

Impact of Jos Crises on Pattern of Students/Teachers' Population in Schools and Its Implication on the Quality of Teaching and Peaceful Co-Existence in Nigeria

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Abstract

This study examined the pattern of students/teachers' population in schools as a result of the crises witnessed in Jos and its consequences on quality of teaching as well as peaceful living in Jos. Stratified simple random sampling technique was used to select the 18 schools that were used for this study. Questionnaire was used to collect qualitative and quantitative data on students' enrolment/population by religion; teachers' mix by religion; and on general information on how the crises affected the schools. The data collected were analyzed using percentages and frequencies as presented in tables and charts. The study revealed that a significant difference exists between the students' population before 2001 and from 2001 to 2014 along religious lines in schools as a result of the crises. It was also revealed that quality of learning was affected negatively in many schools as a result of movement of Christian teachers from their earlier settlements to seemingly new safe places. The paper recommends among others that the pattern of settlement along ethnic and religious lines should be discouraged by the government. In order to achieve this, result oriented dialogue should be facilitated by the state and local government, where ethnic, religious groups and individuals should be encouraged to embrace peaceful co-existence. Besides this, to assuage the scourge of the crises, houses and other properties burnt and destroyed during the crises should be built by the government or adequate compensation paid where necessary.

Keywords: *Jos crisis; students; teachers; teaching; religion; peaceful co-existence*

1. Introduction

The world was created by God as a rainbow of different ethnic, religious, racial and cultural groups. The rainbow in the sky is a thing of beauty, however, we seem to be blind to the beauty in our differences. Rather, we find mutual suspicion, hate and fear across culture, race, religion and tongue. As a result, many parts of the world today are turned into battlefields. In fact, the horrors of ethnic and religious violence defy imagination as mass murder, rape and wanton destruction of places of worship, business places, schools and so on are carried out in some cases by people who had hitherto lived peacefully together. In Nigeria, as well as many other countries, multi-ethno-religious character of the society is not the problem. For example, Hossain (2002) pointed out that contrary to the general perception in the history of human societies for many centuries, several states have been multi ethnic and multi religious. He further posited that the hostility that one ethnic or religious group shows towards another is rooted in political and economic reasons, but not in their indigenous ethnic or religious affiliation. This shows that ethnic and religious differences are only used as smoke screen to create tension and intolerance.

On the impact of intolerance on the educational system, UNESCO (2010) stated that for over the past three years, 31 countries in Africa, Asia, Europe and Latin America had suffered from one form of attack or the other on its educational system with its consequences. For example, Jacob (2004) opined that incessant closure of schools and institutions sometimes holds for months in crises prone areas. This action mostly leads to the disruption of the education of innocent children and youths with its far reaching costs. In addition to this, Buckland (2005) in reporting on the implications of the genocide that took place in Rwanda on education lamented the tragic death of teachers and students. Based on his report, that more than two-third of the teachers in the primary and the secondary schools were killed or displaced. He went further to state the situation in Cambodia in the late 1970s where their

educational system was left in ruins with virtually no trained or experienced teaching professionals as a result of the crises that engulfed the country. Schools are also not spared from the destructive tendencies of those participating in the crises as they are easily burnt down or destroyed. For example, Brück (1997) reported that by the end of the civil war that took place in Mozambique 58% of primary schools in the country had been closed or destroyed. Furthermore, in highlighting on the consequences of crises on education, Imam (2004) stated that since parents are forced to relocate to seemingly safe places, they always move with their children. The implication of this action is that some schools will be over populated while some will be under populated. In addition to this, some of these people who moved are teachers, thereby moving automatically with their skills and services with its far reaching consequences on the quality of education in the places where they left.

Muhammed (2012) in analyzing the consequences of crises reported that social tensions and new patterns of settlement were visible in States like Plateau, Bauchi and Kaduna. That Muslims were seen moving to Muslim dominated areas and Christians migrating to Christian dominated areas. These new pattern of settlements have its negative effects on the psychology of the people. In looking at this effect, Onwumah, (2014) lamented that it is a period that brings out worst instincts and impulses in man and also that social relationship is at its lowest level. This is so because no man would want to relate happily to a group of people who have or perceived to have either killed or maimed his relations. In fact, this by extension would lead to fear, hatred, acrimony and suspicion. Finally, Brendan (2010) gave the following as some of the impact of crises on education based on his study:

- i. longer-term disruption of attendance of teachers and students
- ii. lowering of the quality of teachers
- iii. dwindling recruitment of staff, leading to teacher shortages
- iv. persistent demotivation and distraction of teachers and students by fear or trauma thereby reducing the quality of education provision and students' ability to learn.

1.1 A Brief Background to the History of the Jos Crisis

Unlike other parts of Nigeria, which have experienced periodic outbreaks of indiscriminate violence with tragic regularity, Jos was always viewed as a place of peace and beauty until the early 90s. It was thus an easy haven for people fleeing violence in other neighbouring areas. This regular influx of populations bearing testimonies of the atrocities that they left behind from clashes in Kaduna, Bauchi, and Taraba states may have inadvertently contributed to an atmosphere of fear in inhabitants of Plateau State. The resulting increase in population in Jos escalated economic and demographic pressures, leading in turn to the scarcity of goods and increase in tension. Plateau State has a majority of Christian inhabitants with Muslims constituting a minority. The Jos metropolis consists of several ethnic groups, which fall into two broad categories: the "indigenes" or original inhabitants of the area, among them are the Berom, the Afizere and the Anaguta and the "non-indigenes" or "settlers" composed of the Urhobo, Igbo, Yoruba, Hausa-Fulani, and members of other ethnic groups predominantly found in other parts of Nigeria. However, other ethnic groups except the Hausa-Fulani are not laying claim to Jos as their place of origin even though they too have settled in Jos for many years. The major causes of the Jos crises as reported by scholars like Danfulani, & Fwatshak (2002), Best (2007) and Umejesi (2010) centred around the politics of participation in government by both "indigenes" and "settlers" (mostly Hausa-Fulani). Issues here include the creation of the Jos South Local Government out of Jos North by the military administration of Babangida, along religious lines, with the former purportedly for Christians and the latter for Hausa-Fulani. Some of the other causes include: elections to the Jos North Local Government Council and Chairmanship that were held in 1991, soon after the council was created; the appointment of the chairmanship of the Jos North Caretaker Committee in early April 1994; the attempted appointment in 1996 of Ado Ibrahim, to the post of Secretary of the Jos North Education Authority; the appointment of the NAPEP Coordinator for Jos North Local Government by a Federal Government Agency in 2001; the 2008 Local Government elections. Other issues such as lopsided biased reportage of the crisis by both local and foreign media, cow rustling and religious affiliation only served as impetus to inflame the already tensed situation.

The above situation resulted into several violent clashes mostly along religious and ethnic divide leaving many dead and properties worth billions of Naira destroyed. This has also resulted in forcing residents of Jos to move to places within the city where they felt they are safe. This new patterns of settlements are mostly along religious lines. This large scale social dislocation serves as motivation for this research so as to ascertain its implications for children's schooling, availability of qualified teachers and peaceful co-existence in Jos metropolis.

1.2 Purpose of the Study

The main purpose of this study was to find out the impact of Jos crisis on education and its implication for peaceful coexistence in Jos, Plateau State. In specific terms, the study will attempt to:

- a. Compare the pattern of students' enrolment/population by religion in schools before and after 2001 in Jos metropolis.
- b. Compare the staff mix by religion in schools before and after 2001 in Jos metropolis
- c. Examine the implication of pattern of students' enrolment/population and staff mix on quality of teaching as well as on peaceful co-existence in Jos in particular as well as in Nigeria.
- d. Find out other areas that the Jos crises have affected the schools and the challenges they are facing.

1.3 Research Questions

1. What was the pattern of students' enrolment/population by religion in schools before 2001 in Jos metropolis?
2. What was the pattern of students' enrolment/population by religion in schools from 2001 to 2007 and from 2008 to 2014 in Jos metropolis?
3. What was the staff mix by religion in schools before 2001 in Jos metropolis?
4. What was the staff mix by religion in schools from 2001 to 2007 and from 2008 to 2014 in Jos metropolis?
5. Are there consequences of the pattern of students' enrolment/population and staff mix in schools on quality of teaching?
6. Are there consequences of the pattern of students' enrolment/population and staff mix in schools on peaceful co-existence in Jos?
7. What are the other areas that the crises have affected schools and challenges confronting the schools?

2. Methodology

2.1 Population

All the primary and secondary schools within the three zones in Jos metropolis constitute the population of this study. The schools included both the public and private ones.

2.2 Sample and Sampling Techniques

For the purpose of this research, part of Jos metropolis was segmented into three zones. The crisis in Jos metropolis affected these segmented areas more than the other parts. In addition to this, Zone A has a high concentration of Muslim population, Zone B is a mixed populated area among adherent of the two religions while Zone C has a high concentration of Christian population. The three segmented zones are:

1. Bauchi Road/Angwan Rogo (Zone A)
2. Gangare/Nassarawa Gwom/Rikkos (Zone B)
3. Tudun Wada (Zone C)

In each of the zones, six schools were selected using stratified simple random sampling technique. This was done to ensure that both primary and secondary as well as public and private schools were included in the sample. By implication, a total of 18 schools were used for this research.

2.3 Instrument for Data Collection and its Administration

The instrument used for collecting data for the purpose of this research was questionnaire. The instrument has three sections namely: students enrolment/population by religion based on academic sessions; teachers' mix by religion per academic session; and general information on how the crises affected the schools, intervention by government/private organizations, present challenges the schools are facing and other information/suggestion they were willing to share.

The data were collected two times between 2008 and 2015. The first set of data were collected in 2008. The data collected during this period were students' enrolment/population by religion before 2001 as well as from 2001 to 2007. The same was done on teachers' mix by religion within this period. The second set of data were collected in

2015 on the same issues on students' enrolment/population as well as on staff mix. This approach helped the researcher in collecting data from the same schools for over a period of 13 years.

2.4 Data Analysis

The data collected were analyzed using percentages and frequencies as presented in tables and charts. This was done using Micro soft excel package.

3. Results

Results of the study are presented in line with the research questions as follows:

3.1 Research Question One and Two for Zone A (Bauchi Road/Angwan Rogo): What were the students' enrolment/population before 2001, from 2001 to 2007 and from 2008 to 2014?

Table 1. Percentage Score on Students' Enrolment/Population by Religion before 2001, from 2001-2007 and from 2008-2014 in the Six Schools in Zone A

SCHOOLS	BEFORE 2001		2001-2007		2008-2014	
	CHRISTIAN	MUSLIM	CHRISTIAN	MUSLIM	CHRISTIAN	MUSLIM
School A	40	60	25	75	0	100
School B	30	70	5	95	0	100
School C	60	40	20	80	0	100
School D	50	50	30	70	0	100
School E	45	55	30	70	0	100
School F	40	60	15	85	0	100
% AVERAGE	44	56	21	79	0	100

From Table 1, the data shows that before 2001, the population of students in the six schools in this part of Jos metropolis were mixed along the two religions even though with the Muslims having a slight higher enrolment. However, from 2001 to 2007, the students' population among the Christians has greatly reduced. Unfortunately from 2008 to 2014, no single Christian student was found in any of the six schools.

Table 2. Percentage Average of Students' Enrolment/Population by Religion before 2001, from 2001-2007 and from 2008-2014 in Zone A

	BAUCHI ROAD / ANGWAN ROGO STUDENTS ENROLMENT		
	BEFORE 2001	2001-2007	2008-2014
CHRISTIAN	44	21	0
MUSLIM	56	79	100

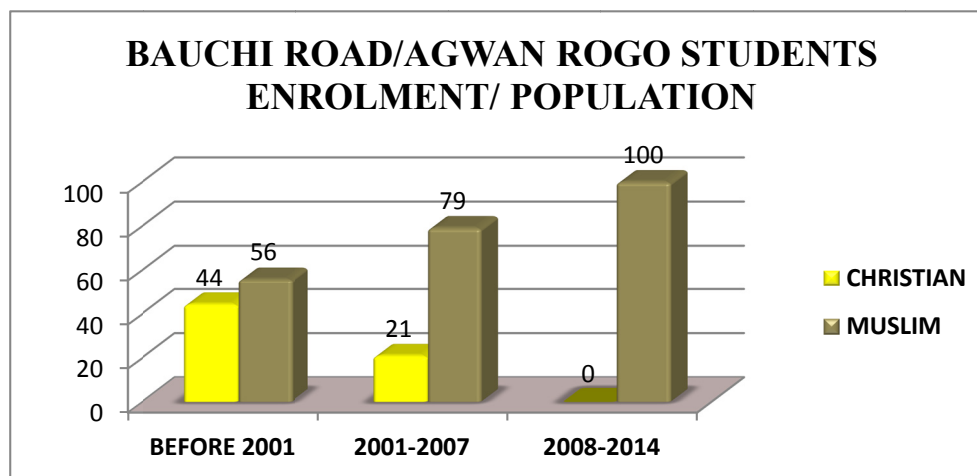


Chart 1. Percentage Average of Students' Enrolment/Population by Religion before 2001, from 2001-2007 and from 2008-2014 in Zone A

From Table 2 and Chart 1 shows the average percentage on students' enrolment/population along religious inclination. Interestingly, before 2001, the average percentage population shows 44% for Christians and 56% for Muslims but from 2001 to 2007, the Christian students' population in this zone has declined to 21% while that of the Muslim students rose to 79%. By 2008 to 2014, no single Christian student was found in any of the schools in this zone.

3.2 Research Question 3 and 4 for Zone A (Bauchi Road/Angwan Rogo): What were the staff mix along religious line before 2001, from 2001 to 2007 and from 2008 to 2014?

Table 3. Percentage Score on Staff mix by Religion before 2001, from 2001-2007 and from 2008-2014 in the Six Schools in Zone A

SCHOOLS	BEFORE 2001		2001-2007		2008-2014	
	CHRISTIAN	MUSLIM	CHRISTIAN	MUSLIM	CHRISTIAN	MUSLIM
School A	75	25	60	40	0	100
School B	60	40	30	70	16	84
School C	50	50	45	65	0	100
School D	67	33	72	28	0	100
School E	80	20	63	37	46	54
School F	48	52	28	72	0	100
% AVERAGE	63	37	48	52	10	90

Table 3 is on data about staff mix along religious line in the six schools in Zone A. The data before 2001 indicated that most of the teachers in the six schools were Christians, however, by 2001 to 2007 the total number of Muslim teachers had become slightly higher than that of the Christian teachers. The data from 2008 to 2014 shows a dramatic change of not having a single Christian teacher in four out of the six schools. The second school on the table shows only 16% while the fifth school recorded 46% of Christian teachers.

Table 4. Percentage Average of Teachers' Mix by Religion before 2001, from 2001-2007 and from 2008-2014 in Zone A

Column1	BEFORE 2001	2001-2007	2008-2014
CHRISTIAN	63	48	10
MUSLIM	37	52	90

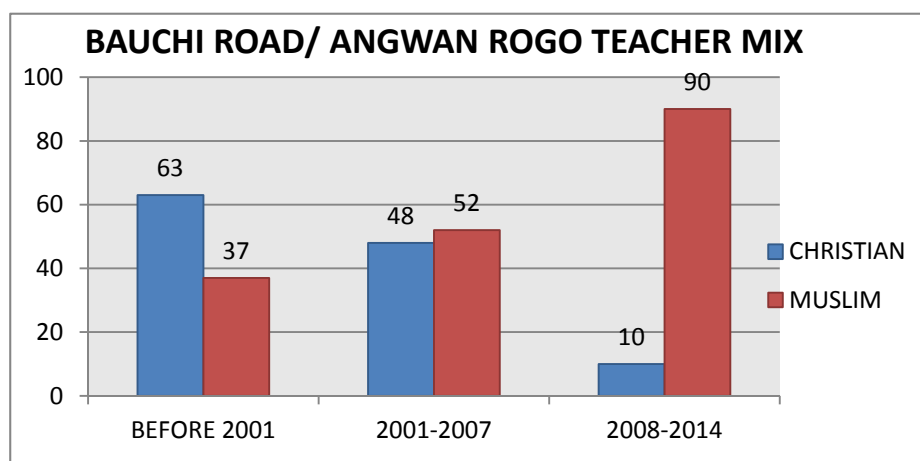


Chart 2. Percentage Average of Teachers' Mix by Religion before 2001, from 2001-2007 and from 2008-2014 in Zone A

Table 4 and chart 2 centered on percentage average of teachers' mix along religious inclinations. Based on the data, Christian teachers were higher in the selected schools before 2001 (63%) but reduced to 48% by 2001 to 2007 and

dropped further to just 10% between 2008 to 2014. For the Muslim teachers, reverse seems to be the trend as it move from 37% to 52% and finally to 90% respectively over the period of this study.

3.3 *Research Question One and Two for Zone B* (Gangere/Nasarawa Gwom/Rikkos): What was the students’ enrolment/population before 2001, from 2001 to 2007 and from 2008 to 2014?

Table 5. Percentage Score on Students’ Enrolment/Population by Religion before 2001, from 2001-2007 and from 2008-2014 in the Six Schools in Zone B

SCHOOLS	BEFORE 2001		2001-2007		2008-2014	
	CHRISTIAN	MUSLIM	CHRISTIAN	MUSLIM	CHRISTIAN	MUSLIM
School A	90	10	45	55	15	85
School B	60	40	25	75	0	100
School C	50	50	30	70	0	100
School D	30	70	5	95	0	100
School E	70	30	80	20	95	5
School F	45	55	15	85	0	100
% AVERAGE	58	42	33	67	18	82

The students’ enrolment/population along religious line as presented in table 5 shows that before 2001, Christian students were more in three of the six schools while in the third school, they were the same with that of the Muslim students. The Muslim students on the other hand were more in two of the schools. However, from 2001 to 2007 as indicated above, percentage of Muslim students were higher in five of the six schools except in School E with enrolment of only 15%. Interestingly by 2008 to 2014, only one school in this segmented area of Jos metropolis has majority of Christian students in her enrolment with 95% (E) while the remaining five schools indicated Muslims students as the most enrolled with 85% to 100%.

Table 6. Percentage Average of Students’ Enrolment/Population by Religion before 2001, from 2001-2007 and from 2008-2014 in Zone B

Column1	BEFORE 2001	2001-2007	2008-2014
CHRISTIAN	58	33	18
MUSLIM	42	67	82

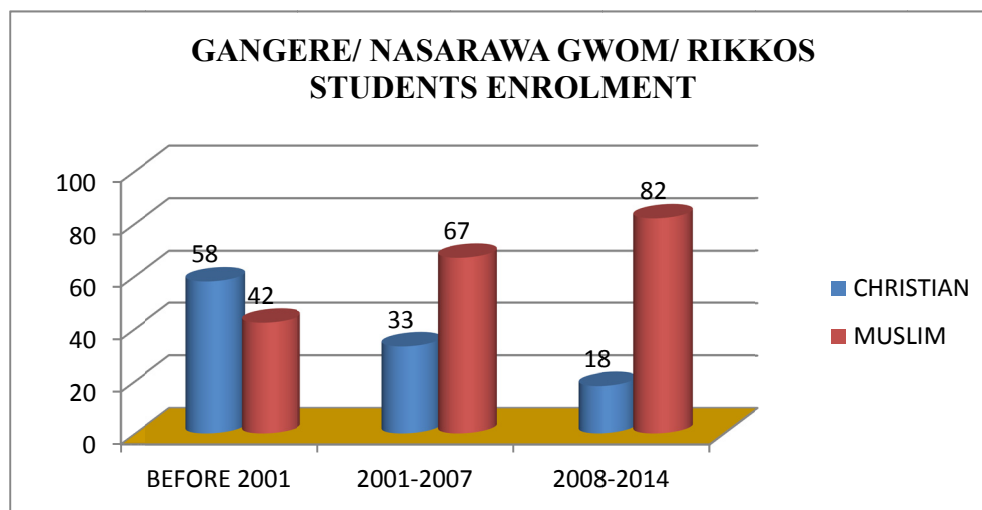


Chart 3. Percentage Average of Students’ Enrolment/Population by Religion before 2001, from 2001-2007 and from 2008-2014 in Zone B

Table 5 and Chart 3 centered on percentage average of students' enrolment/population in the segmented Zone B along religious lines. From the data presented, there was a high enrolment of both Christians and Muslim students in the various schools before 2001 but changed from 2001 to 2007 in favour of Muslim students with 67% enrolment. This situation became even wider from 2008 to 2014 with the Muslim students forming 82% total enrolment in the schools.

3.4 Research Question 3 and 4 for Zone B (Gangare/Nasarawa Gwom/Rikkos): What were the staff mix along religious line before 2001, from 2001 to 2007 and from 2008 to 2014?

Table 7. Percentage Score on Staff Mix by Religion before 2001, from 2001-2007 and from 2008-2014 in the Six Schools in Zone B

SCHOOLS	BEFORE 2001		2001-2007		2008-2014	
	CHRISTIAN	MUSLIM	CHRISTIAN	MUSLIM	CHRISTIAN	MUSLIM
School A	73	27	64	36	52	48
School B	48	52	30	70	12	88
School C	68	32	65	35	53	47
School D	50	50	32	68	0	100
School E	78	22	90	10	96	4
School F	56	44	37	63	0	100
% AVERAGE	62	38	53	47	35	65

The data presented on table six on staff mix shows that in 2001, the Christian teachers form the majority in 4 out of 6 schools used for this research in Zone B. For the remaining two schools, the Muslim teachers had 52% in one of the schools while both the Christian and Muslim teachers' mix is 50% each. From 2001 to 2007, the situation became slightly different as the staff mix shows Christian teachers having a majority in 3 schools while the Muslim teachers also recorded majority in the other three schools. Interestingly within this period, quite a number of teachers across religious line were visible in all the schools except in the 5th school were the staff mix recorded only 10% for the Muslim teachers. However, from 2008 to 2014, the situation became very different in four of the schools. For example, school B, D, E and F recorded staff mix of between 0% to 12% even though the Muslim and Christian staff had majority in three schools each.

Table 8. Percentage Average of Teachers' Mix by Religion before 2001, from 2001-2007 and from 2008-2014 in Zone B

Column1	BEFORE 2001	2001-2007	2008-2014
CHRISTIAN	62	53	35
MUSLIM	38	47	65

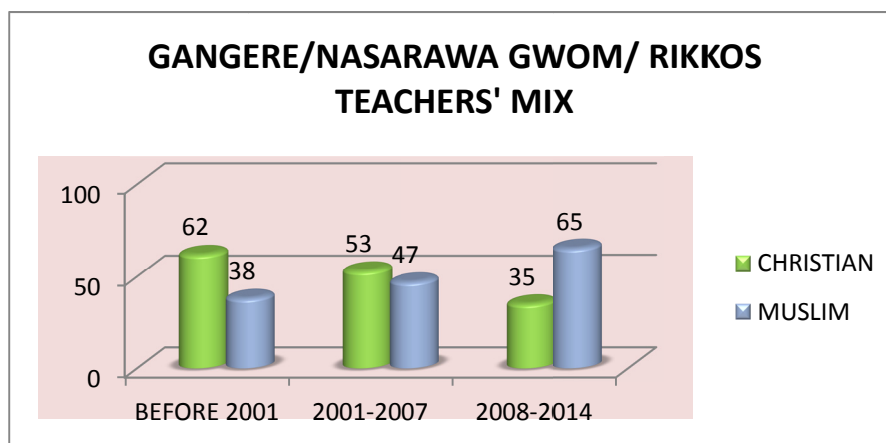


Chart 4. Percentage Average of Teachers' Mix by Religion before 2001, from 2001-2007 and from 2008-2014 in Zone B

Table 7 and chart 4 are on percentage average of staff mix in all the schools across the three segmented years. From the data, the staff mix shows the Christian teachers having majority of 62% and 53% before 2001 and from 2001 to 2007 respectively. The Muslim teachers on the other hand, recorded a majority of teachers from 2008 to 2014 in the same area.

3.5 Research Question One and Two for Zone C (Tudun Wada): What was the students' enrolment/population before 2001, from 2001 to 2007 and from 2008 to 2014?

Table 9. Percentage Score on Students' Enrolment/Population by Religion before 2001, from 2001-2007 and from 2008-2014 in the Six Schools in Zone C

SCHOOLS	BEFORE 2001		2001-2007		2008-2014	
	CHRISTIAN	MUSLIM	CHRISTIAN	MUSLIM	CHRISTIAN	MUSLIM
School A	30	70	20	80	0	100
School B	95	5	100	0	100	0
School C	95	5	95	5	100	0
School D	70	30	85	15	100	0
School E	65	35	90	10	100	0
School F	80	20	95	5	100	0
% AVERAGE	73	27	81	19	83	17

Table 9 shows percentage scores of students' population along religious line in Zone C. From the data, before 2001, the Christian students form the majority in 5 out of the 6 schools used for this research with percentage range from 65% to 95% enrolment while the Muslim students form the majority of 70% in the remaining one school. The same trend continue from 2001 to 2007 but with further decline of Muslim students in the 5 schools and Christian students in the one school dominated by Muslim students. By 2008 to 2014, the data shows that no single Muslim student was in any of the 5 schools and no single Christian student was found in the one school dominated by Muslim students.

Table 10. Percentage Average of Students' Enrolment/Population by Religion before 2001, from 2001-2007 and from 2008-2014 in Zone C

	TUDUN WADA STUDENTS ENROLMENT		
	BEFORE 2001	2001-2007	2008-2014
CHRISTIAN	73	81	83
MUSLIM	27	19	17

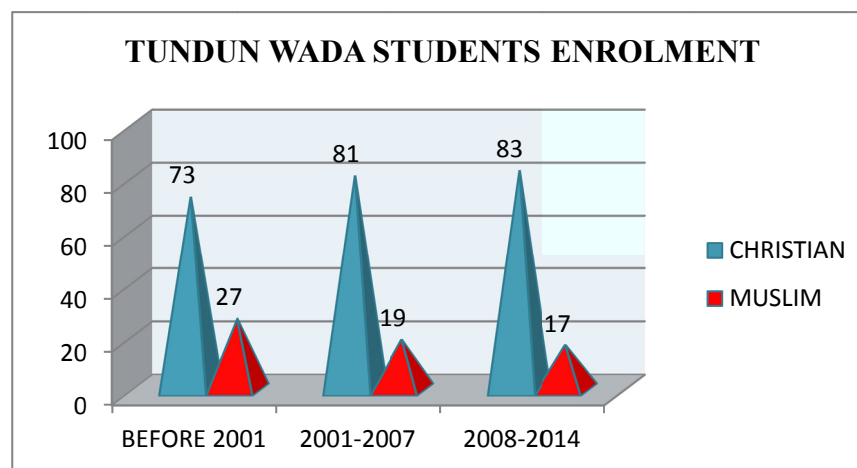


Chart 5. Percentage Average of Students' Enrolment/Population by Religion before 2001, from 2001-2007 and from 2008-2014 in Zone C

Table 10 and Chart 5 shows percentage average scores on students' enrolment/population in Zone C. From the data, Christian students dominated this zone with percentage score of between 73% to 83% in the three segmented period of this research while the Muslim students' enrolment within the same period was between 17% to 27%.

3.6 Research Question 3 and 4 for Zone C (Tudun Wada): What were the staff mix along religion line before 2001, from 2001 to 2007 and from 2008 to 2014?

Table 11. Percentage score on Staff Mix by Religion Before 2001, from 2001-2007 and from 2008-2014 in the Six Schools in Zone C

SCHOOLS	BEFORE 2001		2001-2007		2008-2014	
	CHRISTIAN	MUSLIM	CHRISTIAN	MUSLIM	CHRISTIAN	MUSLIM
School A	60	40	50	50	0	100
School B	100	0	100	0	100	0
School C	98	2	100	0	100	0
School D	60	40	75	25	85	15
School E	80	20	98	2	100	0
School F	72	28	90	10	97	3
% AVERAGE	78	22	86	14	80	20

Table 11 shows that in the 6 schools within this Zone, Christian teachers were in the majority with percentage score of from 60% to 100% before 2001; 50% to 100% from 2001 to 2007 and 85% to 100% from 2008 to 2014. However, for the Muslim teachers, their numbers continue to decrease to the extent that by 2008 to 2014, they form majority in School A (100%) but only manage to have 3 to 15 percent in school F and D then had 0% in school B, C and E.

Table 12. Percentage Average of Teachers' Mix by Religion before 2001, from 2001-2007 and from 2008-2014 in Zone C

TUDUN WADA TEACHERS MIX			
	BEFORE 2001	2001-2007	2008-2014
CHRISTIAN	78	86	80
MUSLIM	22	14	20

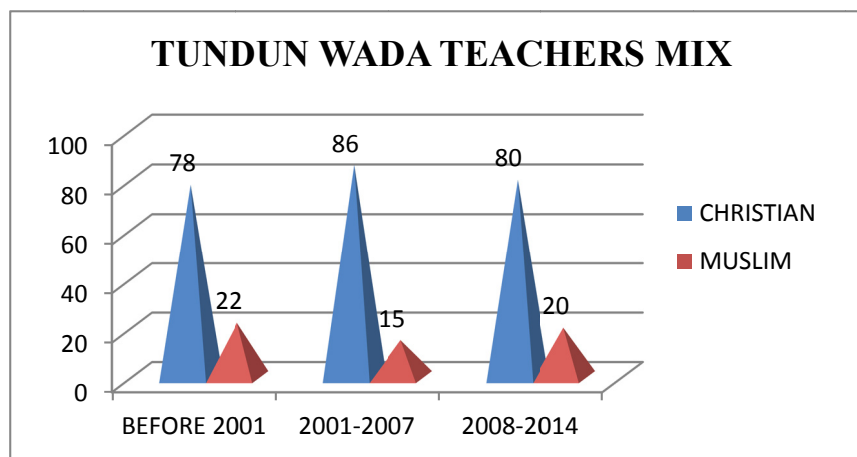


Chart 6. Percentage Average of Teachers' Mix by Religion before 2001, from 2001-2007 and from 2008-2014 in Zone C

From Table 12 and Chart 6 is on staff mix along religious line within Zone C. The data indicated that Christian teachers in the six schools were in the majority across the segmented period. In fact, they had a high majority percentage average from 78% to 86%. On the other hand, the Muslim teachers in this Zone were very few across the period of this study to the extent that the data shows only 15 to 22 percent of their engagement.

In addition to the above questions analyzed, the researcher also asked the questions:

3.7 What Are the Other Areas that the Crises Have Affected Your Schools? Are There Still Challenges Confronting Your Schools?

The responses from the schools are summarized below:

- i. Destruction of school buildings
- ii. Long period of forced closure as a result of crises
- iii. Use of school facility as refugee camps.
- iv. Low students' population in many schools
- v. Over population of students in some schools
- vi. Frequent movement of students from one school to another even at the middle of the term
- vii. Refusal of qualified Christian teachers to take up appointment in schools located within the Muslim dominated areas and vice versa.
- viii. Engagement of unqualified teachers in some private schools
- ix. Teachers engaged by government and posted to schools where Muslims or Christian students dominate find it difficult to operate.
- x. Private schools not happy with Governments and NGOs for not coming to their aid in rebuilding their destroyed schools.

4. Discussion

The study found that there was sharp difference in students' population along religious line in schools in the three segmented zones of Jos metropolis as a result of the crises. Schools before the crises had both Christian and Muslim students learning together not minding whether the schools were located in a Christian nor Muslim dominated areas. Unfortunately, this situation has changed to the extent that in most schools in the three segmented areas, attendance in schools by students was on religious line even in government schools. Interestingly as shown in the report, there were very few schools even though in either Christian or Muslim dominated areas that had opposite situation in students' population. The findings in this study can be attributed to the pattern of resettlements of people in crisis thorn areas as reported by Imam (2004) and Mohammed (2012). Based on their findings, it was discovered that people were forced to relocate with their children during crises to seemingly safe places. The implication of this new situation where children are denied the opportunity to learn, play and have friends with others from different religion have great consequences for peaceful co-existences in Jos and by extension in Nigeria.

Another issue of interest to this study is teachers mix along religious line in schools. The study found out that prior to the crises in Jos, there was a preponderance of Christian teachers in all schools even in areas and schools mostly populated by Muslims. However, this trend changed as a result of the crises to the extent that no Christian teacher was found in some schools across the three segmented areas. Also worthy of note is that in some government schools where all the students are Muslim, high percentage of Christian teachers were posted to such schools. These findings have great consequences on both the quality of teaching and the psychology of some teachers in performing their duties. This is because qualified Christian teachers relocating to safe zone lost their jobs thereby increasing the unemployment problems while the schools they left have no option than to engage unqualified teachers to teach in such schools. In addition to this, teachers engaged by the government and posted to schools where all the students are either Christians or Muslims found it very difficult to operate because such teachers could not put in their best thus affecting the quality of teaching and learning. Also, teachers in such schools did not have a sense of belonging hence found it difficult to honestly teach the students the need for tolerance in the society without having the fear of being attacked. It was also difficult for the students to subject themselves to be disciplined by such a teacher whenever they misbehaved. These and many more issues are better imagined than experienced. This situation was the same for Muslim teachers that found themselves in Christian dominated schools. The psychological implication of these findings as discussed is in total agreement with Onwumah (2014) where he stated that no man would want to relate happily with a group of people who have or are perceived to have either killed or maimed his relations and also that it is a period that social relationship is at its lowest level.

Finally, this research also found out from the qualitative data collected that destruction of schools, long period of closure, use of school facility as refugee camps, frequent movement of students from one school to another and so on were the major problems and challenges schools in Jos faced as a result of crises in the areas. This finding is also in

agreement with that of Jacob (2004) who reported that incessant closure of schools and institutions for months as a common phenomenon in crises prone areas with its far reaching consequences on the education of innocent children.

5. Conclusions

Based on the findings of this study, the following conclusions are deduced:

- a. Students' population in most of the schools are based on religious line as a result of the crises.
- b. Interactions among students from different religion are very limited.
- c. Future cooperation and collaboration among the younger generation in these areas are unlikely.
- d. Unqualified teachers abound in schools that are within Zone A and B.
- e. Low quality of teaching is taking place in many schools as a result of unfavourable nature of the environment.
- f. Owners of private schools destroyed as a result of the crises were left to bear the brunt of reconstruction.

6. Recommendations

Based on the findings of the study, the following recommendations are proffered:

1. The pattern of settlement along ethnic and religious lines should be discouraged. As a matter of urgency, all houses burnt or destroyed should be rebuilt by Government and owners be encouraged to go back to such places.
2. All the schools burnt or destroyed as a result of the crises should be rebuilt by joint efforts of the governments (Federal, State and Local) as well as well-meaning Nigerians.
3. Existing policies on staffing should be enforced by the government in ensuring that only qualified teachers are engaged to teach in both public and private schools.
4. Constant dialogue should be encouraged by the government and all ethnic and religion interest groups as well as the individuals involved in the crises to pave way for children from diverse ethno-religious background to attend the same school.

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