An Investigative Study of the Causes and Effects of Ethno-Religious Conflicts on the Development of the Bauchi State (A Study of the Bauchi Metropolis)

Musa Yakubu
Department of Crime Management, School of General Studies,
Abubakar Tatari Ali Polytechnic, Bauchi.
musayakubu1969@gmail.com

Abstract

The focus of this research is ethno-religious conflicts in the Bauchi metropolis during the period 2011-2021, and its creation of several negative impacts on the general development of Bauchi state. It follows a holistic principle through which it engages both primary and secondary data for the same reason as Structural Conflict Theory (SCT) explains causes and consequences of the involvement of these conflicts. Primarily surveys are used data sources, and originally government's reports are used to declaim additional information. Via the secondary academic literature, library research results turned phenomena add more facts which have been occurred in the past through media archives. The study lays out the socioeconomic inequalities, political power, and cultural differences as the notions, which give life to this big problem. In addition, it monitors the effect on the structure, the rate of growth and economic attributes, and the society downward. The real goal of this study which should be proof-oriented is to give recommendations of how to manage conflicts in the communities and draft development policies - others that will be sustainable. It is up to the advisers to formulate recommendations that can direct policymakers, researches, and community leaders to be in one accord and in charge.

Keywords: Ethnicity, Religion, Conflict, Development

Introduction

Ethno-religious conflicts have been a persistent and deeply troubling issue across various regions of the world, with significant socio-economic and political ramifications. Within Nigeria, these conflicts have emerged as a critical challenge, and Bauchi State, located in the country's north-eastern region, has not been immune to their devastating impact. This research aims to investigate the causes and effects of ethno-religious conflicts on the development of Bauchi State, with a specific focus on the Bauchi Metropolis.

Ethnic and religious conflicts are part of the most recurring issues in Nigeria's body politic. The issue has permeated the landscape since the colonial period and up till the present dispensation, there seems to be no solution available to the cases of ethnic rivalry and religious intolerance.

According to Chidi, S. O. (2022), the intense ethno-religious polarization and conflict in Nigeria has increased in recent years due to the politicization of religion and ethnic values. This has led to a rise in ferocity and scope of destruction of lives and property, and tension between different ethnic and religious groups in Nigeria. Some effects of these conflicts are the increase in arms proliferation by various groups, armed banditry, and kidnapping. The scale and prevalence of these conflicts in Nigeria remain a matter of concern and require urgent attention from all stakeholders, as a result of these conflicts, social, economic, and political progress in Nigeria has suffered, threatening National security.

In light of this, intensive research is conducted to find out the causes of these conflicts, and their effects on the development of Bauchi Metropolis in particular and the State in general.

The dominant and minority ethnic groups treat each other with suspicion and the different religious worldviews clash at the slightest provocation. Several efforts have been made to reconcile the warring factions but have failed due to the collaboration of some forces who may be benefiting from the disunity, and the wanton destruction of lives and property in Nigeria generally and Bauchi and its environs in particular.

Bauchi State, known for its cultural diversity and religious pluralism, has witnessed sporadic outbreaks of ethno-religious tensions. These conflicts often arise from a complex interplay of historical, social, economic, and political factors, posing significant impediments to the region's development and stability. Understanding the root causes and consequences of these conflicts is crucial for the people of Bauchi State and policymakers, scholars, and stakeholders aiming to promote peace, security, and sustainable development in the region.

This research endeavors to provide a comprehensive analysis of the dynamics of ethno-religious conflicts in Bauchi Metropolis, shedding light on their underlying causes, how they impact various facets of development, and the potential strategies for mitigating and preventing future conflicts. By delving into these critical issues, this study aims to contribute to a better understanding of the broader context of ethno-religious conflicts in Nigeria and their implications for the development of regions marked by diversity and coexistence. Ultimately, the findings of this research can inform policy decisions and interventions aimed at fostering peace, unity, and development in Bauchi State and beyond.

Aim and Objectives of the Research:

Aim: The primary aim of this research is to investigate the causes and effects of ethno-religious conflicts on the development of Bauchi State, focusing specifically on the Bauchi Metropolis.

Objectives:

1. To identify the historical and socio-cultural factors contributing to ethno-religious conflicts in Bauchi Metropolis.

2. To examine the role of economic disparities and resource competition in triggering and perpetuating ethno-religious tensions in the region.

3. To assess the impact of ethno-religious conflicts on various dimensions of development, including economic growth, social cohesion, and infrastructure development in Bauchi State.

4. To explore the responses of governmental and non-governmental institutions in managing and resolving ethno-religious conflicts in the Bauchi Metropolis.

5. To analyze the effectiveness of existing conflict resolution mechanisms and policies in mitigating ethno-religious conflicts and promoting peace and development, and to also generate recommendations for policymakers, community leaders, and stakeholders on strategies to prevent and manage Ethno-religious conflicts in Bauchi State, to promote sustainable development and social harmony.

These objectives will guide the research in achieving a comprehensive understanding of the complex dynamics surrounding ethno-religious conflicts in the Bauchi Metropolis and their implications for the development of Bauchi State as a whole.

Scope and Limitations:

Scope:

The scope of this research will be limited to an in-depth study of ethno-religious conflicts within the Bauchi Metropolis and their impact on the development of Bauchi State. Specifically, the research will focus on the following aspects:

1. Causes of Ethno-Religious Conflicts: Investigating the historical, socio-cultural, and economic factors that contribute to the emergence and escalation of ethno-religious conflicts in Bauchi Metropolis.

2. Effects on Development: Examining how ethno-religious conflicts affect various facets of development, including economic growth, social cohesion, infrastructure development, and education within Bauchi State.

3. Conflict Resolution Mechanisms: Analyzing the effectiveness of existing conflict resolution mechanisms and policies employed by governmental and non-governmental institutions in managing and preventing ethno-religious conflicts.

4. Recommendations: Generating practical recommendations for policymakers, community leaders, and stakeholders to promote peace, unity, and sustainable development in Bauchi State.

5. The research covers a period of Ten years (10) from 2011 to 2021

Limitations:

1. Geographical Focus: The research primarily concentrates on the Bauchi Metropolis within Bauchi State. While the findings may have broader implications, they may not fully represent the dynamics of ethno-religious conflicts in more rural or remote areas of the state.

2. Temporal Constraints: The study will consider data and information available up to the research's commencement in 2023. It may not capture recent developments or changes in the ethno-religious conflict landscape in Bauchi State beyond that date.

3. Data Availability: The availability of reliable and up-to-date data on ethno-religious conflicts in Bauchi State may pose limitations, as some incidents may go unreported or be inadequately documented.

4. Resource Limitations: The depth and breadth of the research may be constrained by available resources, including time and funding, which could affect the scope and comprehensiveness of the study.

5. Social and Cultural Sensitivities: Researching ethno-religious conflicts may involve sensitive topics and interactions with affected communities. Ethical considerations and access to certain areas or groups may present limitations.

6. Generalization: While the research aims to provide insights into the causes and effects of ethno-religious conflicts in Bauchi State, the findings may not be directly applicable to other areas with different cultural, historical, and social contexts.

Theoretical Framework:

The conflict theory of the structural approach provides a sociological view of ethnic-religious tension in Bauchi State, asking questions about the structures and institutions that make the conflict happen. Kept purporting that the imbalances in economy, politics, and social setups have a part in the increase of conflicts. It often happens that economic inequality between the ethnic or religious groups that are considered marginalized is the cause of conflict as these groups experience discrimination in their ability to access resources needed for their existence and improvement unhindered. On a similar note, inequality in political power holds an even bigger risk of excluding some groups, thereby enforcing conflicts. Social injustices, in the same light, are perceived as factors of resentment and increased conflict escalation.

Institutional failures like discriminatory policing of any kind of public adds fuel to the fight by heightening conflict and the problems of unequal resource allocation for example the farmers are not provided with land etc., are part of the whole crisis. The role of historical context is clear, as it helps to explain the intricacies of these inequities. Ethno-religious conflicts impede overall development by their negative effects on infrastructure, education, human life expectancy, and their contributions to economic activities.

Practically, structural conflict theory provides guidelines for interventions focused on tackling those causes. So it could entail the fight against economic inequality, the follow-up of political inclusivity, and the development of social justice. Comprehension of the structural factors will guide the policymakers into generating more feasible strategies that drive conflict resolution and build the development of Bauchi State.

Methodology:

This research is aimed at investigating the causes and effects of ethno-religious conflicts on the development of the Bauchi Metropolis. A survey research design is applied for this research where responses from the sampled population are recorded and presented for subsequent analysis.

Methods of Data Collection adopted for the conduct of this research are both the primary and secondary sources of data collection, under the primary sources the researcher has utilized a questionnaire, where questions were administered and their responses were recorded and presented in this research work. Similarly, under the secondary sources, the researcher makes use of journals, textbooks, publications, and other contributions of different scholars whose views serve as a theoretical framework for the research findings.

All the questions revolved around the research questions. The questions are structured as "close-ended", where responses of the respondent were either "Strongly Agreed," "Agreed", "disagreed" or "undecided".

Literature Review:

Historical Context: Understanding the historical context of ethno-religious conflicts in Bauchi State is essential for unraveling the complex dynamics that have contributed to the prevalence of these conflicts. Bauchi State, like many other regions in Nigeria, has a rich and intricate historical background that has shaped its socio-political landscape. The history of all existing societies if critically examined is characterized by episodes of religious peace progress and love on one hand and wars, intolerance, hatred, and destruction on the other. Bauchi State is at present faced with several conflicts which in most cases emanate from religious and ethnic problems. For instance, Metuh, E. I (1994) posited that the incessant conflicts in Tafawa Balewa in 1991 which led to the Bauchi riots of April 1991, fought between the ethnic Christian minorities of the Tafawa Balewa areas of Bauchi State and the dominant Hausa/Muslim community quickly spread to Bauchi, the State capital, and resulted in the loss of hundreds of lives and the destruction of many churches, mosques and private property worth millions of naira. Alanamu (2005: 165- 170; Armstrong 2014:10) opined that the April 1991 violence in Tafawa Balewa was also precipitated by a quarrel in the market between a Christian butcher and some Hausa/Fulani people. In the ensuing impasse, many Muslims were killed. On carrying the corpse from Tafawa Balewa to Bauchi town a reprisal was launched on the Christians in the town. This led to the massacre of many Christian settlers in the town. The invitation of the army to restore order only worsened the situation as a result of a series of massacres in which thousands of people were alleged to have been killed. The conflicts also erupted in 2001, and 2012 which forced an inquisitive mind to investigate the causes of these problems. According to Eliagwu as cited by Gofwen (2004) and culled from S. Awoniyi (2013) reports, a summary of violent religious incidents unveils the Table of Religious Conflict in Nigeria (May 1980 – July 2010) where on the Feb 21^{st,} 2009 Ethno-religious conflict erupted at the Makama New Extension in Bauchi metropolis and over 11 people were killed, more than 400 houses burnt. Over 1,600 families were displaced as a result of the conflict. On 11th June 2009, there was a Clash between members of the Boko Haram and the police where 17 members of the sect were killed. On July 26-30 2009, Religious violence was unleashed by the radical Boko Haram sect in the states of the North-East sub-region including Bauchi state where over 700 persons were

killed; 3,500 persons were internally displaced; 1,264 children were orphaned; over 392 women were widowed; and several properties were destroyed. On December 29, 2009, Religious violence was unleashed by the Kala-Kato sect where over 38 persons were killed; about 20 suspected members of the sect were arrested; and over 1000 people were internally displaced.

The rising spates of religious crisis in Nigeria with devastating consequences for lives and property, mostly at a discriminating level of ethnic relationship or rivalry has become a threat to the internal security of the Nigerian state. Over time, some religions have acquired the attributes of an ideology of oppression and slavery. This is partly why Nigeria is witnessing the bureaucratization and commercialization of religion as a result of poverty and the failure of the state to respond to the people's essential needs such as health, employment, portable water, social security, education, etc., which informed the increasing masses to turn to religion for succor. (ASUU; 2003:12 Thus one can conclude that the target of materialism is interlinked with the degree of the religious commitments in the country and ends up in the living conditions of Nigerians to be less comfortable. People started losing faith and easily became victims of religious exploitation especially when the state ignored their cry. This to a large extent answers the question of the frequency of the elites who tap the religious disharmony as a weapon of confusion and crises in the polity. This has led to many lives and property worth millions of naira lost to the most religious clashes which has left the nation vulnerable to internal insecurity. Furthermore, most Nigerians spend much time and energy trying to redefine their "national identity" as a consequence of the emotional feelings and perceptions that these clashes have engendered (Jega 2002: № 35.) I love that these pancakes are so easy to make.

Nigeria is one of those societies where crises and conflicts take place with unprecedented intensity and frequency. Ever since the 1980s, there have been innumerable cases of social crisis and also conflicts all over Nigeria leaving in its wake unfathomable issues. They have presented great challenges to the Nigerian state which include the many challenges that endangered and also are still endangering the corporate existence of the country.

In any human society, there is a lot of conflict. As long as humans are away from perfection and are socialized in different environments, cultures, and family teachings the conflicts will abound. Therefore the presence of conflict in any society is not strange but we should expect it as long as there are differences among human beings.

One major problem confronting world peace today is the manifestation of conflicts in different dimensions. For example in America and Africa, conflicts are a common phenomenon. At the same time, some of these conflicts are domestic others cut across the boundaries of states. In Nigeria however, conflicts have become a common occurrence. Conflicts have greatly affected the developmental efforts of the continent as most of these conflicts even if internal, spread abroad or affect the neighboring countries. In Nigeria for instance, conflicts have ranged the country in varying proportions. These range from ethical, religious as well and political crises and conflicts. The Niger Delta Region crisis, the Jos crisis and so many political killings, which remain mysteries for the state security agencies, have greatly undermined the ability of the present government to guarantee the security of hires and properties.

Some key historical factors relevant to the emergence of ethno-religious conflicts in the state: Adolescents aged 15-19 are requesting under law section 701 to be included in the adult mandatory HIV testing.

Colonial Legacy: The colonial period greatly shaped the religious and also ethnic composition of Bauchi State. British colonial administrators instituted indirect rule which mainly favored one ethnic and religious group creating early conflicts that continue to haunt the contemporary conflicts. Nor is it implausible to claim – whether blessing or curse – Nigeria is thus almost always tagged with – that her multi-ethnicity, call it a German base or foundation, is the main Achilles' heel. Nigeria is calculated to be either blessed or cursed with over 450 ethnic groups with undoubtedly many dialects or ethnic languages as add on. To simply the mentioned ethnographic paradigm, the donating cause of diverse conflicts is the polytheistic valets, with innumerable sets of Traditional, Christian, and Muslim religions as the foundational fuels to producing varied conflicts and crises that Nigeria is perpetually ridden with to restrain the developmental moves that are at the convenient of coming in terms of consistent

Pre-Colonial Diversity: The history of Bauchi State entails ethnic and religious harmony. Various indigenous ethnic groups, among them the Hausa, Fulani, Jarawa, Gere, Ngas, and also Sayawa, with their own cultural and religious systems, used to survive for many centuries together. Islamization and Christianization: The colonization era saw a lot of proselytizing by the missionaries which resulted in a lot of religious conflicts among the indigenous population settled. Religious conversions gave an additional layer of intricacy to the characteristics of the society in the region.

Resource Competition: Disputes over the historical land boundaries as well as scarcity of natural resources such as arable land and also water sources have often ignited conflicts among the communities. These conflicts also at times merge with the ethnic-religious dimensions. The scarcity of resources has been pinpointed as one of the reasons for the conflicts in the societies by Eliagwu (2015). The resources could be human or material which could lead to many conflicts when perceived to be unfairly distributed or not enough. Concretely, the land issue has been the main source of the conflict between neighboring communities in Nigeria. The competition for the exclusive or majority control of the land has remained a fundamental template within the ethical relations in Nigeria. The studies carried out so far have proved that peace can be maintained in the absence of any conflict, violence, and also war; however, only confrontational violence is a direct physical and open one. But a society cannot be described as peaceful where structural poverty, exclusion, intimidation, oppression, want, fear and all sundry types of psycho-social pressures still constitute the society's mainstay (Galtung, 1990: Chidi, S. O. (2022) posited that [some conflicts in the country are related to land and boundary affairs]. Land disagreements among the neighboring tribes or communities often result in ethno-religious conflicts. This is because the natives of the affected communities tend to engage in a lot of conflict and pursue their struggle according to the ethnic/ religious lines. The pattern is also very visible in Land issues between the Farmers and Herdsmen.

Post-Independence Politics: Following Nigeria's independence in 1960, the political landscape was marked by struggles for power, often along ethnic and religious lines. This further fueled

tensions within Bauchi State and the nation as a whole. Mu'azzam and Ibrahim, (2000:64) Cited by S. Awoniyi (20213) Opined that in the 1977-1978 Constituent Assembly, the issue of religion and politics became a political problem in Nigeria. In the debate, for the Christians, introducing Sharia or a federal Sharia court of appeal amounts to giving undue preference to the Muslims in a religiously pluralistic society with a secular constitution. On the other hand, for Muslims, the common law is essentially Christian law and even the spirit of the Constitution is Christian in orientation. The Muslims have to struggle to get a position in the constitution. In the aftermath of this controversy, the history of Nigeria has been plagued by problematic events right up to, as it were, the year 2012. Topical of these has been the heated debate in January 1986 over Nigeria's membership in the Organization of Islamic Conference (OIC). The Jama'atu Nasril Islam in a counter-offensive called on the government for a work-free day on Friday (Mu'azzam et.al 2000). Other incidents that pointed to the change of attitude in politics of religion in Nigeria were: the 1987 Kaduna State religious riots, the Katsina March 27, 19991 religious riots, the December 26, 1994, the July 26 2009 Boko Haram religious uprising in Maiduguri among others. (Mu'azzam et al. 2000:69 and Anyanwu and Nwanaju 2010:125). The exploration of the root causes of religious conflict has dual purposes. Apart from the exposition of the roots of the conflict, it opens the possible pathway which may be followed to resolve the conflict.

Emergence of Radical Movements: The coming of radical religious groups of which Boko Haram is a clear example in Nigeria has many impacts on Bauchi state which is situated in the North East. These groups have propagated radicalized ideologies which were partly responsible for the many ethno-religious disputes in the state. According to Metuh (1994: 88-89) as Awoyomi (2013) remarks, the followers imitate religion's prime movers and also other evident cases of treating religion as superstition. Under this condition, religious fundamentalists do something, that can be regarded as the understanding of the scriptural comprehension as 'now but now out of time and so valid for all time'. Although the fundamentalists' histories are not on the same level as the modernists' the politics of the former conflicts with that of some future religions. Distrust and inferiority complexity among the two religions are the principal reasons for the rivalry. It is borne out by the fact that religions have their own beliefs and teachings which mutually breed ignorance and thus lead to provocative actions that hurt the religious sentiments knowingly or unknowingly. Political Manipulation: Politicians have played the ethnic and also religious card at times to win most of the elections. It has not only intensified the disparity between blue and white-collar workers but also it has sparked many Ethno-religious conflicts in the electoral cycle. According to Takaya (1992: Conceptualized as one of the forms of the conflict between religious groups having divergent religious views in a multi-religious setting where they fight to be politically relevant. 110) ---- Reference(s): Springer, Janet, and others. The General Structure of English Sentences. English Universities Press. 1979.

One distinctive feature that is ubiquitous with all religions is the categorization of the world, such that every religion is characterized by sharp subdivisions of the world, specifically with clear-cut dichotomies as follows: "the good and the bad, we versus they, the saved and the lost; sacred and profane, or brethren versus the rest of the world who is supposed to share in the life after." We 'feeling of we' beings among members makes the fencing out of non-believers who are technically condemned to hell unless they repent. Plenty of atrocities done in the name of God have been

revealed throughout history. All these arise as effects of either inter-religious or even intra-faith competition for political superiority in Nigeria.

The politicization of religion seems to be a logical outcome of a multi-religious society. Then, these exclusive ideological world outlooks make religions not co-exist easily. This is so because when religions are politicized they become political parties that their members may never follow and accept the outcome of normal democratic processes. The result is instability, and also deadly conflicts. Today the major religious groups with considerable numerical strength affect impressively the results and direction of the democratic political process in Nigeria. Hegemony is also claimed by religion, for some leaders the status quo has been perceived as at stake, S. Awoniyi (2013).

Intergroup Relations: The historical patterns of interethnic and interreligious group relations in Bauchi state are central to understanding the genesis of intergroup mistrust and tensions. The historical context therefore reveals the deep-seated issues that to date fuel ethno-religious conflicts in Bauchi State. One should realize that these conflicts are neither exclusively religious nor ethnic; they are often caused by a combination of historical, social, economic, and political causes. Alananmu (2005; cited by Chidi, S. O 2022) stated that one of the causes of conflict in Nigeria is the little tolerance exhibited among persons of different faiths or tribes. Ethno-religious conflicts in Nigeria are, inter alia, caused by the refusal to tolerate and accept the ideas and beliefs of others. Intolerance commonly stems from a lack of trust between ethnic or religious groups, more so if there has been past conflict between them. Extremists often capitalize on it as well to further spread hatred. Religious followers in Nigeria most particularly the Muslims and Christians have shown extreme and intolerant attitudes that result in violent occurrences that impact negatively on the lives of the people at political and economic levels.

An Examination of the Factors Contributing to Ethno-Religious Tensions in Bauchi State:
Ethno-religious conflicts in Bauchi State and Nigeria are at odds of advancement by cutting across economic activities, damaging infrastructure, and deepening social divisions and crevices. This simply translates to poverty level escalation, food insecurity, and investment renting. Under this circumstance of infrastructure breakdown, lead to the pause of lifesaving facilities such as health system, and education, thus worsening humanitarian consequences. Finally, socially, conflicts are destructive for communities in that trust is depleted as a result causing internal displacement, psychosocial stress, and disrupted education. Resolving conflicts requires the use of various tools ranging from traditional dispute resolution to government interventions that have been observed to be weakened by issues like crowded court systems and resistance to change. Resolving such protracted situations requires substantial socioeconomic interventions to generate peace, reconciliation, and social unity, along with the suppression of systemic oppression based on economic differences and political factors, for achieving sustainable development and prosperity.

 The Causes of Ethno-Religious Conflicts in Nigeria and Bauchi State:

Ethno-religious conflicts in Bauchi State and Nigeria as a whole have aftermaths that affect the economics and infrastructure growth, social cohesion among others, and also education, healthcare plus the refugee flow of people. These conflicts inhibit economic performance, which generates a loss of jobs, diminishes the production of agriculture, and provokes investment reductions due to

the rising uncertainty. Also, there is an injury to infrastructure including roads, schools, and hospitals which makes the delivery of valuable services like healthcare and education. Social cohesion is affected since community conflict is growing, causing community mistrust especially internal displacement and stress on the individual and society. Education is in many ways affected by conflicts, as learning is suspended and displacement of teachers becomes a reality for the students who suffer a setback in creative and logical reasoning, preventing them from having further career prospects. Health systems, despite their transience because of operations uprooting, damage to infrastructure, health workers' displacement, or increased levels of psychological stress to both the provider and the victims of conflict. Migratory streams are also subjected to changes, where hostilities and security force operations lead to displacement within borders and also cross-border immigration, affecting population movements and economic stability.

Diverse ways and functions of peace-building mediums like local reconciliation mechanisms, government's role, legal and court systems, international and non-governmental efforts, neighborhood and religious unity, and Bauchi Peace and Reconciliation Policy have been seen in Bauchi State and Nigeria. While such tools appear to have the potential to stifle conflicts and build stable peace, they experience challenges that include limited capacity to address the root cause of conflicts, long legal processes, fiscal constraints, and unwillingness of Police agencies to reform.

Data Processing and Examination of Results:

The results of a sample survey in Bauchi state indicate the coalescence of opinion strong opinions from the respondents concerning factors that are prolific in ethno-religious conflicts and their implications on development activities. The pivotal majority stands up for the notion that identity and socio-cultural issues, economic inequalities, and the lack of resources with which they compete, indeed are the main causes of conflict. According to this view, there exist that these struggles - are a strong negative factor in the areas of economic development, social cohesion, and infrastructure development.

In the same way, the respondents' sometimes contradictory opinions have to do with whether or not the government and non-governmental organizations are efficient in settling these conflicts and implementing mechanisms of conflict resolution. A large number go on the line with the acceptability of existing measures in conflict-related issues and yet a case is made for the creation of new ideas to sustain peace and stability for instance.

In the first place, authorities and community leaders tend to be in consultation with all stakeholders to adopt mutually beneficial strategies that will guarantee sustainable development and social harmony. However, peace, which is the core of the commitment, can only be achieved through a coherent approach that incorporates economic disparities, principles of governance, historical grievances, and transformative development that is inclusive like the dialogue and the conflict resolution programs.

Conclusion:
The conflicts that are based on ethnic-religious identity, hence, are a clear mark in which we can see the negative consequences of such occurrences. Furthermore, these events connect to the

underdevelopment of Bauchi and the country as a whole. As an economy, society and infrastructure deteriorate and get damaged more, each barrier is in place to trip up any forthcoming trading and the issues that already exist worsen. What shamefully stands between the course of peace and reconciliation is the systemic inequality and injustices that keep victims of war disadvantaged. Therefore, tactical measures of both rejection of conflict and development must address this challenge. Effective operation of resolution mechanisms and policies of resolution mostly depends on several things, whether it is the existing settings, all the concerned parties' agreement and development as well as the volume of the funds assigned for their execution. To increase the efficiency of the course, a methodology involving the resolution of the bottom-line problems of the conflicts, the peace process which involves several groups talking to each other to achieve a peaceful environment is applied, and a medium and a long-term approach to peace is taken.

Government policies and programs are the only ones that could resolve the conflict based on religious or ethnic groups and they will also work with others in the unity of the society, reconciliation, and development of the society of Bauchi State of Nigeria. This is where the peace-building systems could then be able to fix things at the source by bringing together these groups that created the conflict and thus, ensuring peace and harmony for progress is the outcome. This post will put on the map an enormous contribution to the discussion on this ethnic/religious issue in Bauchi State, it will be used as a reference when work is needed on it to get future resolutions about how we handle these situations and the undeniable peaceful coexistence.

Recommendations:

This is evidenced by the complexity of dealing with ethno-religious conflicts in Bauchi and Nigeria as the process is multi-faceted, ongoing, and requires a holistic plan of conflict prevention, peace-building, and development stakeholders. The very deep-rooted gap in trust and the distrust caused by the cultural and historical complexity present an important accomplishment that society needs to do over a long period. Political manipulation, resource scarcity, youth propensity to extremist ideology and security questions, weak governance, and economic inequality are the contributing factors to conflict dynamics.

The given shortcomings can be solved by initiating rural life improvement programs, establishing urban planning programs, and working for and with youth through empowerment, and cooperation on security matters with neighboring states and ensuring the transparent and fair judicial systems in the state, and the country as the priority. Involving all community members equally in decision-making, having an early warning system for conflict prevention, community policing, and interfaith dialogues are essential components that bring us to conflict resolution with the ability to maintain the peace.

Concentrating on education and sustainable financial management for the youth, performing transparent/fair allocation of essential resources, and also using religious leaders and local communities for peacemaking efforts are going to be of paramount significance for healing, reconciliation, and mutual comprehension among communities that undergo severe oppression. Be that as it may, a multi-partnership agreement that focuses on the genesis of conflict and the

promotion of inclusivity, dialogue, and sustainable development had of very good influence on the issue of coming of peace and development in Bauchi State and Nigeria.

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