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POST CONFLICT TRAUMA HEALING AND SOCIAL RELATIONSHIP IN SOME COMMUNITIES OF THE NORTHERN SENATORIAL ZONE OF PLATEAU STATE, NIGERIA

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Abstract

Trauma healing may have an impact in people's lives in a number of ways which will be valuable to an individual. Considering Nigeria and plateau state in particular is faced with lots of conflicts, and people are left with trauma which if it is left like that we don't know what will happen, caused for the study of post conflict trauma healing and social relationship in some communities of the Northern Senatorial Zone of Plateau state, Nigeria. The general objective of the study is to examine the role of post conflict trauma in conflict prevention and peace building in Plateau State which is a determinant of social relationship. The study focused on social identity theory, social conflict theory and action-reaction theory to develop the conceptual framework, it engages these theories in analyzing the data obtained. The study adopted content analysis based on inter-disciplinary research approach of the social sciences and the humanities. Mixed methods of research design were engaged in the conduct of this study, it is a method of research that combines the leading research traditions, quantitative and qualitative methods in a study. Purposeful and Simple random sampling procedure was used to select the samples for this study, while Snowballing sampling procedure was used to select the Faith Based Organizations used for the focus group discussion and the interview, which the participants for the study were purposely selected. The study considered 359 retrieve questionnaires for analysis in the quantitative while 60 participants were used for the qualitative procedures. The study employed the descriptive statistical techniques to analyze the data sourced from the research. About 75% of respondents agreed that post conflict trauma healing can bring about improve social relationship and conflict management while a lesser percentage agreed that it can escalate conflict. In this study the value of trauma healing was assessed in attempt to build opportunities for social reconciliation among conflict affected communities. The aim of trauma healing is to initiate the emergence of safe space for individuals to narrate their personal stories of past traumatic experience in a conflict prone environment. These stories focus on past unresolved issues, grievances and injustice which can generate the desire for revenge in both the individual level and the wider community, prompting cycle of renewed conflict among communities. The study recommends that there is the need to carry out a lot of advocacy programs in the state as many victims of violent conflict do not know much about trauma. In the same vein, both Government and CSOs should ensure that more trauma healing centers are establishes not only in the zone, but across the whole state and Nigeria at large.

Keywords: Conflict, Healing, Peace building, Social relationship, Trauma.

1. Introduction

Taking a quick global look, it has been identified that enormous and compulsory dislodgement or displacement has become a hub of the intra-state conflicts that now comprise the main form of armed conflict globally (Machel, 2011). A clear picture of the argument is illustrated by the conflicts in Myanmar, Syria, Sudan, Nigeria, Afghanistan, Liberia, Kosovo,

East Timor, and Sierra Leon, among many others, mass displacement is no mere side effect of war, it is both a terror tactic used to intimidate civilian populations and a means of achieving ethnic cleansing and resource control.

In real essence of life, psychosocial intervention is an element of the humanitarian essential to defend human rights and to restore human dignity and well-being and

also good element that can be use toward peace and conflict/terrorism prevention. Psychological wounds of war create a dominant momentum for long-lasting cycles of hostility. In line with the horrors of present-day wars destructions of homes and communities, cultural and physical genocides, ethnic cleansing, mass killings, rapes, child soldering, mutilations, landmines, etc. People often weave a sense of victimhood into their socially constructed identities. Displaced communities often create a discourse of presentation in which they construct their shared identity as good people who had been victimized by the diabolic others. This is the clear picture of IN and OUT groups' membership. These victims' identity becomes a justifier for revenge and the human rights abuses that frequently occur when refugees return home. For example, as Kosovo Albanians returned home in the summer of 1999, they inflicted on Serbs, Roma and other minorities the same kind of atrocities that had been done to them. Transmitting heroic images of their struggle to their children, displaced peoples frequently pass their wounds on the future generations, which become militarized to avenge the wrongs of the past and to protect against future abuses (Volkan, 1997), without coming to terms with the pain of the pass, no bridged exists to a nonviolent future, emotional and social wounds continue to fuel the cycle of violence.

All these afore mentioned analysis, healing is a means of conflict prevention in situations of protracted conflict. Progressively more, both national and international communities look at healing victims of conflict as property in post-conflict situations. Although, psychosocial intervention in complex emergencies has become the latest thing this nascent field has a paucity of foundational theory, systemised knowledge about practice, standard for intervention, and widely accepted benchmark for evaluation. In addition, post-conflict situations create the need to bridge work on healing and wider work on reconstruction for peace. The later includes rebuilding social trust, facilitating the return of displaced people and building a sense of community, addressing issues of intolerance, nurturing respect for human rights, encouraging pro-social values and education for peace,

supporting norms of nonviolence and law, rebuilding civil society; and enabling the social empowerment and mobilization needed to construct peace among others.

The purpose of this research work is to expand the discourse on psychosocial assistance to refugees and displaced people beyond the trauma frame toward more holistic approaches that enable movement toward peace, conceived systematically to enable nonviolence and social justice at multiple levels. Drawing on work from the field, much of it conducted by some renowned scholars, international organization, U.N. agencies and Non-Governmental Organizations (NGOs), it argues that narrow, clinical approaches are less well suited than are community-based approaches to the tasks of sustainable healing on a wide scale and of building peace. Examining community based work in some selected African countries, it illustrates the potential power of healing based on social mobilization that builds local capacities, uses local resources, and activates communities for economic development and social action on behalf of peace and the well-being of future generations.

In order to attain its goals, psychosocial intervention should fit the situation. In post conflict situation, the active stage of well thought-out fighting may have subsided, but lines will remain blurred between positive and negative peace, in other words, between war and peace. As evident in many of the conflicts in many parts of the developing countries of the world, the end of political violence often creates waves of criminal violence, the perpetrators are youths who have been militarized, who have had little education or job training and who view the power of the gun as their main means of meeting their needs. The incessant attack and counter attacks by the various groups in the plateau is a clear pointer to the fact that, in many forms of conflict management, there is need to always look beyond what the eyes can see. One of such hidden factors is the traumatic experiences of the affected persons. If this particular problem is not properly manage, will clearly remain a time bomb of the eventual conflict escalation.

In this context, healing must be socially, culturally grounded, and oriented toward systematic, collective change for peace. Unfortunately, few roadmaps exist for how to effect social healing in the scale demanded by complex emergencies. At present, a large even though un-quantified, amount of psychosocial efforts in post-conflict situations is guided by the trauma idioms, which provide the dominant approach to conceptualizing what happens psychologically to people in the context of life-threatening experiences and situations. Herman (1992), and other dedicated scholars have opined that, the trauma idioms has been very useful in identifying the range of normal responses to exceptional circumstances and to pointing the way toward appropriate clinical intervention to promote healing. Far-reaching investigations have documented that trauma and the more specific process of post-traumatic stress disorder occur in many different cultures and situations (De Jong, 2002, Friedman, & Marsella, 1996, Van der Kolk, McFarlen & Weisaeth 1996). Using this knowledge, many clinical psychologists have developed trauma intervention which they apply in situations such as Kosovo, Rwanda, Angola, and Sierra Leon (Green et al, 2003). The big question is how the journey is so far for the victims of the ethno-religious conflicts in the Northern Senatorial Zone of Plateau State? Clinical and Social psychologists may provide direct services, but many work through NGOs to train local professionals to conduct trauma counselling and related activities. The prevalence of post conflict trauma in conflict prevention and peace building in the state makes the study timely and relevant not only for achieving peace in the state but also to enhance social relationship as a nation. The study will generally contribute to the existing literature on post conflict trauma, peace building and further educate interested readers who may wish to study the current development in the evolution of the logic of “an injury to one is an injury to all”, in the promotion of peace and the prevention of conflict. The study would make sound policy recommendations that could serve as a lens to the political class toward sustaining peace and conflict prevention not only in Nigeria, but also in Africa as a whole. Finally, the outcome of this research will be

relevant for giving credence to further research in this area of study.

The study tries to investigate and provide information on the following-

- i. To what degree have post conflict trauma healing processes prevent conflict and promote social relationship, thereby enhancing peace building in Plateau state?
- ii. What are the opportunities of post conflict trauma as tool for conflict prevention and peace building which will result into a better social relationship among the heterogeneous communities on the Plateau?

2. Literature Review

Armed conflict and its aftermath impose an enormous burden of psychological and social suffering on affected population. During the 1990s and early in the 21st century, this suffering was conceptualized in terms of a trauma paradigm, which held that life threatening experiences cause individual traumatic reactions, such as Post-Traumatic Stress Disorder (PTSD), and also collective maladies such as collective trauma. In many regions, practitioners who adhere to a trauma paradigm assume that unhealed trauma may contribute to ongoing cycles of violence and thwart peace building efforts, and they seek to alleviate trauma through individualized approaches such as trauma counseling. Many world most seasoned practitioners from psychiatry, psychology, sociology, social work and other disciplines have learned from the practice that a more holistic approach is needed. An indication of just how much change has occurred in practice regarding the invisible wounds of war is the scan attention given to trauma in the recently released guideline on mental health and psychosocial support in emergency settings (IASC, 2017).

The purpose of this paper is developing an alternative framework for conceptualizing mental health and psychosocial issues in the post-conflict environment in Africa precisely plateau state in Nigeria. It examines critically the concept of trauma, peace building and

development and offers a transformational perspectives in which healings is integrally interconnected with collective processes of social mobilization and transformation of institutionalized inequalities toward the achievement of social justice and human rights. In place of the dominant trauma idiom, it identified a holistic conceptualization of psychosocial well-being that centers on risk, resilience, and protective factors that highlights the importance of community mobilization, culture, social ecologies, and social justice.

2.1 Conceptual Reviews

Trauma

Trauma can be defined as sustained emotional distress following a disturbing experience (Coles, 2011); a traumatic event may be sudden or unexpected, shocking, a threat to life or bodily integrity, and/or invoke the feeling of intense terror or helplessness (4th ed. Text revision, American Psychiatric Association, 2000). Trauma symptoms were transferred either through repeated narrative storytelling from parent to child, or through heightened stress level and abusive tendencies of the parents as a result of trauma (Kellerman. 2001). The result is behavioral, cognitive, emotional, and/or physical difficulties directly related to the traumatic experience (Cohen, et al 2006). When a person experiences a traumatic event, he or she may develop Post- traumatic Stress Disorder (PTSD), a set of behavioural and emotional reactions to an extreme stressor (Apple yard & Osofsky, 2013). Post- traumatic Stress Disorder (PTSD) can entail persistent re-experiencing of the traumatic event, avoidance of stimuli associated with trauma, and physiological hyper arousal, all causing significant impairment to social, emotional, and occupational functioning (APA, 2000).

Conflict Management

Fred Tanner has defined conflict management as the limitation, mitigation and/or containment of a conflict without necessary solving it. Peter Wallenstein and Nikolas Swanston (2018), have added to this definition and argued that conflict management should imply a change, from destructive to constructive; in the mode of

interaction. William I. Zartman (2017), has argued that conflict management refers to eliminating violent and violence-related actions and living the conflict to be dealt with on the political level. Wallenstein has also claimed that conflict management typically focused on the armed aspects of a conflict. Swanston, on the other hand, has argued that an armed conflict not necessarily is needed for conflict management to be applied. Swanston's argument is that as soon a structural problem is defined or a direct conflict is manifest, without been militarized, it can and should be address by the active parties and the international community. As soon as a conflict has been militarized, the momentum has been lost and the political and economic cost to solve or manage the conflict escalates quickly. The process of conflict management is the foundation for more effective conflict resolution.

Peace Building

The term "peace building" entered the international lexicon with former UN Secretary General Boutros Boutros-Ghali's An Agenda for peace, where it was identified as one of several instrument available to address violent conflicts, in the optimism of the immediate post-cold War period and George Bush senior's new world order, although Johan Galtung was already using the term some decade previously. Both Galtung and Boutros Boutros-Ghali discuss peace building in connection with the related concept and activities of peacemaking and peacekeeping (Galtung, 1975, Boutros-Ghali, 1999). For a psychologist Myers (1999), as conflict is fueled by social dilemmas and the rest, so also peacemaking can be achieve by using **four Cs** which are "**Contact, Cooperation, Communication and Conciliation**", can transform hostility into harmony. The concept of peace building bridging security and development at the international and domestic level came to offer an integrated approach to understanding and dealing with the full range of issues that threatened peace and security (Leonhardt, 2000). At its core, peace building aims at the prevention and resolution of violent conflicts, the consolidation of peace once violence has been reduced, and post conflict reconstruction with a view to avoiding a relapse into violent conflict. Going beyond the traditional military,

diplomatic and security approaches of the cold war era, peace building seeks to address the proximate and root causes of contemporary conflict including structural, political, socio-cultural, economic and environmental factors.

Ethnic and Religious Conflict in Nigeria

According to Olomojobi (2013), Nigeria witness the first religion conflict in 1945 in Jos, Plateau state when Anthony Enahoro of the action group (AG), in march 1953, on the floor of the Federal House of Representatives, Lagos, moved a motion for Self Government to take effect by 1956. The motion failed due to the opposition members of the House, representing the Northern part of the country. The North was ill-disposed to independence at that time because of fear of domination by the South due to the socio-economic backwardness of the north. The people of Lagos, who were mainly AG supporters, ridiculed the North as colonial stooges the northern payback time came in the form of Kano riots of 1953. The conflict which was instigated by a perceived grievance towards the Yoruba (a divided blend of Muslims and non-Muslims) turned toward the Igbo (mainly non-Muslims).

Though ethnocentric in nature, the religious divided between the two parts of the country involved in this political alteration leans itself to the demarcation of place and space between religious identities. The riot was a religious inspired political conflict due to the religious divide between the Muslims in the north and the Christians in the south. From this moment onward, Nigeria has been witnessing much political, ethnic, and religious violence from time to time. Much political and ethnic violence do end up as religious violence because we place strong identity on religious affiliation than any other form of identity. Nigeria has witnessed an unprecedented number of conflicts arising from mostly religious-based dispute since 1999. It was estimated that since the frustration to civilian rule in May 1999, not less than ten thousand lives have been lost to religious-based violence. Many of these conflicts were basically between Christians and Muslims, although there have been cases where members of the same sect

engaged in violent conflicts because of different interpretation of the holy books.

2.2 Theoretical Framework

The study focused on social identity theory, social conflict theory and action-reaction theory to develop the conceptual framework. It will engage these theories in analyzing the data obtained

The social identity theory forms the bases for this discuss. The theory was developed in 1979 by Tajfel and Turner. It was developed to understand the psychological basis of intergroup discrimination. Anon (2009), the social identity theory proposes that membership to social group forms an important part of social individual's identity. The theory argued that people tend to classify themselves and others into various categories, such as organizational membership, religious affiliation, gender, and age cohort, (Tajfel & Turner, 1985). The Social Identity Theory asserts that a person has no one, "personal self", but rather several selves that correspond to widening circles of group membership.

An important theory on conflict and conflict management is John Burton's (1997), human's needs theory. This approach to ethnic conflict explains that ethnic groups fight because they are denied not only their biological needs, but also psychological needs that relate to growth and development. These include peoples need for identity, security, recognition, participation and autonomy. This theory provides a plausible explanation of ethnic conflicts in Africa, where such needs are not easily met by undemocratic regimes. This paper focuses on John Burton's theory to explain ethnic conflict in Nigeria and South Africa, because it provided cogent reasons for the conflicts in the case studies.

This study shall also be anchored on the conflict trap theory developed by Karl Max in 1937. According to the social conflict theory, conflict is attributed to a number of interlocking factors. The theory claims that a society is in a state of perpetual conflicts due to competition for limited resources and that social order is maintained domination and power, rather than

consensus and conformity. According to conflict theory, those with wealth and power try to hold onto it by all means possible, chiefly by suppressing the powerless. This theory is relevant to this study owing to the fact that it looks at deprivation which is a situation of exclusion of marginalization as the reason for conflicts in a plural society. It has been alleged by the Hausa-Fulani community in the North that even though they constitute the majority, they have not been carried along in the distribution of resources and political leadership of the state and accused the Jonah Jang government as the most Hausa-Fulani unfriendly government the state ever had.

This theory is relevant to the study since it religious diversity as a force that can lead to conflict by assuming that diversity of religious beliefs pave way for completion and the desire to gain space and control in a given environment. The impute of these three theories developed the conceptual framework, with the analysis of two variables, ethnic and religious diversity as independent variable and national security as dependent variable.

3. Methodology

Mixed methods of research design were engaged in the conduct of this study. A mixed methods research combines the leading research traditions, quantitative and qualitative methods, in one study. Mixed methods emerged as a formal field of research in the 1980s (Guest, 2012). In this study, the researcher chose this mixed method approach with a quantitative priority. The overall learning of this study therefore was towards quantitative research, while the qualitative strand was used in a complimentary or auxiliary role. It is my debate that quantitative methods were more likely to bring forth the rich data necessary which will offer insights into the research questions and the complex nature of the issues under research. In my view, the fact is that qualitative research is grounded in constructivist philosophy makes it suitable as the priority or major strand of this mixed research methods. The constructivist philosophy allows the researcher to understand a research problem from the perspectives of the local population and hence, offers the advantage of

generating culturally specific and contextual rich data (Mack, Woodsong, Macqueen, Guest & Namey, 2005). Further, the choice of qualitative methods is to drive these mixed methods on its suitability to the issue under investigation.

The samples for this study were carefully selected because they had varying records of experience during violent conflict in the state, and mostly because religion and ethnicity have often been used as an instrument of mobilization during violent conflict in the study area, the rationalization of the sample along these divides gives the researcher the opportunity to gather relevant data across different groups experience in arm-conflict and peace building processes. The target sample size was four hundred and sixty (460) respondents made up of different sex group, Justice Development and Peace Caritas (JDPC) and Jama'atu Nasril Islam (JNI) (faith based organizations), ethnic groups, various levels of education etc. The sample size for this study was informed by the population of these unique communities used for this study. Nevertheless, the credibility of this study was censured by the random selection of the respondents to ensure the representation of the organizations and communities. Two (2) Focus Groups Discussions were constituted, one group for each of the selected organization with thirty (30) participants each from JDPC and JNI. However JNI declined any Focus Group Discussion with female gender because the organization excluded women from its membership, challenging the gender distribution in the context of religious group of the Focus Group Discussion for comparison across the selected organizations. Therefore, an overall total of thirty (30) women discussants were selected fifteen (15) each from JDPC and invited Muslims female participants (not as members of a faith based organization) but simply to have an equal representation and judgment in the study. All research procedures were followed, whereby all the necessary mechanisms were put in place to ensure the achievement of the desired goal of this research.

4. Result and Discussion

Four hundred (400) questionnaires were administered to the individuals' participants in the study area and out of

it three hundred and fifty nine (359) which is equal to 89.8% was dually retrieved and is used for the analysis of the study.

Table 1: Demography of the respondents

Title	Status	Frequency	Percentage
Gender	Male	192	53.48%
	Female	167	46.52%
Marital Status	Married	125	34.82%
	Single	109	30.36%
	Divorced	38	10.58%
	Widow	87	24.23%
Age Group	18-35	110	30.64%
	36-45	128	35.65%
	46-55	74	20.61%
	56 & Above	47	13.09%
Level of Education	Primary	56	15.60%
	Secondary	107	29.81%
	Colleges/University	142	39.55%
	No school Attend	54	15.04%
Victims faced with Conflict	Yes	273	76.04%
	No	86	23.96%

Source: Field Survey 2024

The table above shows the demographic stages of the respondents in which the gender status shows 192 (53.48%) of the respondents were males while 167 (46.52%) of the total responses were females. This means that male gender was the majority sampled respondents; this was due to the fact that males were easily accessible and participated actively. So also the marital status indicated that 125 (34.82%) of the respondents were Married, meanwhile 109 (30.36%) of the respondents were single, 38 (10.58%) of the respondents were divorced and 87 (24.23%) of the respondents lost their partners (widowed). This means that married are the majority of sampled respondents. The age group comes with 110 (30.64%) of the respondents were aged between 18-35 years, in the same vein, 128 (35.65%) respondents were aged between 36-45 years, in the same manner 74 (20.61%) respondents were aged between 46-55 years, and to cross it all a total of 47 (13.09%) respondents were aged above 55 years. This indicates that the youths or

the active population were the majority of respondents as they constituted approximately more than 80% that are aged between 18-45 years. The level of education shows that 56 (15.60%) of the respondents had primary level of education, then a total of 107 (29.81%) respondents had secondary school certificates, while a number of 142 (39.55%) respondents were either diploma, NCE or degree holders. Finally, a total of 54 (15.04%) respondents had never been to any school. This indicate that almost 70% of the respondents had post primary education which make them to be able to understand, read and write in English, apart from their native language. In terms victims faced with conflict shows that 273 (76.04%) of the respondents were victims of violent conflict, thereby experienced different types of trauma, while 86 (23.96%) did not suffer from such violence conflicts. This also supported by the fact that most part of plateau state have experienced various form of this crises, thus exposing more people to various forms of post conflict trauma.

Table 2: Research Question one: Distribution of respondents on Post Conflict Trauma Healing Could Lead to De-escalation of conflicts

Response	Frequency	Percentage
Very large extend	147	40.95%
Large extend	109	30.36%
I don't know	53	14.76%
Some extend	47	13.09%
Never	3	0.84%
TOTAL	359	100%

Source: Field Survey 2024

The reactions of the respondents indicates that there is a strong believe that post conflict trauma healing can de-escalate conflict. This is indicated by the number of responses gathered on the above table. Virtually everyone accepted this fact and only 0.84% rejected the idea. This is another clear indicator to the relationship between post conflict trauma healing and conflict de-escalation.

During the discussion the participants were told the view of some academicians, post conflict trauma can be use both for conflict escalation and de-escalation and can affect social relationship. How do they consider this view in relation to conflict in their area? Most of them

goes with the view that since when conflicts started everyone is with feelings, if these feelings will be fully manage conflict will stop, but if it is just left as it is, anything can happen.

One elderly woman shared “every person has feelings of loss of love ones, properties and so many things, I am having this hurt with me, if a chance will be given to me (her), I will -----“, she become silent.

Another woman also stars by saying “despite things has passed and what happened has happened, but up to now there is pains with us, we actually need something that will help us reduces the feeling of these pains”

Table 3: Research Question Two: Comparison of Post Conflict Trauma as a Tool for Conflict Escalation and De-escalation

Escalation of Violence			De-escalation of Violence		
Role	Freq.	%	Role	Freq.	%
Lack of Knowledge about Trauma	265	73%	Mediation	243	67%
Few Trauma Centers	285	79%	Trauma advocacy	341	94%
Nigerian constitution	203	56%	Restorative justice	269	74%
Vengeance	326	90%	Forgiveness	327	91%
Marginalization	312	86%	Positive Government policy	215	59%
Ineffective security institutions	294	81%	Rebuilding of social relationship	283	78%
Retributive justice	305	84%	Education/ enlightenment	152	42%

Source: Field Survey 2024

This finding showed that post conflict trauma escalate conflict through vengeance (90%), lack of knowledge about trauma (73%), and the absence of trauma centers (79%) among others. Conversely, post conflict trauma played roles in de-escalating conflict through forgiveness (91%), trauma advocacy (94%), restorative justice (74%) and mediation (67%), rebuilding of social

relationship (78%) among others. Some of the selected responses from respondents shows that post conflict trauma escalate violence by involving members in the day to day activities relating to chaos, wrong religious and ethnic doctrine that could trigger violence and incite members of the community according to some respondents. In the same vein, other respondents

stressed that post conflict trauma escalate violence through restriction of member of a particular ethnic or religious group. However, respondents also acknowledged positive contributions of post conflict trauma in the unity of the country at large, which by extension will ensure the national security of the whole country. Some respondents said that post conflict trauma helps in de-escalation of conflict by the system of government being practiced in Nigeria. Democracy, which is representative system of governance have greatly empowered so many minority ethnic and religious groups, thereby reducing so many issues in the country. The study, sought to find out among the respondents, if post conflict trauma has been used for peace building activities. The study found out that 62% of the respondents had taken part on peace building initiatives through mediation and preaching of peace projects. The peace building activities includes taking parts in peace building rally, restorative justice system, joint community rebuilding etc. This of course has a rippling positive effect in the process of peace building.

In the discussion session (FGD), most of the participants have no knowledge of post conflict trauma, talk less of trauma healing. So there is need for Government and civil society organizations to create avenues and ways for giving more awareness to people in the study area and the state at large on what post conflict trauma is and ways to manage it. We went down to look at the superiority of one religion on the other and one ethnic group over the other. The sitting comes with the opinion that “we are all either Christians or Muslims, why must we fight between ourselves. We should develop ways to value and respect everyone’s religions, so also our ethnic diversity”

Regarding religion, **one person** said “do you think God who created us has no power to make all of us to worship one religion? But God make us Christians or Muslims with a means of why He did that, we should think and reason regard to that and then we give respect to each other”.

One woman “referred me to days before now that even Plateau was Named ‘Home of Peace and Tourism’. But

now we are all feeling of one’s religion is superior to the other. Do we think this will make someone to embrace another person’s religion? We must come down to the real teachings of all religions and be calling or preaching in a very polite way by respecting each other, then maybe we may get what we are looking for. So also differences in ethnic groups should be consider with respect and love to all ethnic groups”

4.1 Discussion of Results

Considering almost 90% response rate, male were the dominant gender in the study accounting for 53.48%, the active aged group, ranging from between 18-45years accounted for close to 90% of respondents, more than 80% of respondents had post primary qualification, 76.04% of respondents were victims of post conflict trauma with more females (79.64%) than males (72.92%). Although less than average of the respondents have knowledge of post conflict trauma, paradoxically more than 80% of the respondents believed in Alternative Dispute Resolution (ADR) as the right channel for conflict management and peace building. Findings revealed that more than 85% of respondents agreed that post conflict trauma played various roles in conflict, while less than 10% did not agree. Furthermore, about 75% of respondents agreed that post conflict trauma healing can bring about improve social relationship and conflict management while a lesser percentage agreed that post conflict trauma can escalate conflict. Generally speaking, I have observed that there is a need for broad range types of intervention to restore individuals and communities following group violence. This range is based in the belief and observation that trauma recovery, reconciliation, and peace are interrelated phenomena, each contributing to the other

5. Conclusion

Generally speaking, I have observed that there is a need for broad range types of intervention to restore individuals and communities following group violence. This range is based in the belief and observation that trauma recovery, reconciliation, and peace are interrelated phenomena, each contributing to the others.

The balance and sequence of such healing activities and information need to be explored empirical. This task is very challenging, as the circumstances, cultures, and parties in each situation will invite situation-specific intervention and timing. Such steps would be invaluable to the communities and societies still struggling to recover after group violence. In the meantime all relevant parties should work together, from the start, to come to understand the groups' culture, their past history and the history of their relationship, and current conditions, to identify the sequence of practices that may be most helpful, then to find an effective ways that individuals and institutions will bring those practices to life

Recommendations

It is obvious that resource control factors are at the heart of the growing distrust and violence in Jos. Left unchecked, this pattern is likely to spread to the part of the country. In line with findings and conclusions of the study, the research made the following recommendations as a precursor to improving the effectiveness of social media groups as tool for conflict prevention and peace building:

First and foremost, there is the need to carry out a lot of advocacy programs in the state as many victims of violent conflict do not know much about trauma. In the same vein, both government and CSOs should ensure that more trauma healing centers are established in not only the zone, but across the whole state.

The inefficiency and ineffectiveness of security institutions in the Northern Senatorial Zone and Nigeria generally is underscored by the scope, magnitude and persistence of violent identity conflicts throughout the state. Strengthening security forces capacity to proactively detect early warning sign and respond to inter communal tension can help better contain outbreaks of violence.

In order to reconcile the polarized ethno-religious identity groups in the Northern Senatorial Zone, and galvanize support for peace building initiatives, all the groups must have confidence that "basic right will be protected and that institutional means to investigate alleged violations is available" (Kwaja, 2017). In this way, the engagement of a trusted, independent, external actor, such as the National Human Right Commission is required. Its capacity, budget and authority should be broadened in order to fulfill this broader mandate of enhancing social reconciliation.

Suggestion

The study suggests that a similar study should be extended to the whole of post conflict trauma healing not only in the Northern Senatorial Zone alone, but across the three (3) senatorial zones of Plateau state. This is because, almost all other part of this state has experienced and/or is still experiencing some forms of conflict types and some are in the process of reconciliation and peace building. This type of study will bring to lamp light the idea of our unity in diversity. It will also ensure a greater understanding for the roll of post conflict trauma as a tool for conflict prevention and peace building which will translate into not only peaceful coexistence but by extension boost our national security as a nation. The current national protest taking place all over the country, the Boko Haram crisis in the North East and the Herdsmen and farmers clashes across the nation, the kidnapping of innocents in almost all over the country are great challenges to our national security. The understanding of our strength in diversity will make us a stronger nation.

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