Original Research Article

Ethno-Religious Conflicts, Residential Patterns and the Role of Women in Conflict Resolution: The Plateau and Bauchi States Experience

Aliyu Mustapha[1*], Ewhrudjakpor Christian[2]
[1]Department of Criminology and Security Studies, Faculty of Social Sciences, Federal University of Kashere, Gombe, State, Nigeria
[2]Department of Sociology, Faculty of Social Sciences, Delta State University Abraka, Nigeria

*Corresponding Author
Aliyu Mustapha
Department of Criminology and Security Studies, Faculty of Social Sciences, Federal University of Kashere, Gombe, State, Nigeria

Abstract: The central thesis of this study is ethno-religious conflicts, residential patterns and the role of women in conflict resolution. The study was limited to Jos North, Jos South, Toro and Tafawa Balewa Local Government Areas of Plateau and Bauchi States, Nigeria. Survey design was adopted for this study. Using the multi stage and purposive sampling techniques, 382 respondents emerged as the study sample. Intractable conflict theory was employed to further a better comprehension of the problem. The study adopted both quantitative and qualitative data. Regression and ANOVA statistical techniques were employed to test the hypotheses using Statistical Package for Social Sciences (SPSS Version 26). The study among others revealed that: a major cause of the ethno-religious conflicts in the study areas that influenced residential segregations, is religion intolerance. The study also revealed the role of women in peace building and conflict resolution in the mixed residential areas of the study. The study recommends resourceful and revitalizing ways through which the protracted ethno-religious conflicts in Plateau and Bauchi States in particular and Nigeria in general, can be stemmed in order to allow for the emergence of peaceful mixed residential patterns.
Keywords: Ethno- Religious, Conflict, Residential Patterns, Women and conflict resolution.

INTRODUCTION

The manifestation of ethnicity and religious bigotry in Nigeria has always been an issue of violent confrontation among different ethnic groups which today signals danger to our survival as a nation. Jos and Bauchi States were not left out in this direction as there was mismanagement of this complexity hence; they became a battle field for warring ethnic and religious groups and creating a segregated residential pattern. Prior to these crises, most areas that had huge concentration of diverse ethnic groups of both Christians and Muslims in Jos Plateau and Bauchi have become segregated mostly on religious line.

The general assumption as argued by Ezeanokwasa (2009) is that the incidence of religious violence has grown exponentially since the return to democratic rule in 1999. Statistics on religious crises across the country however show that at least 95 per cent of them occurred in the northern part of the country with Jos in a leading position. Christians and Muslims that used to live together peacefully, have become arch enemies and

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now choose to live in a segregated residential pattern. This in effect, has made all the peace and conflict resolution processes adopted by government and non-governmental organizations futile and the situation intractable. Chioma (2017) opined that engaging women in overall peace-building and peacekeeping operations is an integral part of sustainable peace- from the negotiating table to field missions.

The role of women in peace and security cannot be over emphasized. Hence, the various resolutions adopted by the United Nations Security Council amongst which the current and working resolution , is the UN WOMEN of United Nations Security Council Resolution 1325.

Objectives of the study are to:
1. Examine the causes of ethno-religious conflict and its influence on residential patterns in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas.
2. Evaluate the role of women in Peace-building and conflict resolution among the residents in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas.

RESEARCH HYPOTHESES
Based on the stated objectives, the following null hypotheses were tested in the course of this study.
1. **Ho:** Causes of ethno-religious conflicts have no significant influence in relation to residential patterns in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas.
2. **Ho:** There is no significant difference on the role of women in Peace-building and conflict resolution among the residents in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas.

LITERATURE REVIEW
A wealth of relevant literatures (Mgbachu and Okechukwu, 2014; Esiri and Aliyu, 2021; Bodi, Abbare and Leawat 2021; Muhammed, Kasim and Martin, 2015; and Madueke, 2018) have lent credence to issues relating to causes of ethno-religious conflicts in Nigeria and by extension Jos North, Jos south, Toro and Tafawa Balewa Local Government Areas of Plateau and Bauchi States.

Mgbachu and Okechukwu, (2014) examined the causes of religious violence in Nigeria and their investigation revealed that many factors are responsible for religious violence in Nigeria which includes; religious fundamentalism, fanaticism, local rivalries, and religious intolerance. Religious fundamentalism as postulated by Mgbachu and Okechukwu, refers to any sect or movement within a

religion that emphasizes a rigid adherence to what it conceives of as the fundamental principles of its faith, usually resulting in a denouncement of alternative practices and interpretations.

Highlighting on religious fundamentalism as a cause of religious conflicts, Mgbachu and Okechukwu argued that fundamentalist sects are found in almost all of the World's major religions, particularly Christianity and Islam. In Christianity, fundamentalists are "Born Again and Bible believing Protestants, as opposed to mainline, modernist, Protestants, who from a fundamentalist perspective, represent Churchianity. In Islam they are Jama'at (Arabic religious enclaves: with connotations of close fellowship) self-consciously engaged in Jihad (struggle) against western culture that suppress authentic Islam submission) and the God-given (Sharia) way of life (Mgbachu and Okechukwu, 2014). Religious fundamentalist admits and train followers to follow the words of God in strict sense, claiming preeminence over other faithful and believing to have God's favour while everyone else is condemned and bound to ruin. The trained followers usually step into the shoes of their masters after their demise.

Mbachu and Okechuku (2014) further argued that religious intolerance is another major source of religious violence. Intolerant according to Hornby (as cited in Mgbachu and Okechukwu, 2014), means disapproving or not willing to accept ideas or ways of behaving that are different from your own. They believed that religious intolerance also implies unwillingness to let other people act in a different way or hold different opinion from you. In conclusion their study recommended among other things; the effort at nation-building will be successful when there is esprit-corps with the religious traditions. The two faiths should recognize the authority of secular powers in its totality as belonging to God and sovereignty. Tolerance and respect for human right can initiate good relationships between Muslims and Christians on the ground of informed apprehension, critical appreciation and unbiased judgment of one another's basic beliefs.

The two major weaknesses of the foregoing study by Mbachu and Okechukwu (2014) is that it counts heavily on religious fundamentalism, fanaticism, local rivalries, and religious intolerance thereby negating politics, indigene/settler dichotomy and the role of women in peace-building and security as regards their recommendations for sustainable solution to the problem. Another weakness of their study is the inability to highlight on the residential patterns occasioned by the intermittent Jos ethno-religious conflicts, thus

necessitating the filling of that gap by the current study.

Esiri and Aliyu (2021) in their study on the political economy of ethno-religious violent conflicts 2001-2011, states that the major causes of the Jos ethno-religious conflicts are; the claim and counter claim of ownership of Jos by the three major ethnic groups of Jos (Afizere, Anaguta and Berom), indigene/settler dichotomy, political and government insensitivity. Claim and counter claims of ownership of Jos is another major factor that precipitates the intermittent violent conflicts in Jos. According to Andrew (2010) argued that, the Berom people first settled in Jos and had a traditional name for it called "Jot", meaning spring water. The spring water was around Gangere behind the old University of Jos Teaching Hospital. According to him, colonial administrators corrupted the name Jot to what is now known today as Jos. The Afizere on the other hand, see the Hausa/Fulani as settlers and non-indigenes that do not appreciate and reciprocate the hospitality shown them by their host communities. They claimed that Jos belongs to the Afizere and there is ample evidence to show concerning this. Their point of argument is that the traditional name for Jos is "Gwash" meaning "spring water" which the colonialists and other strangers misspelled as Jos. Esiri and Aliyu (2021) posits indigene settler dichotomy as not peculiar to Jos alone but a national problem. However, it is unfortunate that the 1999 constitution of the Federal Republic of Nigeria did not clearly define the concept of indigene and settler, as did citizenship. They however referred to Section 25.1(a) of the 1999 constitution of the Federal Republic of Nigeria as amended, that clearly defines citizenship thus: "Every person born in Nigeria on or before the date of independence (1960), either of whose parents or any of whose grandparents belong to any community indigenous to Nigeria. But there is no such clear and concise definition of indigeneship. Indigene has no clear definition in Nigerian law even though a broad range of policies at every level of government make use of the concept but does not explicitly define the word. Nigerian constitution makes use of the term and even requires that the President's cabinet should include at least one indigene of each of the 36 states. Hence the difficulty in resolving such conflicts as the Modakeke/Ife, Urhobo/Itsekiri, Tiv/Jukun, Agulere/Umulere and the Jos indigene/settler problem.

The findings of the study showed the level of marginalization and oppression by the Hausa/Fulani group as the proximate cause of the persistent violent conflict in Jos. The indigenous ethnic groups claimed that their political rights have been taken away from them, while they are gradually losing grip of their economic resources, which includes Jos North. The study further revealed that religious difference between Christians and Muslims was not the proximate cause of the crises. However, it was the believe of most Christians and indigenous leaders, that the religious coloration of the conflicts was a purported plan to Islamize Jos people and on the other hand, a reprisal to the defeat suffered by the Jihadists in 1865 and 1873 respectively. It was however believed by most respondents that religion was used to fuel and magnify the crises.

Relying on the findings of their study, Esiri and Aliyu made some recommendations geared towards bringing a permanent and sustainable solution to the lingering Jos ethno-religious crisis. Amongst the recommendations are; Government of Federal and State levels should release and implement the reports of the various commissions of inquiry that looked into the Jos ethno-religious crises, rather than sweeping them under the carpets. The issue of indigeneship be redressed and given a concise definition in the constitution of the Federal republic of Nigeria. This will help in resolving similar crises like the Hausa versus Kataf in Kaduna state, Ife/ Modakeke in Osun state and the Agulere / Umulere in Anambra state. The major weaknesses of the forgoing study by Esiri and Aliyu is that they relied heavily on indigene/settler differences. The study overlooked the residential patterns in Jos and emergence of new residential arrangements in Jos and neighbouring state of Bauchi. The study lacks gender sensitivity, as it did not highlight on women engagement in peace-building and security, thus, necessitating the filling of that gap by the current study.

Examining the visible causes of religious violence in Nigeria, Sampson (2012) in his study titled "Religious violence in Nigeria: Causal diagnoses and strategic recommendations to the state and religious communities" states that socio-political, economic and governance are the underlying factors that gestate not only religious conflicts, but violent conflicts in Nigeria generally. Findings of the study by Sampson revealed that other triggers of religious violence in Nigeria includes; the obstructive, disruptive and annoying modes of worship by the two dominant religions. Christians organize crusades on highways or properties adjoining highways, while the Muslims on the other hand, and close roads for several hours on Fridays to observe their Friday congregational prayers. In addition to the above, Sampson's study also revealed that both Churches and Mosques have a tradition of erecting large and extremely noisy loud-speakers within and outside their worship places.

Extant literature has established the fact that women are always at the receiving end of every conflict, especially in Africa. Women and children are rarely the instigators of conflicts, but they suffer the most as victims of these conflicts. Between 1990 and 2017, women only constituted 2 percent of conflict mediators and 8 percent of peace negotiators globally, there is no armed conflict that is fundamentally about gender issues; but every single issue that armed conflict is bout, has gendered connotation. Whenever any community, state or country are affected by violence, conflicts, genocide and war, women and children are the most vulnerable and affected. Given the affection effect gift of women, their involvement in conflict resolution is inevitable. According to Krause (2011) Women played a major role in keeping peace in the community. After the devastating 2008 crisis, more than 200 women came together with support from the displaced people intervention (DPI), to voice their fears regarding potential future violence.

International, national, governmental and non- governmental organizations have initiated various frameworks for the promotion of the inclusion of women in peace processes. The responsibility to encourage the participation of women in all aspects of peace processes is ordered in international human rights and humanitarian law. This is a fundamental part of United Nations Security Council Resolutions (UNSCR) 1325 (2000), 1889 (2010), and 1960 (2010), also, the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and the Beijing Platform for Action (Prentice, 2012; Emeka, Chukwuemeka & Reuben, 2019; Sisulu, 2019; Issifu, 2015; Onslow, Schoofs & Maguire 2010; Shepherd, 2015; Mbwadzawo & Ngwazi, 2013 & Speake, 2013).

Emeka, Chukwuemeka & Reuben, (2019) in their study titled 'the role of women in conflict resolution in Rwanda: Lessons for peace building in Nigeria', relied on documentary evidence (secondary data) such as journal articles, textbooks and internet materials containing information on Rwandan civil war and genocide. The large volume of data generated by the authors was organized and synthesized with a view to searching for patterns on the basis of which they drew their inferences and conclusions. From the inferences drawn, a typical case study in Rwanda according to Mutamba and Izabiliza (2005) estimated that during the Rwanda genocide, between 250,000 and 500,000 women were exposed to some form of gender-based violence mainly rape. From the forgoing study by Emeka, Chukwuemeka and Reuben (2019), it revealed that the earliest efforts getting the Rwandese women involved in resolving conflicts

and peace-building process was to get them on the side of government first.

Some of the programmes initiated by the Rwandese women, that facilitated the healing and reconciliation process as revealed in the forgoing study by Emeka, Chukwuemeka & Reuben, (2019), are as follows: a) the Ndiumunyarwanda (I am Rwandan) programme, in which people talk about history, confess and repent past crimes commited on the other ethnic groups. B) Umuganda programme which is a day dedicated to collective work such as cleaning infrastructures, repair of roads and so on once a month. C) Umugorobaw- ababeyi (Parents evening) this is an avenue where parents of the same village talk about various issues from politics and development to family issues. D) Ijishoryumuturanyi (eye of the neighbor) as well as many other measures intended to foster social reconciliation. Herath, (2018) asserts that Nigeria in general and Jos in particular can borrow a leaf from the Rwandan experience. This can however, be actualized if our government, traditional and religious institutions can be more permissive and gender sensitive, given that the conflicts in Rwanda and Nigeria and by extension in Jos are intractable and have ethnic undertone.

Issifu (2015) in his work titled 'The role of African Women in post-conflict peace-building, the case of Rwanda' highlighted on few contributions made by women in post-conflict peace-building in some African Countries. Issifu (2015) states that after the 1991 violent conflicts in Wajir, Kenya, that claimed thousands of lives, Wajir women organized themselves and formed the Wajir Peace and Development Committee (WPDC) a group that played vital roles in ensuring that peace returned to Kenya. In the forgoing study by Issifu (2015), it revealed how the Harambe Women Forum (HWF) was established in South Africa. The HWF engaged in rebuilding and developing the devastated communities in spite of the trauma they went through and the poverty level of the women. The study also expatiates on women efforts towards peace-building in Liberia. Issifu notes that during the Liberian violent conflict, Liberian women advocated for a ceasefire by embarking on a "mass action for peace campaign". An action that led to barricading the entrance to the venue of the peace talks to prevent the participants from walking out. In Rwanda evidence from extant literature as revealed by Issifu (2015) that women contributed immensely in post conflict peace-building and reconciliation by caring for genocide survivors, providing shelter for orphans and helping former combatants to reintegrate back into the society amongst others. Rwandese women as shown in Issifu's study, help in repatriating thousands of displaced people and

provided resettlement opportunities for the returnees. Through their food for work programme initiative, Rwandese women provided food not only for their families, for the generality of the people.

Similarly, a survey conducted by Sisulu (2019) shows that from 1990 to 2017, women only constituted two percent (2%) of conflict mediators and eight percent (8%) peace negotiators globally. Sisulu further asserts that during the Libyan conflict, women's contributions to security, development and peace were very evident and were duly acknowledged by the government and the United Nations. Sisulu (2019) also argued that women must be at center of conflict resolution and mediation, because peace cannot be achieved without the participation of women. Government, non-governmental organizations, traditional and religious bodies have made frantic efforts to resolve the intractable Jos conflicts without success. This current study will strive to investigate the efficacy of gender inclusiveness in resolving the protracted Jos conflicts.

Prentice (2012), observed that women are disproportionately affected by conflicts, and they are disproportionately excluded from processes to resolve it. It is against this backdrop that Prentice presented reasons why women should as matter of necessity, be inclusive in peace building and conflict resolution. Prentice (2012) in a paper delivered at the Democratic Progress Institute Round table meeting at Ciragan, Istanbul, Turkey, stated three reasons why women should be involved in peace building and conflict resolution as follows: first is equality, women are half of the population, thus they should have a proportionate role in deciding and implementing any plan that affect them. The second reason as postulated by Prentice, is that 50% of peace agreements fail within their first decade because of issues of non- inclusiveness or lack of gender sensitivity or gender balance. In accord to Prentice's second reason, Mc Williams (2012) notes that most people think of inclusion in relation to enemies, in relation to combatants, Para-military or the army, war lords and the political elites. But they do not think of inclusion as also being men and women. The third reason argued by Prentice (2012), is the empirical evidence of women's contributions in peace and security, as the Rwandan experience has shown. He eloquently concluded his presentation by stating that:

> There is no armed conflict... that is fundamentally about gender issues; but every single issue that armed conflict is about, has gendered connotations, including issues of ethnic and religious identity, issues of ownership and access to resources like

water, land, minerals or even political power itself (Prentice, 2012).

Mbwadzawo and Ngwazi (2013) in their study titled 'Mediating peace in Africa: Enhancing the role of South African Women in mediation, states that In Africa, many communities, southern Africa included, women have demonstrated that they can be adept at mobilizing diverse groups for a common purpose, working across ethnic, religious, political and cultural divides to promote peace. Their empirical study highlighted on the contribution of notable African women to peace building and conflict resolutions. In the forgoing study by Mbwadzawo and Ngwazi (2013), it was revealed that a positive development on the African continent was the appointment of Dr Nkosazana Dlamini-

Zuma as the first woman chair of the AU Commission in 2012, Dr Brigalia Bam from South Africa and Mme Marie-Madeleine Kalala-Ngoy from the DRC were appointed to the AU Panel of the Wise, both serving as Members and Friends of the Panel. The Panel of the Wise is an advisory body with the mandate to provide guidance to the AU Peace and Security Council on issues relating to conflict prevention, management and resolution. Mbwadzawo and Ngwazi (2013) concluded on a sad note, the inadequacies of gender inclusiveness in the peace-building, conflict resolution and security matters in Africa.

Women participation in policy making, peace-building and peace negotiations is still faced with setbacks despite the passing of the United Nations Security Council Resolution 1325 (UNSCR 2000). There are obvious reasons why women are important to the peace-building process. Gender equality and women's participation in decision-making are important markers of good governance. Resolution 1325 – in particular Operational Paragraphs (OPs) 1 and 2 – urges the international community to increase the participation and representation of women at all decision-making levels in national, regional and international institutions as well as in governance mechanisms for the prevention, management and resolution of conflict (Onslow, Schoofs & Maguire, 2010). They further argued that the promotion of gender equality and women's participation is often perceived as optional or even an additional complication in the context of international support to state-building and governance programmes. For example, they constitute half of every community and the difficult task of peace-building must be done by men and women in partnership. Women are also the central caretakers of families and everyone is affected when they are excluded from peace-building.

In the same vein, Badran (2006) argued that, like men, women play a variety of roles when conflict threatens and small minority of women join and support terrorist organizations when they perceive no other options to address their grievances. In interviews with 286 people in 30 countries across the Middle East, North Africa, and South Asia, Bennoune (2013) avowed that women are often the first to stand up against terrorism, since they are among the first targets of fundamentalism, which restricts their rights and frequently leads to increases in domestic violence before it translates into open armed conflict.

It is clear however that women's participation in peace and conflict resolution is seriously limited and inhibited by quite a number of obstacles that range from societal, cultural, psychological and sociological factors. It is important for women to always take the bull by the horn and take their destiny in their hands; they must not be afraid to make contributions on national issues, especially on issues that promote peace. Therefore, it is essential that women be included in the peace-building process.

From 1994 to date, several commissions of enquiry were set up to investigate the remote and immediate causes of violent conflicts in Jos, with the aim of voluntering lasting solution to the protracted and intractable conflicts. Some these commission of enquiries according to International Crisis Group (2012) are as follows: Justice Aribiton Fiberesima Judicial commission of enquiry into the April, 1994 Jos crisis; Plateau Peace conference of 18 August and 21 September 2004; Justice Niki Tobi Judicial commission of enquiry into the September 2010 Jos crisis; Presidential Advisory committee on Jos crisis of 2010 and the deployment of Joint Task Force and Police to stem the surge of killings in the region. Unlike the Rwanda, Libya and South Africa women conflict resolution initiatives, the Jos crisis however, lacked gender inclusion.

Women constitute 49.95 per cent while men constitute 50.05 per cent as stated by the World Bank statistics of 2016, it is imperative for Nigeria and Jos in particular to have a paradigm shift in her approach to conflict resolutions.

THEORETICAL FRAMEWORK
Intractable Conflict Theory
Intractable conflicts according to its major proponent, Northrup (1989), are conflicts that challenges and resist every resolution attempt, even when the best techniques are applied. The basic assumptions of intractable conflict theory as outlined by Northrup (1989)are protracted, destructive, resolution resistant, grid locked,

identity based, need based and complex. Lederach (1997) in shedding light on the basic premises of Northrup's intractable conflicts, writes that such conflicts are driven by social-psychological perceptions, emotions, humiliations and subjective experiences, which can be wholly independent of substantive or originating issues. He advocates that subjective perception and emotion can, in and of themselves, perpetuate cycles of violence and counter violence, distinct from the issues that began the conflict in the first place. He therefore, concluded by stating that emotional experiences are at the core of extreme behavioral reactions in conflict settings.

The concept of intractable conflict was later broadened into three overarching characteristics by Putman and Wondolleck (2003). First, intractable conflicts are characterized by long standing conflict that manifests itself in cyclical patterns, with frequent bursts of violence juxtaposed with periods of relative quiet as conflict brew beneath the surface. Second, they are waged in ways that the adversaries themselves or third parties perceive to be destructive, such as by bearing devastating financial costs as well as extremely traumatic physical and emotional consequences. Third, they continue despite repeated attempts by third parties to resolve or transform them.

In his contribution to the development of intractable conflict theory, Coleman (2003) argued that emotion can be considered both a cause (antecedent) and result (consequence) of intractable conflict situations. He further notes that emotions are thought to be among the central dynamics contributing to the intractability of conflict situations whether those conflicts take place at the individual, communal, national or international levels. Coleman (2003) in his proposition states that the ways in which emotions are socially constructed affects how emotions are experienced, acted upon and recalled and that these emotional experiences, actions and recollections directly influence the degree to which conflicts escalate and become stuck in cycle of violence.

In Jos, recent political events have shown how intense emotional experiences of humiliation, rage and anger have led to cycle of reprisals that motivate violent and terrorist activities. From the above exposition therefore, ethno-religious conflict in Jos has persisted since 1994 to date, hence protracted and intractable. In the same vein, the Jos conflicts has defied all attempts to resolve it despite all the peace initiatives and commissions of inquiry constituted by both federal and state governments. These conflicts are compelled by groups who believe the conflicts are fundamental for their survival as a

group. These and many more are reasons why the conflicts are intractable.

METHODOLOGY

This study adopted the cross-sectional design with the use of a survey method and in-depth interview in order to actualize its purposes. This design is helpful in determining how many people are affected by a condition and whether the frequencies of the occurrence vary across groups or population characteristics. Osuala, (2001) and Nwagbara, (2003) tersely explained that survey interprets, synthesizes, and integrates useful data for sound conclusion.

The target population for this study comprised of male and female indigenes and other settler groups who are between the age of 18 years and above irrespective of religious affiliations, socio-economic and educational backgrounds. These categories of the target population were drawn from selected areas of Jos North and Jos South Local Government areas of Plateau state, which are known to be highly volatile and has a segregated and mixed residential pattern. In the same vein, some population of the study was drawn from selected areas of Toro and Tafawa-Balewa local government areas of Bauchi state based on the segregated and mixed residential arrangement of the areas. Using the multi stage and purposive sampling techniques, 382 respondents emerged as the study sample. Intractable conflict theory was employed to further a better comprehension of the problem. The study adopted both quantitative and qualitative data. Regression and ANOVA statistical techniques were employed to test the hypotheses using Statistical Package for Social Sciences (SPSS Version 26).

RESULTS AND DISCUSSION

Test of Hypotheses

Hypothesis One:

Ho: Causes of ethno-religious conflicts have no significant influence in relation to residential patterns in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas.

Hi: Causes of ethno-religious conflicts have significant influence in relation to residential patterns in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas.

Data in Table 1 shows a test of regression analysis on whether the causes of ethno-religious conflict has no significant influence on residential pattern in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas.

Table 1: Regression Analysis of the relationship between the causes of ethno-religious conflicts and residential patterns in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.336[a]	.113	.110	.46513
a. Predictors: (Constant), causes of ethnic-religious conflict				

ANOVA[a]						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	10.439	1	10.439	48.253	.000[b]
	Residual	82.210	380	.216		
	Total	92.649	381			
a. Dependent Variable: Residential Pattern						
b. Predictors: (Constant), causes of ethnic-religious conflict						

Coefficients[a]						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.885	.188		15.308	.000
	causes of ethnic-religious conflict	-.355	.051	-.336	-6.946	.000
a. Dependent Variable: Residential Pattern						

The result shows an R^2 value of .110 explaining that 11% of the changes in the residential pattern residents choose in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas is significantly attributed to the changes in the causes of ethno-religious conflicts. The F-statistics model fit of 48.253 was significant at 0.01 and suitable for us to further test the model. The statistical effect was significant for all respondents (β = -.355, t = -6.946, p<0.001) in Jos North, Jos South, Toro and Tafawa Balewa Local Government Areas and shows that there was a negative and significant relationship

between the causes of ethno-religious conflicts and residential pattern in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas. Thus, this implies that the stated hypothesis is rejected. Therefore, the test concludes that the causes of ethno-religious conflict has significantly negatively influence the pattern of residents in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas.

Hypothesis Two:
Ho: There is no significant difference on the role of women in Peace-building and conflict resolution among residence in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas

Hi: There is significant difference on the role of women in Peace-building and conflict resolution among residence in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas

Data in Table 4.2 shows the one-way factorial analysis of variance to test the main effect of local government area differences on the role of women in conflict resolution among residents.

Table 2: Test of One-way Factorial Analysis of Variance (ANOVA) on the role of women in Peace-building and conflict resolution among residence in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas

ANOVA: Role of Women in conflict resolution					
	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	3.919	3	1.306	8.340	.000
Within Groups	59.213	378	.157		
Total	63.132	381			
Post-Hoc Analysis on the Multiple Comparisons					
Dependent Variable: Role of Women in conflict resolution					
LSD					
(I) Local Government Area	(J) Local Government Area	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval
					Lower Bound	Upper Bound
Jos North	**Jos South**	**-.22044***	**.05282**	**.000**	**-.3243**	**-.1166**
	Tafawa Balewa	**-.14844***	**.05641**	**.009**	**-.2594**	**-.0375**
	Toro	**-.24168***	**.05780**	**.000**	**-.3553**	**-.1280**
Jos South	Jos North	.22044*	.05282	.000	.1166	.3243
	Tafawa Balewa	.07200	.05937	.226	-.0447	.1887
	Toro	-.02124	.06069	.727	-.1406	.0981
Tafawa Balewa	Jos North	.14844*	.05641	.009	.0375	.2594
	Jos South	-.07200	.05937	.226	-.1887	.0447
	Toro	-.09324	.06384	.145	-.2188	.0323
Toro	Jos North	.24168*	.05780	.000	.1280	.3553
	Jos South	.02124	.06069	.727	-.0981	.1406
	Tafawa Balewa	.09324	.06384	.145	-.0323	.2188
*. The mean difference is significant at the 0.05 level.					

Result indicates a significant main effect for Local Government Area differences on the role of Women in conflict resolution among residents, $F_{(3, 378)} = 8.340$, $p < .001$. The Post-Hoc analysis shows that all Local Government Areas were significantly different on the role of women in conflict resolution among residents. Jos North residents were significantly affirmed the role more than residents of Toro and Jos South. Based on the above, we can conclude that the stated hypothesis is rejected implying that there is a significant difference on the role of women in conflict resolution among residents among Jos North, Toro and Tafawa-Balewa Local Government Areas.

Discussion of Findings
Findings of the study as revealed in the hypothesis tested shows that there is a significant difference on the role of women in conflict resolution among residents in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas. There is no gain saying the fact that women are always at the receiving end of every conflict, especially in Africa. Women and children are rarely the masterminds of conflicts, but they suffer the most as victims of these conflicts.

As enshrined in the international human rights and humanitarian law, that formed the fundamental part of United Nations Security Council Resolutions (UNSCR) 1325 (2000), UNSCR 1889 (2010), and UNSCR 1960 (2010),the encouragement and participation of women in all aspects of peace processes is ordered. In same vein, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), and the Beijing Platform for Action strongly recognize the need for women inclusion and active participation in peace building and conflict resolution. To this end, women in some of the study areas mostly the mixed residential settlements, as revealed by the findings of the study took the Bull by the horn to put to practice these laws and proffer solutions to the protracted ethno-religious conflicts and its resultant residential segregations (Krause, 2011; Prentice, 2012; Emeka, Chukwuemeka & Reuben, 2019; Issifu, 2015; Mbwadzawo & Ngwazi, 2013).

Dadin Kowa community in Jos South Local Government Area according to Krause (2011) is one area where Women played a major role in conflict resolution. They met and discussed issues and everyday challenges against the background of the ongoing crisis.

Krause observed that:

> The influx of displaced persons increased tensions. Many women worried that their community could soon also be affected by violence. After the gathering, the women regularly met in several smaller groups to address problems and establish dialogue with each other. The women's groups largely managed their regular meetings on their own after several of them had received short-term training from DPI. When violence broke out again in January 2010, these women went to their religious leaders and pleaded with them to forbid any violence and to undertake measures of violence prevention (Krause, 2011).

The Dadin Kowa experience is in consonance with the Rwandan model as attested by Emeka, Chukwuemeka and Reuben (2019), that the earliest efforts getting the Rwandese women involved in resolving conflicts and peace-building process was to get them on the side of government first. Other notable achievements made by the women folks as revealed by the study, is the ability of the women using their God gifted affection effect in convincing their husbands and relatives to leave the war and return home, which dealt a fatal blow to the insurgency and quickened the peace process.

Similarly, findings of this study revealed the dividend of women inclusion in peace building and conflict resolution in Narabi, Tilden Fulani and Magama of Toro Local Government Area of Bauchi State. Excerpt of interview with a widow in Narabi attests to this fact thus:

> I and my children are victims of the 2008 religious crisis in Jos to which I lost my husband. The peaceful living together we are enjoying here today, is because the men now listing and include us in their meetings. Unlike before, we are now asked to attend programmes and allowed to give advice on how to maintain peaceful coexistence in the community. As mothers, we have gentle ways of talking to our husbands and children. Thank God they now understand and work with our advices. With the repeat of religion fights in Jos and Bukuru after the 2008 riot, we have not witness any problem here in Narabi despite our close distance (B. Fauziya, personal communication, October 14, 2022).

The relevance of women inclusion in peace building and conflict resolution is further supported by the work of Prentice (2012) in which he presented reasons why women should as matter of necessity, be inclusive in peace building and conflict resolution. According to Prentice (2012) states three reasons why women should be involved in peace building and conflict resolution as follows: first is equality, women are half of the population, thus they should have a proportionate role in deciding and implementing any plan that affect them. The second reason is that 50% of peace agreements fail within their first decade because of issues of non-inclusiveness or lack of gender sensitivity or gender balance. The third reason argued by Prentice (2012), is the empirical evidence of women's contributions in peace and security, as the Rwandan experience has shown.

Mbwadzawo and Ngwazi (2013) support the findings of the study as they recount that in many communities, southern Africa included, women have demonstrated that they can be adept at mobilizing diverse groups for a common purpose, working across ethnic, religious, political and cultural divides to promote peace. Issifu (2015) states that women contributed immensely in post conflict peace-building and reconciliation by caring for genocide survivors, providing shelter for orphans and helping former combatants to reintegrate back into the society amongst others.

Given the successful contribution of women to peace building and conflict resolution, a lot still need to be done in Nigeria generally. It is clear

however that women's participation in peace and conflict resolution is seriously limited and inhibited by quite a number of obstacles that range from societal, cultural, psychological and religious factors.

CONCLUSION

From the findings of the present study, evidence abound that amongst other factors such as ethnic diversity that are the causes of ethno-religious conflict in the study areas, religious difference stands out to be a major influencing cause of residential segregation in most of the study areas. Segregated residential areas like Angwan Rogo, Kerana and Bauchi road that are habited by Muslims accommodate other ethnic groups who are Muslims. Similarly, Christians of diverse ethnic groups cohabit peacefully in such areas as Kabong, Angwan Rukuba, Gyel and Tafawa Balewa.

Finally, the study concludes that if given the chance, women will contribute positively to peace building and conflict resolution. Result of the hypothesis tested in respect to the role of women in peace building and conflict resolution revealed that there is a significant difference on the role of women in conflict resolution among residents in Jos North, Jos South, Toro and Tafawa-Balewa Local Government Areas. Areas where there is significant inclusion of women in decision making especially in peace building and conflict resolution enjoy a conflict free, tranquil and convivial environment.

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