EXPLORING THE RELATIONSHIP BETWEEN RELIGIOUS INTOLERANCE AND ITS EFFECTS ON SOCIO-ECONOMIC DEVELOPMENT IN JOS PLATEAU STATE

OBODO, NNEAMAKA IJIE
DEPARTMENT OF POLITICAL SCIENCE AND INTERNATIONAL RELATIONS, NILE UNIVERSITY OF NIGERIA,
nneamaka.obodo@nileuniversity.edu.ng

MBEK, CHRYSTAL IMA-ABASI
DEPARTMENT OF POLITICAL SCIENCE AND DIPLOMACY, VERITAS UNIVERSITY ABUJA,
crystalmbek73@gmail.com

KEYWORDS
Development, Identity Religious intolerance, Socio-economic, Social identity

ABSTRACT
Religious intolerance and the its effects on the socio-economic development is an issue faced in Jos Plateau state. These religious conflicts have become a major problem confronting the state and the nation at large. Through empirical review, the study highlighted causes of religious intolerance which led to the conflict. Related literatures mostly examined the topic from the farmers and herder's crisis in Jos while some understudied it from the perspective of religious conflicts. This study however, through a detailed analysis enhances the understanding of how religious conflicts impact economic activities, social structures, and development indicators. Data was obtained from secondary sources through already collected data from journals, historic writings and news articles as they relate to the research topic. The social identity theory is used to clearly understand the connection and relationship between religious intolerance and the groups involved in the crisis. Findings revealed that the root and remote causes of the religious conflicts are tied to intolerance, indigene/settler syndrome, unemployment, poverty, unguided utterances of religious and political leaders, lack of proper education, and absence of good governance among others. The conflict by implication have resulted in the irreplaceable loss of human and material resources that could have been useful for social and economic developmental purposes of the nation. The study, by way of conclusion hoped that awareness campaigns would be held in order to encourage tolerance, diversity and interfaith dialogue amongst the people, and sincere government schemes and efforts would be established to achieve social,

economic and political distributive justice for all people in the country.

Introduction

Africa is one of the continents that is known to experience a significant level of religious intolerance which has led to series of wars throughout the years. The majority of countries that experience or are threatened by religious conflicts are those that are located in sub-Saharan Africa with a significant Muslim population in the North and a Christian population in the South (Basedau, 2017). The Sudanese civil war serves as an example of how Christians, Muslims and traditional religion engaged in violent conflict while in Ethiopia, a Christian dominated government fought a number of predominantly Muslim rebel groups (Basedau, 2019).

In Nigeria, the issue of intolerance in form of gender, political, ethnic and religious is at the centre of the problems that define the country's pluralistic political system. The religious component is more severe due to the abstract nature of religious beliefs, and states such as Borno, Kano, Yobe, Kaduna, as well as many others have had their fair share of religious crisis (Atoi & Babale 2021). This issue has greatly impacted many communities in Nigeria which has hindered proper development and sustainable peace, as a result, the nation has experienced losses politically, socially, economically, and even culturally. Traditional religion, Islam, and Christianity are the three main religions practiced in Nigeria. Christianity and Islam are more common and are fundamental to their followers' way of life. Since Jos saw its first significant riot in more than three decades in the late 2001, at least 4,000 and maybe as many as 7,000 people have died (Krause, 2010).

The worst Jos crisis were recorded to have taken place in the following years; 2001, 2004, 2008, 2010 and 2012. From 1980 to 1999, Jos experienced a fair amount of tranquillity and the year 2000, recorded the first incident of violence and mass murder in Jos since the anti-Igbo pogrom in 1966. Over the years, Jos has had episodes of mass deaths and destructions that has devastated other sections of the Plateau, particularly in rural areas outside of Jos in 2001, 2002, and 2010 (Nwaka 2012). In rural areas, there had been widespread violence between Birom farmers (who are predominantly Christians) and the Fulani pastoralist (who are Muslims). This is generally framed to be a conflict over land, but contrary to media reports, many of those involved tend not to think the fight is about a struggle for grazing land or farm but rather on religious ties.

The outbreaks of conflict attracted the establishment of several commissions, panels and committees of inquiry by both the federal and state governments. Some of which are the 2001 Niki Tobi commission, 2002 peace Summits, 2004 Peace Conference and the emergency Rule, Abisoye Presidential Panel of 2008, Ajibola Gubernatorial Panel of 2008, and the 2010 Lar-Kwande Presidential Committee. Despite the efforts to resolve the issue, it is evident that significant impact has not been made. Therefore, the central problem in this research is the threatening effects of religious intolerance on socioeconomic development in Jos Plateau State.

Operational Definition of Terms

Socio-Economic Development

Socioeconomic development refers to the process of significant changes in the social and economic aspects of a society. It can involve shifts in industries, employment patterns, income distribution, and overall living standards.

Religious Intolerance

Religious intolerance can be defined as a lack of acceptance or respect towards the beliefs or practices of individuals or groups who follow a different religion than one's own. It involves prejudice, discrimination, or hostility based on religious differences.

Methodology

Research Design

This study investigates events which have already taken place. It therefore makes use of the ex-post facto research design. This design emphasizes on analysing past events, social processes, and their impacts. It involves a systematic examination of secondary sources such as historical documents, news articles and scholarly works to reconstruct the events that took place in Jos during that period of time and understand their underlying causes and effects of the crisis. This research design is best used to examine the relationship between religious intolerance and the socio-economic development in Jos.

Method of Data Analysis

The collected data is subject to content analysis. Content analysis is a particularly suitable method for analyzing the complex and multifaceted topic of religious intolerance and socioeconomic development in Jos, Plateau State. This method allows for a systematic and objective examination of textual data from a variety of sources, such as media reports, government documents, religious texts, and community records. Additionally, it facilitates the analysis of qualitative data in a way that can reveal subtle social dynamics and power relations that quantitative methods might overlook. By employing content analysis, the study can comprehensively assess how religious intolerance is portrayed and understood in public discourse, and how these perceptions correlate with socio-economic indicators. This methodological approach ensures a clear understanding of the interplay between religious intolerance and socioeconomic development, providing insights that are both deep and broadly applicable.

Historical Background of Plateau State, Jos

Jos was officially founded in 1915, the capital city of Plateau State which is one of the thirty-six states in the Federal Republic of Nigeria, and was established with the start of tin mining. The indigene population on the Plateau consisted of mostly farmers with little interest in tin mining at that time. Some indigene groups were hostile to the influx of Nigerian migrants and Europeans. During the 1940s, the Berom attempted to disrupt mining operations to prevent further destruction of farmland. The mining industry attracted migrant workers from all over Nigeria. By the mid-1940s, more than 200 mining camps had been built on the Plateau and the miner population exceeded 40,000 (Dung-Gwom et al, 2009). The Hausa constituted the most ethnic group that worked in the mines. Significant numbers of Igbo, Yoruba, and members of smaller tribes also migrated to Jos during the same period. Those who had received Western education in the south of Nigeria served within the colonial administration. Others worked as craftsmen or in commerce. Due to the mining activities, the City of Jos expanded rapidly and the population grew slowly between 1930 and 1960 (Plotnicov, 1967).

According to the 2006 census, Plateau has a population of about 3.1million with the City of Jos having one-third of that population. It is majority Christian State within northern Nigeria. The North as a whole has a majority Muslim position but there are also large numbers of Christians living there, both in the far north and in the middle-Belt, which is mainly Christian but still considered part of the north (Higazi 2011). Plateau State is located in the north-central zone and forms part of the middle-belt. Plateau State takes its name from the high Plateau that dominates the state's landscape. There are dozens of languages spoken in Plateau State, therefore marking it out of the predominantly speaking areas further north. The City of Jos emerged as a town of migrants, who arrived from other parts of Nigeria. From its creation, Jos has had a recognizable southern Christian population; the Yoruba and Igbo comprise the majority of Christians in Jos. In rural areas and the smallest towns of Jos Plateau, indigenous Christians form the majority, but in Jos itself the population of areas people is relatively small. In political aspects Jos tends more towards progressive parties but ideologically has become less important in contemporary politics (Blench 2009). Now communal identities became more prominent and appeared to have increased as a result of the violence over the past decade, which has generated greater division amongst the people of Jos along religious lines and in turn created social and political divisions between Muslims and Christians. Consequently, more people are directly affected by these divisions and have put their loyalties with their own

religions and ethnic groups more than they did before (Kane, 2003).

Before the arrival of the colonial masters, Jos was a quiet crossroad inhabited by diverse ethnic groups like the Berom, Afizere, and Jasawa. The discovery of tin in the early 1900s, however transformed the city into a bustling mining hub. British colonial forces established Jos, and their policy of indirect rules, which relied on existing power structures, heightened tension between indigenous groups in Jos. The majority of Nigerians are either Christian or Muslim, with an almost even split between the two. The predominantly Muslim Hausa-Fulani together established approximately two third of the country population of the northern region. The Yoruba and the Igbo dominate the south of the country; while there are majority Christians, the Yoruba include a sizeable Muslim minority. The Christian within groups refer to their region as the 'Middle Belt'. The Idea of the Middle Belt emerged during the 1940s. When the United Middle Belt Congress was formed as a political party in opposition to the Northern people' Congress. The Idea of a separate Middle Belt identity increased widespread support after Nigeria gained independence in 1960, in light of political domination by the northern states (Falola, et al, 2018).

Empirical Review of the Underlying Causes of the Jos Crisis

Many reasons have been seen to be the cause of the frequent religious tension and crisis in Jos. According to Okwueze (1995) in his work religious problems and conflict in Nigeria revisited, opined that colonialism set the ground for religious hostility and resentment in Nigeria. The introduction of indirect rule in the Northern region by Lord Lugard and non-interference with Islam treaty between Lugard and Emirs in the region, prohibited the penetration of missionary enterprise in the Islamic emirates. This in a way helped in the spread of Islam within the protectorate and gave Muslims an edge over Christians in the region. Igwe (2009) believes that the cause of the reoccurring religious crisis in Jos is the inadequate punishment dished out to culprits. Punishment is a barrier to breaking the law, therefore, as long as the government fails to prosecute and adequately punish the perpetrators, the crisis will continue. For Nwagwu (2010) most cries in the north can be identified with religious intolerance and claim of supremacy. Issues arising from sharing of resources including farmlands, grazing lands, has triggered ethnic animosity and intolerance.

Obayomi, (2020), asserted that discrimination, marginalization, lack of political representation, poverty and inequality and elite manipulation are the causes of the Christian and Muslim conflict in Jos. This further state that identity politics interplay has also contributed majorly to religious intolerance with political, social, religious and economic structural groups manipulating identities and escalating the conflict. More so, it can be attributed to competition and show of superiority between groups as they seek dominance over each. Obayomi also opined that historical misunderstandings and misinterpretations of past events are a contributory trigger to the complex situation between ethnicity and religion in Jos. Due to the complex structure of Jos, the historical misgivings have shaped the contemporary identities and informed relationships between different groups. Interesting to note also, is that beyond identity power play, there exists the role of political actors and resource competition as causal factors to the Jos conflict. This means that existing ethnic and religious tensions are exploited by political groups to secure votes and power. Obayomi (2020) additionally stated that competition for scarce resources like land and water, further heightened by environmental changes and population growth, becomes another point of contention and potential trigger for violence.

Maishanu (2007) is of the opinion that religion plurality has attributed to religious intolerance in Nigeria. This is because humans have a plethora of ways in expressing their religious cravings. The existence of a plurality of religions is a reality, then there is bound to be religious intolerance. In fact, many religiously pluralistic societies all over the world have had to grapple with the problem of religious intolerance. Like most plural state, Nigeria is a country with religious diversity. African traditional religion, Christianity and Islam constitute the dominant religions in Nigeria, with each enjoying large followership. More so, the plurality of religion has bred the superiority power play amongst them. In a bid to display superiority by religious extremists, there is a clash. A religious fanatic believes strongly that his religion is unquestionably superior to other religions. In Jos, religious intolerance in most

cases take the dimension of ethnicity but gradually gravitates into a religious angle as the major religions are the Christians and Muslims.

Theoretical Framework

This work is anchored on the Social Identity theory in understanding it better. This theory best suits this study as it helps in explaining how social divisions might have hindered economic development by discouraging collaboration, investment, and overall social unity, thereby affecting the city's socioeconomic path. It was propounded in social psychology by Tajfel and his colleagues (Tajfel, 1978; Tajfel & Turner, 1979). They introduced this concept as a way in which explains intergroup behaviours. It suggests that individuals derive a part of their self-concept from the group they belong to, which leads to a tendency to favour their own group (in-group) and exhibit prejudice and hostility towards members of other groups (out-group). In context to this study, it simply implies when different religious groups perceive their beliefs, values, or ways of life to be under threat or perceived inequalities in resources, status or power, it can trigger inter-group conflicts, which is the case in the study of this crisis. Throughout the years this theory has supported many empirical studies and has provided explanation for other areas of psychology. Social Identity is mostly influential when people consider membership in a certain group and feel strong emotional ties towards that group. Affiliations with a group breeds self-esteem, which aids to sustain the Social Identity. This theory helps one understand why they feel a sense of belonging and connection to certain groups, and how these group identities can influence thoughts, feelings, and behaviours.

A problem with this theory is that it tends to focus on the situation and doesn't have much evidence to support it being about a person's natural characteristics. This theory has traditionally focused on explaining intergroup conflicts, prejudice, and discrimination, potentially overshadowing its applicability to positive intergroup relations, cooperation, and understanding (Turner & Reynolds 2010). Despite its weaknesses it's worth noting that Social Identity Theory has also undergone revisions and extensions to address some of these limitations. Researchers often use this theory as a foundation and combine it with other theories to gain a more distinct understanding of social identity and group dynamics.

The relevance of this theory to the Jos crisis is that it helps to explain how religious identity plays a significant role in intensifying tension and intolerance. It suggests that people living in Jos, Plateau State, belonging to each religious group would identify strongly with their respective religious identities and develop a sense of solidarity within their in-group, therefore heightening religious tensions leading to a stronger "us versus them mentality, this in turn leads to a decrease in trust and cooperation within the community. It also explains that people react negatively to threats to their social identity, therefore the Jos crisis could have been perceived as a threat to the religious identities of various groups, leading to defensive behaviours and increased tension. The social identity theory provides ways in which the conflict can be mitigated or resolved by providing a framework for predicting how future religious tensions in Jos might affect the city's growth, this can be of value to policy makers seeking to promote unity and economic growth. It can also aid in changing the way people perceive and relate to their own, and other persons group. The theory further suggests that when different religious groups perceive their beliefs, values, or ways of life to be under threat or perceived inequalities in resources, status or power, it can trigger inter-group conflicts, which is the case in the study of this crisis. It is important to note that while social identity theory provides insight into the dynamics of inter-group conflict, it is just one among several theories that can help explain religious intolerance in the Jos crisis. Other factors such as political manipulation, socioeconomic disparities and cultural differences also contribute to the complexity of such conflict.

Challenges of Religious Intolerance in Jos, Plateau State

Religion, which has historically served as a source of identity and community in Jos, became a central challenge during the brutal circle of violence in the city from 2008 to 2012. While the roots of the conflict were complex and intertwined with economic and political factors (Human Rights Watch, 2012), religious tensions played a significant and destructive role. One of the key challenges was the manipulation of religious narratives for political gain. Religious

leaders and politicians often exploited existing religious differences to mobilize support for their agendas (International Crisis Group, 2012). This often focused on portraying another religious group as a threat, creating fear and suspicion between the people. This created an us versus them mentality, making interfaith dialogue and cooperation nearly impossible.

Furthermore, the crisis exposed deep-seated religious intolerance within certain parts of the population. The violence was often marked by brutal attacks on religious symbols and places of worship, highlighting a disturbing willingness to violate the sanctity of the other's faith (Ibeanu, 2014). This intolerance shattered the sense of trust and respect that had previously existed between religious communities. The crisis also highlighted the limitations of religious institutions in promoting peace and reconciliation. While some religious leaders bravely spoke out against the violence, others remained silent or even fuelled the flames. This failure of religious leadership eroded public trust in the ability of faith institutions to act as agents of peace.

Another significant challenge is the displacement and economic disruption caused by the violence. Thousands of people were forced to flee their homes, leading to significant economic hardship and the breakdown of social networks (United Nations High Commissioner for Refugees. UNHCR, 2012). The displacement not only affected the immediate victims but also strained the resources of host communities, heightening the level of poverty and unemployment. The crisis also highlighted the limitations of religious institutions in promoting peace and reconciliation. While some religious leaders bravely spoke out against the violence, others remained silent or even fueled the flames. This failure of religious leadership eroded public trust in the ability of faith institutions to act as agents of peace. Additionally, the violence severely impacted education and healthcare services in the region. Schools and health facilities were often targeted or used as shelters, disrupting the provision of essential services (Mercy Corps, 2013).

The legacy of these challenges continues to engulf the city of Jos. Rebuilding trust and fostering interfaith dialogue is crucial for a lasting peace. This requires religious leaders to actively promote tolerance, cooperation, and understanding between communities. Additionally, educational initiatives that challenge extremist narratives and promote religious literacy are essential for fostering a more inclusive and peaceful society (Ogunyemi, 2013).

The Effect of Religious Intolerance on Socio-Economic Development in Jos, Plateau State

The City of Jos crisis have continued to raise different issues and questions. The most problematic issue in the crisis is the effect which does not necessarily end in death and destruction of properties but include the general impact on the development of the community. The City of Jos cannot develop properly as development can only take place in a peaceful environment. Crisis hinders development either through the destruction of existing structures or discouragement of investments, in this case, both. In Jos many structures have been destroyed and the money which would have been used to develop new structures are being used to repair the destroyed ones (Albert 1994). It is important to note that crisis have negative effects beyond the communities that are involved. Therefore, crisis in any part of the nation, affects the nation itself. For instance, many travellers and transporters in Kano, Abuja, Bauchi and Kaduna are affected by the crisis in Jos because these are the four leading states into Jos. This crisis has also led to the feeling of insecurity in the country as people rush back to their state of origin for fear of being killed, and with the increase in arms, the oppressors and mercenaries usually go into other states to make a living with their guns (Gofwen, 2004). This crisis has led to destructions worth billions of naira and this has affected life in Plateau state both legally, politically, socially and economically.

Religious crisis in Jos, Plateau state, has presented many challenges that border on security and the corporate existence of a state. The period between 2008 and 2012 marked an emotional chapter in the history of Jos, Nigeria, while the city boasted of a vibrant past as a tin-mining hub, these years were scared by reoccurring outbreaks of religious violence which brought about a significant setback to the city's development, because funds that could have been directed towards the building of infrastructures, education, and healthcare were diverted to security measures and post-conflict

reconstruction (Best & William, 2014). In 2012, in the Northern parts of the state, especially Barkin Ladi and Riyom Local Government areas, there was a regular record of deadly hostilities between Fulani and the natives, especially the Berom. This led to the death of innocent people, and loss of property worth billions of naira destroyed. Due to this, many villages were deserted while farming which is the basic occupation of the people had been abandoned for fear. Nigeria has become a country in which cutthroat competitive spirit has penetrated every aspect of life. Bloodshed like that of Jos is rooted in our reality. It manifests in communal relations and politics no less than in family affairs (Ibelem, 2010).

This religious violence has created fear and instability, preventing investments, disrupting economic activities and eroding social cohesion. For example, in Jos crisis, the Hausa Fulani have been against Christians instead of confronting Plateau State Government in order to resolve their areas of disagreements. Similarly, in the Boko haram crisis, Nigerians were killed as a result of grievances arising from Governments failure to address poverty, unemployment, corruption and bad governance which affects both Christians and Muslims, and in turn this has also greatly affected the growth and development in the city's social and economic sectors. This clearly implies that to fully understand the socio-economic development of Jos during this period of time, requires examining the interplay between religious tensions, economic activities, and general social well-being (International Crisis Group, 2012).

Economic Effects of the Jos Crisis

The Jos crisis has had far-reaching economic effects on the region, especially between the period of 2008-2012. One major impact is the disruption it has caused to businesses. Many shops, markets, and factories have been forced to close down or operate at reduced capacity due to the instability and insecurity caused by the crisis. This has resulted in job losses, reduced income, and a decline in productivity. The tourism industry, which was once a significant source of revenue for Jos, has also been severely affected. The crisis has led to a decline in tourist visits, as people are hesitant to travel to an area that is experiencing violence and instability. Hotels, restaurants, and other businesses that rely on tourism have suffered significant losses, leading to more economic downturns (Human Rights Watch, 2012).

Additionally, the Jos crisis has hindered overall development in the region by diverting resources and attention away from crucial infrastructure projects and investment opportunities. The lack of stability and security has prevented investors from committing to long-term projects, leading to stagnation in economic growth. Furthermore, the crisis has had a mirror effect on other sectors of the economy. Agriculture, which is a major source of livelihood for many in the region, has been disrupted as a result of the displacement of farmers and destruction of farmlands. This has resulted in a decrease in agricultural output and food shortages, further impacting the economy and increasing poverty levels (Igbino, 2013). Therefore, the disruption to businesses, decline in tourism, and impact on agriculture have all contributed to an overall decline in the region's economy and hindered development. It is crucial for efforts to be made to restore peace and stability in order to mitigate these effects and promote economic recovery.

Socio-Cultural Effect of the Jos Crisis

Not only were there economic and political effects of this crisis on the city of Jos but there were also socio-cultural. The violence which was deeply rooted in the long-standing tension destroyed the social unity that had existed between the Berom and Hausa communities. One of the most devastating effects of the crisis was the mass displacement of people. Fearing for their lives, many residents fled to areas perceived to be safe havens, based on religion or ethnicity (Ufen, 2010). This not only disrupted lives and livelihoods but also reshaped the demographic setting of neighborhoods, schools, and social circles. The social connections and networks that had previously bound the communities together began to fade, replaced by suspicion and fear. Furthermore, the crisis deepened existing social divisions. Long-held stereotypes were increased, making it harder for people from different backgrounds to interact and build trust. Traditional techniques for conflict resolution, which relied on dialogue and compromise within communities, broke down during the period of violence, and the sense of shared identity and belonging that was upheld over religious and ethnic lines was fractured (Human Rights Watch, 2012).

Culturally, the crisis led to a decline in artistic expression and people no longer celebrated diversity, or welcomed it with open arms, as fear and suspicion overshadowed cultural life which was once the characteristic of Jos. Festivals and social gatherings, which served as platforms for cultural exchange and interaction, were threatened with insecurity. This loss of cultural expression not only impoverished the lives of residents but also interfered with the transmission of traditions and customs to younger generations (Ogunyemi, 2013). The education system was equally affected by the crisis. Many schools were damaged or destroyed in the violence, disrupting the education of countless children. The atmosphere of fear and mistrust also made it difficult for students from different backgrounds to learn and interact together. This segregation along religious and ethnic lines within schools suppressed the efforts to promote social cohesion and understanding between future generations. The psychological impact of the crisis was equally intense. The trauma of violence, displacement, and loss of loved ones left frightening images and thoughts on the minds of many. Feelings of anxiety, anger, and distrust lingered long after the violence subsided. This continuous sense of unease further hindered efforts at reconciliation and social healing.

Political Effect of the Jos Crisis

The period of brutal violence from 2008 to 2012 left a deep scar on the national political landscape. The conflict fuelled by religious, ethnic and economic tensions, challenged the peaceful coexistence between the predominantly Christian indigenous Berom people and the Muslim Hausa settlers. With time there was no trust between communities and this exposed the limitations of the government's ability to maintain order. Politically, the crisis had a deep effect that continues to be felt today. Firstly, it significantly weakened the ruling People's Democratic Party (PDP) in the region. Accusations were made towards the government's handling of the crisis, with critics pointing out the clear bias towards one side or the other. This fuelled public anger with the PDP, leading to a decline in its support in Plateau (Lyon, 2010). Secondly, Politicians exploiting religious and ethnic divisions to mobilize support, was on the increase and this further deepening societal divide**.** Thirdly, the Jos crisis highlighted the challenges of managing Nigeria's complex diversity. It exposed the faults of religious and ethnic tensions that, if left unaddressed, could easily escalate into violence. The crisis served as a wake-up call for the need to address these issues through genuine dialogue, power-sharing mechanisms, and policies that promote social inclusion and economic development. Fourthly, the crisis led to the militarization of the region. The heavy security response, though necessary to mitigate the immediate violence, also bred resentment among the populace. The presence of a large military presence created fear and suspicion, hindering efforts of reconciliation (International Crisis Group, 2012). Overall, the Jos crisis from 2008 to 2012 had a serious political impact that has deepened existing divisions, straining governance, and affecting the electoral process in the region.

Conclusion and Recommendations

This study explored the relationship between religious intolerance and its effects on socio-economic development in Jos. The theory employed by this study is useful in understanding the relevance of a society coming together in order to ensure unity between and amongst them and creating peace-building efforts, institutions, policies and programs required to achieve long-term, sustainable peace. Social identity theory suggests that the achievement of sustainable peace is made possible through three main goals; reducing violence, addressing injustice and rebuilding relationships among groups of people. This study suggests that if these three goals can be put into action, future conflicts can be prevented.

To address the multifaceted effects of religious intolerance on socio-economic development in Jos Plateau, it's vital to pursue a comprehensive approach. Firstly, fostering economic opportunities for all communities can help alleviate grievances that often fuel religious tensions. This could involve initiatives such as job training programs, microfinance support, and infrastructure development projects that benefit marginalized areas. Secondly, promoting socio-cultural integration and understanding through community events, cultural exchanges, and interfaith dialogues can bridge divides and build social cohesion. Lastly, ensuring inclusive and transparent governance practices, where all religious groups have a voice in decision-making processes, can help reduce political

manipulation and foster trust in institutions. By addressing economic, socio-cultural, and political dimensions, we can work towards a more peaceful and prosperous future for Jos Plateau.

References

Atoi, E.N & Babale, Y.K (2021) Religious Intolerance and the Quest for Progressive Change in Nigeria. *A Journal of Contemporary Research* 18(4): 200-220

Higazi A (2011) The Jos Crisis: A Recurrent Tragedy Discussion Paper Friedrich Ebert Stiftung

Nwaka, J. C. (2012). "Religious Violence in a New Democracy: A Study of the Kaduna and Jos Crises of 2000 and 2001." *Ibadan Journal of Humanistic Studies* 21/22:127-141.

Maishanu, I. M. (2007) "Islam and Tolerance in a Pluralistic Society". *Journal of the Nigerian Association of Teachers of Arabic and Islamic Studies* (NATAIS) 10(2):198 -219

Basedau, M. (2017). The Rise of Religious Armed Conflicts in Sub-Saharan Africa: No Simple Answers, GIGA Focus Africa.

Basedau, M., & Schaefer-Kehnert, J. (2019). Religious discrimination and religious armed conflict in sub-Saharan Africa:

Blench, R. (2009). The Language Spoken in Plateau State Falls into the Benue-Congo and the Chadic Phyla.

Gofwen, R. (2004). Religious Conflicts in Northern Nigeria and Nation Building: The Thrones of Two Decades 1980- 2000. Kaduna, Nigeria: Human Right Monitor.

Best, S., & Williams, O. (2014). A History of the Nigerian Civil War, 1967-1970. Bloomsbury Publishing.

Krause, J. (2010). A Deadly Cycle: Ethnic Conflict in Jos, Plateau State, Nigeria. Working Paper. Geneva Centre for Security Policy (GCSP) Geneva, Switzerland

Plotnicov, L. (1967). Strangers to the City: Urban Man in Jos, Nigeria. Pittsburgh: University of Pittsburgh Press. p. 66-78

Kane, O. (2003). Muslim Modernity in Postcolonial Nigeria: A Study of the Society for the Removal of Innovation and the Reinstatement of Tradition. Leiden, Netherlands: Brill.

Okwueze, M. I. (1995). Religious Problems and Conflicts in Nigeria Revisited. In J. I. Onuoha & J. O. Ozioko (Eds.), Contemporary Issues in Social Sciences p.73 Enugu, Nigeria: Acena Publishers.

Igwe, L. (2009). Why Religious Violence Persists in Northern Nigeria. Lagos, Nigeria: Tribune Press.

Nwagwu, E. J. (2010). Social Justice and Ethno-Religious Conflicts in Nigeria. In Topical Issues in Social Sciences. p. (56) Nsukka, Nigeria: Louis Clumez Printing Enterprise.

Tajfel, H., & Turner, J. (1979). An integrative theory of intergroup conflict. The social psychology of intergroup relations. Monterey, CA: Brooks/Cole. pp. 33-37

Turner, J. C., & Reynolds, K. J. (2010). The Story of Social Identity. In T. Postmes & N. Branscombe (Eds.), Rediscovering Social Identity: Core Sources pp. 13-32. Psychology Press.

Albert, I. (1994) Urban Violence in Contemporary Africa: Some Theoretical Exploration. Kaduna, Human Rights Monitor.

Best, S., & Williams, O. (2014). A History of the Nigerian Civil War, 1967-1970. Bloomsbury Publishing.

International Crisis Group. (2012). Nigeria: Addressing Violence in Jos. Brussels, Belgium: International Crisis Group. https://www.crisisgroup.org

Human Rights Watch. (2012). Jos: A Cycle of Violence. New York. www.hrw.org

Igbino, A. (2013). Socio-Economic Effects of Ethno-Religious Violence in Nigeria: A case study of Jos crisis. Journal of

Economics and Behavioural Studies, Vol.3(8)

Ufen, A. (2010). Religious Intolerance and Its Effects on Development in Nigeria: A Case Study of Jos, Plateau State. Journal of Social Development in Africa.

Ogunyemi, D. O. (2013). Ethnicity and National Development in Nigeria: The Jos Crisis in Perspective. Journal of Black Studies, 46(1) 20-28 https://www.cambridge.org/core/journals/african-studies-review/article/emergenceand development-of-ethnic-strongholds-and-frontiers-of-collective-violence-in-jos nigeria/