IMPACT OF COMMUNAL CRISES ON EDUCATIONAL DEVELOPMENT OF BENUE STATE: A CASE STUDY OF KATSINA-ALA, UKUM AND LOGO LOCAL GOVERNMENT

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Abstract

The study investigated the impact of communal crises on the educational development of Benue State. A case study of Katsina-Ala, Ukum and Logo Local Government. The study was guided by four research questions and adopted a survey research design. A sample of two hundred respondents were used for the study. 20 items structured questionnaire constructed by the researcher titled "Impact of Communal Crisis on Educational Development of Benue State" (ICCEDBS), was used to collect data. Mean and standard deviations were used to answer research questions, while chi-square test were used to test the hypotheses at 0.05 level of significance. The results of the study revealed that communal crises have significant impact on physical infrastructure of schools, students' enrollment, teachers' commitment to work and students' school attendance among others. Based on the results of this study, it is expected that government will create more job opportunities for the teeming youths, vigorous public enlightment programme by government and non-governmental organizations on ethnic and inter-group relations, security agencies will be trained on crises management and elites who have been manipulating ethnic crises will be identified and brought to justice.

Keywords: Communal crises, Education, Development.

1.   Introduction

Crises generally are a reality of social relations. Crises at any level arise from divergences of interests, desires, goals and values aspirations in the competition for resources to meet imposing demands on social life in a defined socio physical environment [1]. [1] further maintained that, man in a socio physical environment lives in continuous process of dependence and interdependence which often produces contradiction and conflicts.

Communal crises constitute one of the major recurring problems bedeviling the socio political landscape of Nigeria in particular and Africa in general. Communal crises are not new, particularly in socio cultural complex societies defined by a high number of ethnic nationalities and language groups such as Nigeria. Pre-colonial and colonial Nigeria experienced inter kingdom dynastic feuds and inter community crises [15]. Many contemporary Nigeria communities have experienced several cases of communal crisis. Some of the notable examples include the Zongo Katai conflicts in Kaduna state 1999- 2001, Tiv-Jukun conflicts in Taraba state 1999-2001, Itsekiri-Urhobo and Warri crises 1999- 2000, Yelwa Shendam conflicts 2003-2005, Manya Bokoss crises 1988-1999, the Ife Modakeke crises 1999-2000, [1]; [18]. One of the common features of these crises has to do with their confrontational and violent dimension which led to the loss of lives and property of people who hitherto lived together in relative harmony.

[14], opined that communal crisis encompass components like peace, interaction and subsistence which provides an insight into dynamics of communal life. For instance, people inhabit a geographical area, and work together in turn which provide opportunity for interaction, which engender crisis. Importantly, even the ubiquity of modern communication technology has not replaced the fundamental relationship between propinquity and interaction. In this regard, [11], notes that crisis in any social system (society) result from difference in perception, limited resources, role conflicts, inequitable treatment, violation of territory etc.

According to [17], communal crises arise over the production and consumption of goods, socialization, social control, and social

participation. Communal crises are therefore products of social relations. Communal crises are threat or action of one party, directed at territory rights, interest or privileges of another party, because of differences over economic issues, power or authority, cultural values and beliefs. It has been posited that most communal crises are mainly economic issues of which land constitute about 90% [1].

Educational development is a process aimed at increasing awareness and understanding of the rapidly changing, interdependent, and unequal world in which we live. It seeks to engage people in analysis, reflection and action for local and global citizenship and participation [21]. It is about supporting people in understanding, and in acting to transform the social, cultural, political and economic structures which affect their lives and the lives of others at personal, community national and international levels. Education refers to a systematized process through which the target learners are oriented to governmental functioning in a given democratic society as well as the learner's rights and correlative responsibilities, all responsible citizens [24]. According to [5], Education is specifically designed in context and function to produce goods, useful informed, active, responsible and morally upright citizens. [25], maintain that, in a social milieu like the Nigerian society where the citizenry is docile, largely apathetic, irresponsible and where citizens' sitting on the fence in even matters and issues affecting their lives preponderate, civil education will chum out a new generation of responsible and disciplined citizens.

Through education, civic habits and values are relatively easy to influence and change while people are still young, so schooling can be effective when other efforts to educate citizens would fail. Civic education, therefore, is – or should be - a prime concern. There is no more important task than the development of an informed, effective and responsible citizenry. Democracies are sustained by citizens who have the requisite, knowledge, skills and dispositions.

The negative effect of communal crisis on educational development of a people cannot be over-emphasized. This is because, the incessant displacement of the people from their original place of abode due to continual communal conflicts affects the educational attainment of the people. Children of school age and those who are already in the school

normally abandon their schools and run for safety, school activities are disrupted, physical structures are destroyed, unprecedented human lives are killed and socio-economic activities paralyzed.

Statement of the Problem
History is made up of people and events, and wherever two or more persons are, interests are likely to clash. The history of humanity has become chequered with the reality of tensions which when not well attended to, have bred crises and is still breeding crises between and among persons, families, communities, states or nations. Crisis is a complex reality and a global phenomenon [6].

There is no doubt that Nigeria as a country of multifarious ethnic nationalities, grapples with the problem of harmonious co-existence among her peoples. Internal skirmishes are recorded among the ethnicities along the lines of their diverse beliefs, hopes and aspirations. Political upheavals and resource control are always featured in the daily endeavours of the people and government, the federal character question is always raised, observed or jettisoned. All these lead to frosty relations among the various ethnic groups of the country. The national conference convoked by President Goodluck Jonathan is a clear indication of the fact that all was not well with the soul of the nation due to her diversity in -V-w peoples and interests, the various interests and manipulations which played out in the selection of delegates for the conference is a clear case in point.

The rise in the activities of extremist group in Nigeria has resulted in the death of thousands of civilians [12]. Going beyond these immediate life threats, such conflicts also pose other security threats to vulnerable populations including displacement, destitution, rape and abuse. In zone A of Benue State a lot of crisis and conflicts with all the attendant negative implications has occurred. In October 2001, ethnic clashes erupted between the Tiv in Benue state and Jukun in Taraba sate, in which nineteen soldiers who were sent to broker peace were abducted and killed by the local people in Zaki-Biam of zone A in Benue State. Two weeks later armed soldiers invaded and massacred over four hundred natives of four

communities in four Local Government in zone A [20].

Between 2009 to date, the crisis between Fulani herdsmen and Tiv farmers in zone A has left not fewer than three hundred persons' death; others displaced most especially, women and children [10]. In 2023 in Kwande local government, communal crises erupted between Nyietiev and Kendev of Mbakyor council ward which led to serious infrastructural destruction and displacement of people. In 2024, precisely March and April, fight between militia groups in Ityuluv council ward and Aterayange council ward crash led to hundreds of deaths.

The researchers are concerned that these crises may profoundly affect educational attainment in the state. This is because, the incessant displacement of the people from their original place of abode due to incessant communal conflicts often give rise to children of school age and those already in the school normally abandoning their schools to run for safety. As a result of this irregular movement, school activities are disrupted. A part from that, physical structures are destroyed with classroom burnt down. This study therefore, attempts to answer the question: How does communal crisis impact on educational development of Benue State using Katsina-Ala, Ukum and Logo as a case study.

Purpose of the Study/Objectives of the Research Project
*   To examine the impact of communal crisis on physical infrastructure of schools in Katsina-Ala, Ukum and Logo Local Government.
*   To examine the impact of communal crisis on students' enrollment in schools in Katsina-Ala, Ukum and Logo Local Government.
*   To examine the impact of communal crisis on students' school attendance.
*   To examine the impact of communal crisis on school teachers' commitment to work

Research Questions
*   What is the impact of communal crises on physical infrastructure of schools in Katsina-Ala, Ukum and Logo Local Government?
*   What is the impact of communal crises on students' enrollment in schools in Katsina-Ala, Ukum and Logo Local Government?

* What is the impact of communal crises on students' school attendance in Katsina-Ala, Ukum and Logo Local Government?
* What is the impact of communal crises on school teachers' commitment to work in Katsina-Ala, Ukum and Logo Local Government?

Research Hypotheses
* There is no significant impact of communal crises on physical infrastructure in Katsina-Ala, Ukum and Logo Local Government.
* There is no significant impact of communal crises on students' enrollment in schools in Katsina-Ala, Ukum and Logo Local Government.
* There is no significant impact of communal crises on students' school attendance in Katsina-Ala, Ukum and Logo Local Government.
* There is no significant impact of communal crises on school teachers' commitment to work in Katsina-Ala, Ukum and Logo Local Government.

Theoretical Framework
The theoretical framework for this study is based on conflict theory propounded by Karl Marx (1818-1883). Conflict theory is a theory which emphasize the role that a person or groups ability has to exercise influence, and control over others in producing social order. Marx argued that conflict becomes inevitable, except perhaps in the period of primitive communism, where classes did not exist and the primitive men commonly shared with others what they had gathered through hunting expeditions. According to him, all other stages i.e. slavery, feudalism, capitalism are characterized by conflict between two opposing classes, until a revolution occurs during capitalism leading to socialism and finally communism.

Society therefore according to Marx is characterized by man's desire to satisfy his material needs, which often leads to conflicts with the groups. Using this theoretical framework to explain communal crisis, would indicate the Nigerian society since its foundation by colonialisation and colonialism is highly and deeply complex and pluralistic. The elites use this as an advantage to camouflage their class interests, mystify the

variable of ethnicity and indoctrinate the masses by making them believe that they share common interest which are threatened. This suggests that the leaders merely exploit ethnicity thereby reinforcing its potency as a factor in the relationship among Nigerians. Ethnic crises becomes a strategy for the achievement and retention by the elite of their leadership position... In the process, class interests are subsumed under, and projected as ethnic group interest. The theory is related to this study because the theory talks about class struggle that often pave way for the domination of others. Communal crises occur also as a result of the desire of one section or part of community to dominate another.

2.   Literature Review

Communal Crisis

 [14], in his definition of communal crisis, underscore the importance of components like peace, interaction and subsistence which provides an insight into the dynamics of communal life. [11], notes that crisis in any social system (society) result from differences, in perception, limited resources, role conflicts in equitable treatment, violation of territory amongst others. Communal crisis arise over the production and consumption of goods, socialization, social control and social participation Waren, (1978) in [17]. Communal crisis are therefore, products of social relations. According to Coleman (1979) in [17], communal crisis are threat or action of one party directed at territory right, interests or privileges of another party because of differences over economic issues, power or authority, cultural values and beliefs. The thesis then is if community is placed where people interact to meet their daily needs, then communal crisis takes place within a geographical area and relates to peoples interaction. [1], argues that, man in socio physical environment lives in continuous process of dependence and interdependence which often produces contradictions and crisis.

According to [7]:
Communal crisis is defined as any disagreement for dispute between two or more communities which is capable of even degenerating into riots or wars thus disrupting the peace, tranquility and the economic life and progress of anyone or all the communities concerned such a disruption or disturbance my lead to loss of life and or properly often

valued at very high costs. T he magnitude of destruction is often so high that the replacement value of the lost property is usually never quite regained even with government intervention and compensation [7].

According to [10], Nigeria is a large multiethnic country where ethnic cleavages remain a critical problem and ethnic violence has erupted periodically. Within the past four decades, Nigeria has experienced dangerous scenes of incessant dysfunctional crisis, which have occurred between communities, ethnic groups and religious group. It is note worthy that these conflicts are not confined to any specific geo-political region of the country. The situation has become extremely worrisome since the beginning of the new democratic dispensation that is, Nigeria's fourth republic, which was enthroned on May 29, 1999, within the first three years of the country's return to democratic rule, Nigeria has witnessed the outbreak of several violent communal or ethnic crisis while some old ones had gained additional potency. A brief overview of communal crisis in Nigeria between 1999 to 2016.

Barely twenty four hours after President Olusegun Obasanjo took the oath of office as the elected President of Federal Republic of Nigeria on May 29th 1999, Ijaw youth numbering about two hundred sacked residents of Aiutom, an Itsekiri community in the Warri South Local Government of Delta state. From that period on ward, the circles of violence involving communal and ethno religious crisis have continued unabated [23]. In July, 1999 there was a clash between the Yoruba and Hausa groups in Shagamu in Ogun state. It was reported that more than five hundred people were killed and properties worth several millions of naira were destroyed. Sequel to this violent clash, in Kano, which is considered as the hotbed of religious and Arewa micro nationalism, retaliatory Massacre of Yoruba took place.

It was reported that some of the corpse in the Kano central mosque, hence the violent bloody clash [16].

Anambra state, the Aguleri vs Umureli clashes which dominated late military era continued to the extent that it drew national and international

attention by the sheer sophistication and number of weapons used to kill each other which had led to the death of a staggering numbers of people. Furthermore, the intractable intra ethnic violence which had turned the ancient town of Ile-Ife and Modakeke into a battle ground during the military, era also surfaced in March 2000 with valuable property and human lives of unimaginable magnitude wasted. Also in the Obafemi Awolowo University (OAU) gate end of the Ile-Ife Ibadan road, Sabo, Faluyi road end of the town towards Akure and Ilesa are details of mindless destruction of worthy legacies and inheritance [16].

In the year 2000, there were various ethnic crises that took place in Lagos, with the Oodua People's Congress (OPC) being in the forefront. For instance, there were ethnic crisis in mile 12 and Ketu in Lagos, in which death toll was put at about one thousand. In another instance, there was an ethnic crisis in Agege abattoir in which the gladiators left the animals alone and slaughtered human beings instead. The death toll was put at over five hundred. Furthermore, there was an ethnic clash in Alegunle in Lagos, involving the Ijaws, Ilajes and Yorubas. The death toll was said to be high that it was unmentionable [2], [16].

Within the period under review, Nigeria was also plunged into religious crisis following the controversial adoption of sharia as the supreme legal code in Zamfara state' by the state governor Ahmed Sani Yerima in 1999. Ever since October 27th 1999 when Sharia legal system was launched in Zamfara state, religion has been reinvented as a more divisive rather than unifying factors under the current democratic dispensation. The crisis fueled by Sharia like a cankerworm has seriously plagued the northern state of Kano, Kaduna, Sokoto, Kebbi and Bauchi. The Zamfara experiment spurred Muslim youths into bloody actions while trying to enforce its adoption and application in the state, despite protects by non Muslims. For instance, a month after the formal launch of Sharia in Zamfara, Ilorin, the Kwara state capital noted for religious tolerance and hospitality shattered this record with a religious crisis that lasted for three days in November, 1999. The militant Muslim youths numbering three thousand who were armed with cadges invaded more than sixteen churches, vandalized properties and killed same people [16] & [22].

Also in November 1999, a religious crisis occurred in Ogun state, in which a 16 years old girls and another teenager (boy) were macheted to death. The clash occurred when members of a group of traditional masquerade "gelede" attached the Bayyinutu Deem Islam society of Nigeria Olurekemi mosque in Agbo Egun areas of Isaba, Abeoukuta, Ogun state (Guardian February 3, 2002). In February 2000, religious clashes occurred in Kaduna, over the planned introduction of Sharia in the state. The riots spread to other parts of the country. In Abia and Imo states, the Igbo attacked the Hausas to average the killing of their kinsmen in the northern parts of the country. This, unfortunate development ignited series of religious violence in the country. The other trouble areas where Islamic religious fanatics wrecked havoc included Sokoto and Kano states. The police in Kaduna argued that more than 3,000 persons including four policemen were killed (Vanguard, 19 May, 2015). Igbos in particular and non natives who sensed the mounting tension fled the volatile areas and took refuge in barracks. The Kaduna incident is reputed to have recorded one of the highest levels of casualties since the inception of the fourth republic. Acknowledging the magnitude of the problem president Obasanjo said these riots were the worst incidents of bloodletting that the country had ever witnessed since the civil war [16]. In the year 2000, in Dorn boa, a town, in Borno state, property worth millions of naira were either damaged or looted over religious crisis. A police station, two churches, three beer parlous and hundreds of bicycles parked at the police station for safekeeping were among the things burnt. Giving the genesis of the incident, the then council chairman, Lawal Kabu said the crisis had to do with controversy trailing the sitting of a church in the largely Mosley dominated vicinity [16].

In October, 2001, in Zaki Biam area of Benue state, ethnic crisis erupted between the Tiv in Benue and Taraba states respectively in which nineteen soldiers who were sent to broker peace were abducted and killed by the local people. During the burial ceremony of those slain soldiers, president Obasanjo ordered and demanded that those who committed this heinous crime must be identified and punished. Based on this, two weeks later armed soldiers invaded and massacred over four hundred natives of four communities in Benue state [9].

Yet in 2005, violence swept through Benue state, which at first left twelve

persons dead and forty five houses and properties destroyed. The crisis erupted when Uilam community in Gwer council clashed over land with its Ugambe neighbors' in Konshisha council. According to the police commissioner for Benue state, the crisis was fall out of fighting between two women on a farmland at Ugambe. According to the commissioner, the woman from Gwer had gone to the farm and noticed another woman harvesting her cassava. An argument ensued and the Gwer woman was beaten to death [26].

In May, 2005, sixteen persons were killed in the communal clash between Kusuv village in Buruku and Ikyurav in Katsina-Ala local council of Benue state. In the crisis, over one hundred houses and farmland were destroyed by the warring communities in the crisis that lasted for two weeks [3], [9]. The most recent and worrying crisis is the one between pastoralists and farmers throughout Nigeria which Benue State is included. The study of Katsina-Ala, Ukum and Logo Local Government are bedeviled with a lot of communal crises, some as a result of herders and farmers crashes, inter-border crises among others which resulted to wanton destruction of lives and properties

Educational Development
According to Denga (2002), educational development refers to "an educational process aimed at increasing awareness and understanding of the rapidly changing interdependent and unequal world in which we live. It seeks to engage people in analysis, reflection and action for local and global citizenship and participation. It is about supporting people in understanding, and in acting to transform the social, cultural, political and economic structures which affect their lives and other at personal, community, national and international levels".

Education, or the transmission, acquisition, creation and adaptation of information, knowledge, skills and values, is a very level of sustainable development. This is based on a vision of inductive societies in which citizens have equitable opportunities to access effective and relevant learning throughout life delivered through multiple formal, nonformula and informal settings. As such, education is essential to individuals' development as it is to the development of their families, of the local and

national communities to which they belong, and to the world at large (Denga, 2012). As a fundamental human right enshrined in a number of international normative frameworks, and built into most national legislation, the right to education is to be seen as an enabling right for the realization of other economic, social and cultural rights, as well as a catalyst for positive societal change, social justice and peace [8].

The current context of global development is characterized by widening inequalities observed in many countries, growing youth unemployment, rising vulnerable employment, and the increasing concentration of the poor in middle income countries and in fragile states which Benue state is inclusive, all of which are exacerbating social exclusive and undermining social cohesion.

While progress continued to be made in reducing illiteracy worldwide and in narrowing gender gaps in access to basic literacy and numeracy skills, particularly among youth essentially as a result of the expansion of access to formal education systems there are still an estimated 800 million youth and adults worldwide. These are the ones most used by perpetuating all kinds of violence in the society (Denga, 2012).

The most recent developments in the knowledge society and the subsequent changes in the world of work at the global level are raising skill qualification requirements for job only and subsequently demand for a more knowledgeable and skilled workforce. At the same time, a growing body of evidence suggests that the formation of skills is a life cycle process that exhibits dynamic complementariness [4]. In the process, foundational skills such as literacy and numeracy have often not been sufficiently recognized [8]. Without these fundamentals, learners have difficulty to access vocational learning and can never attain the level of skills that will enable them to make informal choices with regard to the life of work. It is also clear that in many countries which Nigeria is inclusive, the lack of relevance of instruction, often focusing on traditional root learning and passing examinations, is not adapted to the needs of the labour market. As a result large segments of educated youth are excluded from the life of work [19].

According to Denga (2012), the design of effective education and skills policies is challenged by the difficulty of anticipating change. There is a need to develop more responsive education and skills policies that brings about greater diversification and flexibility and that allow for the adaptation of skills supply to rapidly changing needs and ensure that individuals are better equipped to be more resilient and can learn to develop and apply career adaptive competencies more effectively.

According to Denga this should also include increasing the capacity of education and skills development systems to identify skills needs early on, as well as anticipate their evolution, and make better use of labour market information for matching skills demands and supply. According to [13], education has a crucial socialization function through the shipping of personal and collective identities, the formation of responsible citizenship and the promotion of critical social participation, based on principles of respect for life, human dignity and cultural diversity. Promoting respect for diversity as cardinal objective of education within a human rights based approach can facilitate intercultural dialogue, help prevent conflict and portent the rights of marginalized groups, thus creating optimal conditions for achieving development goals.

3.   Methodology

Area of Study
The area under study is Katsina-Ala, Ukum and Logo Local Government North-East Senatorial District of Benue State. The zone is made up of seven local governments of Katsina-Ala, Ukum, Logo, Kwande, Ushogo, Konshisha and Vandeikya. It is largest of all the zones in the states with a population of about 1 million, five hundred and seven thousand, nine hundred and eighty eight (1,507,988). The local governments under study has 216,930 Ukum, Logo 169,063 and Katsina-Ala 224,718. The zone borders Cross River state in the west, Taraba state in the North, Nasarawa state in the west and Cameroon Republic in the east. The zone is predominantly an agricultural zone embarking on different agricultural product such as yams, cassava, groundnut, orange, sweet potatoes and soya beans, amongst others. The zone has three ethnic groups as the major occupant (Tiv, and Etulo) and other ethnic group as visitors notably Ibos'

and Hausa.

In terms of educational institutions, the zone is blessed with two tertiary institutions, College of Education Kats ma-Ala, Ashi Polytechnic and over one thousand primary and secondary schools. In terms of industries, the zone is blessed with one single industry located at headquarters of the zone at Katsina-Ala; fruits and juice industries which is yet to start functioning as of the time of writing this' research. The researcher embarked on this study using North-East Senatorial District of Benue State because he is conversant with the environment and for his convenience.

Population

The target population for this study will be all public and private schools in Katsina-Ala, Ukum and Logo Local Government. The schools include: RCM Primary School, Gbishe, Anglican Secondary School Anyiin, Government Secondary School Afia, Model College Vaase, Gaambe Tiev Community Secondary School Anyiin, LGEA Primary School Jootar, NKST Primary school Kasar, LGEA Primary School Kasar and LGEA Primary School Alabar, Fanen Comprehensive School, Ugba. The population of the selected schools for the study will be two thousand (2000). The use of both primary school and secondary school is that both are affected with the crises.

Sample and Sampling Technique

The sample for this study will be 150 students and 50 teachers selected from 10 schools that were affected with crises in the area under study with 20 respondents selected from each school. The population will be randomly selected, while purposive or judgmental sampling will be used to select the ten schools for the study.

Instrumentation

The instrument for data collection will be questionnaire titled "the impact of communal crisis on educational development of Benue State (ICCEDBS), developed by the researcher. The questionnaire has section A and B.

Section "A" will contain information on bio-data (personal data) of the respondents while section "B" will contain 20 items. The responses to the

questionnaire were weighed using a modified Likert-type scale as follows; Strongly Agreed (SA) Agreed (A), Disagreed (D) and Strongly Disagreed (SD). The same instrument will both be used by students and teachers.

Validation of Instrument
The researcher consulted experts in the area of research especially authorities on test and measurement and two in the area of social studies who will go through the instrument for validation. They will be requested to check the clarity of expression in each of the items and also to ensure that all the variables of the study are properly taken care of in the instrument, and if necessary will offer necessary advice, corrections and recommendations in terms of contents, vagueness, coverage and ambiguity of the work.

Methods of Data Collection
Data was collected using structured questionnaire. Research assistants will be engaged in the administration of the instruments. The research assistants will be trained by the researcher; as to the correct procedure for collecting data. In addition to instructions written on the questionnaire, the respondents will be given verbal instructions and clarifications where necessary by the assistants as directed. Two hundred questionnaires will be administered. The qualification for each of the research assistant will not be below NCE or diploma.

Methods of Data Analysis
In this study mean and standard deviation were used for answering research questions.

4.   Result and Discussion
Significance of the Study
It is hoped that the findings of this will be significant in assisting school administrators, teachers, parents, students and other stakeholders, to develop strategies that will reduce communal crisis, promotes intergroup relationship and social integration as correlate of educational development and civic education.

School authorities and all the stakeholders in the educational sector may incorporate certain concepts like peace and conflict resolution in certain

subject to inculcate into the learners the spirit of love, unity and togetherness and encourage inter-ethnic marriage which promotes unity in diversity.

Parents on the other hand may find this study significant and useful for charity begins at home; they will let their children know the ills and attendant consequences associated with communal crisis and hence desist from such act and employ other peaceful means of resolving conflict. Parents will also be aware that inter-parental conflicts affect the children negatively because as they grow and interact with the outside world, they tend to exhibit the same characteristics inherent in their homes.

On the part of government, she may provide adequate security to protect lives and properties of the citizens, provide more job opportunities for the unemployed youths who resorts to other means like thurggery, war lords, robbery as means of livelihood. And to properly equips the police in preventing communal crisis or conflicts. And at the same time develop the factors of production to engage the youths.

The findings of this study may expose the dangers associated with communal crisis in intergroup relationship and social integration on educational development, economic activities, political activities and social activities amongst others. It will promote national unity and national consciousness and enhance the spirit of togetherness.

Research Question One:
What is the impact of communal crisis on physical infrastructure of schools?

Table 1: Mean ratings and standard deviations on the impact of communal crisis on physical infrastructure of schools.

Item No.	Items Description	N	SA	A	U	D	SD	X	ST.D	DEC.
1.	Communal crisis in our community has destroyed both science laboratories and library in my school	200	98	62	1	12	27	3.96	1.399	Accepted
2.	Communal crisis has burnt down 80%of the building in my school.	200	113	50	20	9	8	4.26	1.070	Accepted
3.	Classes and office furniture in our school were vandalised during the communal crisis	200	99	80	14	5	2	4.35	.799	Accepted
4.	The female dormitories were completely raked down during the crisis	200	5	2	2	100	91	1.65	.781	Rejected
5.	Classes are presently conducted under trees in my school hence the entire buildings were destroyed by the communal crisis.	200	100	66	4	20	10	4.13	1.166	Accepted
	MEAN AND STANDARD DEVIATION	**1000**	**415**	**260**	**41**	**146**	**138**	**3.67**	**1.474**	**Accepted**

Source: Computed by Researcher, 2024 using SPSS Version 27

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The results in Table 3 above indicates that all the items (1-5) have mean values above the decision means values of 3.00. The results further affirm by the grand mean value of 3.91 which is also above the decision mean value of 3.91 which shows that the respondents on the whole accepted the above items as impact of communal crisis on students' school attendance in the study area.

Research question four

What is the impact of communal crisis on school teacher's commitment to work?

Table 4: Mean ratings and standard deviation of the impact of communal crisis on school teacher's commitment to work.

Item No.	Items Description	N	SA	A	U	D	SD	X	ST.D	DEC.
1.	The crisis has traumatized me hence I find it difficult concentration on my work as before.	200	100	88	2	5	5	4.37	.840	accepted
2.	Most of the teaching facilities in our school were destroyed during the crisis	200	10	7	1	100	82	1.81	.988	Rejected
3.	Our employers find it difficult paying us on excuse of decrease in school population/revenue.	200	15	10	3	80	92	1.88	1.159	Rejected
4.	I stay away from the school most at times due to romour of possible renewed attacks from the enemies.	200	99	90	4	4	3	4.39	.762	Accepted
5.	General lack of personal/official furniture in our community/school is moral killing to professional proficiency.	200	100	88	1	8	3	4.37	.816	Accepted
	MEAN AND STANDARD DEVIATION	**1000**	**324**	**283**	**11**	**197**	**185**	**3.36**	**1.545**	**Accepted**

Source: Computed by Researcher, 2024 using SPSS Version 27

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The results from Table 4 above shows that only items (2-3) that have mean values below the decision mean value of 3.00. However, the grand mean value of 3.36 which is above the decision mean value of 3.00 reveals that the respondents on the whole accepted the above items as the impact of communal crisis on school teacher's commitment to work in the study area.

Hypothesis one
There is no significant impact of communal crises on physical infrastructure in Katsina-Ala, Ukum and Logo Local Government.

Table 5: Chi-Square test of the impact of communal crisis on physical infrastructure of schools

Item No.	Items Description	SA	A	U	D	SD	Df	x^2	P-value
1.	It has destroyed both science laboratories and library in my school	98 (40.0)	62 (40.0)	1 (40.0)	12 (40.0)	27 (40.0)	4	158.050	.000
2.	It has burnt down 80% of the building in my school.	113 (40.0)	50 (40.0)	20 (40.0)	9 (40.0)	8 (40.0)	4	195.350	.000
3.	Classes and office furniture in our school were vandalisation during the communal crisis	99 (40.0)	80 (40.0)	14 (40.0)	5 (40.0)	2 (40.0)	4	210.650	.000
4.	The female dormitories were completely raked down during the crisis	5 (40.0)	2 (40.0)	2 (40.0)	100 (40.0)	91 (40.0)	4	257.850	.000
5.	Classes are presently conducted under trees in my school hence the entire buildings were destroyed by the communal crisis.	100 (40.0)	66 (40.0)	4 (40.0)	20 (40.0)	10 (40.0)	4	171.800	.000
	Overall Chi-Square	**415 (200.0)**	**260 (200.0)**	**41 (200.0)**	**146 (200.0)**	**138 (200.0)**	**4**	**409.330**	**.000**

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Notes: The values not in bracket ( ) refers to observed frequency and the values within bracket ( )   refers to the expected frequency

The value of overall chi-square (

Table 6: Chi-Square test of the impact of communal crisis on students' enrollment (n = 200)

Item No.	Items Description	SA	A	U	D	SD	Df	^{2}	P-value
1.	The population of students in my class has reduced to less than 20% after the crisis	4 (40.0)	2 (40.0)	1 (40.0)	90 (40.0)	103 (40.0)	4	268.250	.000
2.	Most of my school mates are no longer resident in our community due to fear of possible ren ewed attacks from our enemies	130 (40.0)	40 (40.0)	3 (40.0)	15 (40.0)	12 (40.0)	4	271.950	.000
3.	Many students in our school could not continue schooling because they lost their parents or guardians during the crisis	109 (40.0)	80 (40.0)	1 (40.0)	5 (40.0)	5 (40.0)	4	258.300	.000
4.	Many of my mates were killed during the crisis	88 (40.0)	90 (40.0)	1 (40.0)	10 (40.0)	11 (40.0)	4	201.650	.000
5.	Most of my mates were withdrawn from school because their parents/guardians lost all the resources to foot their sponsorship.	10 (40.0)	11 (40.0)	2 (40.0)	100 (40.0)	77 (40.0)	4	203.850	.000
	Overall Chi-Square	**341 (200.0)**							

Source: Computed by the Researcher, 2024 using SPSS version 27
Notes: The values not in bracket ( ) refers to observed frequency and the values within bracket ( )   refers to the expected frequency

Given that the value of overall chi-square (
), the null hypothesis three is rejected. By implication, there is significant impact of communal crises on students' school attendance in the study area.

Hypothesis four

There is no significant impact of communal crises on school teachers' commitment to work in Katsina-Ala, Ukum and Logo Local Government.

Table 8: Chi-Square test of the impact of communal crisis on school teacher's commitment to work (n = 200)

Item No.	Items Description	SA	A	U	D	SD	Df	x^2	P-value
1.	The crisis has traumatized me hence I find it difficult concentration on my work as before.	100 (40.0)	88 (40.0)	2 (40.0)	5 (40.0)	5 (40.0)	4	244.950	.000
2.	Most of the teaching facilities in our school were destroyed during the crisis	10 (40.0)	7 (40.0)	1 (40.0)	100 (40.0)	82 (40.0)	4	221.850	.000
3.	Our employers find it difficult paying us on excuse of drop in school population/revenue.	15 (40.0)	10 (40.0)	3 (40.0)	80 (40.0)	92 (40.0)	4	179.950	.000
4.	I stay away from the school most at times due to romour of possible renewed attacks from the enemies.	99 (40.0)	90 (40.0)	4 (40.0)	4 (40.0)	3 (40.0)	4	248.550	.000
5.	General lack of personal/official furniture in our community/school is moral killing to professional proficiency.	100 (40.0)	88 (40.0)	1 (40.0)	8 (40.0)	3 (40.0)	4	245.450	.000
	Overall Chi-Square test	**324 (200.0)**	**283 (200.0)**	**11 (200.0)**	**197 (200.0)**	**185 (200.0)**	**4**	**291.100**	**.000**

Source: Computed by Researcher, 2024 using SPSS Version 27

Notes: The values not in bracket ( ) refers to observed frequency and the values within bracket ( ) refers to the expected frequency

The value of overall chi-square in Table 8 is 291.100 with a probability value of .000 which is less than the significance level of 0.05 Hence, the null hypothesis four is rejected. This implies that there is significant impact of communal crises on school teachers' commitment to work in the study area.

5 Conclusion and Recommendations

Conclusively, communal crises pose a major challenge to Nigeria's nascent democracy. Crises threaten to undo much of what has been accomplished in Nigeria in the past decades which the North-East Senatorial District is inclusive. The zone is bedeviled with incessant displacement of the people from their original place of abode due to incessant communal conflicts, physical infrastructures and are razed down, incessant killings and untold sufferings among others. Based on the above, the study recommends the following:

- Government should create more job opportunities for the teeming youths, in order to avoid been willing tools in the hands of disgruntles and scrupulous politicians who manipulate these youths at will to perpetuate mayhem at slightest provocation.
- There should be vigorous public enlightenment programme by governmental and non-governmental organizations on ethnic and inter-group relations.
- Security agencies should be trained in crisis management skills to detect and address crises before they escalate.
- Politicians and economic elites who have been manipulating ethnic crises should be identified and held accountable.

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