
ETHNO RELIGIOUS VIOLENCE AND SECONDARY SCHOOL EDUCATION IN NIGERIA: A CASE STUDY OF WUKARI LOCAL GOVERNMENT AREA OF TARABA STATE NIGERIA.

Pev, Isaac

Department of Vocational Education, Modibbo Adama
University of Technology Yola, Adamawa State, Nigeria.

E-mail: zikpev@yahoo.com

***Abstract:** The main objective of conducting this study was to examine and analyze, in the context of Wukari local government area of Taraba State, Nigeria, the relationship between ethno religious violence and secondary school education, and test for causality between them. Wukari local government area, which is located in the volatile southern part of Taraba state, was used as a case study. Three research questions and three null hypotheses were formulated to guide the study. Data gathered were analyzed with the χ^2 , t -statistic and factor analysis involving fifteen variables. All the three null hypotheses were rejected in favour of their alternatives. The main findings confirmed a strong relationship between ethno religious violence and secondary school education. The study concluded that the Federal ministry of education should facilitate the implementation of entrepreneurship and civic education Curriculum for secondary schools in Wukari and all areas prone to ethno religious violence for a permanent resolution of crises and behaviour control in those areas throughout the country.*

Keywords: Violence, Ethno – religious, Education

Introduction

Nigeria is the most populous country in Africa and the sixth largest oil producing country in the world. It is also number two in terms of high quality liquefied natural gas (World Bank, 2005). Nigeria is also blessed with abundant natural and human resources. It is also on record that Nigerian military is one of the most formidable in Africa. However, the sad paradox is that in spite of these large blessings, the country has been known for unprecedented ethno religious violence which has occurred in different parts of the country but with specific dominance in the northern parts of Nigeria. The spate of the ethno religious violence should be a matter of deep concern to researchers, guidance counselors and peace lovers all over the country. Violence has assumed a horrendous dimension with colossal consequences on education and human life that if nothing is done, then soonest Nigerians will face self – destruction, self-annihilation and extinction. Charles; Andeshi, and Daniel (2014) defined ethno-religious Violence as a state of affairs in which the relationship between members of one ethnic or religious group and another of such group in a multi-ethnic and multi-religious society is characterized by lack of cordiality, mutual suspicion, fear, and a tendency towards violent confrontation. The bubble created by the socio-historical antecedents of the pre-colonial era and secret activities of irresponsible politicians is believed to be responsible for the current ethno-

religious violence in Nigeria, which is characterized by incessant violent conflicts, (Umar, 2009). This study reviewed some ethno religious crisis across the six geo-political zones in Nigeria, from 2001- 2014 thus; March 13, 2001; communal clashes at Owo, Ondo state. April 13, 2001; religious riot in Kano state. May 12, 2001; communal clashes between the Ijawstsekiri of Delta state; July 2, 2001; communal clashes between the Odimoðu and Ogulağba communities of Delta state. September 7, 2001; religious clash in Jos, plateau state. September 16, 2001; religious riot in Kano, February 2, 2002; Oođua people's congress and Hausa people clashed at Idi-araba, Lagos state. February 26, 2002, communal clashes between Apprapum and Osatura communities of Cross River state. August 31, 2002; communal clash at Ađo-Ekiti, September 3, 2002; renewed communal clashes at Owo, Ondo state. November 21, 2002; religious riot in Kađuna state and Abuja. December 26, 2002; religious crisis in Bauchi. February, 2003; religious riot in Ibađan. March, 2003; religious killings at Karđako village in Wase local government of Plateau State. 2006- Riots were held over northern Nigeria, in cities such as; Kastina, Bauchi, Kano, Minna, Potiskum, etc over the depiction of prophet's cartoon in Denmark. July 26, 2009; religious riots in Maiduguri, Yobe, Bauchi, and Kano. December 30, 2009; religious riot in Bauchi. January 11, 2010; renewed religious crisis in Bauchi. January 19, 2010; renewed religious crisis in Jos. May, 16, 2011; post-election violence that turned ethno religious violence all over northern Nigeria which left several hundreds dead (Fawole and Bello (2012), Tuesday May 7, 2013 mass murder of nearly one hundred security operatives in Nasarawa state, North Central Nigeria, by a suspected armed local secret sect known in local parlance as "Ombatse" cult group has remained in Nigerian history as one of the violent scenarios(Charles; Andeshi and Daniel, 2014).The "Boko Haram" insurgence in Northern Nigeria in recent times has crippled educational structures in all ramifications. The abduction of "Chubok" secondary school girls in Borno state is indeed a setback to girl child education in Nigeria. Youths who are expected to be equipped with knowledge and skills for viable economic ventures are recruited, trained and empowered with sophisticated arms and ammunitions to harass, intimidate and cause massive destruction of lives and property in the name of ethnicity and religion when civilization is fast encapsulating the globe. This culture of violence has not only been imbibed and sustained as part of the country's crude behaviour since independence it has been one of the potent causes of poverty, low pace of national development. Ethno religious violence negates peaceful coexistence, law and order. In addition to security concerns, it militates against the consolidation of unity and peace which has been captioned as the motto of Nigeria since independence. Taraba state of Nigeria ever since its creation in August, 1991 has suffered from one form of bloody ethno religious conflict to another, year in year out, till date. Solomon (2002) lamented that, groups generally subscribe to common beliefs and having the same background would so readily turn to conflict whenever their various interests are at stake, rather than resolving their differences on the basis of their collective historical background, identities, and common cultural practices as well as shared religious values. In Taraba state today whenever the past is recounted there is a long history of inter marriages, play mating, cultural diffusion, trade relations, inter - fishing festivals and the like between the various ethno - linguistic

groups. Unfortunately, as many other states in Nigeria are steadily on the march towards the millennium development goals making deliberate efforts to enthrone sustainable and comprehensive peace, stability and security as symbolized by the absence of conflicts and the promotion of educational development, justice and equality, it is disturbing that Taraba State is still infested with a number of both potential and manifest violence which are at the roots of the state socio – economic and educational woes and underdevelopment. Whereas other parts of the world are suffering from the effects of natural disasters like floods, hurricanes, earthquakes and drought.

Taraba problems are well conceived and executed by the indigenes. In the midst of abundant natural and human resources, high level of poverty and low level of educational development is still identified with the state. The Wukari Local Government area is a traditional local government in Nigeria, a successor to the Kwararafa kingdom of the Jukun people. The area has its headquarters in the town of Wukari in Taraba State, in the south of the Benue River basin. Wukari is multi-ethnic, while the Jukun consider that it is their traditional homeland, other ethnic groups including the Tiv and Hausa have been present there for over 200 years. There have been series of clashes between the Tiv and Jukun, Fulani and Jukun, Hausa and Jukun, Fulani and Tiv in the name of ethnic and religious intolerance in Wukari before and after the creation of Taraba State. Solomon (2002) lamented that could religion and ethnicity become a source of such great evil in Wukari local Government in this century when the World around us has undergone a rebirth or renaissance, enlightenment, industrial revolution, a conquest of space and computer advancement. The headquarters of Wukari Local government area is largely a cosmopolitan and multi-religious town with a large chunk of all the good, the bad and the ugly attractions that can be situated in most African cities. As a result of its cosmopolitan and large population density, which is one of the causes of the identity crisis bedeviling the area, it has some modern facilities and infrastructure that are uncommon in most towns and cities in Nigeria. Two universities—a private and a federal government—are located in the community, still ethno religious violence persist. The recent crisis came up barely two months after an earlier one which also witnessed loss of many lives and property worth millions of naira that were destroyed. On February 23, 2013, a mere disagreement among youths on a football pitch triggered one of them to kill his mate and not long after, the whole local government was on fire with unimaginable level of destructions. On July 13, 2014, the area again witnessed a deadly crisis over an attempt to erect a worship place at the Police Area Command. One of the distinct characteristics of Wukari ethno religious violence is that, it has become perennial and exceptionally vicious in recent times where family members with different religious faith see each other as enemies. The indigenes of the local government area have become refugees on their ancestral home, when new Christian ministries are springing up every year and mosques are built on every acre of land with huge Taraba state government expenditure on Muslim and Christian pilgrimage to Mecca and Jerusalem respectively. Federal Republic of Nigeria (2004) conceptualize secondary education as a form of education which children receive after primary education and before the tertiary stage and

stated the broad goals of secondary education as preparing the individuals for useful living within the society as well as preparing youths for higher education. Secondary school education specifically is expected to raise a generation of people who can think for themselves, respect the views and feelings of others, respect the dignity of labour, appreciate those values specified under the broad national goals and live as good national citizens. Federal Republic of Nigeria further specified that secondary education is expected to inspire students with a desire for self-employment and achievement of excellence as well as provide trained manpower in the applied science, technology and commerce at sub-professional grades. Egunsola, Denga and Pev (2014), emphasized that senior secondary education is indeed a sine qua non to attainment of the new 9 – 3 – 4 education reform in Nigeria, for it serves as a link between basic education and tertiary education by absorbing the products of the former and supplying entrants into the latter. Ethno religious violence in all ramifications is a destroyer of civilization and achieves nothing. It traumatizes the citizens leaving many wandering in unpleasant experiences and in much distress. The greatest challenge in this century is the quest for globalization and how to integrate people of diverse background without much conflict and violence. Taraba state in Nigeria is inhabited by over fifty ethnic groups', .in some parts of the state every 10 kilometers is occupied with a different ethnic group with different languages that are hardly mutually intelligible. Incidentally almost every group has a history of migration. Oral tradition believes that by the 18th century most ethnic groups had settled in their present locations. The process of settling down for most of the groups was associated with varying degrees of friction between them and the communities through which they had to pass or settle. However the current wave of violence in Taraba state in recent times appears to be more complex and capable of spelling doom on the human race within a short time (Bolarinwa, Oluwakemi and Foloruso, 2012). The researchers therefore, wonder what could be giving rise to such bestial instincts of brutal and inhuman manifestations among citizens of Taraba state, Nigeria. Ethno religious extremist could unleash such destruction on teachers, secondary school students and their families as well as educational infrastructure without any thought of negative consequence on education which remains the backbone of any society in quest of development. And this is happening especially in every corner of southern part of Taraba state. Solomon (2002), reflected on efforts of philosophers and societies which showed that in the past they had tried to formulate hypotheses and establish pragmatic approaches to induce the concept of peace into societal systems for peaceful co – habitation. Wukari local government area of Taraba State, Nigeria is a prominent case-study for ethno religious violence, secondary school education and behaviour control because the area belong to the volatile southern Taraba state Senatorial zone in North Eastern Nigeria Moreover, a knowledge of the prevailing relationship between ethno religious violence on one hand and secondary school educational variables like policy formulation and implementation, educational infrastructure and equipment, quality of teachers. Career longevity, management of secondary schools and the like on the other, is predominantly important because a stable relationship between these variables is likely to form an important postulate in a variety of educational models, Oruonye, (2014) pointed out

Many issues behind the fluctuations in the quality of secondary school education and behaviour control in Wukari and all violent and unstable areas across Nigeria and their causal roles are yet to be established. The continuous ethno religious violence in Wukari local government area of Taraba state renewed the researchers interest in investigating the argument revolving around the significance of the declining quality of secondary school education and its causal role in other socio-economic and educational spheres; especially in Third World countries like Nigeria. In addition, in recent years, the question of this relationship received more prominence in view of spiraling ethno religious violence and instability on a local, national, sub regional, continental and global scale, Jeba and Akaankumbul (2000).

The main purpose of this study was to determine the effects of ethno religious violence on the standard of secondary school education in Nigeria with particular reference to Wukari local government area of Taraba state. Specifically the study seeks to;

- Determine ethno religious factors influencing youths' apathy for secondary school education in Wukari local government area of Taraba state?
- Identify appropriate entrepreneurship skills and knowledge needed in the secondary school curriculum as an educational strategy to curb the persistent ethno religious violence education in Wukari local government area of Taraba state.
- Determine common socio cultural ties among different ethnic and religious groups in Wukari local government area that can be harnessed to promote unity among the people of Wukari local government area of Taraba state

Research Questions

The following research questions guided the Study.

1. What are the factors influencing youths' apathy for secondary school education in Wukari local government area of Taraba state?
2. What are the appropriate moral values and entrepreneurship skills and knowledge needed in the secondary school curriculum as an educational strategy to curb the persistent ethno religious violence in Wukari local government area of Taraba state?
3. Are there any common socio cultural ties among different ethnic and religious groups in Wukari local government area that can be harnessed to promote unity among the people of Wukari local government area of Taraba state?

Hypotheses

The following null hypotheses were formulated and tested at 0.05 level of significance
H₀₁: There is no significant relationship between ethno religious violence and youths' apathy for secondary school education in Wukari local government area of Taraba state.,

Ho₂: There is no significant relationship between ethno religious violence and entrepreneurship and civic education curriculum in secondary school education in Wukari local government area of Taraba state.

Ho₃: There is no significant relationship between ethno religious violence and communality of secondary school education in Wukari local government area of Taraba state.

Methodology

A descriptive-survey design was adopted for this research because the events had taken place in their natural course of happening. What was required was to examine and analyze, in the context of Wukari Local Government area of Taraba State, Nigeria, the relationship between ethno religious violence and secondary school education and test for causality between them. The target population for this study comprised of all the 210 teachers in 20 government secondary schools in wukari local government area. Krejcie and Morgan (1970) measurement table was used to select the sample size for the study. These authors stipulate that for a population of size of 210 a sample size of 132 should be used. 5 x 4 contingent tables was used to analyze the data for the χ^2 test and was later subjected to v-statistic and factor analysis as shown in the Factor Matrix. The data were gathered by means of a 15-item 4-point Likert Rating Scale which was face and content validated by experts in education. The test instrument was pilot tested on 13 teachers in Wukari local government which were not included in the main study. Conbach alpha method were used to determine the internal consistency of the data collection instrument which yielded a coefficient of 0.83. The researchers personally administered the instrument to the selected teachers which was done by ballot. The Factor Matrix (Table 3) was based on three factors of ethno religious violence; youths' apathy for secondary school education, entrepreneurship and civic education curriculum as well as communality.

Results

Table 1 below gives a summary of χ^2 test results from 5 x 4 c contingent tables at 0.05 level of significance and 12 df (degree of freedom). Based on these results, all the three null hypotheses were rejected in favour of their alternatives.

Table 1: Null Hypotheses Testing Formula for $\chi^2 \Sigma$ (O-E)

Hypotheses	χ^2 Cal.	χ^2 Crit.(at2 df)	Decisions
H ₀₁	21.68	21.025	H ₀ Rejected; H ₁ Accepted
H ₀₂	24.98	21.025	H ₀ Rejected; H ₂ Accepted
H ₀₃	23.70	21.025	H ₀ Rejected; H ₃ Accepted

Table 2 below also gives a summary of v-statistic results showing moderate but significant relationships of 0.31, 0.43 and 0.36 between the variables respectively for hypotheses 1 – 3.

Table 2: v-statistic results Cramer's V-Statistic Formula: $V = \frac{\chi^2}{\sqrt{N(\text{Min:C}-1, R-1)}}$

Hypotheses	χ^2 Results		v-statistic results
	χ^2 Cal.	χ^2 Crit.	
H ₀₁	22.68	21.025	0.30
H ₀₂	24.98	21.025	0.42
H ₀₃	23.70	21.025	0.36

The factor matrix table below shows detailed results of analyses of data with the SPSS software.

Table 3: Factor Matrix on ethno religious Violence and Secondary School Education in Wukari local Government Area of Taraba State.

S/NO	Research Variables	Ethno religious Violence	Youth apathy For Sec Sch. Education	Entrepreneurship Civic education Curriculum	Communality (h2)
1	Formulation of Secondary School Education Policies'	0.62	0.23	0.50	0.68
2	Implementation Secondary school education Policies'	0.37	0.21	0.60	0.56
3	Provision of Infrastructure and Instructional materials	0.70	- 0.04	- 0.22	0.95

4	Teachers' years of experience	0.67	0.30	0.12	0.57
5	Suppression of trade unionism in secondary schools	0.87	0.11	- 0.12	0.80
6	Ethno religious instability	0.70	0.52	- 0.05	- 0.78
7	Students Militants	0.72	0.50	- 0.02	0.83
8	Vandalization of educational facilities	0.67	0.60	- 0.20	- 0.78
9	Greed for money	0.60	0.54	-0.12	-0.95
10	Indulgence in juvenile delinquency	0.58	0.65	- 0.14	- 0.80
11	Identification of prevailing Ethno religious factors.	0.30	- 0.22	0.90	0.97
12	Reconciliation, reorientation and Reintegration	0.06	0.12	0.82	0.70
13	Type of entrepreneur skills and knowledge needed for rehabilitation.	0.29	0.26	0.70	0.66
14	Societal structure and social Stratification	0.32	0.20	0.86	0.90
15	Special skills and attitudes needed by teachers to train students to be self-reliant.	- 0.03	0.07	0.80	0.65

Discussion

The rejection of all the three null hypotheses indicate a relationship between ethno religious violence and secondary school education in Wukari Local Government area of Taraba State and, of course, Nigeria.. This result is corroborated by the strong loadings on variables 1 and 3-10 for Factor I; variables 6-10 for Factor II and variables 1-2 and 11-15 for Factor III in the Factor Matrix. The v-statistic values of 0.30, 0.42 and 0.35 equally indicate low but significant relationship between ethno religious violence and secondary school education variables as stated in the research questions. Although the results of this investigation show that there is a relationship between ethno religious violence and secondary school education in Wukari local Government area of Taraba state and, consequently, Nigeria, There may be other factors which may be responsible for poor quality of secondary school education and behaviour control in the country which are not investigated by this research. The apparent strong loadings on variables 6 – 10 for both Factors I and II is of significant interest. These results agree with the arguments of Oruonye (2014) and Akpan (2007). The strong loadings on variables 1-2 and 11-15 for Factor III strongly suggest that if the work of Academic Associates Peace Works as reported by David (2012) is properly evaluated and utilized, necessary policy framework put in place and the required ethnic and religious groups will harnessed to resolve ethno religious conflicts through implementation of Civic education and entrepreneurship curriculum of the 9 – 3 – 4 system of education, this could be the much desired end to ethno religious violence and instability in secondary education not only in Wukari Local Government area of Taraba state but also the entire Nigeria.

Conclusion

This research focused on the current debate in Nigeria with respect to the perennial decline in the quality of education and moral values of youths generally and secondary school education and youth militants in Taraba State, in particular. The study argues that the consistent decline in the quality of secondary school education and youth behaviour in the country as shown in the data analyzed has been due to prolonged ethno religious violence. The study recognized the fact that education, as a social service, is subject to many other causal factors and environmental influences; hence the study is limited only to the relationship between ethno religious violence, secondary school education and behaviour control factors. The researchers strongly suggests that government should take advantage of the work of Academic inquires and establish relevant structures and constitute a committee of academic experts to ensure that civic education and entrepreneurship curriculum for in the 9 – 3 – 4 system of education for secondary schools is implemented in ethno religious violent and unstable areas in the country because this curriculum may have potentials for positive and permanent knowledge and skills acquisition among youths in the affected areas and the country as a whole. This curriculum has become imperative because continued ethno religious violence could throw the country into major crises as can be seen in major Towns and cities in Northern Nigeria which is rendering Nigeria ungovernable and may culminate in another civil war.

References

- Akpan, E.U.U. (2007). Educational Reforms and the Improvement of Educational Standards in Nigeria. A Lead Paper at a National Conference of the Nigeria Primary and Teacher Association, Held at University of Jos, July 30th – 2nd August.
- Aver, T. T., Nnorom, K. C. and Targba, A. (2013). Political Violence and its Effects on Social Development in Nigeria. *International Journal of Humanities and Social Science* 3 (17) Pp.261 – 266 Retrieved at www.ijhssnet.com
- Bolarinwa K. K., Oluwakemi E. F. and Foloruso I. A. (2012) Conflict Resolution Strategies among Farmers in Taraba State Nigeria. *International Journal of Sustainable Development* 5 (1). Pp. 11 – 19 Retrieved at <http://www.ssrn.com/link/OIDA>
- Charles A; Andeshi, C. A. & Daniel W. (2014) War Economy of Ethno-Religious Crises: a Study of the Wukari Crises of Taraba State, Nigeria. *International Journal of Peace and Conflict Studies*.2 (1):Pp. 21-28 Retrieved <http://www.rcmss.com>.
- David U. O (2012) Political Violence and Secondary School Education in Nigeria: A Case Study of Bette-Bendi People of Cross River State *Mediterranean Journal of Social Sciences* 3 (15) Pp. 62 – 73 Doi:10.5901/mjss.2012.v3n15p62
- Egunsola A., Denga L. and Pev I. (2014), Development and Standardization of Agricultural Science Achievement Test for Senior Secondary School Students in Taraba State Nigeria. *Journal of Education and Leadership Development* Vol.6, No. 2, Pp.72 – 85. Retrieved www.cenresinpub.org
- Fawole, O.A and Bello, M.L (2012), The impact of ethno-religious conflict on Nigerian federalism, *International NGO Journal*, 6(10), pp211-218.
- Federal Republic of Nigeria. (2004). *National Policy on Education*. Lagos:NERDC Press.
- Jebe, D. I., and Akaakunbul, T. (2000). "Improving Quality of Secondary Education in Nigeria: Issues and Prospects". *Quality in Nigerian Education: Agenda for Action – A Book of Readings; 10 (i)*, 194. Pp.188-203
- Krejcie, Robert V. and Morgan, Daryle, W. (1970). Determining sample Size for research activities. *Educational and Psychological Measurement*. Boston: McGraw Hill
- Oruonye, E. D. (2014). The Challenges of Quality Secondary Education in Taraba State. *Journal of Educational and Social Research* 4 (3) Pp. 499 – 505 Doi:10.5901/jesr.2014.v4n3p499

Solomon, I. R. (2002). *Peace in Nigeria, the Starting Point*. Jalingo; Community Peace & Development Centre. Pp 16 – 26.

Umar, Y. (2009). Ethno-Religious Crisis: The North and the Rest of Nigeria Retrieved www.vanguardngr.com/. August 8, 2009

World Bank group (2005), Nigeria: Poverty in the Midst of Plenty, The Challenge of Growth with Inclusion. <http://www.worldbank.org>

Reference to this paper should be made as follows: Pev, Isaac (2014), Ethno Religious Violence and Secondary School Education in Nigeria: A Case Study of Wukari Local Government Area of Taraba State Nigeria. *J. of Education and Policy Review*, Vol. 6, No. 2, Pp. 91 – 101.
