

THE IMPLICATIONS OF BOKO-HARAM INSURGENCY, ETHNO RELIGIOUS AND SOCIO-POLITICAL CONFLICTS ON COMMUNITY RELATIONS IN MICHIKA LOCAL GOVERNMENT AREA, ADAMAWA STATE, NORTH EAST NIGERIA.

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Abstract

Community is a place where people live together as a family, share common location, identity, religion, intermarriages and other social ties, while community relations denote the social, political and economic relationship that exist among the various people in the community. In Michika local government area of Adamawa state, members of communities used to relate well, but some resent developments appears to succeed in transforming the relationships among the people from good and cordial to bad, and the principal reasons for this social change appear to be, political, social and Boko Haram terrorism. Terrorism is a new trend or phenomenon in Adamawa state and Nigeria in general, where as in a distance past no one would imagine any average sane citizen to blow-up himself and others for any reason. But the inception of democracy from 1999 and surfacing of Boko Haram; a group who claimed to be propagators of religion has degenerated into turning the inherited good community relationship to a souring one, leading to fear, suspicious, mistrust, acrimony and disharmony. The backdrop for this article is to unravel the mystery on how politics, socio economy and Boko Haram insurgency impacted on community relations in Michika. Some of the measures recommended to curb the burning issues in Michika among others are, encouraging peace building and reconciliation campaigns, community policing to be enhanced by

the government, traditional or community leaders as well as religious leaders and all stake holders to promote peace, understanding, tolerance and love in their communities etc. In conclusion, conflicts are inevitable in human and community life but searching for mechanisms to avert or prevent its occurrence should be every body's business.

Keyword: Boko Haram, Community relations, Ethno-religious, Socio-Political, Conflicts

1.INTRODUCTION

A community is a social unit of any size that shares common values, or that is situated in a given geographical area e.g. a village or town. It is a group of people who are connected by durable relations that extends beyond immediate genealogical ties, and who mutually define those relationships as important to their social identities and practice (James, 2012). Community relations therefore, is the relationship that exists among people through constant and historical interactions which gives rise to various interactions such as commercial, inter-marriages , religious, political and other social participations that bind the communities together (Okajare, 2012). Communal conflicts are threat or action of one party directed at territory, rights, interests or privileges of another party, because of differences over economic issues, power or authority, cultural values and beliefs, More often than not, crisis is an attendant feature of relationships in any clime of the world, in view of the fact that instances of conflict

are common in relationship among human groups. No matter how peaceful a society is, conflict or crisis is inevitable. (Rahim, 2002). Crisis is deemed to be a negative change in the security, economy, political, societal, environmental or communal affairs, especially when they occur abruptly, with little or no warning. Crisis happens in many communities for many different reasons depending from a community to community because of political, economic, religious, ethnic, and cultural reasons etc. For instance, Rwanda, a society that existed as one with a very long history, experienced a very bad crisis, genocide, which was a mass slaughter of Tutsi and moderate Hutu by members of Hutu majority. During the approximately 100-day period from April 7th to mid-July 1994, an estimated 500,000 -1,000,000 Rwandans were killed. (Luis ,2004).

Therefore, this study unravels how Boko-Haram, ethno religious and other social and political factors affected community relations by weakening the social interactions and the general community relations especially between the adherents of different religious groups, who hitherto regard themselves as one people. Boko Haram attacks have also deepened religion and regional fault lines, reversing some of Nigeria's hard-won gains in building national unity and stability, (Walker, 2012 and Adesoji, 2010). Its assaults on Christians and churches and its declared goal of establishing an Islamic state across the north are not shared by most Muslims but have strained inter-faith relations throughout the country. (Crisis Group Interviews, 2013). Boko-Haram attacks all; Muslims, Christians alike but against all odds, many Christians refuse to accept that it is not a Muslims conspiracy to exterminate Christians. (Walker, 2012 and Adesoji, 2010). The black Osama as he was dubbed by western press, the leader of Boko Haram, Abubakar Shekau and his men expanded terror activities to all corners of northern Nigeria, where they bombed churches, mosques and motor parks, raided banks, police stations and prison yards; conducted targeted assassinations of law enforcement agents as well as the Christian and Muslim clerics, extort money and kidnapped people for ransom; burnt down schools and public buildings; abducted school girls and murdered school boys; and targeted foreign construction workers and medical personnel for kidnapping and murder. (Manuel, and Garcon, 2014, Mantzikos, 2014). Although Boko Haram was not a single cause for the crisis in Michika local

government area of Adamawa state, it should be noted that before the Boko Haram insurgency, there were political, social and economic problems in the area, Boko Haram only fueled the crisis further. Consequently, that unique and beautiful community relation which was characterized by peaceful and mutual coexistence has been replaced by crisis and violence with the coming of civilian rule. (Seyllou, D. 2011). Albert (2001) enunciated that, since Nigeria transited from military dictatorship to multi-party democracy on 29 May, 1999. The country has been bedeviled by various forms of violent social conflicts. Thousands of people lost their lives, were maimed or displaced from their communities as a result of these problems. While some of the conflicts had their roots in the past historical circumstances of the concerned communities, some others were "manufactured" by the elites, seeking to stretch the liberty inherent in the new democratic process in Nigeria to a breaking, if not absurd point.

Thus, this article is aimed at exposing the implications of Boko- Haram insurgency, ethno religious, socio-political conflicts on community relations in Michika L.G.A local government area, Adamawa state, northeast Nigeria, with the view of suggesting possible ways of addressing any further crisis in Michika L.G.A and the nation at large. To achieve the set objectives of this study, the following thematic areas were highlighted: (i) theoretical framework of conflict (ii) the challenges of Boko Haram, political and social perspectives in Michika L.G.A (iii) Brief History of Michika L.G.A (iv) Community relations in Michika L.G.A prior and beyond 1999. (v) The effects or implications of insurgency, political, economic and social conflicts on community relations in Michika L.G.A (vi) Some measures to curtail Boko Haram, social and political crisis in Michika L.G.A (vii) conclusion.

2. THEORETICAL FRAMEWORK: CONFLICT

One unique fact about conflict is that it is an ever present phenomenon in social relations; it is inevitable in any social gathering, organization and society. Conflict generally is a reality of social relations at any level; it arises from divergences of interests, desires, goals, values and aspirations in the competition for resources to meet imposing demands on social life in a defined socio-physical environment (Oтите, 2001). As a matter of fact, man in a socio-physical environment lives in continuous process of dependence and

interdependence which often produces contradictions and conflicts. The term conflict is used to describe a situation in which two or more actors pursue incompatible, yet from their individual perspectives entirely just goals, Wolff (2006). Conflict happens as a result of struggle for power and material gain by leaders and followers alike. Because of such vested interests, the conflict entrepreneurs prefer conflict to cooperation and prefer violence over negotiations (Wolff, 2006). Similarly, Otite and Albert (1999) argue that most conflicts in Nigeria are premised on land space and resource competition, disputed jurisdiction of traditional rulers, creation and location of local government council headquarters, scarce political and economic resources, micro and macro social structures of Nigeria, population growth, and disregard for cultural symbols, where consequently violence is perceived as instrumental means for seeking redress.

Many contemporary Nigerian communities have experienced several cases of communal conflicts. Some of the notable examples include the Mangu-Bokoss crisis, (1988-1999), Itsekiri-Urhobo Warri crisis, (1999-2000); the Ife-Modakeke crisis, (1999-2000), Zangon-Kataf conflict in Kaduna State, (1999-2001); Tiv-Jukun Wukari conflict in Taraba State, (1999-2001); Yelwan-Shendam conflict, (2003- 2005), (Otite, 1999; Ubi, 2001; Imobighe, 2002). One of the common features of these crises/ conflicts has to do with their confrontational and violent dimensions which lead to loss of lives and property of people who hitherto lived together in relative harmony. Conflict is a struggle over value, recognition and influence, where the name of the game transforms into the survival of the fittest. According to Coser (1965), conflict is a struggle over values and claims to scarce status, power and resources in which the aims of the opponents are to neutralize, injure or eliminate the rivals. Wilmot and Hocker (2011) described conflict as a felt struggle between two or more independent individuals over perceived incompatible differences in beliefs, values, and goals, or differences in desires for esteem, control, and connectedness. Conflict occurs when people are nested by some sort of social cords. It does not occur in isolation, people must be relating or be depending on one another. Conflict can be defined in terms of good or bad outcomes. When the outcome of a conflict scenario is positive, it is defined as a functional or constructive conflict. Conflicts that end up

in negative outcomes are regarded as dysfunctional conflicts. Hoelscher and Robert (2002) viewed conflict as the underlying power that stimulates innovation. Pondy (1967) described conflict as a phenomenon that can produce positive outcomes by introducing different perspectives that produce innovative solution. According to Obanya, (2014), in simple a language, a conflict becomes manifest in human life whenever 'things fall apart', whenever in personal and societal life things do not go the way they should, when plans do not work out, when obstacles stand in our way, when the abnormal becomes the norm, when well-oiled mechanisms break down, when well-known methods of getting things done fail to work, when disruptions occur in the normal run of things, when the unexpected makes ambitions unrealizable, when challenges become insoluble problems, when situations put us at our wit's end, a crisis has occurred. (Obanya, 2014).

Thus, to avert conflicts according to Tilde, (2014), jointly, Muslims and Christians, especially in the Northern Nigeria, need to find a common ground for social interaction. The gap between them is becoming too much wide for stability, to reduce mutual suspicion and build trust among members of the two communities, avenues must be created for such interaction at all levels and spheres of human activity. Interactions in schools, offices, parks, cafes, games, resorts, churches, mosques, festivals, parks, cinemas, town meetings, and, of course, homes can all be revived to achieve this goal as it used to be before the late 1970s. Both Muslims and Christians need to check the activities of extremists among them, people -mainly youths with a surplus zeal to serve God but with little appreciation of the complexity of life and of contemporary Nigeria and lacking the wisdom to see things in different shades. They need to be guided accordingly by leaders of their sects and relevant authorities. Otherwise, they will continue drifting away from the centre until they reach a point where the dream of the whole world will drown into an ocean of human blood. Certainly, this will not please God who has described Himself as the Most Merciful. (Tilde, 2014). Many reasons are said to be the causes of conflicts but ethnicity which is a byproduct of nepotism, favoritism, unequal treatment, limited resources and so on stands unique, (Osaghae, 2001).

3. THE CHALLENGES OF BOKO HARAM, POLITICAL AND SOCIAL PERSPECTIVES IN MICHIKA L.G.A

Terrorism is a new phenomenon or trend in Nigerian history. The emergence of Boko-Haram in the Nigerian socio-political life has posed a question in the minds of many, as to why terrorism? A lot of research works were conducted on Boko-Haram terrorists group by many authors but there is only little or few works done on the effects of the Boko-Haram insurgency on community relations of any part of Nigeria especially Michika L.G.A. The transformation from military to civilian rule in Nigeria has opened up a new chapter in the country, especially in Michika L.G.A, the coming of civilian rule, instead of maintaining the status quo ante communal relations of peace, unity, progress despite diversity which is embedded in the community's motto "Dabghi Nje Dlama" (unity is strength) which encourage peace and unity the reverse seemed to be the case, because it opened the door for ethno-religious crises, and the arrival of Boko-Haram terrorists who wear the religion regalia put more insults into the injury, their activities in Michika L.G.A, caused the community to lose economically, a lot of houses, property were either looted or burnt, (Muhammed, 2014). Following a personal discussion with many Christians in Michika town, today, many Christian natives of Michika L.G.A are of the view that, Boko-Haram entrance into Michika was a product of connivance with Muslims in the area, although this notion remains a mere speculation for lack of factual evidence to buttress the claim. As mentioned above, Michika L.G.A used to be a very peaceful community, but some remote and immediate factors of social dislocations in the area which goes into a long memory lane remains the genesis for misunderstandings. For instance, the Muslims of Higgi or Kamwe extraction may not want to be addressed as "Kabri- kuri" (a derogatory Kamwe or Higgi word for Fulani or a Muslim). The Higgi of Christian background despised and disapproved by all ramifications to be identified as "Arne or Arna" (Hausa word symbolizing an infidel, pagan or unbeliever). He preferred to be addressed and recognized simply as a Christian.

To enjoy and ensure absolute peace and stability among the adherents of various religious backgrounds in Michika L.G.A, the people of the community should learn to tolerate, respect and love one another's values and

norms, hence, a Kamwe is a Kamwe and any other Michikan should be accorded the status and privileges of Michika, regardless of his religion or ethnic background, he could be either a Christian, Muslim or otherwise; with this, violence and any form of ethnic and religious sentiment will be eschewed, after all, peace is not the absence of war or tension but, the presence of justice, fairness, equity and equality.

4. ETHNO RELIGIOUS CONFLICTS IN MICHIKA

Ethno-religious tension or conflicts according to Jega (2002), can be described as a situation in which the relationship between members of one ethnic group and another, or generally amongst ethnic groups, in a multicultural polity such as Nigeria, is characterized by a lack of cordiality, by heightened mutual suspicions and fears, by quarrelsomeness and by a tendency towards violent confrontation. A community experiencing ethno-religious tension is literally on the verge of a violent eruption, and perpetually insecure and unstable. Any minor misunderstanding involving members of two or more different ethnic groups could have a catalytic effect and push things beyond the precipice. There are two major types or sources of this category of tension in Nigeria, namely that associated with the character of the relationship between the so-called 'settlers' and their 'host' community; and that associated with perceptions of how kinsmen are being treated in distant locations, which attracts reprisal attacks or sentiment, Jega (2002). Ethno-religious conflicts often take the form of zero-sum contests, and this makes them particularly prone to reprisal violence (Osaghae, 2005). At the religious level, conflict arises when each of two different religious persons in the same religious space claims a monopoly of religious truth. The two of them cannot hold the same truth at the same time, hence the occurrence of opposition, friction, incompatibility, antagonism, hostility, clash, dispute, fight, quarrel and war between them (Ayantayo, 2005). The religious and political divide in Michika has caused even prominent and reputable politicians like General Muhammad Buba Marwa an indigene of Michika to lose in the 2011 Adamawa state gubernatorial election to a stranger engineer Markus Gundiri in the formers home town – Michika. The violence that escalated in the town following the declaration of the then president Good luck Ebele Jonathan as president elect in 2011 general election

awakened the sleeping ethno- religious sentiments in the town, causing the residents a lot of economic loss that run in millions as a result of arson, looting, destruction and vandalizing of valuables belonging to the adherents of both religions (Seyllou, D. 2011).

The demise of Alhaji Muhammadu Maunde who acted as the district head of Michika for over forty years has further heightened the political, social and ethno-religious polarization and dimension that bedeviled the peace, unity, love and diversity enjoyed by the people of the community. It is therefore clear that, any kind of conflict could arise when two or more ethnic groups have interest in the same property, in Nigerian communities, land and tussle over- rule ship of specific territories in many instances has resulted into violent communal conflicts (Osaghea, 1994). Varshney (1994) noted that in Africa, inter-ethnic/communal violent conflicts have made some communities ungovernable. Though, some pundits are of the opinion that the aftermath of Boko Haram insurgency in Michika has opened up a new chapter, vista or window for dialogue, cooperation and reconciliation against all forms of conflicts in the area, partly because of the penetrations of various civil societies, humanitarian groups and many other nongovernmental organizations whose visions and missions are to help in fostering peace and understanding in the area.

5. THE SOCIAL AND HISTORICAL BACKGROUND OF MICHIKA

Generally, the historical background of Michika town is obscure; this is mainly because no genuinely recorded information is readily available. However, speculative information about the origin of Michika even though undocumented can be orally obtained. There are various traditions regarding the historical background of Michika, depending on the informants, but generally there are three prominent legends regarding the origin of Michika. The first one is more of a myth that attributes the origin of Michika to certain Hamman Chubuni. Usman,(2007). The second legend is that Michika came into being courtesy of a famous personality known as Kwada Kwaka, Usman, (2007), while the third version talks of migratory trend from Sukur kingdom, Usman, (2007). Because of time and space, we are going to briefly use the first epoch for this work.

Hamman Chubuni was born to a Higgi mother and a Fulani father from Fufore at the close of the 18th century at Kopa a small cosmopolitan settlement made up of Fulbe, Higgi, and Shuwa-Arab. When Chubuni's mother was pregnant, the relations of Chubuni's father came from Fufore and took back their relation (Chubuni's Father). However, Chubuni's mother could not go with them, because of her advanced pregnancy. She was taken to her parents but the parents decided to take her to the then Ardo Kopa Suleiman Kyari. At this period there were crises at Kopa and its surrounding areas caused by raiders from Mandara who had sacked Madagali; a short while after Chubuni was born (Usman,2007). In the crises that followed at Kopa, Chubuni, s mother was killed. The child was then given to Ardo kyari's senior wife called Chubu and as her namesake, the child was named Chubuni. Chubuni grew in kyari's house and became the most favorite child in the house, he was sent as an emissary to various Higgi and Fulani settlements. At Kyari's death he automatically became a natural leader. (Usman,2007),

Thus, the Fulbe came, in which they became known as the Chubunawa following the name of their leader (Chubuni), who had already been familiar with the Higgi's through Ardo Kyari and the Higgi's accepted his leadership. The chiefs or Mbuge of various clans agreed on their own without a fight probably because they were stateless society without a system of secular chieftaincy, Meek, (1935). So the Fulbe or Chubunawa on the one side and the Higgi's on the other hand had lived peacefully until Yola Fulbe came and started to rule over them Martin,(2012) . This unique and compelling relationship was visible in many instances in later years 1914 when the combined forces of Higgi (Kankafa) and Chubunawa Fulbe fought against combined forces of Higgi (Kankafa/Mukuba /Moda) and Fulbe Moda in which Moda was routed and annexed to become part of Michika. More revealing is the intimate relationship that blossomed between the various clan leaders and the Chubuni ruling house up to the end of the dynasty in1926.(Usman, 2003).

6. COMMUNITY RELATIONS IN MICHIKA PRIOR AND BEYOND 1999

Michika, the home town of Kamwe or Higgi people was a peaceful community in which the people lived in mutual respect against all odds, despite diversity, the people lived together as one, and their relationship was cordial, promoting true unity in diversity. There are adherents of different religions, Christianity, Islam and even traditional believers but yet the people are accommodating and hospitable who interact freely without any harassment or discrimination in peace, Kwache (2014). Michika, apart from being a home predominated by Kamwe ethnic group, is equally a place of origin to various ethnic groups with over 70 to 150 years of historical contact, such as, the Fulani, Hausa, Kanuri, Margi and Matakam. A number of factors significantly helped shape the inter-group relations between the Higgi's and other ethnic groups in Michika. First, the long established commercial interaction remained a binding force in their relationships more revealing relations is the intimate relationship that blossomed between the various clan leaders and the Chubuni ruling house up to 1929, particularly those of Ka; Lughu, Munkurahe, Zah, Gappa and Muzugu. For instance, the clan leaders of Kalughu had special relations with the last of the Chubuni chiefs, Garga Hamman Chubuni, that relationship has also facilitated the movement of the various sub-clans from Lughu to west of Michika, before its takeover by Muzugu, Blashafa and part of Madzi. This also made it possible for people like Drambi Kwanye Kwatie to go further than the immediate plain land of Michika to found Kwabapale. Usman,(2003). During the reign of Garga, the last of the Chubuni dynasty, the founder of Kwabapale who was from Kalughu clan, was so close to the Lamdo that when he wanted to abdicate as the first leader and founder of Kwabapale, Garga had to insist that he would not allow him to do so until Drambi Kwatie gave a leader that would take over from him. Usman,(2003). This enduring relationship between the Fulbe and Higgis can further be seen in the resistance of the clan leaders against the British plan to divide the area into small chiefdoms. (Meek, 1935). The social ties continued to wax stronger as a result of long standing commercial interactions where Market stalls were equitably shared to both the Higgi(s) and non-Higgi, that gesture made the Michika market to rapidly transform into a significant commercial centre, where a lot of items particularly food stuffs were traded such as maize, guinea corn, cocoyam,

cassava, groundnuts as well as the popular (Barkonon-Michika), Michika pepper.

Secondly, the relationship that developed between the Higgi's and other ethnic groups in Michika over the years had brought about inter-ethnic marriages. For instance, a number of prominent personalities in Michika were maternally Kamwe. A good example is the families of the former executive governor of Adamawa state, Alhaji Abubakar Saleh Michika, General Muhammed Buba Marwa etc. In Michika, as is the case with other Nigeria's multi-cultural communities, the socio-cultural differences had at times led to tensions, though minimally. (Ebijuwa, 2000) considers ethnic conflict as ingredient of multi-cultural societies that 'comprise a multitude of religions, ethnic groups with competing interests, competing values and needs'. Conflict is thus inevitable and natural to most societies. Since conflict is inevitable, thus, societies throughout the world which are stable are not those with an absence of conflict, but rather those which are able to manage conflicts in stable ways, (Ebijuwa, 2000). Other prominent factors that helped shape the historical relationship and contact between the Kamwe and other ethnic groups in Michika and assist in the maintenance of stable and harmonious inter-group relations between them are trade, religion, party politics and other social engagements. It must, however, be pointed out that the Higgi's/non-Higgi's relations in Michika, had not been without some frictions lately. Because many will be shocked to know that lately, this town had two market days one on Saturdays for Christians and the other one on Sundays for Muslims (though, it used to be only Sundays), (Lucas, Kwatau. Cardwell, Garba.2001). It also has two rival companies selling sachet/pure water, Gbm water, which was launched in 2012 because Christians refused to buy the Muslim-owned Kaigama sachet water. (Time to sheath the sword in Michika, 2015), Nwaubani.(2016) the Christian Higgi tribe has therefore not been comfortably coexisting with the Muslims in the town, and the coming of the Boko-Haram strained their relationships the more to breaking point. (Time to sheath the sword in Michika, 2015),Nwaubani. (2016).

Thus, the advent of Boko-Haram and their subsequent occupation of the area opens up a new chapter in the community relations in Michika degenerating into lost of trust, faith, love and suspicions among the people

that make up the community leading to a series of extra-judicial killings, maiming and massacre in the name of taking vengeance and reprisals, example at places like Khur-kasa, a village near Vi district 16 people were killed and burnt by a mob, the same event was equally recorded in Kamale where 17 people including a pregnant woman returning home to Michika town from the republic of Cameroon where she sought refuge following the Boko-Haram insurgency was slain. (Danfulani, 2015), (Theodore, 2015).

7. THE EFFECTS OR IMPLICATIONS OF INSURGENCY, POLITICAL, ECONOMIC AND SOCIAL CONFLICTS ON COMMUNITY RELATIONS IN MICHIKA INCLUDE THE FOLLOWING AMONG OTHERS;

1. Mistrust and hatred
2. Suspicion between Muslims and Christian (kwache,2018)
3. Violence caused due to attacks and reprisals
4. Economic lost and destructions in the form of, houses, businesses and other valuables
5. Restriction of freedom of movements as a result of creation of segregation or out of bounds settlements based on religious background due to fear of the unknown.

8. SOME MEASURES TO CURTAIL BOKO HARAM, SOCIAL AND POLITICAL CRISES IN MICHIKA

1. Community policing through the formation of vigilante groups be encouraged as well as taking prompt and decisive action to counter elements of early warning signal leading to any breach of peace in Michika.
2. The Michika people should learn to respect and tolerate one another's religious sensitivity because of its reciprocal characteristic.
3. Inculcating or instilling the spirit of love, trust, and esteem for the values, virtues, culture, and creeds of the community in the youths by all stakeholders.
4. Regular stakeholders meetings involving the traditional, political and religious leaders with the aim to chart an everlasting road map to peace because with combined synergy from the

principal stakeholders of the community, attaining a lasting peace is possible.

5. Building capacity, creating awareness and advocacy through civic and peace education in Michika, NGOs and other private organizations with human and social development objectives are to be encouraged into the area.
6. The governments at all levels should make Provision for creating enabling environment and employment opportunities for the army of youths in community because an idle mind is a devils work shop.
7. Increasing the presence of security personnel in Michika or establishing a military base/ barracks for prompt intervention in cases of emergencies.
8. All the stakeholders in Michika local government area should put hands on deck to ensure equity, equality, fairness and social justice for all indigenes of the local government irrespective of their social background.
9. Involving the traditional rulers in issues of the community and granting them some constitutional roles by the state and national assemblies.
10. Stationing anti drugs institution to help in checking unlawful use of illicit drugs by the youths in Michika L.G.A as well as rehabilitation centers for de-radicalization of bad elements.

9. CONCLUSION

In conclusion, conflict is inevitable in human settings but social measures and mechanisms for addressing or ameliorating it should be put in place by any society in order to attain lasting peace and unity without which no developmental activity will take place due to its sacrosanct nature, for peace is a catalyst and vehicle for any meaningful progress. According to conflict theorists, conflicts whether political, communal, ethnic or religious are often influenced or motivated by disparity rather than similarity among the people. Karl Marx wrote in 1937 in the Communist Manifesto that the history of all existing societies is the history of class struggle. In other words, be it agrarian, feudal or capitalist society, conflict is constant because of class differences. Arguing from this perspective, one could say that conflict is inherent in human relationships, although this perspective has

gained momentum especially among its adherents, it never suggests that every underlying relationship must be expressed with the same magnitude of hatred and jealousy neither does it suggest that such conflict cannot be minimized. (Duverger, 1980).

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