

CHAPTER TWO

Social Segregation and the Emergence of Exclusive Educational Institutions in Jos: Implications for Peace

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BACKGROUND

One of the major challenges that Nigeria has grappled with since independence is the integration of its numerous ethnic nationalities with their religious cleavages into one national identity. Egwu (2007: 59) notes that “while it is not advocating for the obliteration of these identities, the retention of these identities as building blocks of national unity seem to have prevented the emergence of a common bond of national unity”. Successive governments have made several attempts to tackle this concern but like the Hydra’s head in Greek mythology, the menace only appears to manifest in different and more complex dimensions. This has had daunting implications for developing a strong and egalitarian Nigerian society.

Efforts by the governments at the states and especially national level has focused mainly on children and youths so as to inculcate in them a sense of oneness especially at an age that can have a lasting impression. Prominent among these include the students exchange programme, the establishment of Unity Schools (Federal Government Colleges) and the National Youth Service Corps (NYSC) scheme in 1973. The students exchange programme involved sending students

at the post-primary level from one state to study in another state and was facilitated by the state governments. Objectives of exchange programme (among other things) were:

- (1) To afford students at their tender age the opportunity to be exposed to the culture, food prospects and difficulties of other parts of Nigeria other than their own.
- (2) To make the students independent and willing to live away from their home state and regard any part of Nigeria as their home.
- (3) To inculcate the idea of peaceful coexistence into our youth by living together in the boarding house for six years with students from states other than their own (Students Exchange Programme, 2000).

On the other hand, the Unity Schools located in all the states were deliberately established to admit secondary school students across the country from diverse ethnic and religious backgrounds to live and study together (Furtune News, 2009).¹ The NYSC recruits graduates of tertiary institutions and sends them to serve compulsorily for a period of one year in states other than their own.

These innovations at their inception were lauded and they appear to have had some degree of success as several young people established lifelong relationships across the country despite of their differences. Several graduates that were initially apprehensive of moving from their states of origin eventually took up employment opportunities or established businesses in the states where they served, intermarried and settled there after the service year. Plateau state has been involved in all of these arrangements and has particularly excelled in this because of its fair weather and natural aesthetics that are attracting.

Over the years, however, spates of religiously and ethnically motivated violence especially from the 1990s particularly targeted at non indigenes whose religious inclination also differ from those of their hosts that have not only led to the destruction of valuable properties earned over the years but maimed and claimed several lives.

This has had a negative impact on these arrangements such that their roles seem to have atrophied.

The Unity Schools now increasingly admit more of the locals than from outside because parents are wary of sending their wards to other parts of the country due to the general insecurity in the land thereby defeating the initial purpose for their establishment (Udoh, 2012). The students exchange programme which has been retained by the Northern states is also beginning to suffer the same fate. More recently, as a fall-out of the April 2011 post presidential election violence in some parts of the North of the country in which NYSC members (especially from the South) were targeted with about ten of them killed, several people have called for the abrogation of the scheme (Ihuoma, 2011; Sanni, 2011). Some states in the South have already withdrawn their indigenes who were serving in those states for good (Madike, 2011).

Many other people who have dwelled in other parts of the country over several years (even those who were born there) have had to relocate to their states of origin as a result of the conflicts (Gambrell, 2012; Mshelizza, 2012). With every spade of violence, there is a set of people who relocate.

While people move from their states of domicile to their own, those within the states where they have continually experienced violent conflicts such as Plateau State, the indigenous people who have no other state to emigrate to exhibit a different dynamic: they move from areas that have a predominance of ethnic and or religious adherents different from their own to their kin where they have a feeling of safety. This has resulted in segregated settlements in such cities. These also move with their children who will need to continue in school. The schools which were hitherto heterogeneous also begin to take on the segregated character of the settlement and have evolved as exclusive to those communities on ethnic and or religious basis (Jacob, 2010). Therefore, the purpose of this study is to determine the implication of the emergence of these exclusive educational institutions for peace and security in Plateau state, particularly the city of Jos.

METHODOLOGY

Public and private secondary schools have been used for this study. More public schools were used because they are more representative of the situation than private schools. Private schools may ordinarily have an inclination towards one group than another even in peaceful times depending on the philosophy of the proprietor. Nevertheless, it is interesting to note especially before the crises that even schools that were established by either Christian or Muslim proprietors with obvious leanings towards their faiths still attracted and accommodated students and teachers from the opposite faiths.

The secondary level has been chosen because it stands between the primary and the tertiary catering for children in the region of 10 to 18 years. Along with the primary schools, they are the ones that have been highly affected by the demographic shift. It is also noteworthy that this age bracket covers a significant part of the most impressionable period of people's lives when fairly permanent attitudes are formed (Tyler and Schuller, 1991). This is important considering the effect of the present situation on these children and the implication for the future of peace in Jos. We will also concern ourselves only with schools within Jos metropolis where the headquarters of Jos North Local Government which has been the centre of the contention is located.

Before the outbreak of violence in Jos in 2004, several schools coexisted (Christians and Muslims) in all parts of the city. Data from these schools and relevant government agencies as well as interviews with relevant stakeholders were used as primary data. Library and online resources were also used as secondary materials for the research. Content analysis and descriptive statistical method using tables were used to analyse the data.

THEORETICAL FRAMEWORK

The research will rely on the antithesis of Gordon Allport's (1954) *Contact Hypothesis* also known as Intergroup Contact Theory whose

main goal is to change the relationships between groups in conflict. The central underlying argument of the theory is that increased contact can lead to better relations among groups in conflict if undertaken under certain conditions and in specific contexts because it will lead to an improvement in intergroup relations by reducing misperceptions and negative stereotypes of the “other” (Aiken, 2008). There are four such conditions: equal status of the contact groups within the situation, they should be pursuing common goals, intergroup cooperation toward a subordinate goal and have the support of relevant authorities (Pettigrew, 1998). This means that the quantity of contact alone cannot suffice for the reduction or elimination of negative stereotypes where animosities have been entrenched but the quality of such contacts and the context in which they occur. This is in line with the constructivist assertion that an increase in the ‘dynamic density’ of interactions between actors can transform the antagonistic social facts surrounding the identities.

The dynamics of human relations, however, indicate that the outworking of this hypothesis is complex and studies have indicated that new conditions in some circumstances must be fulfilled in order for the contact to be successful. On the other hand, other studies have also shown that even if these conditions are not fulfilled, intergroup contact is often effective (Husnu and Crisp, 2010). Howsoever, positive contact and interaction across community boundaries remains the primary, and perhaps most crucial, strategy for promoting the forms of social learning for antagonistic identity groups towards forging reconciliation (Aiken, 2009).

This research therefore posits conversely that where communities in conflict do not have avenues of contact especially on common grounds such as may be found in a school system, negative stereotypes will be reinforced thereby exacerbating the conflict situation.

SOCIAL SEGREGATION

For varying reasons, in some societies, people with a common culture, nationality, race, language, occupation, religion, income level or other

common interests have tended to group together in social or geographical space leading to segregation in patterns of private residents, business district, educational institutions, leisure and other activities (Scott, and Marshall, 2005). Thus, the term segregation refers to “the physical separation of two groups of people in terms of residence, workplace, and social functions” (Schaefer and Lamm, 1995:284).

Two forms of segregation have been identified: *De jure* segregation which refers to separation by law enforcing rigorous separation of persons or social groups, and *de facto* segregation that occurs when widespread individual preferences, sometimes backed up with private pressure, lead to separation (*Gale Encyclopedia*). Historically, *de jure* segregation has been practised in several parts of the world. From the mid-1500s to the late 1800s in Europe, for example, Jews were forced to live in segregated ghettos. Similarly in the 1930s Germany adopted racial laws that segregated Jews, Roma (Gypsies), and other groups. In the US, Hispanics, Asians and especially African Americans have experienced varying degrees of segregation occasioned by laws that were effective up to the 1960s. The caste system in Hindu religious laws segregates people that can affect where they live and what they do (Oldenburg, 2008). Africa has also had its own share of *de jure* segregation in former Rhodesia (now Zimbabwe) and South Africa where the white minority regimes enacted laws which mandated strict separation between people of African descent and people from Europe. South Africa’s system of segregation created ‘homelands’ for Blacks termed Bantustans in a separation of races known as *apartheid*.

De jure segregation is an obsolete practice in today’s world as such laws have generally been abrogated in several countries. *De facto* segregation has however remained in virtually all parts of the world in varying degrees. In the US for instance, when the courts and the Congress of the United States prohibited legally sanctioned segregation in the 1950s and 1960s permitting the coexistence of all races and lifting restrictions to the use of public facilities, many whites preferred to leave the city centres to the suburbs in what became known as the

'white flight' (Schneider, 2008). The result of this was segregated neighbourhoods, and consequently segregated schools, recreational facilities, and other public and private institutions that are still evident in many cities especially in the South. Thus, although laws may not sanction segregation, people exhibit a tendency to live in proximity to those with whom they share certain attributes in common in terms of race, religion, ethnic affinity or class.

In traditional Nigerian societies, various forms of caste system whereby people are segregated in classes due simply to their birth exist. In a study on The 'Caste System' in Nigeria, Dike (2000) observed that the South-West for instance, the people of Osogbo and Ogbomoso discriminate against each other. Similarly, there is mutual resentment between the Ijebu (Ijebu Ode) and the Egbas (Abeokuta) on the one hand, and people of Ibadan on the other. In the South-South, prejudice prevents the people of Akwa-Ibom from marrying the people of Etinam. The osu in Igbo caste system in the Eastern part of the country where marriage and relationships of love with the rest of the community is abhorred is also another example. In Northern Nigeria the Hausa likewise look down on the Maguzawa and so on. These forms of segregation are cultural.

Other social forms of social segregation in Nigeria are the geographic compactness of ethnic settlements in major urban areas where people of the same ethnic group tend to congregate in the same place to the near-exclusion of others. These can be found all over the country. However this is more pronounced among the Hausa-Fulani Muslim community who generally do not integrate with other groups. They could take wives of other ethnic groups but they will not give in their own daughters in marriage to any other than their group (Danfulani, 2006). They created Sabon Gari (strangers' quarters) for people from other parts of the country to maintain this. In Kano, for instance, this residential segregation was enforced by the political system for Sabon Gari was under direct rule of the colonial government while Kano City was governed by the Emirate councils for fear of tension between the native community and immigrants (Ehrhardt, 2007).

Danfulani has observed that “These compact ethnic settlements patterns have essentially nurtured, preserved and nourished ethnic based cultures. These compact ethnic settlements have only provided both major and minor ethnic communities with a basis for ethnic and religious consolidation” (ibid). This is most often a source of conflict.

In a study of *The Historical Sociology of Segregation in Metropolitan Kano*, Odoemene revealed that:

Due to the sharp division accentuated by the segregation witnessed in the city, there is an intensification of the ethnic union phenomenon which is found in most Nigerian urban social spaces and which is explainable by the exigencies of migration, urban life and the need for some form of personal and social security among newly arrived migrants in the city. The paper notes that with these trends and developments, there is an intensification of unhealthy competition and the xenophobic tendencies on the part of the host community/indigenes. This, of course, increases the chances of pogrom against the migrant populace (“settlers”) in the event of an outbreak of ethnic or religious riots, since the settlers are well segregated away from the hosts/indigenes.

He thus concludes that:

[D]ue to the segregation in Kano city, the residents are so violently divided across both ethnic and religious lines, since the segregation is also along those lines. This “we” versus “them” is well played out in the phenomenal “indigene-settler dichotomy” and has been the singular most important reason that explains the violent ethno-religious eruptions that take place in the city so often that it has almost become an annual ritual (ibid).

What has been true of Kano over the years has unfortunately caught up with Jos, the Plateau state capital. The segregation in Jos, however, has been more out of conflict than socio-cultural affiliations.

Beginning from the early 1990s, Jos, the Plateau state capital that has been home to several people of diverse ethnic groups, races and faiths within and outside the country began to experience spates of violence that has left the city deeply polarised along ethnic and religious

lines. Prominent among these were:

- (1) The April 1994 conflict which started because of disagreement over the appointment of one Alhaji Aminu Mato as Chairman of the Caretaker Committee for Jos North Local Government Council (Abdu, 2010).
- (2) The September 2001 conflict which was a response by the contending groups in Jos to the appointment of Alhaji Muktar Mohammed, a Hausa/Fulani as Coordinator and Chairman of the Monitoring Committee of the National Poverty Eradication Programme for Jos North Local Government Area (OMCT and CLEEN, 2002)
- (3) The November 2008 Local Government post election violence in Jos North Local Government that spread to other parts of the city (Sha, 2005).
- (4) The January 2010 violent outbreaks as a result of attempts to reconstruct a house destroyed in the November 2008 crisis (Higazi, 2011).
- (5) The December 2010 bomb blasts in parts of Jos North Local Government area which could be attributed to the previous conflicts
- (6) The violence that rocked the city and its environs between January and March 2011.

Each wave of these crisis witnessed the movement of people from areas they consider dangerous because of the preponderance of those whose ethnic group and or religion is different from their own to “safer zones”. Thus places in Jos like Yan Shanu, Yan Kaji, Rikkos, Ungwar Rogo, Ungwar Shanu, Gangare, Ungwar Rogo, Bauchi Road, Ali Kazaure, and parts of Nasarawa Gwom are dominated by Muslims. Similarly Tudun Wada, Ungwar Rukuba, Jenta Adamu, Laranto, Apata, Kabong, Tina Junction, U’Than and Farin Gada are mainly inhabited by Christians (Samuel, Kwaja and Olofu-Adeoye, 2011).

Since students at the earlier stages of education have ordinarily attended schools in their neighbourhoods, most of them have therefore become segregated into Christian and Muslim schools and some exclusively so.

The following is the presentation and analysis of the pattern of students' enrolment and staff distribution in some Government Secondary Schools in Jos North Local Government Area.² It shows the progressive evolution of the schools from a mixture of Christians and Muslims to that of exclusive Christian or Muslim dominated schools which is also largely along ethnic and even regional cleavages: the Muslims being mainly Hausa-Fulani from the northern part of the country and the Christians the indigenous people or those from the southern part of the country.

Gangare is a predominantly Muslim settlement in the city centre. The table shows that before the 2001 crisis, 53 of the 561 students which representing 10.27 percent were Christians. In the 2001/2002

Table 1: Pattern of Students' Enrolment and staff distribution for GSS Gangare

Session	Students			Staff		
	Muslims	Christians	Total	Muslims	Christians	Total
2000/2001	508	53	561	4	18	22
2001/2002	540	47	587	4	18	22
2002/2003	580	51	631	3	18	21
2003/2004	380	31	361	3	18	21
2004/2005	400	37	437	4	17	21
2005/2006	377	32	409	6	17	23
2006/2007	330	43	373	6	17	23
2007/2008	258	26	284	8	13	21
2008/2009	173	15	188	8	13	21
2009/2010	125	6	131	9	11	20
2010/2011	78	0	78	9	11	20

Source: Government Secondary School Gangare

session following the outbreak of violence, there was a 2 percent drop in students' enrolment. Even though there was an increase in overall enrolment in the 2002/2003 session, the slide continued thereafter until 2006/2007 when normalcy baseline appeared to have been achieved. However in 2008 another violent conflict saw the enrolment plummeting to 26 from 43 the previous session. This trend did not abate up to the 2009/2010 session which recorded only 6 Christian students. The violence of 2010 brought the Christian students enrolment to 0 in the 2010/2011 session.

The staff section has also experienced a sharp drop from the 18 Christian to 4 Muslim teachers in the 2000/2001 session to 11 Christian and 9 Muslim teachers in the 2009/2010 session. In fact, according to Mr Peter Waplang, one of the teachers posted to the school, as from January 2011, the 11 Christian staff of the school which also included the principal no longer went to teach leaving only the 9 Muslim teachers to handle the load. In other words, even though 11 Christian staff were officially employed by the school, they felt unsafe at the school, thus did not attend work. The implication of this is that even the Muslim students have abandoned the school as can be seen from the decreasing enrolment of Muslim students which dropped from 508 in the 2000/2001 session to 400 in the 2004/2005 session and to an all time low of 78 in the 2010/2011 session.

GSS Tudun Wada which is located in an area that has an overwhelming Christian majority has also witnessed the movement of Muslims away from the settlement reflected in the schools students' enrolment and number of staff as is evident in Table 2.

The table shows that while 188 of the 1028 students in the 2000/2001 session were Muslims, with corresponding staff distribution of 2 Muslims and 38 Christians, by the 2007 this had dropped by about 50%. In the current session, there is neither a Muslim student nor staff in the Junior Secondary School. There is a similar trend in the senior section as seen in Table 3 except for the presence of a single Muslim student. It can also be observed that in both cases as in Gangare, the total students' enrolment has dropped. According to the

Deputy Director, Planning, this is due to the fact that some residents have left these settlements (Pwol, 2011). Incessant strikes by staff in the government schools in the state has also led to a loss of confidence in these schools by parents who now prefer to withdraw their children to private schools.

Table 2: Pattern of Students' Enrolment and Staff distribution for GJSS Tudun Wada

Session	Students			Staff		
	Muslims	Christians	Total	Muslims	Christians	Total
2000/2001	188	840	1028	2	38	40
2001/2002	186	954	1140	2	37	39
2002/2003	177	1107	1284	1	34	35
2003/2004	149	1264	1413	1	31	32
2004/2005	87	1183	1270	1	30	31
2005/2006	74	1126	1200	1	24	25
2006/2007	82	823	905	1	23	24
2007/2008	63	781	844	1	21	22
2008/2009	29	551	580	–	21	21
2009/2010	8	469	477	–	21	21
2010/2011	–	294	294	–	21	21

Source: Government Secondary School Tudun Wada

The same observation can be made of GSS Ungwar Rogo (Table 4). The difference in this case is that there was an appreciable increase in the number of teachers in the school although it shows that as the Christian staff gradually diminished, the Muslim staff correspondingly increased from 3 Muslim to 10 Christian staff in the 2000/2001 session to 15 Muslim and 6 Christian staff in the 2010/2011 session properly manifesting the gradual emergence of exclusive Christian and Muslim educational institutions.

Table 3: Pattern of Students' Enrolment and Staff distribution for GSSS Tudun Wada

Session	Students			Staff		
	Muslims	Christians	Total	Muslims	Christians	Total
2000/2001	175	545	720	3	29	32
2001/2002	57	604	661	3	29	32
2002/2003	41	612	622	2	27	29
2003/2004	85	538	623	2	30	32
2004/2005	48	600	648	2	30	32
2005/2006	32	468	500	2	26	28
2006/2007	21	392	413	2	29	31
2007/2008	7	332	339	2	27	29
2008/2009	11	354	365	1	28	29
2009/2010	5	258	353	-	27	27
2010/2011	1	263	264	-	23	23

Source: Government Secondary School Tudun Wada

Table 4: Pattern of Students' Enrolment and Staff distribution for GSS Ungwar Rogo

Session	Students			Staff		
	Muslims	Christians	Total	Muslims	Christians	Total
2000/2001	132	89	121	3	10	13
2002/2003	148	19	167	7	5	12
2004/2005	253	7	260	12	8	20
2006/2007	149	4	153	12	8	20
2008/2009	28	-	28	14	12	26
2010/2011	58	-	58	15	6	21

Source: Government Secondary School Ungwar Rogo

Similarly the pattern in Government Secondary School (GSS) Naraguta which has a preponderant Christian population, shows that in both the Junior Secondary School (JSS) section and the Senior Secondary School (SSS) section for students' enrolment Staff distribution, the Muslim population has been on the decrease. GSS Naraguta was founded in the 2001/2002 session with the junior section while the senior section started in the 2005/2006 session. Both sections started with low enrolments for Christians and Muslims but in the subsequent sessions, there was a gradual increase and then a fall in enrolment but much more on the Muslim side. This shows that both Christian and Muslim enrolment is affected by the conflict but more Muslims have left Naraguta than Christians making the school almost exclusively Christian. The few Muslims in the school also demonstrate the fact that there is still a Muslim presence in the community else it would have been completely Christian as in the case of GSS Tudun Wada.

Table 5: Pattern of Enrolment for GJSS Naraguta

Session	Students			Staff		
	Muslims	Christians	Total	Muslim	Christian	Total
2001/2002	4	45	49	-	5	5
2002/2003	10	102	112	1	5	6
2003/2004	14	150	164	1	7	8
2004/2005	12	150	162	1	8	9
2005/2006	20	165	185	*NA	NA	NA
2006/2007	20	166	186	1	10	11
2007/2008	18	168	186	2	9	11
2008/2009	10	158	168	2	10	12
2009/2010	9	136	145	-	8	8
2010/2011	3	131	134	-	8	8

*The records of staff distribution for the session could not be located

Source: Government Secondary School Naraguta

Table 6: Pattern of Enrolment for GSSS Naraguta

Session	Students			Staff		
	Muslims	Christians	Total	Muslims	Christians	Total
2005/2006	5	19	60	-	6	6
2006/2007	8	22	81	-	6	6
2007/2008	12	60	65	-	10	10
2008/2009	7	58	72	2	11	13
2009/2010	11	50	34	2	12	14
2010/2011	5	55	26	2	10	12

Source: Government Secondary School Naraguta

Jacob (2010) has noted a similar trend in Government Junior Secondary School Anglo Jos, a community with a mixed Muslim and Christian population with the later being predominant. Thus it may be observed that although the enrolment remained mixed, the Muslim population depleted. He confirmed that in the 2009/2010 session, no Muslim enrolled into JSS1, signifying the onset of an exclusive Christian school.

Table 7: Pattern of Enrolment for GSSS Anglo Jos

Session	Students		
	Muslims	Christians	Total
2000/2001	96	247	343
2001/2002	87	322	409
2002/2003	39	382	421
2003/2004	41	410	451
2004/2005	75	498	573
2005/2006	75	483	558
2006/2007	56	322	378
2007/2008	42	315	357
2008/2009	37	248	285
2009/2010	27	258	285

Source: Sunday, J. (2010). The Effects of Jos Crises on Education and its implication for peaceful coexistence in Nigeria.

Affa Private School Dogon Dutse Junction, off Bauchi is located in a predominantly Muslim area but close to a Christian community. It can be noted that enrolment has dropped for both Christians and Muslims due to the proximity of the two communities to each other and yet, there were still a few Christian students for the same reason.

Table 8: Pattern of enrolment for Affa Private School, Dogon Dutse Junction, Bauchi Road, Jos

Session	Students			Staff		
	Muslims	Christians	Total	Muslims	Christians	Total
2000/2001	210	50	260	14	8	22
2001/2002	240	30	270	16	6	22
2002/2003	230	20	250	16	6	22
2003/2004	213	17	230	16	6	22
2004/2005	193	14	210	19	3	22
2005/2006	190	10	200	20	3	23
2006/2007	193	7	200	20	3	23
2007/2008	176	4	180	21	2	23
2008/2009	156	4	160	22	1	23
2009/2010	147	3	150	23	0	23
2010/2011	137	3	140	23	0	23

Source: Affa Private School, Dogon Dutse Junction, Bauchi Road, Jos

The case of Plateau Commercial Technical Institute, Bauchi Road, Jos which is in an area that has become exclusively Muslim shows a different pattern as can be seen in Table 9.

While in the 2000/2001 session there more Christian than Muslim students, the reverse became the case until by the 2007/2008 session when there was not even a single Christian student in the school. Similarly while there were up to 10 Christian teachers in the 2000/2001 session, only one was left as at 2010/2011 session. This shows that as Christian students moved out, Muslims who were fleeing from

Christian communities replaced. This also goes for the staff.

For MAYGO HIGH SCHOOL, Rock Haven, Zaria Road, Jos, there has been a drop in enrolment for both Christian and Muslim students but more on the later, Rock Haven being a predominantly Christian community. No Muslim student enrolled in the 2010/2011 session from a total of 43 in the 2000/2001 session.

Table 9: Pattern of enrolment for Plateau Commercial Technical Institute, Bauchi Road, Jos

Session	Students			Staff		
	Muslims	Christians	Total	Muslims	Christians	Total
2000/2001	120	180	300	14	10	24
2001/2002	145	170	315	17	7	24
2002/2003	180	140	320	18	6	24
2003/2004	200	100	300	18	6	24
2004/2005	190	70	260	18	6	24
2005/2006	150	50	200	20	4	24
2006/2007	170	30	150	20	4	24
2007/2008	100	0	100	21	3	24
2008/2009	180	0	180	22	2	24
2009/2010	188	0	188	23	1	24
2010/2011	300	0	300	23	1	24

Source: Plateau Commercial Technical Institute, Bauchi Road, Jos

The Pattern of enrolment for Godiya Private Secondary School, Tudun Wada is interesting because of the growth in enrolment of Christian students in the school which was established in the 2000/2001 session with only 2 students. This is largely because of the influx of Christians that were relocating to the settlement from predominantly Muslim communities.

Table 10: Pattern of enrolment for Maygo High School, Rock Haven, Zaria Road

Session	Students			Staff		
	Muslims	Christians	Total	Muslims	Christians	Total
2000/2001	43	259	302	-	23	23
2001/2002	38	276	314	-	26	26
2002/2003	14	284	298	-	23	23
2003/2004	09	298	307	-	19	19
2004/2005	16	250	266	2	22	24
2005/2006	21	221	242	-	21	21
2006/2007	19	233	252	-	23	23
2007/2008	11	235	246	-	18	18
2008/2009	08	236	244	-	18	18
2009/2010	04	251	255	1	15	16
2010/2011	-	189	189	-	16	16

Source: Maygo High School, Rock Haven, Zaria Road

Table 11: The Pattern of Enrolment for Godiya Private Secondary School, Tudun Wada

Session	Students			Staff		
	Muslims	Christians	Total	Muslims	Christians	Total
2000/2001	-	2	2	-	1	1
2001/2002	-	10	10	-	3	3
2002/2003	-	15	15	-	5	5
2003/2004	-	22	22	-	7	7
2004/2005	-	37	37	-	7	7
2005/2006	-	42	42	-	8	8
2006/2007	-	60	60	-	10	10
2007/2008	1	102	103	-	12	12
2008/2009	2	122	124	-	13	13
2009/2010	3	161	164	-	13	13
2010/2011	-	211	211	-	15	15

Source: Godiya Private Secondary School, Tudun Wada

These patterns are similar in many other schools in most parts of Jos metropolis demonstrating the emergence of exclusive educational institutions in public as well as private schools.

IMPLICATIONS OF THE EMERGENCE OF EXCLUSIVE EDUCATIONAL INSTITUTIONS FOR PEACE IN JOS

From the foregoing, it is evident that the emergence of segregated settlements in Jos has led to the evolution of exclusive educational institutions in the city with implications for peace.

One of the most profound implications of exclusive education was discovered in a study of the effect of segregation on black students in schools in the United States titled Project Concern, the researchers found out that “segregation perpetuates itself – that children who attend segregated schools live segregated lives as adults”. Furthermore, and as a confirmation, a sociologist from Teachers College at Columbia University, Professor Crain concludes that segregation proved to have long-term harmful effects because it discouraged black students from completing high school or college, led them into segregated, low-level occupations, and limited their contact with whites (Judson, 1993). A similar situation is very likely in Jos where a social worker, Alhaji Umar Farouk (2012) observes at a meeting with young Christian and Muslim physically challenged people (which his organisation arranged to share aids for) that they were unwilling to sit together. They rather sat into two groups according to their religion.

The implication of this has been enumerated by Takács (no date) who notes that “Dense in-group and scarce out-group relations (segregation) often support the emergence of conflicts between groups”. This is because when people of different cultures stay apart, prejudices and negative stereotypes are entrenched because they is no avenue for them to confirm or reject them.

On the contrary, Crabtree (2003) also writes that when members of various cultures live close together, empathy and understanding are increased and this process is very important during the formative and educational early years of a child’s life. This researcher can confirm

relationships he has known between himself and several other Christians and Muslims in secondary school that has continued to thrive.

Another study has a similar report:

Black and white high school students who had the most favourable earlier interracial experience were more positive toward the other race (Patchen, 1982). Thus, intergroup contact and its effects are cumulative. We live what we learn. Braddock (1989) found that black graduates of segregated high schools were significantly less likely later to work with whites (Pettigrew, 1998).

Dauber (2008) concludes that “Children have an air of innocence that only gets tarnished when adults allow it. When all children are allowed to be in the same classroom together, they learn to love, accept and respect each other in the classroom and throughout life, in spite of their differences” (Dauber, 2008). The responsibility therefore is not on the children themselves but the adult population made up of parents, teachers and those in government that have the responsibility of formulating policies that will either enhance a peaceful or violent future.

Korb (2012), an Educational Psychologist in the University of Jos believes that “it is important for schools to be integrated together with Christian and Muslims for peace to reign”. She agrees with the assumption of the Contact hypothesis that contact with members of the out-group reduces harmful stereotypes and notes that “The schools are a key way to get people to interact with those from the other religion on a regular basis”. This is because she has observed that the more people in Plateau State interact with those from another religion, the lower stereotypes they have of that other religion. Furthermore, as often as people interact with those from the other religion, they are less likely to promote violence against the other religion. Therefore, a primary way to promote peace in Plateau State is to get people to interact more which an integrated school offers.

She particularly suggests that that when children of various religions interact with each other in school, they will have lower

stereotypes than if the schools are segregated. Individuals form stereotypes at a very young age, so it is important that negative stereotypes are counteracted at a young age. However, if the schools are segregated, then harmful stereotypes will continue to increase. If children do not interact with people from the other religion, then they will not have the information that is needed to show them that the stereotypes and rumours they are hearing are not always accurate.

This is corroborated by the principal of Al-Hilal Secondary School, Rikkos Mallam Sadiq Nyako noted that “exclusive educational institutions creating room for suspicion, lack of mutual trust and intolerance that will lead to hatred with serious consequences for peace”. He therefore suggests that “school heads should establish peace clubs in all educational institutions within Jos especially Jos town in order to be able to encourage interaction of youths across the two major faiths and also be able to enlighten them on the importance of peace and necessity for mutual coexistence with one another”.

It is obvious from the foregoing that the emergence of exclusive educational institutions in Jos as a result of the social segregation that has polarised the city portends grave consequences for peace especially in the future when the children that were raised with very little knowledge of the other will have to reside and work together in the same environment. Moreover, if people who hitherto schooled together could unleash the level destruction on one another as witnessed in the past ten years, future conflicts between people who grew up as strangers to each other especially under negative stereotypes will most likely assume an unimaginable proportion. Steps must be taken if this horrendous picture will be averted.

RECOMMENDATIONS

The restoration of segregated schools requires a multi stakeholder approach: government, parents, teachers, religious/community leaders and civil society. At the moment, restoring the status quo will be a challenge with the segregated nature of the metropolis.

There are some communities in Jos that have continued to coexist

despite the crisis such as Dadin Kowa, Rantya/State Low-cost and Federal Low-cost Housing Estate. Schools in these communities should be encouraged as they will serve as models in a postconflict Jos. Government should provide incentives for parents and their wards in segregated settlements to transfer to such schools especially where they are boarding.

Forums for teachers and parents in schools that are segregated should be encouraged to enhance interaction as a way of reducing the impact of the prevailing situation on their students and wards. They should be exposed to the dangers of segregated schooling so that they can instruct their wards and students at home and in their schools.

Civil society groups should organise social activities such as sports, quiz and debating competitions that will bring together students and teachers from segregated schools so that they can have avenues for interaction. Deliberate efforts should be made for such students and teachers to establish lines of communication that will continue after such activities.

Peace education should also be incorporated in the schools' curriculum so as to inculcate in the children the values of peaceful coexistence towards engendering a culture of peace. This should involve training for teachers to acquire the necessary skills to ensure success.

These suggestions are not options for integrated schools but will help reduce the effect of segregation in Jos metropolis while efforts are still being made to bring an end to the conflict and usher in an era where communities will once more be heterogeneous and students will learn together again for a peaceful future.

ENDNOTES

1. This Researcher who hails from Plateau State was involved as a teacher in Federal Government College Maiduguri at the extreme north east of Nigeria from 1987 to 1994 and witnessed a sizable number of students coming from Lagos at the extreme south west of the country as well as from other regions.
2. Post-primary school education in Jos metropolis started in 1942 with the

establishment of Hillcrest School. By the 1973/74 academic session, there were 14 post primary schools in Jos metropolis. As at 2011 when this study was carried out, the number had risen to 166 of which 126 were private and 40 owned by government. (List of private secondary schools in Jos-North Area Directorate of Education, Ministry of Education, Jos; List of Government secondary schools in Jos-North Area Directorate of Education, Ministry of Education, Jos.)

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