic and comparing it against a critical value from the Chi-square distribution allows the researcher to assess whether the observed cell counts are significantly different from the expected cell counts. It is a useful statistical tool for testing hypothesis when the variables are nominal. The two variables are measured as categories, usually at the nominal level. Therefore, Chi-square test of independence can be useful to the data of this study.

The formula for the Chi-square test is given below:

$$\chi^2 = \Sigma \frac{(o-e)^2}{e}$$

Test of hypotheses was done at 5% level of significance with the aid of the current version of windows statistical package for social science (SPSS20). This is because social science research deals with human being who cannot be manipulated and as such may not provide accurate information. This is why an assumption of 5% level of error is used due to the large population.

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

In the presentation, frequency tables and percentages were used to further display vividly the data collected. The analysis of the data was done with the aid of SPSS while the main statistical tools employed were the median and chi-square.

Table 4.1 Respondents views on the Effects of Ethno-Religious Crisis on Educational development

Item	N	Median	Decision
The series of ethno-religious conflicts in Wukari has retarded educational development within the local government.	96	4.0000	Agreed
The frequent occurrence of ethno-religious conflicts in Wukari has hindered infrastructural development.	96	4.0000	Agreed
The series ethno-religious conflict in Wukari has negatively affected investment profile in the city.	96	4.0000	Agreed
The polarization of the state in to ethnic and religious divide the undermined the much needed unity, peace and progress at local government area.	96	4.0000	Agreed
The series of ethno-religious conflict at the local government in Wukari have heightened tension, suspicious and marginalization among the people.	96	4.0000	Agreed
The tension, suspicious and marginalization at Wukari have undermined the peaceful co-existence among the people in the local government	96	4.0000	Agreed
Valid N (list wise)	96		

Source: Field Work, 2019.

This section seeks respondents' opinion on the effect of ethno-religious conflict on development. A median of 4.0000 was obtained on the first item. This implies that the respondents agreed that one of the effects of ethno-religious conflict is the retardation of the educational sectors. The second item solicits for information to whether the frequent occurrence of crises in Wukari has hindered infrastructural development in the area. A median of 4.0000 was obtained, which implies that the respondents accepted that frequent crises affects the infrastructural development of the local government. On the third item, a median of 4.0000 was obtained, which implies that the respondents accepted that the recurring crises in the local government have hindered investment from both foreign an indigenous business men. The fourth item seeks for respondents' opinion whether the polarization of the state in to ethnic and religious divides the undermined the much needed unity, peace and progress at local government area. A median of 4.0000 was derived. This implies that the respondents agreed that the polarization of the state in to ethnic and religious divides affects development in the local government. On the fifth item, a median of 4.0000 was obtained. This implies that the respondents agreed that the series of ethno-religious conflict at the local government in Wukari have heightened tension, suspicious and marginalization among the people. A median of 4.0000 was realized on the sixed item. This implies that the respondents agreed that tension, suspicious and marginalization at Wukari have undermined the peaceful co-existence among the people in the local government.

Table 4.2. Respondents view on Conflict Management Techniques

Item	N	Median	Decision
Political leaders, traditional rulers, community/religious leaders, youth organization and non-governmental organization should be united with the aspiration of promoting peace and development among the various ethno-religious groups in the state.	96	4.0000	Agreed
There should be fairness and equity in the establishment and distribution of social amenities and infrastructural development in Wukari local government.	96	4.0000	Agreed
Security agencies and apparatus should be equipped, retrained so as to enhance their ability in carrying out their duties and responsibilities of promoting peace and security the local government.	96	4.0000	Agreed

Recruitment and appointment into government offices and parastatals at the levels should reflect the geographical spread of the local government in the state.	96	4.0000	Agreed
The leaders should pay attention to warning signals such as poverty, unemployment and ethnic militia which can easily be used as thugs.	96	4.0000	Agreed
Valid N (list wise)	96		

Source: Field Work, 2019.

In this section, opinion of the respondents is solicited for to know whether they agree or not to the mechanism for managing conflicts. The first item seeks respondents' opinion whether if the Political leaders, traditional rulers, community/religious leaders, youth organization and non-governmental organization should be united with the aspiration of promoting peace and development among the various ethno-religious groups in the state. The median obtained was 4.0000. This implies that the respondents agreed that Political leaders, traditional rulers, community/religious leaders, youth organization and non-governmental organization should be united with the aspiration of promoting peace and development among the various ethno-religious groups in the state. The second item seeks the respondents' opinion whether if there should be fairness and equity in the establishment and distribution of social amenities and infrastructural development in Wukari local government. A median of 4.0000 were obtained which implies that respondent agreed that there fairness and equity in the establishment and distribution of social amenities can manage conflict in the Wukari local government. The third item seeks the respondents' opinion whether the security agencies and apparatus should be equipped, retrained so as to enhance their ability in carrying out their duties and responsibilities of promoting peace and security the local government. A median 4.0000 was obtained which implies that the respondent agreed to the item. The fourth item seeks the respondents' opinion whether the recruitment and appointment into government offices at all levels should reflect the geographical spread of the local government in the state. A median 4.0000 was obtained which implies that the respondent agreed to the item. The fifth item seeks respondents' opinion on whether the leaders should pay attention to warning signals such as poverty, unemployment and ethnic militia which can easily be used as thugs should be considered as one of the mechanism to be used in conflict control in Wukari local government area. A median of 4.0000 was obtained which implies that the respondents agreed to the point.

CONCLUSION AND RECOMMENDATION

5.1 Conclusion

On the basis of the findings of this research , it becomes necessary that some lasting solution should be provide on how to foster a peaceful harmonious relationship among people of Wukari local government in order to achieve the much needed human and infrastructural development at the local government area in Wukari and Nigeria in general. In view of this, the following recommendations are geared towards this direction.

The huge cost of settling the internally displace persons arising from such crisis, the amount involved in rebuilding and reconstruction of destroyed public properties, the setback on educational development of the pupils, the loss of investment opportunities due to frequent crisis heavily affect development in Wukari local government. Also, the settlement pattern in the local government alone ethnic and religious divides undermines the needed peaceful co-existence in Wukari and the state at large.

5.2 Recommendations

Ethno-religious conflict constitutes a great hindrance to peace, stability and development of human society. It leads to underdevelopment and retrogression especially at the grassroots level. Therefore, to manage the incessant crisis at the local government area of Wukari, the following suggestions are recommended:

1. Securities send to this area to resolve conflicts should be well educated on the needed of putting the interest of the country and the people they are to save without religious or ethnic sentiments they should be monitored by the superiors to ensure the do the right thing, without ethnic or religious sentiment. They should also be trained on how to handle social dispute without stirring up another crisis.
2. The government should provide dialogue workshops, conferences where people of ethnic and religious groups will be the opportunity to speak out their grievances and ensure peaceful dialogues among the people. The government must ensure that such summits are well equipped and well-coordinated such that non aggressive speech should be taken personal. All should speak out their minds and profile solution to their challenges.
3. Poverty and unemployment should be well taken care of by the government and private individuals. Job opportunities and seminars should be created were the unemployed youths can be thought trade activities and hand work. This will keep the busy and ethnic militias will reduce. This in turn will enhance peace and development sure barely everyone is engaged, there will be no time to plan attack against others.

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