

ETHNO-RELIGIOUS CONFLICTS AMONG INDIGENOUS COMMUNITIES: A STUDY OF TAFAWA BALEWA LOCAL GOVERNMENT, BAUCHI STATE, NIGERIA

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Abstract

The phenomenon of conflict among indigenous communities was examined from an ethno-religious perspective in Tafawa Balewa Local Government, Bauchi State. Over the past two decades the conflicts in the communities have resulted in increasing gaps in socio-economic relationship and political development among indigenous communities of the area. Other consequences is threat to security of life, property, loss of houses, farms, foreign investment in the economy, worship places being burnt down, and unnecessary social tension created. The conflicts in the area have become major boundaries that create divisions among people. Ethnicity and religions have also become potent tools for mobilization and manipulation among indigenous community. In view of the above reasons therefore, there is need to investigate the ethno-religious conflict among indigenous communities in Tafawa Balewa local government, Bauchi State. To carry out this work, Specific objectives include: to determine the causes of ethno-religious conflicts among indigenous communities of Tafawa Balewa Local Government, Bauchi State and to examine the ways ethno-religious conflict undermining the peace and harmony of the study area. To achieve this, the following research questions: i. What are the causes of ethno-religious conflict in Tafawa Balewa Local Government Area of Bauchi State? And ii. How do ethno-religious conflicts undermine the peace and harmony of the Tafawa Balewa Local Government Area of Bauchi State? The research adopted the Structural Conflict theory as its theoretical framework. The study used multi stage sampling technique where by all the elements in the population stood equal chance of being selected. The study used survey research design. Both primary and secondary data were utilized. Questionnaires were distributed to a sample size of 384 from the 2 Districts (Bula and Lere) with 11 Wards. On the first research question, the study found that causes of ethno-religious conflict in Tafawa Balewa Local Government include, ridiculing of a Christian or Moslem Prophet in the media (72.2%), ethno-political power struggle (73.27%), and socio-economic factor (74.33%). Investigations based on the second research question revealed that consequences of ethno-religious conflict in the study area are: i. disruption of socio-economic life such as commercial activities, marriages, sport, and so on; ii. Targeting of people from other groups; and iii. Displacement of large numbers of people from their homes and livelihoods. It was thus concluded that ethno-religious conflicts have indeed undermined the peace and harmony of the Tafawa Balewa Local Government Area. Recommended include that Followers of Christianity, Islam, and other religions should desist from ridiculing prophets of other religions and embrace tolerance and forgiveness. It was also recommended that ethnicity and religion should not be used by politicians as means for their struggle for political power.

Key Words: Ethno-Religious Conflict, Indigenous Communities, Tafawa Balewa Local Government, Bauchi State, Nigeria.

Introduction

Conflicts are phenomena that human societies have experienced from time immemorial. All over the world, the quest for sustainable peace and security has continued in the minds of all stakeholders including international organizations, government, and non-governmental organizations as a very disturbing development. In more than 60 years since Nigeria's independence, the country has been plagued by incessant conflict in virtually all of its geo-political zones (Agu, Amujuri & Okwo 2012). Conflicts are unavoidable aspects of human interaction. They arise from the pursuit of divergent interests, goals, and aspirations by individuals or groups. Changes in the socio-political environment

provide fertile grounds for conflicts involving individuals and groups probably interested in using these conflicts to achieve their selfish goals. Therefore, the negative exploitation of ethnicity and religion results in ethnic-religious conflicts. These often arise out of mistrust, hostility, and polarization of relations among groups, and at times in a competitive setting.

Given, Because of incidences of religious conflicts, the northern region has become the hotbed of religious extremism (Olayode, 2007) and due to this many people have had to scamper for safety, turning many into refuges in their own country. The increase in Islamic Fundamentalism and the emergence of groups such as the Jamā'at Ahlis-Sunnah lid-Da'wah wa'l-Jihād, or Boko Haram and Islamic State's West African Province or ISWAP which detests Western education and Christianity, has exacerbated the conflicts already in existence. Thus, the religious-political history of Nigeria is characterized by an unprecedented upsurge in ethnic and religious conflicts leading to loss of lives and destruction of properties worth billions of Naira.

Nigeria's multi-ethnic and multi-religious diversities coincide with the North and South divide, with Muslims and Christians as the majority in each part respectively. These have created geo-religious identities; a situation where religion and its concomitant tension generation enthroned a threat to the security of the country. According to (Jones, 2000), the country has three dominant religions; African traditional religion, Islam, and Christianity. The Christians are the majority in at least seven out of the nineteen northern states while north-western and north-eastern regions have the largest concentration of Muslims. The North-central also known as the Middle Belt, is considerably mixed. Indigenous Muslims are in large numbers in south-western states and are in small minority in the south-south while practitioners of African traditional religion can be found all over the country. Some are syncretistic, combining Islam or Christianity with traditional religion. This made Khalid (2004) posited that a multi-ethnic and multilingual society like Nigeria has impacted negatively on the nation by creating tension and unrest. Stemming from this, Kreitner & Kinicky (2016) to assert:

...religion is not a concept which is an intrinsically bad concept. It is rather an integrating force. Religion as a disintegrating force is attributable to the organizers, the organization, the preachers, the preaching, the propagators, and the propagation of religions (Kreitner & Kinicky, 2016: 56).

Mayer (2002) similarly noted that religion has been a factor in national development while it has been manipulated to wrought havoc on the Nigerian populace. He added that between the years 1980-1990, Nigeria recorded eight (8) major religious disturbances with heavy human and material losses; many monuments of high and historical value were destroyed. According to (Olayode, 2007) while trying to explain the level of trauma the victims of ethno-religious conflict sustain, they understand that apart from the monumental losses that can be qualified, the crisis further deepened the division that hitherto existed among the various religious adherents. For example, the psychological trauma and the fear among the victims of religious disturbances is a recurring decimal. Such persons never live to neither forgive nor forget the persons involved in the circumstances of such carnages.

The implications of the ethnic-religious religious conflicts have affected the foundations of democratic principles in the country. Sule (2015: 63) avers that: "one of the claims for the enthronement of democracy as well as democratic consolidation in Nigeria lies in the fact that as a centripetal force, democracy is the only institutional arrangement that can guarantee the peaceful resolution or management of ethnic and religious conflicts". The incessant conflicts in Tafawa Balewa Bauchi state therefore stand in direct contrast to the democratic principles that are supposed to galvanize the pillars of peace in the state as a whole. This has in no small way affected the social, political, and economic lives of the people. It is against this background that this study is carried out to assess ethnic-religious conflict and dialogue processes in the Tafawa Balewa local government of Bauchi State in the period under review.

While the Sayawa are largely Christians, the non-Sayawa remained Muslims. Ethnicity and religious sentiments have therefore led to mistrust, hostility, and multiple confrontations between the two groups. The Sayawa and non-Sayawa have continued to attract sympathy from other members of

different communities who are equally divided along ethnic and religious sentiments. The conflict is so prevalent that the district head of Tafawa Balewa Town Alhaji Sulaiman Muhammad, son of the former district head Alhaji Muhammadu Lulu, is currently residing in Bauchi Town due to the incessant ethnoreligious conflict and several attempts to assassinate him. It is also in his house district head of Tafawa Balewa Hakimi Ladan Lere was slaughtered in 1977. The palace was relocated to Zwall village in Tafawa Balewa Local Government Area. It therefore becomes cogent to investigate this phenomenon from Tafawa Balewa Local Government of Bauchi State. This was carried out using the under listed research objectives.

- a. To find out the causes of ethno-religious conflict in Tafawa Balewa Local Government Area of Bauchi State.
- b. To examine the ways ethno-religious conflict undermining the peace and harmony of Tafawa Balewa Local Government Area of Bauchi State.

Research Questions

1. What are the causes of ethno-religious conflict in Tafawa Balewa Local Government Area of Bauchi State?
2. How do ethno-religious conflicts undermine peace, and harmony of the Tafawa Balewa Local Government Area of Bauchi State?

Conceptual and Theoretical Underpinnings

Defining Conflict

Robbins & Judge (2019: 12) defined conflict as “a process that begins where one party perceives that another party has negatively affected, or is about to negatively affect something that the first party cares about”. This is a very apt definition, emphasizing that conflict is about perceptions, not necessarily real hard facts. It points to the emotional nature of conflict, by referring to a word like "care", it states that more than one party is involved and that there may be a future component attached to it. Darling & Walker (2017) linked this idea to the organization by stating that, even when conflict is a natural phenomenon in social relations (as natural as harmony), it can nevertheless be managed within organizations. They add that conflict may have both positive as well as negative consequences within the organization, the submission above blend with the fact that, conflict can never be eliminated within organizations but can be efficiently managed to move organizations to greater height and performance level.

Religion

Kukah (2013) opined that religion has evoked man since time immemorial to attempt to work out their relationship with supernatural beings or powers often regarded as god(s). Absolute to this regard is the interaction between religion and the society within which it functions. Subsequently, this has changed due to the divisions that existed among various human groups, and as such religion has become a major influence in politics and crises, thereby playing a significant role in the entire societal process, especially in religious societies. For the Romans, religion meant being tied back, staying connected with ancestral customs and beliefs, a kind of loyalty; among Christians, the word would originally stand for being tied back, connected to God. On the other hand, religion in Arabic and Islamic literature is referred to as 'din'. In its literal meaning, din means obedient, being in debt, restoring one's rights, adopting as a habit, forcing, calling to account, managing, rewarding or punishing, serving, lending, and so on. Muslim theologians have described din as the set of principles revealed by God through prophets for mankind to follow by free will to acquire happiness in both worlds (here and the hereafter). It can also be seen as a community of persons united by faith, united by a search for “the divine”, and defined by its manner of confronting the problems of human existence.

It is imperative to mention that, the definitions and perceptions accorded to religion by people have not only differed from one historical epoch to another but have also varied from one conventional wisdom to another.

Communities are a group of any proportion whose members lives in a specific locality, with a common government, and sometimes with cultural and historical heritage.

Conflict Transformation Theory

Conflict transformation theory assumes that systemic change is needed to alter the social structure, conflict parties, and institutions within which conflicts are embedded Miall (2007). By so doing, attention is focused on sustainable peace systems, with a holistic understanding of changes such as beliefs, behaviors, and relationships Diamond (1997). The proponents of conflict transformation theory pay attention to far-reaching transformation of society with emphasis on rebuilding unjust social relationships. According to conflict transformation theory, security and stability go beyond a mere emphasis on security approaches to peacebuilding. Thus, a far-reaching transformation of society is needed to the extent that, more social justice is needed to reduce criminality and reconciliation has to be achieved so that people are more willing to work together to ensure peace and security of their communities.

On the other hand, it must be pointed out that analyzing and critiquing the current peacebuilding initiatives by both state and non-state actors in southern Bauchi State and its critical role in enhancing community, underlines the hybridization of the conflict transformation theory. For justifying the imperative of this Vaymen (1991) proposed that conflicts can be transformed through four types of change: actor transformation (the emergence of new actors or change in existing actors); issue transformation a change in the way in which the parties frame their interests and goals); rule transformation (a change in the norms affecting the actors' institutions); and structural transformation (which involves a change in the relationship between the parties, new power structure, or change in the existing social structure).

Research Methodology

The research design used for this study is the survey design. This technique is used because of its efficiency for social science research given, because of the wealth of data and interpretation it can provide. The area of this study is the Tafawa Balewa Local Government Area of Bauchi State. It is situated in the rocky southern part of Bauchi state. It has an area of 2, 770.00 square kilometers and a population of about 221,310 (NPC, 2016). It then comprises two districts, namely Lere with headquarters at Tafawa Balewa, and Bula with headquarters at Bununu.

Tafawa Balewa local government area comprises the various ethnic groups Fulani, Hausawa, Jarawa, Sayawa, Dugurawa, Sigidawa, Zaksawa, Banshawa, Barawa, Angasawa, Tapshinawa, Boyawa, Warawa, Badawa, Burmawa, Bankalawa, Kanuri, Rafawa, Bijimawa, Lerawa, Folci, Kaduk, Kantanawa. This setting is found in the village area. A stratified random sampling technique was adopted to determine the sample size. This according to Wimmer and Dominick (2017) is useful in research that projects a particular characteristic segment or stratum of the population, such as the classifications according to age, sex, education, level of income, and so on.

The Sample size of 384 was used from the total population, based on the principles of Research Advisors (2006) sample size table. Tafawa Balewa Local Government Area has 2 Districts, Bula and Lere with 11 Wards. This research is interested in critically analyzing ethno-religious conflicts and dialogue in the Tafawa Balewa Local Government Area of Southern Bauchi state of Nigeria.

According to the 2006 National Population Commission (2016), And the National Bureau of Statistics web, the population of Tafawa Balewa local government is estimated as 409,48 by 2022. Taro Yamane's formula $n = N / 1 + N(e)^2$, was used to determine that $n = 384$. The study thus sampled 384 respondents according to the distribution below:

Table 1: Distribution of the Respondent According to Locality

S/No.	Identity of Respondents	Number of Respondents
1.	Sayawa tribe	70
2.	Non-Sayawa tribes	70
3.	Muslim Religious Leaders and Followers	70
4.	Christian Religious Leaders and Followers	70
5.	Victims of conflicts	55
6.	Scholars of Social Sciences	10
7.	Some Traditional leaders	19
8.	Some Media Reporters	10
9.	Some Security Agencies	10
10.	Total	384

Source: Field Survey, (2022)

The above table shows the distribution of the sample of population among the various ethnic and religious groups. For each of the Sayawa tribes, non-Sayawa tribes, Muslim religious leaders and followers, Christian religious leaders and followers, and Victims of conflicts, 70 respondents will be selected to form part of the 384 respondents. While 19 traditional leaders, 10 media reporters, and 10 security agencies will also form part of the respondent.

Data Presentation and Analyses

The data collected from the respondents were used to answer the research questions raised in this study. They are presented in the following sub-heads below:

Research Question One: What are the causes of Ethno-Religious Conflict in Tafawa Balewa Local Government Area of Bauchi State?

Table 2: Factors that Cause Ethno-Religious Conflict in the Tafawa Balewa Local Government Area of Bauchi State

S/No	Factors	N	Mean	Std. Dev.	Decision
1	Ridiculing of a Christian or Moslem Prophet in the media causes religious tension and conflicts.	384	3.96	1.32	Significant
2	Communal identity contributes to ethno-religion conflict	384	3.76	1.16	Significant
3	Political power struggles cause religious conflict	384	3.74	1.21	Significant
4	Socio-economic factor has contributed to the ethno-religion conflict	384	3.94	1.29	Significant

Source: Field Report, (2022).

The table below shows that the respondents in the study area agreed with the items of the instrument on the causes of ethno-religious conflict in Tafawa Balewa Local Government of Bauchi State. This is because their mean responses were above the 3.0 mean target set for this study. This means that ridiculing a Christian or Moslem prophet in the media causes religious tension and conflicts

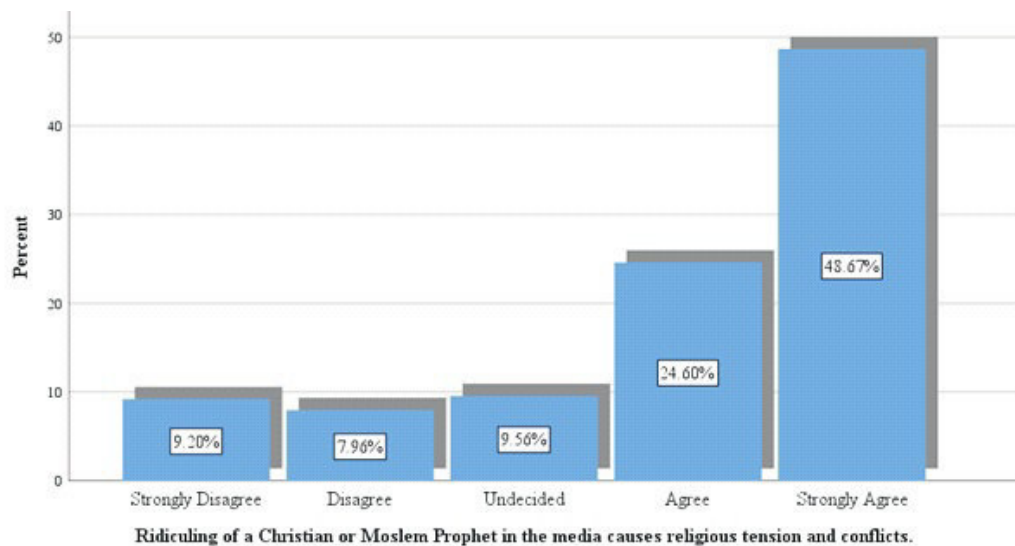
indicated the mean of 3.96 and SD 1.32; Communal identity contributes to ethno-religion conflict with a mean of 3.76 and SD 1.16; political power struggle causes religious conflict with the means of 3.74 and SD 1.21; and Socio-economic factor has contributed to the ethno-religion conflict with the mean of 3.94 and SD 1.29 respectively. Therefore, the findings signified that ridiculing of a prophet and socio-economic factors are the major causes of ethno-religious conflict whereas the communal identity, and ethno-political power are also signposted as the subsequences causes of ethno-religious conflict in Tafawa Balewa LGA of Bauchi state.

Table 3: Ridiculing of a Christian or Moslem Prophet in the Media Causes Religious Tension and Conflicts.

Valid		Frequency	Percent	Valid Percent	Cumulative Percent
	Strongly Disagree	34	9.2	9.2	9.2
	Disagree	32	8.0	8.0	17.2
	Undecided	36	9.6	9.6	26.7
	Agree	94	24.6	24.6	51.3
	Strongly Agree	188	48.7	48.7	100.0
	Total	384	100.0	100.0	

Source: Field Survey, (2022)

Chart 1: Ridiculing of a Christian or Moslem Prophet in the Media Causes Religious Tension and Conflicts



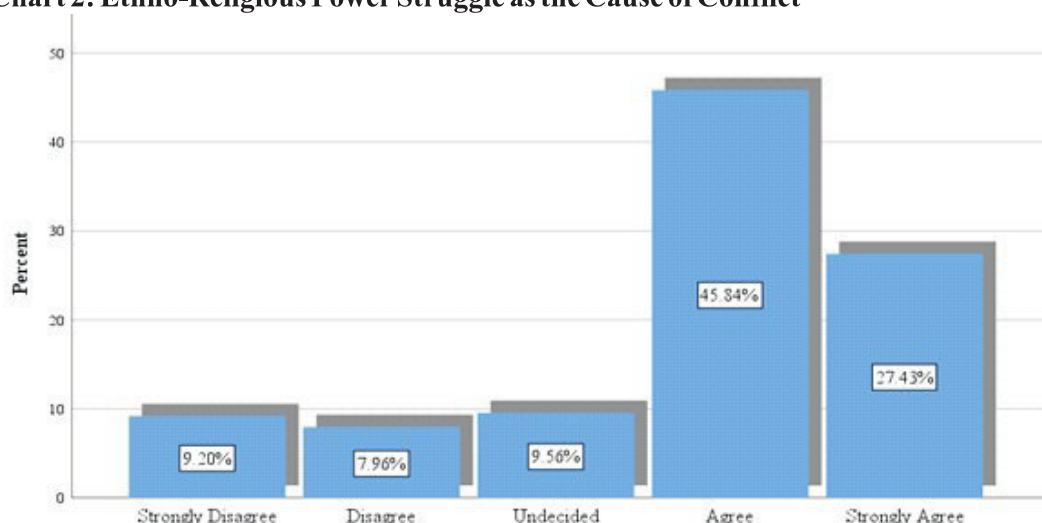
The chart above shows that the ridiculing of a Christian or Moslem Prophet in the media causes religious tension and conflicts. From the study, it is evident that out of the total respondents, 48.67% respondent strongly agree that ridiculing a Christian or Moslem prophet in the media significantly causes religious tension and conflicts, while 24.6% of the respondent agree, 9.56% could not agree or disagree and choose to remain neutral, while 7.96% disagreed on the ridiculing of a Christian or Moslem prophet in the media as a cause of religious tension and conflicts, 9.20% of the total respondents strongly disagreed on the ridiculing of a Christian or Moslem prophet in the media is a cause of religious tension and conflicts were the least.

Table 4: Ethno-Political Power Struggle as the Cause of Religion Conflict

Valid		Frequency	Percent	Valid Percent	Cumulative Percent
	Strongly Disagree	32	9.2	9.2	9.2
	Disagree	29	8.0	8.0	17.2
	Undecided	34	9.6	9.6	26.7
	Agree	188	45.8	45.8	72.6
	Strongly Agree	101	27.4	27.4	100.0
	Total	384	100.0	100.0	

Source: Field Report, (2022)

Chart 2: Ethno-Religious Power Struggle as the Cause of Conflict

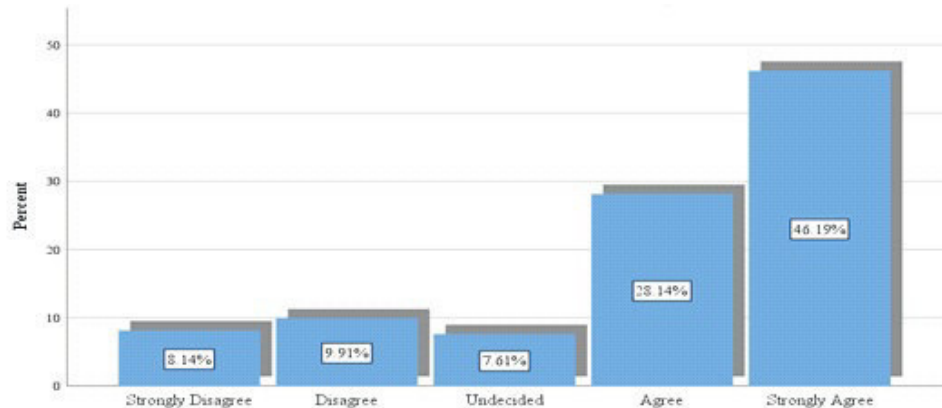


The table and chart above show political power struggles cause religious conflict as part of the causes. The findings signified that out of the total respondents, 45.84% of respondent agree that ethno-political power struggle cause religious conflict, then 27.43% the respondent strongly agreed, 9.56% could not agree or disagree and chose to remain neutral, although 7.96% the respondents disagreed, but 9.20% of the total respondents strongly disagreed on the statement which was the least. Therefore, political power struggle caused religious conflict in Tafawa Balewa LGA of Bauchi State.

Table 5: Socio-Economic Factors as Drivers of the Ethno-Religious Conflict

Valid		Frequency	Percent	Valid Percent	Cumulative Percent
	Strongly Disagree	27	8.1	8.1	8.1
	Disagree	33	9.9	9.9	18.1
	Undecided	26	7.6	7.6	25.7
	Agree	110	28.1	28.1	53.8
	Strongly Agree	188	46.2	46.2	100.0
	Total	384	100.0	100.0	

Source: Field Survey, (2022)

Chart 3: Socio-Economic Factors as Drivers of the Ethno-Religious Conflict

The table and chart above show socio-economic factor has contributed to the ethno-religion conflict. The findings indicated that 46.19% out of the total respondents strongly agree that socio-economic factor has a significant contribution to the ethno-religion conflict in the study area, followed by 28.14% agreeing, 7.61% not agreeing or disagree, and choose to remain neutral. However, those against the statement were least like 9.91% of the respondents disagreed, and 8.14% of the total respondents strongly disagreed. Therefore, socio-economic is part of the contributing factors to the ethno-religion conflict in Tafawa Balewa LGA of Bauchi State.

Research Question Two: How does ethno-religious conflict undermine peace and harmony in Tafawa Balewa Local Government Area of Bauchi State?

Table 6: Ethno-Religious Conflict and Peace and Harmony of Tafawa Balewa Local Government

Question	N	Mean	Std. Dev.	Decision
1. Social activities such as commercial activities, marriages, sports, and so on are hampered during ethnic or religious conflicts.	384	4.09	0.77	Significant
2. People from other groups are targeted during and after ethnic or religious conflicts.	384	3.59	1.20	Significant
3. A Large number of people are forced to abandon their houses during ethnic or religious conflicts	384	4.32	1.03	Significant

Source: Field Survey, (2022)

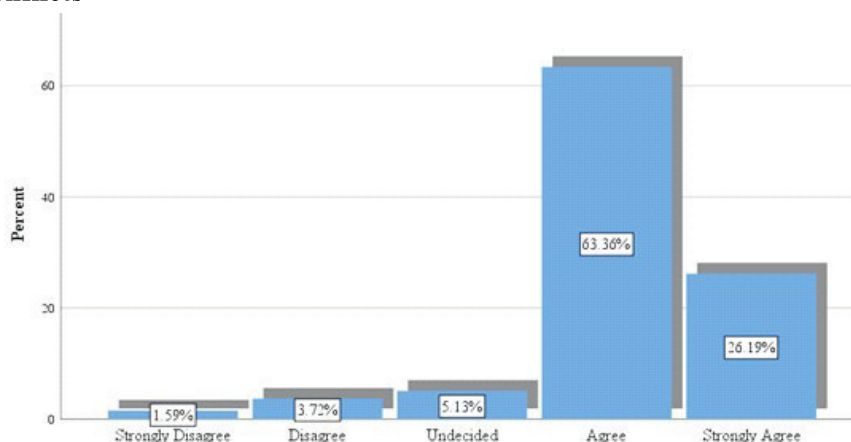
Table 6 above shows that the respondents in the study area agreed with the items in the instrument on how ethno-religious conflict undermines peace and harmony in the Tafawa Balewa Local Government Area of Bauchi State. This is because their mean responses were more than the 3.0 benchmark for this study. The findings reveal that almost all respondents agreed with all the stated questions with the mean range from 3.59 to 4.32. Therefore, the outcomes signified that ethno-religious conflict mostly affected the peoples of Tafawa Balewa Local Government Area by forcing them to abandon their houses, and properties and migrate to a safer society. Further, minority people were intimidated, and restricted from movement, and social activities such as marriage events, and sports were affected during the conflict.

Table 7: Social Activities (Such as Commercial Activities, Marriages, and Sports) as Triggers for Ethnic or Religious Conflicts

Valid		Frequency	Percent	Valid Percent	Cumulative Percent
	Strongly Disagree	9	1.6	1.6	1.6
	Disagree	21	3.7	3.7	5.3
	Undecided	29	5.1	5.1	10.4
	Agree	235	63.4	63.4	73.8
	Strongly Agree	90	26.2	26.2	100.0
	Total	384	100.0	100.0	

Source: Field Survey, (2022)

Chart 4: Social Activities (Such as Marriages, and Sports) as Triggers for Ethnic or Religious Conflicts



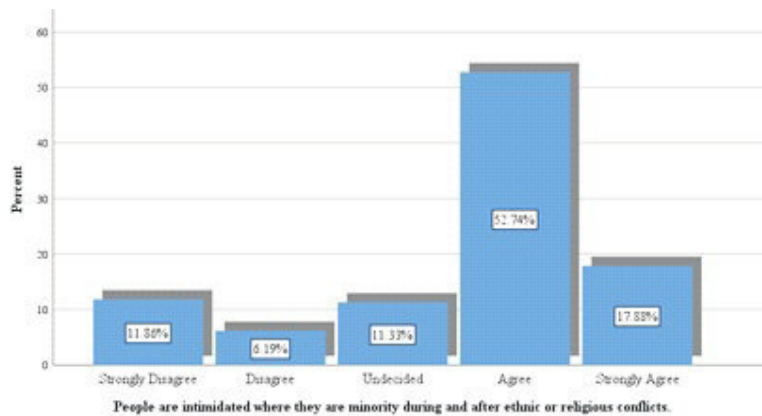
The table and chart above show social activities such as commercial activities, marriage, and sports as triggers for ethnic or religious conflicts. The findings indicated that 61.36% out of the total respondents agree that social activities in the study area were hampered during ethno-religion conflict, followed by those strongly agree with 26.19%, and 5.13% could not agree or disagree and choose to stay neutral. However, those against the statement were the least only 3.72% of the respondents disagreed, and 1.59% of the total respondents strongly disagreed. Therefore, socio-activities like marriage events, sports, etc. Where hindered during the ethno-religion conflict in Tafawa Balewa Local Government Area of Bauchi State.

Table 8: People from other Groups are Targeted during and after Ethnic or Religious Conflicts

Valid		Frequency	Percent	Valid Percent	Cumulative Percent
	Strongly Disagree	45	11.9	11.9	11.9
	Disagree	32	6.2	6.2	18.1
	Undecided	43	11.3	11.3	29.4
	Agree	194	52.7	52.7	82.1
	Strongly Agree	70	17.9	17.9	100.0
	Total	384	100.0	100.0	

Source: Field Report, (2022)

Chart 5

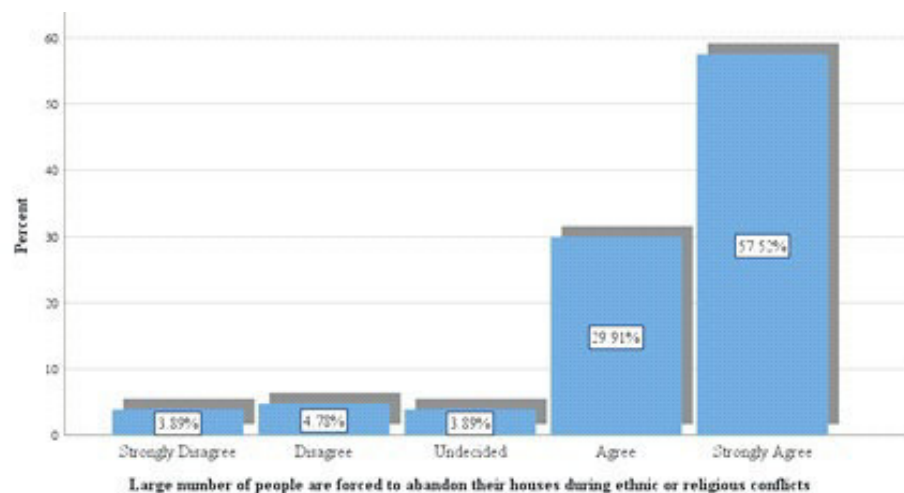


The table and chart above show people are intimidated when they are a minority during and after ethnic or religious conflicts. The findings indicated that 52.74% out of the total respondents agreed that minority people were intimidated during and after ethnic or religious conflict, strongly agreed with 17.88%, and 11.33% could not agree or disagree and chose to stay neutral. However, those who strongly disagreed with the statement were the least with 11.86% and then disagreed with 6.19% of the total respondents.

<i>A Large number of people are forced to abandon their houses during ethnic or religious conflicts</i>					
Valid		Frequency	Percent	Valid Percent	Cumulative Percent
	Strongly Disagree	17	3.9	3.9	3.9
	Disagree	20	4.8	4.8	8.7
	Undecided	17	3.9	3.9	12.6
	Agree	105	29.9	29.9	42.5
	Strongly Agree	225	57.5	57.5	100.0
	Total	384	100.0	100.0	

Source: Field Report, (2022)

Chart 6



The table and chart above show a large number of people are forced to abandon their houses during ethnic or religious conflicts. The findings indicated that 57.52% out of the total respondents strongly agree that a large number of people were forced to abandon their houses and properties during ethnic or religious conflicts, followed agree with 29.91%, while 3.89% could not agree or disagree and choose to stay neutral. However, those who disagree with the statement were the least with 4.74% and then strongly disagreed with 3.89% of the total respondents.

Discussion on Findings

The findings of this study indicate that ridiculing of the prophet and socio-economic factors are major drivers of the ethno-religion conflicts the major causes of ethno-religious conflict in Tafawa Balewa Local Government Area of Bauchi state. These findings corroborate those of Agbiboa (2013); Philip, (2014); and Omaka (2014) who documented that ethno-political power, communal identity, and socio-economic status are the causes of ethno-religious conflict in Nigeria. They further affirm that many issues that are considered vital to the existence and legitimacy of the nation were politicized along religious and ethnic lines over which competing groups tend to manipulate for their selfish interests. The other causes of the conflict were exposed when in 1991 the position of Tafawa Balewa became a matter of dispute in the proposed Sayawa chiefdom. It is therefore obvious that the other cause has been in existence amongst both Sayawa and Non- Sayawa ethnic nationalities before the 1991 conflict. The claim by both groups to be the original inhabitants of Tafawa Balewa and indeed their ancestral homeland has created a deep-seated suspicion which has resulted in an outbreak of several conflicts between the Sayawa and Non Sayawa ethnic nationalities in the Tafawa Balewa area. As earlier noted, both groups have provided historical accounts to foster their claim.

Similarly, it was found that the factors listed below are the consequences of consequences causes of ethno-religious conflicts in the study area. The outcomes signified that ethno-religious conflict mostly affected the peoples of Tafawa Balewa Local Government Area by forcing them to abandon their houses, and properties and migrate to a safer society. Also, the study reveals that minority people were intimidated, and restricted from movement, and social activities such as marriage events, and sports were affected during the conflict. This finding is in line with the findings of Aliyu (2013).

Conclusion

From the foregoing, it can be seen that ethno-religious conflicts have indeed undermined the peace and harmony of Tafawa Balewa Local Government Area of Bauchi State. This has impacted negatively on socio-economic activities in the state and has resulted in suspicion as members of the different ethnic groups and religions are antagonistic towards each other. social activities such as marriages, sports, and so on are hampered during ethnic or religious conflicts.

Recommendations

- To mitigate the above, the under-listed are recommended
- a. One of the major causes of religious conflict in the study area is the ridiculing of prophets from both religions. Followers of Christianity, Islam, and other religions should desist from ridiculing prophets of other religions.
 - b. The importance of tolerance and forgiveness should be reiterated to adherents of all religions.
 - c. Leaders of religious bodies and the different ethnic groups leaders should help to foster mutual respect, using a dialogue on interpersonal bases and in social processes.
 - d. Ethnicity and religion are often appropriated as mobilization tools by the political class in their struggle for political power and economic resources.
 - e. Inter-ethnic and Interfaith dialogue is therefore not only a necessity but also imperative if Nigeria has to realize her full potential on the African continent.
 - f. Peaceful agreement among various Ethnos Religious groups should be promoted. This can be done through a committee of peace and harmony should be set up to comprise delegations from across various ethnic and religious groups in the area.

- g. Open-air religious preaching that is capable of inciting aggressive tendencies from – Islam and Christianity, should be banned.
- h. Government should ensure the implementation of various recommendations of committee reports.

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