

Rebuilding the Post-Conflict Educational System in Wukari Local Government Area: A Pilot Survey Research Report

Chukwuemeka Jaja Nwanegbo & Ogochukwu Martha Dennis

Department of Political Science,
Federal University Wukari, Wukari Nigeria.

Abstract

This paper looks at the currency, the direct effect and implications of the Wukari crisis on both the physical structure of the educational system and the psychology of the system. It also looks at the methods of rebuilding and revamping the post-conflict educational system in Wukari. The study adopts a multi design method of data collection. It used both primary and secondary data within a case study and interpretative context. The conflict transformation theory, within the framework of development discourses is applied in the analysis and aligns with the extant literature that societies that underwent such conflict situation as Wukari need to take a special step towards recovering the system to get education right and bringing it to serve the prime purpose of driving peace-building and post conflict reconstruction of the community's psyche. To achieve a good and functional educational system in post conflict Wukari, the paper suggests measures to be taken to re-organise the post-conflict education in Wukari. Some of the suggestions which includes; increasing funding for rebuilding damaged school structures and provision of modern facilities; employment of qualified teachers; improving on the teachers' condition of service and ensuring regular payments; provision of adequate/effective security to allow for a conducive learning environment; strict government supervision of the schools to ensure compliance with the adopted special practices; reintegration of IDPs back into the society and offering free education to students among them; were arrived at from the congruent position of what was applied in successful post-conflict educational re-organisations in the past and supported by views expressed by respondents from the survey conducted for the research.

Keywords: Conflict, Conflict-Resolution, Peace-building, Education, Transformation, Wukari

Introduction

Communal crisis, religious, ethnic, inter and intra-state conflicts have remained the most destabilizing feature of politics and development in most third world countries, especially in Africa (Nwanegbo, Odigbo & Ngara, 2014:8). It has become so established that the historical antecedent of the post-colonial Africa is now tinted with the menaces of violent conflicts. The 2005 Human Development Report (HDR) (cited in Chineye, 2012:178-179) revealed that of the 20 countries listed as experiencing the lowest levels of human development (all of which are in Africa), more than 50% has been subjected to significant levels of armed violence since 1990.

Nigeria, as the most populous country in Africa, shares the sentiment of harbouring varied magnitudes of crisis. However, of all these conflicts, communal conflict has manifested itself as the most pandemic issue next to ethno-religious conflict in the democratic era in the country. Nigeria in the last four years (and even till date) has witnessed a dramatic increase in communal violence. Indeed, Nigeria's return to democratic governance in 1999 seems to have produced a climate that precipitated the resurgence of more communal crisis in the country's political landscape, especially in areas where inequality and primordial ties have gained significant status. In his view, Onwudiwe (2004:4) asserted that "while democracy has not been economically kind to many Nigerians, the prevalence of communal violence since 1999, when Obasanjo was sworn in as civilian president, ranks among its most bitter disappointments". On this, Albert (2001) enunciated that since:

Nigeria transited from military dictatorship to multi-party democracy on 29 May, 1999, the country has been bedevilled 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 (Albert 2001:20).

In fact, the manifestations of electoral crisis, ethnic crisis, religious crisis, herder-farmer crisis, communal crisis, and identity crisis have become brazen characteristics of the democratic development in Nigeria. The implications of these crises to national security, development and democratic survival as well as its consolidation are well captured in the works of Imobighe (2003), Jega (2011), Nwaomah (2011), Salawu (2011), Fawole and Bello (2011), Osaghae and Seberu (2005), Nwanegbo (2005), Nwanegbo (2012), Egwu (2013) and Nwanegbo (2014), etc.

Apparently, several factors have been responsible for these communal crises in the country and these factors vary with the nature and location of the crises. Nonetheless, most crises in the Northern region of Nigeria have almost the same causes or sources due to several small tribes who want to identify with their cultures, protect their political and economic interests, religion and ethnicity (Alemika, 2002:10). However, studies over the years have shown that indigene-settler dichotomy and issues of citizenship which is rooted in the nebulous national constitutional misconstruction and discriminatory tendencies of elitist politics appear to have been the reinforcing factors for most communal violence in Nigeria (Ojukwu and Onifade, 2010; Aluaigba, 2008). Same appear dominant in the Wukari crisis too (Nwanegbo, 2014; 2016). Communal crisis exists in all the geopolitical zones of the country as there is no part of the country that is spared from its ugly manifestation. Wherever the crisis has occurred, it has inevitably blotted stability and instigated economic and social dislocation. Communal crisis no doubt negates peaceful co-existence, law and order.

The Wukari as a traditional society, a successor to the Kwararafa Kingdom is a multi-ethnic settlement. While the Jukuns consider Wukari their traditional home land, other ethnic groups including Tiv and Hausa have been present there for over 200 years (see Nwanegbo, 2014). Arising from this kind of complex settlement and history of Wukari, there have been series of clashes between the groups (Jukuns, Tivs Hausa/Fulani) that live and lay different kinds of claims over the area in the name of ethnic, ethno-religious and communal crisis before and even after the creation of Taraba State.

The period of between 2012 and 2015 presented the most sustained records of conflict in Wukari. The last of the Seven (7) recorded conflicts that occurred in the city between February 2013 and September 2014 alone came up barely two months after an earlier one which also witnessed loss of many lives and destruction of properties worth millions of naira. The foundation was laid in 2010 with the tension generated by the claims and counter claims by the Christian and Muslim population in the city over the ownership of a cemetery in a location opposite a place called Mission quarters in Wukari. While the scare of the bitter tussle was still visible, a conflict ensued at Ibi (a neighbouring community/Local Government) between the Christian and Muslim populations with Jukun people in Wukari losing their relatives at Ibi in a manner that they considered an affront. When therefore on July 13, 2014, an effort was made by a Police Area Commander to erect a mosque around the Police Area Command office, in the heart of Wukari, the Jukun indigenes of Wukari resisted it through a deadly crisis as they were already beginning to see division between them and the Muslim Hausa community who in their consideration master-minded the killing of their people at Ibi and wanted to take over their burial ground in an environment considered location for Christian activities (Mission Quarters). Hence, they developed a mind of controlling the over-bearing expansionist policies of the Hausa/Muslim population in their city. When therefore on February 23, 2013, a mere disagreement among youths on a football pitch resulted in one of them (a Muslim) killing the other (a non-Muslim Jukun), the reaction that followed throw the whole local government into fire with unimaginable level of destructions (Egwu, 2013:27).

One of the distinct characteristics of Wukari communal crisis is that, it has become perennial and exceptionally vicious in recent times that family members with different religious faith see each other as enemies. The effect of Wukari crisis has been the distortion of the development prospect of the area and of course Taraba State in general. In fact, both human and material resources were adversely affected to the extent that the situation resulted in systemic deficiencies of manpower in Wukari (Nnorom and Odigbo, 2014:21). The indigenes of the local government area became (and some are still) displaced population in their own ancestral home.

Arguably, the most disturbing is the cost or implication of these conflicts on the educational system. Indeed, in most of Nigerian communal crisis, in addition to loss of lives, personal and public properties and dislocations, one of the ‘public institutions’ that is most hit is the educational system. This is essentially because, of all the institutions of the state, it is the educational institutions that are found located in every part of Nigeria, in the remotest parts of the country and that are found in virtually every community, however little in size and in population. In Wukari, it is a common knowledge that crisis and even the method of controlling it have had serious implications for development and have remained a major and constant challenge to the sustenance of educational development in the area, especially since the early 1990s. In the report by the *Weekly Trust* (12th July, 2013), in the last set of crises socio-economic cum educational activities in the city were crumbled by the twenty-four hours curfew enforced by the state government as a result of the February and May 2013 crises. It stated inter-alia:

Besides the crippling of commercial activities, social, religious and educational activities, the town has equally been affected as people could not move about. Secondary school students taking part in the ongoing WAEC examinations in the town have been forced to stay away from writing their papers, while undergraduates of the Federal University in the area are experiencing same. Wukari is currently being manned by detachments of security operatives drafted from both the military and the police to restore law and order in the area... The recent crisis came up barely two months after the earlier one which also witnessed loss of many lives and property worth millions of naira that were destroyed (Weekly Trust cited in Otodo 2013:8).

From the report above, the grave implication of the crisis on the educational system appears explicit. Again, of all the consequences of conflict and crisis, the destruction of the educational system it appear, have more sustained effect as it is usually difficult to pick back and meet up with, as the events in the system is time and space driven. Put in specific terms, beyond the difficulties in replacing school buildings destroyed by conflicts, the library collections, laboratories and other equipments, the loss of teaching staff and missing of school calendar of events are usually very difficult to recover. Perhaps, the most grievous of them all is the loss of control over the students’ behaviour as most of them, especially in the secondary schools, as youths, get so irredeemably militarized and becomes uncontrollable after most armed conflict situations, all leading to a near permanent disability in the educational system and youths development.

That is the situation and experience of Wukari, Taraba state now, where a well conceived and executed armed conflicts by the indigenes have generated a sustained effect on the educational system (Dennis, 2016). Hence, in the midst of abundant natural and human resources, high level of poverty and low level of educational development is obviously identified with the state (Pev, 2014:110). Looking at the enormity of this situation and its implication to sustained development in the area, this paper tries to seek a way to evolve a process of rebuilding the devastated educational system in Wukari, with the view to improving on the knowledge base that could curd the resurgence of such communal conflict and re-establish a platform for sustainable development in the area.

Communal Crisis and the Educational System: Literature and Theoretical Reflections

Indeed, education is regarded world over as a potent instrument for introducing and sustaining social change in human societies, as well as shaping its destiny. Apart from serving as a vehicle for enhancing upward social and economic mobility, education is regarded as a key to social reconstruction and an instrument for conserving, transmitting and renewing culture (Ukeje in Ifenkwe, 2013: 7). It is described as the prime driver of development of every society, especially the modern societies in the world (Ocho, 2005:9). It is so important that it has been commonly stated and accepted that no society can develop more than its educational system (NPE, 2004).

Following from this, the countries of the world have consistently evolved policies to develop their educational system and to improve on the standards of their educational system. Nigerian state, in

understanding the importance of education, developed the National Policy on Education (NPE) in 1997. According to Ekeh (2002:25), Nigeria has an unambiguous stand with regard to access to education, and is clearly committed to “Education for All (EFA)”. This underscores Nigeria’s acceptance to become a signatory to the Jomtien Declaration in 1999, the UNCRC and the ACCR, as well as her participation in all the post- EFA monitoring summits. However, Adeyinka (2009:32) averred, just as the physical and social development of the average child is beset with many problems, so the development of education in any given society is hampered by a variety of problems. Ige (2013:2-7) and Oruonye (2012:46) identified such factors as inadequate fund, inadequate and decay infrastructural facilities, inadequate and low quality teachers and inappropriate curriculum as those major obstacles that retards the pace of educational development in Nigeria and by implication Taraba State too.

By contrast, Oruonye (2014:501) informs that education in Taraba State, particularly secondary education, has not experienced any developmental change since time origin because of such challenges as inadequate government funding, lack of qualified teachers and inadequate physical structures such as classrooms, laboratories, and so on. Outside that, conflicts and crisis have been identified as major impediments to any kind of development in any sector of the human society, including the educational system. Incidentally, also, the recurrent crises (Wukari) in Taraba State have been identified as a major factor that have inhibited the process of getting through a free flow of the educational system in its developmental course. For instance, Nwanegbo, Odigbo and Ngara (2014: 13) observed that in the 2013 crises, the educational system in Wukari was badly affected as schools were shutdown, including the two Universities (Federal University Wukari and Kwararafa University-private) located in Wukari main town. As a matter of fact, Vanguard (4th May, 2013), reported how one of the schools’ permanent site; Abokin Sarki Islamiya Secondary School was razed down to dust during the crisis.

Crisis and the Educational System: Global Position and Wukari Situation

Schools rarely escape the ravages of violent conflict. The first and most obvious impact of conflict on education is the loss of life and physical and psychological trauma experienced by teachers and students, parents, family and community members either directly as targets of war or indirectly as victims in the crossfire. The havoc on the lives of students and teachers lasts long after violent conflict ends. It appears that students’ traumatic experiences arising from the conflicts might have also undermined their academic performance as well as their enrolment and retention in schools as the records of performance and drop-off from school in Wukari was found by Dennis (2016) as not been very salutary.

Teaching forces are often severely debilitated by conflict as many teachers in primary and secondary schools are either killed or fled, leaving the system with almost no trained or experienced teachers. As asserted in the World Bank publication on the impact of conflict on Education (2005), except in cases of genocide or extremely low initial enrolment rates, the impact on the teaching force is often more qualitative than quantitative. Hence, in most situations, the consequences may not be seen ordinarily as it would appear that there are no effects when vacancies would not be obvious. In other words, the challenge in post-conflict reconstruction is not recruitment of new teachers but sustaining quality teaching force in terms of qualifications, experience, and competence. That implication is also very obvious in the post-conflict Wukari society.

Another factor that is usually badly affected is teacher development which is usually an early casualty of conflict, and the impact is long term. This includes both in-service training and initial teacher training. As a result, even where teachers’ numbers remain high or even increase, teacher qualification levels, often low to begin with, tend to drop significantly. Another major factor that affects education is displacement of the teaching and student population. In Wukari, a lot of movements were made by the people either out of the city or from one part of the city to the other. As Nwanegbo (2014) observed, a systematic movement of the people from areas they classified unfriendly to areas of convenience has polarised the city into identified locations of the two different and contending religious groups. As it is recorded by World Bank (2005), population shifts precipitated by conflict often are not easily reversed after conflict and may result in rapid urbanization with congestion of urban schools and depopulation of rural areas.

Perhaps, this is one factor that is insurmountable in Wukari crisis as internally displaced population occupied schools as camping grounds in order to survive. Thus, educational activities were

prevented from continuing for a long time as it was impossible to allow the students to mingle with the displaced population for security reasons. Evidently, the Federal University Wukari severally housed displaced population on the campus since the inception of Wukari crisis in 2013. As observed by Nnoron and Odigbo (2014:21), East Day Secondary School also became a displaced population camp for the victims of the persistent crises. All these affected the functioning of the educational system and the rights of education of the youths (see Harvey, 2010; Article 26 of the 1948 Universal Declaration of Human Rights) and even for the children under war conditions as contained in the 1949 Fourth Geneva Convention (UNHCR, 1949). In other words, as proclaimed by current UN protocol, education is a basic human right at all times and anywhere, including in times of disaster, conflict, and in post-conflict zones and that was applied in Wukari crisis in breach.

Perry argues that education is the key component to reconstruction in post-ethnic conflict settings. It is a country's "single most important social, economic and political resource. Schools educate youth for future employment, socialize children to ensure integration and active involvement in their communities, prepare them for productive participation as a citizen in their country and transmit those values and beliefs deemed to be important by their society" (Perry 2). It therefore becomes very important that efforts has to be made to rebuild education in any post conflict society to ensure, as a measure of post-conflict peace building that both the human members of the society and the psyche of the society returns to a balance.

Having gone through a very destructive conflict situation, Wukari has experienced devastation not just in lives and properties but also in the psychology of the existing youths that if conscious steps are not taking, the system of education may not recover very well, especially in occupying its position of being the conscience of the society and in building youths that could help, through their activities to heal the wounds quickly and rebuild the city. Hence, the justification for this paper as it tends towards patterning the educational system suitable for the post-conflict Wukari.

Building the Post-Conflict Educational Systems: Suggestions from other Experiences

Studies have arrived at very laudable conclusion that re-building a post conflict educational system is a technical and indeed out of ordinary developmental exercise. As an integral part of post-conflict peace building process, re-building post-conflict educational system is a methodical and thorough issue based and driven exercise designed to restore both confidence in the pupil and the system as well as provide platform to enhance re-building peace and development in the society.

Some technical steps have been suggested in the literature for addressing the challenge of post-conflict educational system and they include the following:

1. **Infrastructure Development:** One of the main frames for post-conflict education is resource development. According to Buckland (2005), early investment in repairing educational infrastructure in countries emerging from civil war is often seen as a vital prerequisite for sustainable peace. O'Malley (2007) asserts that during conflict, educational facilities are usually destroyed or targeted, resulting in school closures and even the collapse of entire education systems. In some instances, education facilities are used as training bases for rebel fighters. As Kagawa (2005) points out, in a post-conflict society, educational physical structures play vital roles as contributors for the reintegration processes of returnee refugees. Schools often offer a sense of normality and as Machel (2010) rightly asserts, it equally greatly contribute to the psychosocial well-being and development of children. Indeed, functional schools play essential roles in keeping children affected by war off the streets and away from possible recruitment into rebel movements.

2. **Professional Teacher Development:**

Very important on the issue of post-conflict education system is teachers' preparations and training programme to fit into the new role of helping in rebuilding the education and the society. To achieve this, development of the professional skills of the teachers is a very valuable part of re-building post-conflict educational system. According to Philips, Arnhold, and Bekker (1998), development of human resources and the retraining of educational personnel are necessary for the process of ideological reconstruction. In the words of Vonhm (2015), educational programs for

teachers who themselves have experienced the war and have been away from the classrooms could most likely lay the groundwork for a peaceful society. Capacity-building programs, as rightly established by Philips et al., (1998) assist teachers with new teaching and learning styles, thus enhancing and refreshing skills and knowledge after prolonged absences from the classroom. As articulated in UNESCO-Liberia (2012), specific knowledge like in conflict resolution, human rights, and citizenship education (PEHCED), are essential for young people in post-war societies as these are all important tools in peace-building and reconciliation. They also help to control the behaviour of the school pupil who themselves have become militarised by their environment and the conflict, which many of them took part in many forms or experienced as observers.

3. Curriculum Reform

a. History Curriculum:

In post-conflict settings, curriculum reform is critical. Building in the history of the society and why and how it slipped into violent conflict is often a pivotal concern in the process of laying a foundation for lasting peace (Vonhm 2015). According to Des Forges (1999), history is important because after conflict, all sides tend to blame the other for the hatred and ensuing conflict, at least in part, based on past injustices. Following this, Cole and Barsalou (2006) recommends that revision of the school curriculum to bring in historical positions that have the potential to lay the foundation for social reconstruction and lasting peace is needed in post-conflict reconstruction. The issue of what to include and what not to is a matter that need to be critically looked into and determined. According to Freedman, et al. (2008) revising the content in history curricula presents nations with an important means to convey new narratives of the past, thus the potential to influence the national identity of citizens. An inclusive narrative that is geared towards teaching national unity within the country could potentially build stronger relationships among young people. However, such an endeavour could be a long, slow, and painstaking process to achieve good result.

b. Peace Education:

In the assertion of UNESCO (1947) in the opening statement in its constitution, “since war begins in the mind of man, it is in the mind of man that the foundation of peace must be constructed”. Hence, conscious efforts need to be made in the curriculum of post-conflict societies to properly capture peace education for reformation of the minds of the children and youths. Peace education which Harris and Morrison (2011) defines “as the process of teaching people about the threats of violence and the various possible strategies for peace”, helps to prepare the learners to contribute towards the achievement of peace. According to Hicks (1985), peace education encompasses the presence of social and non-violent aspects of life, which are essential aspects of enduring peace. It includes both intervention and problem-solving skills, which are essential in resolving disputes as they arise (Bickmore, 2011). The knowledge that children acquire often includes negotiation, mediation, and third-party intervention so as to be in the position to mitigate conflict non-violently when it arises at the local level. Finally, peace education through peace-building often focuses on relationship building. Cordell and Wolff (2009) noted that the goal of peace-building in education aims to enhance confidence building and rebuild damaged relations through a sense of collective value. In the opinion of Reardon (1988), it should consist of human relationships.

One the process, Harris and Morrison (2011) explains that peace education is implemented either formally within institutional places of learning such as schools or universities, or informally, at the community level. The pedagogies and curricula are enriched by activities that promote a non-violent lifestyle and include attempts to end violence and hostilities without erupting into deadly activity. The key objectives of peace education are changed attitudes, increased tolerance, and reduced prejudices, which are often rooted in ethnicity, religion, or gender (Bar-Tal, 2011).

The issues discussed above bothers much of the approaches available for rebuilding the post conflict situations, especially the post-conflict educational system and getting prepared to help in transforming the issues causing conflicts in the area. Thinking along this line draws energy from the

conflict transformation theory. Conflict transformation itself is a summary term for a complex web of interdependent factors; the parties’ concerned, social relationships, the changing positions and roles of interveners, and the moderation of planned and unintended consequences (Otite, 1999). It represents a comprehensive set of lenses for describing how conflict emerges from, evolves within, and brings about changes in the personal, relational, structural, and cultural dimension, and for developing creative responses that promote peaceful change within those dimensions through nonviolent mechanisms” (Lederach, 1997: 83). It also involves a movement, as well as changing roles or functions in the process of negotiating a settlement of issues in a conflict.

Following Väyrynen (1991) proposal that conflicts could be transformed by four types of change: actor transformations (the emergence of new actors or change in existing actors), issue transformations (meaning a change in the way in which the parties frame their interests and goals), rule transformations (meaning a change in the norms affecting the actors’ interactions) and structural transformations (which involve a change in the relationship between the parties, a new power structure, or a change in the existing social structure), the discourse here on reforming the post-conflict education in Wukari to rebuild the people, their thinking and their relationship fit properly on the domain of conflict transformation and could aid changes to occur to ensure lasting peace in Wukari. This framework Miall (2007) recorded, can be expanded to include transformations in the context surrounding the conflict (Ramsbotham, Woodhouse and Miall, 2005: 163-164), and the discourse through which it is understood (Diez, 2008 in Miall, 2007). The context, the structure, the actors, the goals of the actors and the ways these relate, and the mental worlds of the actors and of the wider constituencies caught up in conflict are all relevant elements to be captured here and is the main concern of this paper.

Method of Study

The study adopted a multi design method of data collection. It used both secondary and primary data in the form of literature facts extracted from library sources and survey conducted among Wukari population. It combined the Diagnostic and survey designs. Here, we described the factors responsible for the problematic situation, looking specifically on the emergence of the problem, diagnosis of the problem and the suggestion for possible solution to them. These are achieved by collecting samples of opinions from the critical stakeholders in the education sector in Wukari and Taraba state as well as the beneficiaries of the educational system in the study area; the students and the teachers. The population for this research is made up of secondary schools in the ten (10) political wards in Wukari Local Government. There is a total of thirty-seven (37) public and private schools with 5,150 students (TSPPSMB, Jalingo Taraba State, 2016).

The study samples were picked from three (3) out of the ten (10) political wards, and these are wards located within Wukari metropolis which is the hub of the crisis. Three (3) secondary schools were purposively selected from each of the wards. The total population of students the sampled schools was 2,126. Krejcie and Morgan (1970:228) measurement table was used to select the sample size for the study. These authors stipulate that for a population of size of 2,126, a sample size of 322 should be used. Thus, the sample size for the study was Three Hundred and Twenty-Two (322) proportionally distributed across the selected schools in the three (3) political wards. Avyi Ward had 113, Hospital Ward had 101 and Puje Ward had 108 respondents, bringing the total sample size for this work to be 322 as indicated in the Table 1 below.

Table 1: Distribution of Sample Size for the Study

S/N	Political Ward	No. of Schools Selected	Population of Students	Sample Size of Students	% of Sample size
1	Avyi Ward	3	742	113	35.10
2	Hospital Ward	3	671	101	31.36
3	Puje Ward	3	713	108	33.54
Total			2,126		
Sample Size				322	100

Thus, having determined the sample size to be 322, this study administered 322 questionnaires to the respondents. Our questionnaire was distributed to the nine (9) selected secondary schools in the three (3) political wards. Our respondents here include majorly students and teaching staff. Therefore, 60% of the questionnaire was shared to the students who were randomly selected and 40% to the teaching staff in the same manner. The utility of this design is that the questions would give us harmonized responses from the education stakeholders (especially students) on several key issues that seem not to have been discussed. This allows for extensive analysis of the level of similarities, divergence and especially the impacts of the most recent conflicts on education and several other previous ones.

Further, our choice of limiting our scope to Wukari city rather than the surrounding communities was informed by the fact that Wukari town is the city that harbours majority of the population in the local government. Secondly, being the local government headquarters, Wukari town has been the centre of the perennial crises in the local government. It is also a city where majority of the businesses in Wukari is located, with many people from other parts of the country residing and doing business on it. In most cases, the crisis starts from this community. Indeed, it is our view that our sample size gives us sufficient understanding and ample leverage for generalization.

Data collected from the pilot study were statistically analysed for purpose of reliability co-efficient. This reliability co-efficient was considered adequate for the internal consistencies of the instruments (see Spiegel, 1992:64; and Stevens, 1986:9).

The documentary materials were published research reports and unpublished government and committee reports on Wukari crises. In addition, we examined the secondary schools' enrolment over the last decade, student's performance in public examinations such as WAEC and NECO, all as proxies for quality and context of secondary education in a state.

We adopted both quantitative analysis and qualitative descriptive method for analyzing the data generated from both primary and secondary sources.

Improving on the Post-Conflict Educational System in Wukari Local Government Area

While the concepts of emergency education and infrastructure development education are vital during and immediately after conflict, the lack of full understanding of the demographic makeup of the students undermines the very notion of peaceful coexistence. Some of the students within these educational walls in post-conflict educational settings may well be former victimizers (ex-combatants) and/or victims (sexually abused, refugees, amputees, or orphans) of the war. Their abrupt assembly within the same space could lead to a continuation of violence. Separating them as is the case now in Wukari also keeps the gap very wide and makes genuine reconciliation very difficult. Hence, the need for a systematic design to re-establish and manage the educational system in a manner that could lead to real psychological reconditioning of both the teachers and the students. This is to make the people fit into the reconciliatory and peaceful environment.

While it is essential to prepare teachers with the knowledge and skills they need to help protect children from recruitment into fighting forces or other criminal activities, the lack of an attempt to normalize relationships between teachers who may well be victims of some of their own students undermines the very purpose of educating for peace. Thus, the need to look into how to also recondition a teacher who could probably be a victim of his pupil's abuse or effect to come to honestly educate such class of children in post-conflict context without any malice towards them. Similarly, the lack of local input and knowledge undermines the concept of confidence building within peace-building processes. Peace education often lacks local traditional knowledge within the context of local realities. When the local dwellers' ways of truth, ways of knowing, and ways of doing are excluded from the very peace-building efforts that should help them in the first place, the very concept of fostering harmony is impeded. Therefore, as a means to strengthen future peace education mechanisms, it would be advisable that peace education frameworks take into account how peace and reconciliation efforts within traditional settings could engender within the pupils the ethos of a culture of peace as a way of achieving genuine reconciliation and lasting peace.

While education is one of the worst hit by conflict situations, it is also a known fact that education is required to rebuild the post conflict society. In the opinions of Coles (2011), education has

a dual role to play in post-conflict settings. On the one hand, it can directly affect the success of post-conflict reconstruction by determining whether there will be an educated workforce capable of supporting economic recovery. On the other hand, education can have a less direct impact by influencing reconciliation, which in turn affects reconstruction. As Smith (2007) earlier argues, education can be a tool for ideological development, provide knowledge and skills which promote economic development and it can be “a means by which social and cultural values are transmitted from generation to generation and, depending on the values concerned, these may convey negative stereotypes or encourage attitudes that explicitly or implicitly condone violence or generate conflict” (ibid). Education in post-conflict settings helps to bring normalcy, democracy and economic recovery (Trnavcevic 99) and can be a “mechanism for social change, by identifying the sources of conflict and developing strategies to ameliorate them” (Hayes and McAllister 438). This means that education can maintain stability and encourage unity (Gallagher 429).

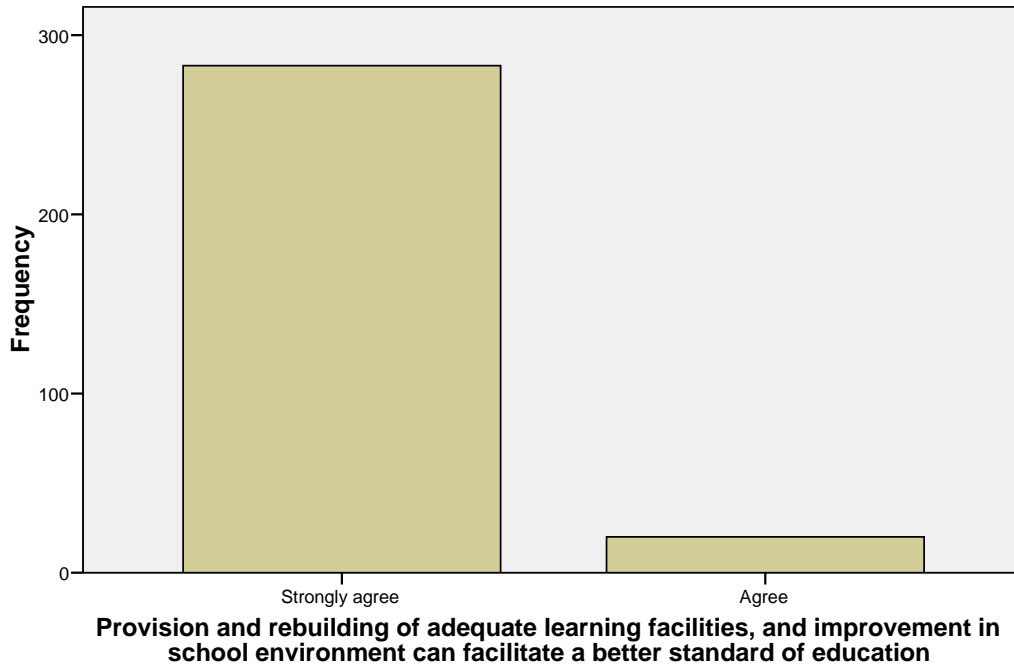
However, the method of applying education to achieve the above will depend to a large extent on how education is consciously designed and managed to achieve determined objectives. In Wukari much was not done in terms of conscious planning towards developing the kind of educational system that could enhance the above. To work toward achieving that now, we recommend that the following steps need to be taken:

Increased funding for rebuilding of damaged school structures and provision of modern facilities for schools:

As noted earlier, schools often offer a sense of normality and as Machel (2010) rightly asserts, it equally greatly contribute to the psychosocial well-being and development of children. As it is an accepted position that functional schools can play essential roles in keeping children affected by war off the streets and away from possible recruitment into rebellious acts, it is very important that the state should increase its present spending in the schools and fund properly the rebuilding of the damaged school infrastructure urgently. As it is, the sight of those dilapidated structure would not be doing any good even in the psyche of the school children, especially the youths among them. It equally has a negative reminding effect on the adults in the society. This is outside the fact that in the current states of the schools, they cannot provide a good training ground needed to reform the children and make them better members of the society tomorrow. The schools in their current state merely are retaining the children and preparing them for future belligerent activities. Thinking of what could form recreation for the school children in the school, one could see that it may just be playing around the junks in their schools and probably learning how to become future ‘Ajudukus’ (warriors).

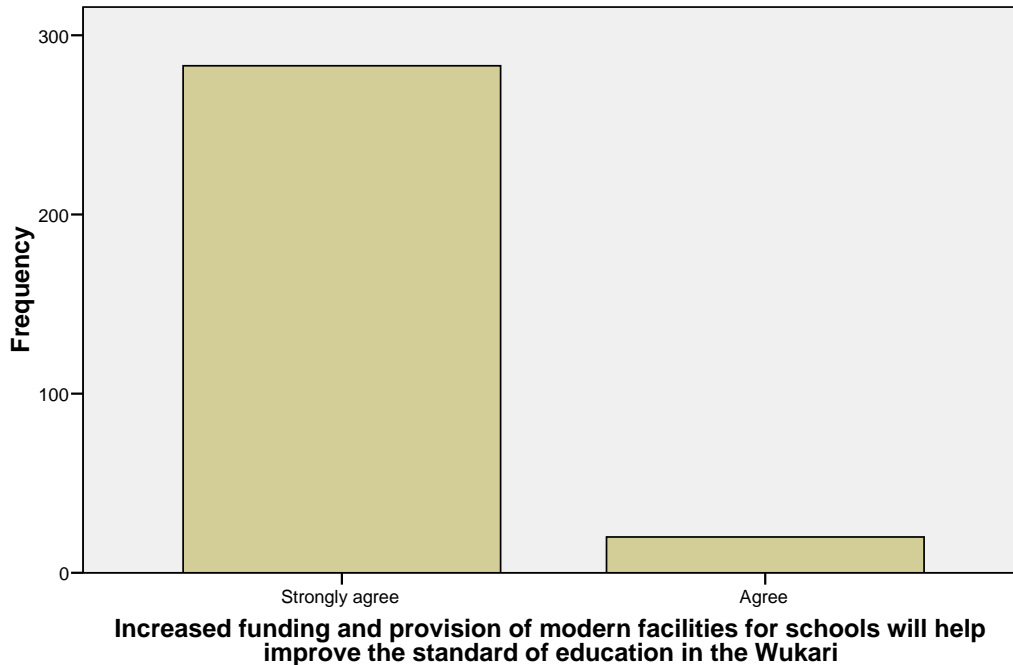
This position fits in perfectly in the opinions expressed by the community over how best they feel their educational system can be re-fixed. While acknowledging the need to re-build the schools as can be seen in the report presented in figure 1 below, they also were of the opinion that it would be possible to re-build the schools if funding are increased in the educational system (see also figure 2). As can be seen, the respondents were unanimous in agreement that the rebuilding of destroyed school infrastructures and improvement in school environment will go a long way in enhancing the standard of education in the area.

Figure 1: Respondents’ views on whether rebuilding structures will improve education.



Source: Field Survey, 2016.

Figure 2: Respondents' views on whether increased funding will improve school system



Source: Filed Survey, 2016.

As said earlier, this is possible and achievable only when funding is made available and consistently for the system. Funding for such project does not necessarily need to come from the government coffers. However, as an issue of public concern, the government should no doubt take the lead even in soliciting and attracting non-state actors to participate as the issue of conflict has effect on everyone in the society including members of the international community.

Professional Teacher Development: It is not contestable that quite a lot of resources were lost to the crisis in Wukari. Beyond every other thing, a large population left Wukari to other parts of the country and even the state and with them are some good and trained teachers. Hence, it becomes necessary that efforts are made to employ professional teachers, not just anyone that applies to teach. Follow-up to this is retention of the existing teacher to avert further losses.

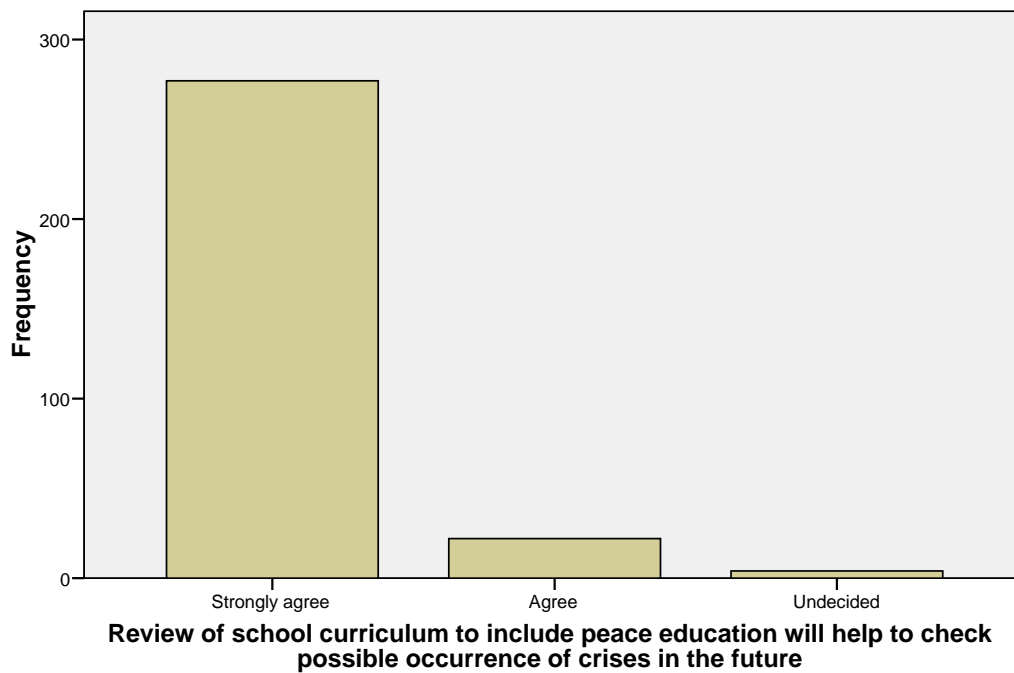
On the other hand, there is a need to re-train the existing teachers and imbued in them the knowledge required to manage a post-conflict educational system. If a change in the method of teaching, in what to teach and in using the school as a place of re-educating the youths into becoming agents of peace and development is going to be possible, the people to teach in the schools in Wukari would need to undergo specialised training that would make them useful to the new programme of achieving results on post-conflict education. This training which has to be coordinated by peace and development educators would be made continuous and systematic as the values to be learnt and taught cannot be gotten in one full-swoop. This has to be done in consideration that some of the teachers themselves experienced and took part in the war and also needs ideological reconstruction to be fit and proper for the new ways the system would imbibe in the school children (see Vonhm, 2015; Philips et al., 1998).

Curriculum Reform: Staying at Wukari makes clear that the division in the city is deep, not tending towards unification and is being passed down to the younger one in a manner that poses a great threat to sustainable peace in that city. In fact, as it is normal with a conflict and post conflict society, both groups appear to be making great effort to create their own line of stories and histories about themselves and others. To effectively counter the stories and pass on histories that could generate and sustain peace in Wukari, there is a need to work on the school curriculum to teach the new values to be developed and propagate it.

Also to be accommodated in the new curriculum is peace education, vocational education, etc to occupy all shades of capacities in the city and keep them positively busy. This can help to change the children's attitudes, increase their tolerance, and reduce prejudices, which are often rooted in ethnicity, religion, or gender (see Bar-Tal, 2011) and work for a more peaceful future (Hicks, 1988).

Thinking along the line with the above position, survey report contained in figure 3 below, indicates that there is a near unanimity among the respondents that peace education would help to prevent future crisis.

Figure 3: Respondents' views on whether peace education will prevent future crisis.



Source: Field Survey, 2016.

Figure 3 shows that 299 of the respondents strongly agreed as against 23 (22 disagreed and 1 undecided) that reviewing the school curriculum to incorporate peace education will help to check possible occurrence of crisis in the future as well as improve on the standard of education in the area. That explains that even the people themselves know the value of this which is not considered by the state authorities and school administrators.

Additional Incentives and Regular Payment of Teachers’ Salaries and Allowances: Retention plan for the teachers in post-conflict, economically devastated community like Wukari would require the state taking steps to provide additional welfare packages for the teachers, to make staying and teaching in the local government attractive. This can be done through additional payment and more so regular payment of salaries and allowances. It need to be noted that a lot of persons lost almost their whole life time earnings and are under pressure to recover. Feeling that they would need to crawl up again may make them lose hope and move out to other economically comfortable cities and even endeavours for better living.

Re-integration of Displaced Population and Free Education to School Age: Furthermore, as peace education can be implemented either formally within institutional places of learning such as schools or universities, or informally, at the community level (Harris and Morrison, 2011), effort has to be made to reintegrate the Internally Displaced Persons (IDPs) bring them back into the society and the young people into the school system to benefit from free education for both the formal and non-formal training centres where peace education can be taught.

Strict Government Supervision of Schools: Making the kind of commitment in finance and policy as we advocate here in Wukari’s educational system without strict supervision will amount to waste of resources. Hence, there is a strong need for government to come up with a strict ways of supervising the programmes and investments to ensure compliance with the goals.

Provision of Adequate Security to allow for a Conducive Learning Environment: Even after making the above suggested plans by the state, without strong arrangement for security, people would still not be assured of their safety. The assurance of adequate security that can take control of situation with a despatch is what is needed for the staff not to be scared out and for the children to be brought under control even within the school environment. It therefore become necessary that for the desired result to be achieved, adequate security and security measures has to be put in place. It must not be too imposing to avoid creating a sense of continues insecurity among people but must be visible and effective to make quick intervention possible and show people that such effective arrangement is available.

Conclusion

This paper looks at the depth of the implication of the communal conflict on the educational systems in Wukari. It x-rays the currency of the crisis, the direct effect of the crisis on both the physical structure of the educational system and the psychology of the system and concludes in line with the extant literature that societies that underwent such conflict situation as Wukari need to take a special step towards recovering the system. Failure to do that could amount to not getting the educational system right and bringing it to serve the prime purpose of driving peacebuilding and post conflict reconstruction of the community's psyche.

To achieve a good and functional educational system in post conflict Wukari, the paper suggests in line with the literature, measures to be taken to re-organise the system. Some of the suggestions which includes; increased funding for rebuilding of damaged school structures and provision of modern facilities for schools; employment of qualified teachers; increase in teachers' salaries regular payment; provision of adequate security to allow for a conducive learning environment; strict government supervision of schools; reintegration of IDPs back into the society and provision of free education to the students among them, strict government supervision of schools as well as provision of adequate measure for the safety and security of students and teacher. These were arrived at from the congruent position of what was applied in similar but successful post-conflict educational re-organisations in the past and supported by views expressed by respondents from the survey conducted for the research.

References

- Bar-Tal, Daniel (Ed.). 2011. *Intergroup Conflicts and Their Resolutions: A Social Psychological Perspective*. New York: Psychology Press.
- Bickmore, Kathy. 2011. Location, Location, Location: Restorative (Educative) Practices in Classrooms. Paper presented at *ESRC 'Restorative Approaches to Conflict in Schools'*, Seminar #4 Moray House School of Education, University of Edinburgh, Scotland, UK, February.
- Buckland, Peter. 2005. *Reshaping the Future: Education and Post-Conflict Reconstruction*. Washington, DC: World Bank.
- Butty James. 2010. Liberia's Northern Lofa County Returning to Normal, Says Regional Leader. *Voice of America*. February 28. Retrieved from: <http://www.voanews.com/content/butty-liberia-violence-01march10-85795472/153470.html>.
- Byman, Daniel, Peter Chalk, Bruce Hoffman, William Rosenau, David Brannan. 2001. *Trends in Outside Support for Insurgent Movements*. Arlington, VA: Rand Corporation.
- Cole A. Elizabeth and Judy Barsalou. 2006. *Unite or Divide? The Challenges of Teaching History in Societies Emerging from Violent Conflict*. Special report. United State Institute of Peace. Washington, DC: Retrieved 10 January 2017 from <http://www.usip.org/files/resources/sr163.pdf>

- Coles, Emily. 2011. "The Importance of Education Systems in Post-Conflict Settings: The Case of Bosnia-Herzegovina (BiH)". Honors Projects. Paper 10. http://digitalcommons.iwu.edu/intstu_honproj/10
- Cordell, Karl and Stefan Wolff. 2016. *Handbook of Ethnic Conflict*, Second edition. Routledge Accessed on: 01 January 2017 <https://www.routledgehandbooks.com/doi/10.4324/9781315720425.ch3>
- Danesh, H. B. 2007. "Education for Peace: The Pedagogy of Civilization". In *Addressing Ethnic Conflict through Peace Education: International Perspectives*, edited by Zvi Bekerman & Clare McGlynn, pp. 137-159. New York: Palgrave Macmillan.
- Des Forges, Alison. 1999. *Leave None to Tell the Story: Genocide in Rwanda*. New York: Human Rights Watch. Retrieved 1 February 2017 from <http://addisvoice.com/Ethiopia%20under%20Meles/Rwanda.pdf>
- Diez, Thomas, Mathias Albert and Stephan Stetter. 2008, "The European Union and the Transformation of Border Conflicts", in *The European Union and Border Conflicts*, edited by Thomas Diez, Mathias Albert and Stephan Stetter, eds, Cambridge: CUP (and online at <www.euborderconf.bham.ac.uk>).
- Freedman, W. Sarah Warshauer, Harvey M. Weinstein, Karen Murphy, and Timothy Longman. 2008. "Teaching History after Identity-Based Conflicts: The Rwanda Experience". *Comparative Education Review*. Vol. (52) No. 4. pp. 663 – 690.
- Freedman, W. Sarah, Harvey M. Weinstein, & Timothy Longman 2005. "Education for Reconciliation in Rwanda: Creating a history curriculum after genocide", Final Report to the United States Institute of Peace, Washington, DC.
- Government of Liberian, Ministry of Education 2008. *System in Transition: The 2007/08 National School Census Report*. Liberia: Monrovia.
- Harris, Ian M and Mary Lee Morrison. 2003. *Peace Education* (2nd ed.). Jefferson: McFarland & Company, Inc., Publishers.
- Harvey, D. Ross. 2003. *Children and Armed Conflict. A Guide to International Humanitarian and Human Rights Laws*. International Bureau for Children's Rights Annual Report. Retrieved from: <http://www.crin.org/en/library/publications/children-and-armed-conflict-guide-international-humanitarian-and-human-rights>
- Heritage Newspapers 2013. Liberia: Nimba Students Stormed Capitol Building. Retrieved from <http://allafrica.com/stories/201304100987.html?viewall=1>.
- Hicks, David. 2004. "Teaching for Tomorrow: How can futures studies contribute to Peace Education?" *Journal of Peace Education*, 1(2), 165-78. DOI:10.1080/1740020042000253721
- Human Rights Watch Report 2004. *Children as Weapons of War*. Retrieved 5 March 2012 from <<http://www.hrw.org/news/2004/01/25/children-weapons-war>> report written by Jo Becker; 26 January 2004
- Human Right Watch 2011. *World Report 2011: Liberia*. Retrieved from <http://www.hrw.org/world-report-2011/liberia>
- United States Department of State. 2010. *Human Rights Report. Liberia*. Retrieved form <http://www.state.gov/g/drl/rls/hrrpt/2010/af/154354.htm>
- International Bureau for Children's Rights. 2010. *Children and Armed Conflict: A Guide to International Humanitarian and Human Rights law*. Retrieved from: http://www.ibcr.org/editor/assets/Conflict_Eng.pdf
- Kagawa, Fumiyo. 2005. "Emergency Education: A Critical Review of the Field". *Comparative Education*. Vol. 41, No.4, pp. 487-503

- Lederach, John Paul. 1997. *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington: United States Institute of Peace
- Machel, Grac'a. 1996. *Impact of Armed Conflict on Children*. Retrieved from <http://www.un.org/children/conflict/english/reports.html>
- Miall, Hugh. 2007, "Conflict Transformation Theory and European Practice", Paper Prepared for the Sixth Pan-European Conference on International Relations, ECPR Standing Group on International Relations, Turin 12-15 September 2007.
- Midttun, E. 2000. *Education in emergencies and transition phases: still a right and more of a need*. Norwegian Refugee Council, Oslo.
- O'Malley, Brendan. 2007. "Education Under Attack". UNESCO Document. Retrieved from <http://www.unesco.org/education/attack/educationunderattack.pdf>
- Otite, Onigu. 1999 "On Conflict, their Resolution and Transformation", in *Community Conflicts in Nigeria: Management, Resolution and Transformation*, edited by Ibadan: Spectrum Books Ltd.
- Arnhold, Nina; Julia Bekker, Natasha Kersh, Elizabeth McLeish, David Phillips. 1998. *Education for Reconstruction – The regeneration of educational capacity following national upheaval*. Oxford, Studies in Comparative Education, Symposium Books.
- Ramsbotham, Oliver, Tom Woodhouse and Hugh Miall. 2005. *Contemporary Conflict Resolution*, Cambridge: Polity.
- Reardon, Betty. 1988. *Comprehensive Peace Education: Education for Global Responsible*, New York: Teacher College Press.
- Singer, J. David., & Melvin Small. 1994. *Correlates of War Project: International and Civil War Data, 1816-1992*. Ann Arbor, MI. <http://www.esds.ac.uk/doc/3441%5Cmrdoc%5Cpdf%5C3441userguide.pdf>
- Sinclair, Margaret. 2002. *Planning Education In and After Emergencies*, UNESCO, 2002, www.unesco.org/iiep/eng/publications/pubs.htm.
- SIPRI Yearbook. 2003. *Armaments, Disarmament, and International Security*. Oxford University Press. p. 109-11
- Smith, Alan. 2007. "Education and Conflict: An Emerging Field of Study." In *Education, Conflict and Reconciliation*. Edited by Fiona Leach and Mairead Dunne. Bern: Peter Lang.
- Stedman, Stephen John. 2002. Introduction: Implication of Peace Agreement. In *Ending Civil Wars the Implication of Peace Agreements*, edited by Stephen John Stedman, et.al. Boulder: Colorado. pp. 1 – 10
- UNESCO. 1947. "Constitution of the United Nations Education and Scientific Cultural Organization". *American Journal of International Law*, 41(1). 1-10.
- UNICEF. 2009. *Machel Study 10-year Strategic Review. Children and Conflict in a Changing World*. Retrieved from http://www.unicef.org/publications/files/Machel_Study_10_Year_Strategic_Review_EN_030909.pdf
- Väyrynen, Raimo (editor.), 1991. *New Directions in Conflict Theory: Conflict Resolution and Conflict Transformation*. London: Sage
- Vonhm, Mainlehwon Ebenezer. 2015, "The Role of Education to Build Peace and Reconciliation in Post Conflict Settings", in *Beyond Intractability*, edited by Guy Burgess and Heidi Burgess. Conflict Information Consortium, Boulder: University of Colorado.
- Wessells, Michael. 2005. "Child Soldiers, Peace Education, and Post-conflict Reconstruction for Peace". *Theory into Practice* 44(4), 363-369.

World Bank. 2005. "The Impact of Conflict on Education" Reshaping the Future Education and Post conflict Reconstruction". NW Washington, DC: The World Bank.