**ELUYEMI AISHAH OLAMIDE**

**19/law01/084**

**Peace and conflict**

**THE IFE – MODAKEKE CONFLICT (1957)**

Ife and Modakeke are both Yoruba town of Osun state, in south western Nigeria. According to Oral tradition, both communities are descendant of ODUDUWA, the perceived progenitor of the Yoruba people. The social cultural and political system of the two communities are essentially identical and their geographical distribution largely overlaps. As inter related as both communities are, both have engaged in protracted conflict from 1882-2000. The Modakeke people are generally considered ‘strangers’, ‘tenants’, and ‘migrants’ in Ife, while the Ife regard themselves as ‘landlords’ over the people of Modakeke.

Oral traditional account that the people of Modakeke migrated and settled in Ile Ife after the collaps of the Oyo Empire in the nineteenth century. This incident led to a refuge crisis to the south and therefore, resulting in the occupation of Modakeke

The Ife-Modakeke conflict started to take its contemporary pattern from 1957 when the modakeke community began to agitate for the creation of a local government council, which would enable them to be permanently independent of Ife. The opposition to the demand of modakeke to be independent from Ife come not only from Ife people but also from leadership of the Action Group (AG) which was then in control of the old west region. Obafemi Awolowo, the premier of the region made his position clearly known in 1958 when he said ‘Ife town is one and there should be no reason for the request for a separate local government for Modakeke’ therefore, he stated Modakeke should continue to remain under the old Oranmiyan local government with Ile Ife as the headquarters.

**SOCIAL IMPLICATION OF CONFLICT**

 Family and marriage were the most widely affected of the conflicts. From the era of ooni Adegunle Abewela, inter marriage had come to exist among the people of Ife and Modakeke. But with the advent of conflict, there was a bridge in the family setting as everyone had to support his/her communities. For instance, an Ife man who married a Modakeke woman would support their various communities and vow to commemorate the marriage if broken. This led to the displacement of children from their parents.

The interpersonal relationship between Ife and Modakeke people were really effected. Friends that had been together for a long time were forced to abandon their friendship. Friends or associates from the two communities were to lure one another to be murdered. Example of such was the case of SENI OSUNADE. A brilliant year four medical student of Obafemi Awolowo University that was lure by his female friend to be abducted and eventually murdered. Ife and Modakeke as a group of people had a fair share of the impact of the crises. Till date, there still exists trust issue between Ife and Modakeke people. They both view ang hand of friendship extended with great suspicion.

Education was not spared during the conflict. The combatants on both side, that is, Ife and Modakeke were not only bent on destroying each other, but also determined to annihilate all their school, most especially primary schools. Schools were closed down and national exams could not be conducted in both communities. Several school buildings were burnt and school were burnt vandalized.

 **Economic implementation of the conflict**

On the part of the government, extra allocation had to be budgeted for security and rehabilitation of the government properties that were destroyed. Extra detachment of mobile police force was provided to ensure a stop to the wanton destruction of live and properties.

Also, travelers passing through ILE IFE to the East and lagos found it very difficult to pass. There were several cases of death or injury via stay bullet fired by either community at the other community.

**CONCLUSION**

Aside the location and relocation of the local government headquarters, there were still ohere issues between the two communities, namely; the supremacy of the Ooni and the status of the Baale of Modakeke, traditional tenancy system and payment of tributes, the status of Modakeke itself in the context of ILE IFE and the relationship between the two communities. There further mar the relationship of the two communities and resulted into series of conflict which claimed live and properties. It affected the social and economic lives of the people and the communities as a whole disregarding their peaceful coexistence which had existed in time pass.

 **Thank you**